

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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

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No. 6

NOTES OF THE MONTH

THE object of philosophy is to solve the Riddle of the Sphinx. The Sphinx sits and smiles inscrutably, knowing that her riddle is insoluble. We talk in terms of absolute qualities and quantities, but as far as our experience of life is concerned we know nothing of the absolute, but only of the relative. We pursue the path towards perfection, but this path can never

DEAN INGE lead to its distant goal, though every step we take ON PLOTINUS. may bring us nearer to it. We are, in short, in the position of a mathematician who is perpetually adding fresh nines to his decimal fraction, but though each figure brings him nearer to the unity of which he is in search, he may add nines for ever without attaining to it; and yet, with each fresh nine added he is approximating ever more nearly to unity.* This truth is implicit in the conception of a relative universe. "It is well," said Mr. A. E. Waite in one of his pessimistic moods, "if it ends well, but we do not know how it ends." Can it be said that we know that it ever ends at all? "Ends," says Dean Inge in

* My readers must forgive a certain amount of repetition from observations in previous issues where the subject has already been under consideration. Perhaps reiteration is not altogether amiss in the case of so abstruse a problem.

his very suggestive work on the Philosophy of Plotinus,* “are striven for in time, but there can be no ends in time, which swallows its own children.” The Dean would have us believe that there are ends in eternity. Perhaps he is right. But what is eternity? Is it anything more than a postulated hypothesis? Is it anything but the half-truth of which we are the victims through the logical necessity which we are under in a world of relativity, of thinking in pairs of opposites, and in postulating eternity in contradistinction to time? If there is a unity, must it not subsume time and eternity alike? We think necessarily in terms of time and space, but of what time and space are we know nothing. We can only say that they are conditions under which the activities of the cosmos are manifested; and we may argue, therefore, if we will, that they are essential characteristics of the Divine Spirit of which the universe in manifestation is the expression. If this is so, is it not true that there is something essential and divine in their very nature? However this may be, it is clear that they are essentially different. Einstein, as it appears to me, makes the mistake of confusing them. H. G. Wells, in his futurist novel, *The Time Machine*, had already satirized this blunder. Wells’s scientist had discovered a machine which would pass through time in the same manner as a railway train, for example, passes through space, and having done so, he utilizes his invention to explore coming centuries.

Dean Inge has a pertinent observation bearing on the same subject. “Consider,” he says, “this curious difference. We none of us want to be ubiquitous but we do wish to be immortal.” We do not, in short, take kindly to the idea of the “veiled son of the star-beam” in one of Bret Harte’s parodies of occult fiction, who “lay himself loosely about the room and permeated space generally.” “What,” asks the Dean, “is the ground of this difference?” “One reason may be that we can move voluntarily in space but not in time. The movement of time carries us all with it like the movement of the earth round the sun. There is also a mysterious and deeply important difference between the two tracks that lie behind and before the moment which we call the present. The apparent contingency and uncertainty of all that lies ahead of us seems to be the source of our ideas of cause, purpose, and freedom. This ignorance must be a

* *The Philosophy of Plotinus*, by William Ralph Inge, Dean of St. Paul’s. In 2 vols., 16s. net. London: Longmans & Co.

necessary condition of soul life." He argues that from the human point of view there is a real generic difference between future and past, and that it is on this account that we cannot regard them as homogeneous parts of a landscape which we traverse as passive spectators. "In looking back the will confesses its impotence. In looking forward it finds its scope and *raison d'être*. It is because psychical reality is will, not memory, that we regard the past as done with."

It does not, however, follow from this that Bergson is right in denying teleology, or that the future is in the hands of chance.

A CRITICISM OF BERGSON. The freedom of the individual may be more apparent than real. We can hardly suppose that the Divine Spirit behind and implicit in phenomena has launched forth on a stupendous experiment of which the upshot is in doubt. "The freedom," says the Dean, "which Bergson has vindicated, turns out to be mere lawlessness." "I cannot see," he continues, "why the mind should be held to be continuous with an infinite past, but apparently not with an infinite future. The future appears to be non-existent for Bergson, though the past exists. He seems to give us an infinite snapped off at one end." This truncated infinity, however, can hardly be paralleled with the cable in the story of the Irishman who, after continuing to pull it out of the ocean for what seemed to him an interminable period, exclaimed at last in exasperation, "Be jabbers, if they have not cut off the other end of it!" "Time," says Plotinus more truly, "is the activity of an eternal soul, not turned towards itself nor within itself, but exercised in creation and generation."

The essence of time, it seems to me, lies not in any definite measurement of duration, but in sequence of events. Time is longer or shorter according to the experience undergone, and the transcendental measure of time, as in dreams, is a very different thing to the average normal measurement in conscious life. I use the word "average" deliberately, as in normal life the duration of time varies within wide limits, and we all know how

TIME AS A SEQUENCE. much more slowly or quickly one day passes than another. Besides this, it is a frequently observed fact that time is far longer in childhood than in mature age. Dean Inge seems to disagree with this view. He dissents from the theory "that there can be many times." But surely this is the very sense in which time is not a reality at all but merely an illusion. The true measurement, as already stated, lies in the amount of experience undergone, and though time is true as sequence, we should not be justified in making a parallel

between the duration of time in hours, minutes, and seconds, and the length, say, of a yard measure.

Plotinus lays stress on the attributes of order and limitation which are everywhere observable in nature, from which he accordingly infers that they are attributes of the divine mind. But it is these very characteristics of order and limitation which we find expressed in time and space. Order is obviously of the essence of sequence, which is the one reality inherent in time, while the conception of space arises out of the idea of limitation. Space, however, in the view of Plotinus, was inferior to time, for "while space furnishes stage and scenery for the world drama, time gives the play itself."

To Plotinus the value of the manifested world lay in the fact that it reflects the divine beauty in the mirror of matter. Nature he thus held to be the rational expression of a perfect intelligence, and not, as the Gnostics maintained, illusory in character. The Eternal, he considered, could only be cognized in manifestation. I do not think, however, he would be in agreement with his expositor in the rather free use he makes of expressions such as eternity and the absolute, as if they represented any conceivable states of existence or experience. The Dean is too ready to mix up the

PROGRESS AND PERFECTION. life of the spirit on another plane with metaphysical forms of speech which have no more meaning to the intellect than some abstract algebraical formula. Thus he tells us that "things born yearn to continue in existence because perpetuity is the symbol and copy of the permanence of eternity, and the effort to make perpetual progress is the symbol and copy of the perfection of eternity." In criticizing a verse of Montgomery's, Macaulay observed that he thought it was the worst metaphor in the world. The verse ran :

My soul aspiring seeks its source to mount,
As streams meander level with their fount.

It seems to me that perpetual progress and the perfection of eternity have as little in common with one another as striving to mount and meandering level. One is a condition of continuous

AN UNPHILOSOPHICAL CONCEPTION OF ETERNITY. growth ; the other is one of static changelessness. But the Dean, like most thinkers who deal with such subjects, gets badly confused in treating of metaphysics, and often seems to mix up the philosophic conception of eternity with an imaginary heaven, however sublimated and ethereal. Thus he tells us that in the eternal world there is no future or past.

"Activity there is, but if it were possible to take a section of

eternal life, the section would exhibit all the perfection of the whole." This of course is arrant nonsense. How can there be activity where there is neither time nor space? As for taking sections of eternity, our author evidently realizes that this is rather a bold metaphor, but even so it is entirely inadmissible. The mind reels when phrases of this kind are used, and one might just as well talk of a chunk of unreality as of a section of eternity.

Plotinus, though he did not go very deeply into the question, accepted the doctrine of reincarnation. Successive incarnations, he held, were like one dream after another, or sleep in different beds. The life, on the other side of death, which alternates with the life in the material world, he clearly implied was the more real of the two. He describes death as an awakening of the soul from the body. It is plain that in some of Plotinus's references to the subject he is writing in allegorical terms, and has no idea of being taken too literally. Thus he tells us that

PLOTINUS
ON
REINCARNATION.
those who have been too fond of music to the neglect of more important virtues or qualities, become singing birds, and the better type of tyrant may be changed into an eagle. He clearly recognizes the doctrine of karma and retributive justice.

Cruel masters, he tells us, become slaves. Those who have misused their wealth will be paupers in another life. The murderer suffers the fate he has inflicted on another. Dean Inge writes as if he had not studied the question very thoroughly. He cites the names of many eminent philosophers and thinkers who have espoused or dallied with the idea, and among men of the present time refers to Professor McTaggart's views on the subject, as those of a firm believer in reincarnation. But he hardly attempts to criticize him seriously. Where he does, he falls into the old error to which he is so liable, of mixing up metaphysics and the spiritual life. "Our immortal part," he admits "undoubtedly pre-existed, as surely as it will survive, but the true history of a soul is not 'an episodic drama,' a series of stories disconnected with each other, or only united by karma. The true life of the soul is not in time at all." As a matter of fact we have no conception of the life of the soul or life of any kind as existing outside time, nor have we any reason to believe, outside the unsubstantiated statements of philosophers or theologians, that there is any such state at all. If this was the only future and past life in which it was open to us to believe, it might be dismissed offhand as an airy phantom of the brain. Dr. McTaggart pertinently asks: How could the individual develop in time if an ultimate element of

his nature was destined not to recur in time? What ground, retorts the Dean, have we for supposing that the destiny of an individual is to develop in time, beyond the span of a single life? What ground, I would reply, have we to suppose that the destiny of the

NO
PROGRESS
APART
FROM
TIME.

individual is to develop under any other condition, and how could any individual develop at all, that is to say, make progress, in a timeless state? The very suggestion, though the Dean fails to realize it, is a contradiction in terms. Beyond this, if we reject the doctrine of reincarnation, we have to adopt the almost incredible hypothesis that once only in an interminable period of life before and after, for some inconceivable reason, at a date capriciously chosen, the individual ego is pitchforked into a physical life on an insignificant planet in the universe, in many cases only for a few minutes. Personally, I cannot conceive a more grotesque conception. The only defence that can be offered for the contention that each human being has one single life on earth, is the one which Dean Inge implicitly rejects, namely, that such life was necessary to inaugurate that individual's first birth into consciousness. There are insurmountable objections to this hypothesis which need not be dealt with here, as they do not affect the position Dean Inge has taken up, but his own is surely as unscientific and as illogical as any intellectual standpoint could possibly be. More perhaps need hardly be said, as it looks as if the Dean had never really attempted to come to grips with the idea, or to face the issues involved.

Our author is much more felicitous when he explains and amplifies Plotinus's conceptions with regard to matter. "Matter," he tells us, "is matter only to that which is next above it,

WHAT
IS
MATTER?

and which gives it form, meaning, and definite existence. Thus, the same thing may be form in relation to what is below it, and matter in relation to what is above it." It is a purely relative term. Every form makes its own matter. Matter appears as the lowest rung in the ladder. It seems to me that there is a very close parallelism between the error of making matter the antithesis of spirit, and seeing in the divine source of all created life an absolute which is the antithesis of the relative.

Dean Inge criticizes the well-known phrase of Tennyson, the "increasing purpose" that runs through all the ages. "Physical science," he says, "of course is well aware of the fate in store for this planet. The achievements of humanity will one day be wiped off the slate. They will be as completely obliterated."

ated as a child's sand castles by the next high tide. They will vanish and leave not a wrack behind." The Dean, however,

PROGRESS
CONSISTENT
WITH
DESTRUCTION
OF WORLDS.

forgets that the progress commenced in this world may be continued in another, and that the garnered experiences of its inhabitants need never be lost. Progress in its true sense lies not in the permanence of any particular world, but in the evolution of life in all the stages and worlds through which it passes

in its climb from the lowest to the highest. When the world which we now inhabit has finally perished we may all have reached the position of archangels in some higher state. If this should be the case we should hardly be likely to look with regret

A
POPULAR
AUTO-
BIOGRAPHY.

upon its destruction, nor should we regard the catastrophe as in any sense a barrier to the progress of the race of men who once inhabited it. The Dean himself in his higher condition might look back upon the past stages of his career and write his reminiscences under the title of "From Dean to Archangel." Should he do this, he would be giving the lie to his present contentions, that true progress is merely an illusion.

The Dean of St. Paul's, unorthodox as he is, is still tied by the shackles of theological tradition. The problem of the cosmos requires re-statement in terms of philosophic truth and scientific fact. Theology and theological preconceptions are no help to us in this matter. Neither, is it to be feared, are authors like

ILLUSIONS
ABOUT
"THE
ABSOLUTE."

Herbert Spencer, who play too much with words, and beneath whose subtle abstractions there is frequently no underlying meaning. We may postulate the absolute, but no one has ever shown how the absolute could have any conceivable relations with a manifested universe whose keynote is relativity. You may put as many steps as you like between the absolute and the relative, but you will never logically justify the admission of any connection between them. Even to suggest it is a contradiction in terms.

To postulate the absolute is, then, to bring us no nearer the solution of the riddle of the cosmos than we were before. It is, indeed, merely to make an added difficulty. Why, then, we may ask, postulate it at all? Why not accept the universal law of relativity as we see it in operation everywhere, and in the words of Tennyson admit that

The whole round world is every way
Bound by gold chains about the feet of God.

This is surely the more scientific standpoint, just as it is more in accord with the old occult axiom, "As above, so below." By doing so we recognize the universality of cosmic law, and in recognizing it see in it an essential attribute of Deity.

In the archetypes of creation formulated according to Plato and Plotinus in the thought of the Divine Spirit, lay implicit the entire cosmos in all its multitudinous and protean forms of manifestation. What lies implicit in such phrases as the absolute beyond the barren and practically meaningless assumption that the relative must have its corollary? The metaphysician plays with such terms, but they offer no corresponding idea to the mind, and least of all that of a divine creator; for if metaphysical terms have any meaning, the absolute must remain the absolute and the unrelated to all eternity.

Dean Inge has taken too little stock of non-theological cosmic conceptions on the one hand, and of modern psychical research on the other. He falls back on theology in precisely those por-

THE GULF
BETWEEN
CHRISTIAN-
ITY AND
NEOPLATON-
ISM.

tions of it where theology is most barren, and would reject alike the vivifying ideas of the old thinkers, and the scientific investigations of the new. The path of the metaphysician is full of pitfalls. Plotinus was acute enough to avoid most of them, but the Dean, though he has written an admirable, appreciative, and erudite work, has not been so successful in this matter as the great Alexandrian thinker. He would fain bridge the gulf between Christianity and Neoplatonism, but the chasm yawns all the same, and no verbal subtleties can succeed in disguising the fact.

To what extent are prayers for the dead helpful? Quite a large number of records are given in Monsieur Flammarion's latest book, *Death and its Mystery*,* the third of his After-Death Series, in which apparitions either intimate their desire for

PRAYERS
FOR THE
DEAD.

prayers to be said on their behalf, or their dissatisfaction that promised prayers or masses have not been said. One may ask: Is the reason of this the fact that they were brought up as Catholics, and that their earthly ideas still cling to them, or is it that prayers have a definite and specific effect in releasing those recently dead from mundane conditions which are a hindrance to them in passing to a higher life? Here are two or three instances.

* *After Death: Death and its Mystery.* By Camille Flammarion. London: T. Fisher Unwin. 10s. 6d. net.

Charles Naudin, member of the Institute, writes to Monsieur Flammarion under date December 26, 1896. The following occurrence took place on June 26 previous. A nun belonging to the order of the Dames de la Sainte Union had been sent to the main convent to help the sister in charge of the kitchen. Before she left, the Mother Superior, who was very ill from cancer of the stomach, and felt her end approaching, had asked the nun in question to promise to pray for her, and the nun had consented. The Mother Superior died at the commencement of May. On June 26 following the same nun was sent down to the cellar to draw some beer. On arriving there she noticed another nun beside her, and recognized in her the Mother Superior who had recently died. The apparition gave her bare arm a hard pinch, causing her intense pain, and said to her: "Pray for me, for I am suffering." The nun dropped down on a bench close by, more dead than alive. Finally her companions came down to look for her and found her in a state of great agitation. She showed them her arm, which to the astonishment of those present showed five red marks such as burns make, four on one side of the arm and the fifth on the other side, the last being where the dead woman's thumb had pressed, while the others were the marks of her fingers. Blisters shortly afterwards appeared on the parts affected. A doctor was called in and the burns healed, but the scars remained.

PINCHED
BY AN
APPARI-
TION.

Here is another instance sent to the author by Madame H. Pontet, Junior, of Luc (Var), France. She states that in the month of April, 1898, an uncle of her father's died in Marseilles.

A FOR-
GOTTEN
PRAYER.

After the uncle's death Madame Pontet's sister continued to live in the same house along with her aunt, the dead man's niece. This sister had been devoted to the uncle and had made a vow to pray for him at his death. After he had been dead some two months (the narrative continues) the sister happened to be alone in the house sewing, while a cat was asleep on a chair close by. Suddenly she noticed it get up, look on one side of her and start spitting. At the same time she heard a scarcely audible voice call her by name, Marie! Following this she felt a pressure on her shoulder, as of a heavy hand. The sudden shock made her drop her sewing. Then she suddenly thought, "Good Heavens! It is my poor godfather who has come back to ask me to pray for him. For several days I have forgotten my usual prayer."

Here is yet another which hails from Paraspol in Russia.

"In 1847," says Monsieur Flammarion's correspondent, "I had gone with my husband to the home of my cousin, who had just bought a farm, and since a great many of his relatives had gone that day to congratulate him, and there was not enough room, beds for my husband and me had been placed in the parlour. About three o'clock in the morning I wakened and saw a gentleman in the middle of the room. That happened more than forty years ago, and I can still see his face clearly. The gentleman, who was unknown to me, said, "I died in this room and need your prayers. Pray to the Holy Virgin for the repose of my soul. My name is Jean." The lady says that she was not in the least afraid, but got down on her knees at once and began to pray. Her husband, who was awake, neither saw nor heard the apparition. Next day she questioned her cousin, who told her that a man whose name was Jean had died there. Subsequently Jean's widow, who lived twelve versts away, informed the narrator of the experience that on the same night on which she had prayed she (the widow) had dreamed that her dead husband had asked her to come and thank her for her prayer. The lady in question was unknown to her.

I have cited records above of people who have passed over and come back to ask that prayers may be said on their behalf. Here is an instance from the séance room in which a spirit returns to take revenge on the man who was responsible for his death. The record is sent by the well-known psychical researcher, M. Ernest Bozzano, who was present at the séance. The name of the medium is only indicated by the initials, L. P. The séance was held on April 5, 1904, at ten o'clock in the evening. From the first the medium appeared to be in a disturbed state, and began to gaze with terror towards the left corner of the room. Then there began on his part a singularly realistic struggle against some invisible enemy. He fled to the opposite corner of the room to that towards which he had been gazing, and commenced shouting, "Back! Go away! Help me! Save me!" The witnesses then concentrated their thoughts on Luigi, his spirit guide, and called upon him for aid. After this the medium by degrees grew calmer, and then gave vent to a sigh of relief as he murmured, "He has gone. What a bestial face!" The spirit guide then manifested himself. Speaking through the medium, he stated that in the room in which the séance was being held was a spirit of the basest sort, against which it was impossible for him to struggle, and that the intruder

A SPIRIT
RETURNS
FOR
REVENGE.

bore an implacable hatred towards one of the sitters. The medium, or more probably his spirit guide, then exclaimed in a frightened voice, "There he is again! I cannot defend you any longer. Stop the——" Apparently he wished to say, "Stop the séance," but it was too late. The evil spirit had already taken possession of the medium. "His eyes shot glances of fury. His hands moved like the claws of a wild beast, eager to clutch his prey." It soon became apparent that the object of his vindictiveness was Señor X. A roaring and rattling sound issued from the foam-covered lips of the medium, and these words burst from him: "I have found you again at last, you coward! I was a royal marine. Don't you remember the quarrel in Oporto? You killed me there, but to-day I will have my revenge and strangle you." Exclaiming thus, the medium seized his victim's throat and gripped it as with steel pincers. The whole of X's tongue hung from his open mouth and his eyes bulged. After a desperate hand to hand struggle the sitters succeeded in freeing him from the medium's grip, and after pulling him away thrust him outside and locked the door. "He roared like a tiger," says the narrator, "and it took all the four of us to hold him. At last he suffered a total collapse and sank down upon the floor."

Subsequent inquiries elicited the fact that Señor X had been an officer of the marines. On one occasion, being in a battleship on a training cruise, he had landed for some hours at Oporto. During his stay, while walking in the city, he heard violent altercations coming from an inn. The language was Italian, and he promptly realized that a quarrel was taking place between men belonging to his vessel. He thereupon entered the place, recognized the men, and ordered them to return to the ship.

A STRIKING CONFIRMATION. One of the company, more intoxicated than the rest, answered him with threats. Furious at the man's insolence, the officer drew his sword and plunged it into the man's breast. The officer (Señor X) was court-martialled, sentenced to six months' imprisonment, and at the expiration of his term was asked to resign his commission.

The evidence here makes it very difficult to put any other construction on the circumstances than that Señor X's victim had actually obsessed the medium and temporarily taken possession of his body. Clearly neither the medium nor any of the other sitters, with the exception of Señor X himself, knew anything about the occurrence, and it is obviously absurd therefore to suppose that the medium could have merely acted the part. Some people assure us that the dead do not

return, others that there are no serious risks in mediumship. A record such as this appears pretty clearly to give the lie to both contentions. The spirit of revenge does not always die with death. We may carry over to the other side a good deal more than we bargain for. "Let not the sun go down upon your wrath," counselled the apostle Paul. It is still more important to make sure that the spirit of revenge does not survive the death of your earthly body. If it should do so, who knows but that it may reincarnate and work added evil in a future life?

Another record which will certainly arouse interest among Theosophists has reference to Madame Blavatsky. H. P. B., as is well known, gave instructions for her body to be cremated after death. It appears, judging by the record in question, that she changed her mind when it was too late. The account is given by Madame Juliette Adam, the author of *Payenne*. "I had a habit," she says, "of never going out in the evening without glancing rapidly at the latest news in the *Temps*. When I had opened that paper on one occasion I was going to the

A STORY
OF MADAME
BLAVATSKY.

home of the Duchesse de Pomar, who had promised to introduce me to a remarkable medium. I was astonished to see in it (as I thought) an announcement of Madame Blavatsky's death. It seemed to me to be printed in huge letters. I attached no further importance to it and went to the evening meeting." Apparently the announcement was a visual hallucination. The séance at the Duchesse de Pomar's commenced. One of the people present called out the letters of the alphabet. The name rapped out was that of Madame Blavatsky. The Duchesse was astonished. She said, "I left her only three days ago." Madame Adam remained silent, and the medium insisted that the communication was authentic. Madame Blavatsky then proceeded to dictate as follows: "I am dead. I left a will with Colonel Olcott in which I asked to be cremated. Cremation as it is practised in India in the open air is in conformity with religious precepts, but it is done in an oven here, and means a loss of one's psychic personality. I implore you to write to Colonel Olcott not to have me cremated, although I have a presentiment that you will not succeed." Madame Blavatsky added: "I was determined to tell you this for the sake of Madame Adam. Fifteen days ago she gave instructions that she should be cremated." The fact was as stated; and Madame Juliette Adam added her own confirmation, observing that no one present could possibly have known.

Monsieur Flammarion observes that there is in the preceding statement a confusion between the psychic personality and the fluidic body. Apparently, if one may judge from this communication, the rapid disintegration of the fluidic body so soon after death entails suffering to the deceased. Probably it is a severe

shock. Is it, one may ask, ultimately beneficial? One would be inclined to think so, but if there is any truth in the record, evidently Madame Blavatsky shrank from it, and doubtless with reason. As at the present time so many people favour cremation, the point is of obvious importance. Another question arises with regard to the effects of cremation. Do they tend to prevent subsequent communication between the deceased and incarnate humanity? Colonel Olcott had probably no choice but to act on the instructions given in the will. Whether he placed any faith in the communication one does not know. It is noteworthy, however, that the communication in question appears to be substantiated as genuine by the revelation made to Madame Adam as to her own instructions in the same connection. It is difficult to believe that any permanent injury would be done to the psychic entity by accelerating the disintegration of the fluidic body. Presumably the process is rather more gradual as practised in India, though it is difficult to see that the difference in result could be very great.

The death is announced of Mr. A. J. Pearce, for upwards of forty years editor of *Zadkiel's Almanac*. The last issue of this almanac was its ninety-third annual edition, and during this period it has only had two editors, the first being Commander Morrison, R.N., who founded the periodical now nearly a century ago. Mr. Pearce was originally destined for the medical profession, like his father, the late Dr. C. T. Pearce, who was a prominent homœopathic physician, but financial difficulties

intervened before he had completed his medical course, so that he never took a London degree, though he practised as assistant to other medical men for a considerable number of years, and certainly his knowledge of medicine was much more extensive than that of many certified practitioners. I am not sure in what year it was that he was first introduced to the study of astrology, but I understand that he and the late Dr. Richard Garnett, Keeper of the Books at the British Museum, "found salvation," if that is the right expression, at the same

IS
CREMATION
DESIR-
ABLE?

THE
EDITOR
OF "ZAD-
KIEL."

time, and under the same circumstances. The failure of Mr. Pearce's ambitions in connection with the financial assistance he hoped for in completing his medical course coincided with an offer made him by Commander Morrison, to act as his assistant as sub-editor of *Zadkiel's Almanac* and in connection with his astrological pursuits. The breakdown of his health had, I understand, previously induced Dr. Pearce to abandon a lucrative practice which would otherwise have removed the obstacles from his son's path.

Few men, I should say, were better qualified than Mr. Alfred Pearce to have made a brilliant success in the medical profession, and the abandonment of a career for which he was so eminently fitted was much to his financial disadvantage. As it was, other leading homœopaths, estimating at their proper value his high medical abilities, frequently availed themselves of his advice and assistance, and his astrological knowledge stood him in good stead in this connection, especially in obstetrical cases, in connection with which he had a very wide experience.

Mr. Pearce always laid great stress on the mathematical side of astrology, and emphasized the importance of the Placidian method of direction as opposed to the day-for-a-year Arabian system. It was, I think, in the year 1893 that I first had the pleasure of making his acquaintance, and his assistance in connection with astrological mathematics was of very great value to me. I have always sympathized with the beginner in astrology who has to depend entirely on books for acquiring a knowledge

OUR FIRST
MEETING. which involves researches through many different
tomes, none of which alone are adequate to enable
the student to obtain a proper mastery of the

subject. When first I met Mr. Pearce, Uranus, the planet which has always been held to have special relation to occult studies, was transiting my ascendant, and though this planet has been my inveterate enemy throughout my life, I have at least this incident to its credit. The position, however, meant little to me at the time, as I had merely dabbled in astrology in a superficial way, having in the first instance come across a book by the late Rosa Baughan which I took up to while away the time when laid up in bed. Certainly my first prepossessions were not in favour of taking the subject very seriously, but it seemed to me a curious form of superstition, and worth investigating from this point of view. It was not till long after that I recognized in it one of the most important branches of science and destined eventually to revolutionize the intellectual outlook of the age.

The employment of astrology for fortune-telling purposes has undoubtedly had a very detrimental influence on its recognition and acceptance by the scientific mind, studies associated with such uses being not unnaturally taboo in a scientific age. When I was in a position to prove for myself the fact that the basic principles of astrology could be substantiated mathematically, and that the types of mankind as indicated by the figures



MR. ALFRED J. PEARCE.

erected for the moment of birth corresponded accurately to the facts both as regards character, temperament, intellect, and the general trend of the fortunes in life, it not unnaturally made upon me the most profound impression. Nothing, indeed, in the whole course of my studies, scientific or otherwise, has impressed me so much. I saw at once the vital importance that a recognition of the proved facts must have on the whole community of mankind in all their social, commercial, and political relations. The folly of allowing a

VITAL
IMPOR-
TANCE
OF THE
PROVED
FACTS.

monarch to succeed to the throne of his country with Mars instead of Jupiter predominant in his nativity was well drawn attention to by Mr. Pearce in giving the ex-Kaiser's horoscope on his accession to the throne. "If the nations were wise," as Mr. Pearce phrased it, that is to say, if they had the requisite astrological knowledge, what wars, civil commotions, and public misfortunes, might not be saved by taking advantage of the evidence which the trained astrologer was in a position to produce! What catastrophes might be saved to the world at large! Surely in this more than in any League of Nations might be sought the means for inaugurating a Golden Age and a new era for mankind.

And yet the facts are not hidden away under a bushel, but are readily accessible to any who have a reasonable amount of mathematical and scientific ability. I have often thought that the fact that such knowledge was so readily accessible and, as one

WHAT OUR
DESCEN-
DANTS
WILL SAY.

might say, under the very nose of the notable men of science of the age who nevertheless completely ignore it, will be put forward by our descendants as evidence in favour of the contention that in the nineteenth and early twentieth centuries science itself was still in its swaddling clothes. Those who have made as careful a study of the scientific evidence as I have myself, know perfectly well that it is not a matter, as regards the main basis of the contentions claimed, that can even be regarded as *sub judice*. The essential facts have been proved up to the hilt. Our children or our children's children have assuredly great days in front of them, when these all-important scientific facts are at length recognized and mastered. The idea so long cherished by men of science that the reign of law and order in nature does not hold good where mankind is concerned, though it operates everywhere else, is indeed "a fool notion."

Mr. Pearce, though he survived to his eighty-third year, did not live to see the realization of his cherished dream, but some of those who are among us to-day will in all probability do so. The study has indeed too great a practical value to be ignored

LATER
ASTRO-
LOGICAL
DIS-
COVERIES.

much longer, especially in an age where the importance of the practical application of scientific discovery is so widely appreciated, and even more perhaps in the New World than in the Old. The finding of the two most recently discovered planets, Uranus and Neptune, has immensely strengthened the astrological position. These planets have been watched and

studied in their positions in the signs of the Zodiac and in their various aspects and relationships to the other five planets and the Sun and Moon, and their influences ascertained and tabulated, and it is not too much to say that at the present time none of the seven planets is better understood in its relation to human character and activities than the planet Uranus, which was only first discovered well on in the eighteenth century. Men of eminence who, it seems to me, should have had more moral courage * have been afraid to proclaim themselves astrologers for fear of the detrimental effect which an admission of the knowledge that they possessed would have on their public careers. But at a time when psychical beliefs which were openly poo-hooed only a generation ago are being proclaimed from the housetops by the first scientists of the day, it seems ridiculous that facts readily susceptible of mathematical proof should awaken terror in the scientific breast. Why should a man who is prepared to investigate phenomena occurring in the half light of a séance room turn up his nose at astronomical facts mathematically demonstrated? I confess I fail entirely to see the logic of such an attitude. Too often, I am afraid, the result of it is that fools rush in where men of science are afraid to tread.

Mr. Pearce was the author of a very valuable *Text-book of Astrology*, in two volumes, the original edition of which has now been long out of print, and which was subsequently boiled down to one and republished in 1911. The mundane astrology given in the second volume of this reproduced many of the invaluable aphorisms of Ramsay, author of the "THE TEXT-BOOK OF ASTROLOGY," *Astrologia Restaurata*, Junctinus, Ptolemy, and others, and though these astrologers suffered from the disadvantage of possessing no knowledge of the planets Uranus and Neptune their judgments with regard to eclipses and other cognate matters are still guide-posts of great value to the student of astrology. Much has since been added to the storehouse of astrological knowledge by the spade-work of the modern astrologer during the last half century, and the time may not be so far off as many suppose when the work accomplished in this connection will be estimated at its true value. *Magna est veritas et prevalebit.*

With regard to the publication of popular almanacs such as *Zadkiel's*, there are doubtless drawbacks to anything of this kind owing to the fact that astrological knowledge is hardly

* Such for example as the late Sir William Huggins, the well-known Astronomer, of Tulse Hill, and Dr. Richard Garnett, C.B.

sufficiently advanced at the present time to make confident predictions except within certain well-defined limits. An almanac such as *Zadkiel's* is of far more value to the student of astrology than to the man in the street, as the former is in a position to read between the lines, and the indications given as regards

ON PRE- eclipses, quarterly figures, and other planetary
 DICTIVE positions are of very great use to anyone who can
 ALMANACS. look them up and check the relative positions. In
 addition to this *Zadkiel* has regularly of recent

years contained an ephemeris or almanac of planetary positions for the whole year of publication. There are, of course, other almanacs which make a more general appeal, but none of them possess the same value as *Zadkiel* to the student of the science. I have often thought that an annual almanac appealing solely to the astrological student and giving full particulars for his benefit would be of the greatest scientific service, but this, I admit, might not be a business proposition.

While I am on the subject of *Zadkiel's Almanac*, it seems fitting to draw attention to the prediction under date May 1923, which runs as follows: "A Minister of State feels the effects of a martial transit over a salient point of his horoscope on his health, and may resign." Those who have looked up the planetary positions at the birth of Mr. Bonar Law will at once appreciate the allusion.

I am publishing in the current issue an article on Psychism and Occultism, by Mr. Loftus Hare, which I have no doubt will evoke dissent from various quarters. Mr. Hare treats psychism as a survival of the characteristics of an earlier race which crops up from time to time in various individuals whom he would rather tend to regard as representatives of an atavistic type. Occultism,

PSYCHISM on the other hand, he looks upon as foreshadowing
 AND the line of progress towards which human self-
 OCCULTISM. consciousness is at present evolving, a future in
 which the intellect, will and individuality will have

far wider scope than at present. Man, Mr. Hare contends, is steadily becoming more individualized and as this process develops he will drop the psychic and more receptive sides of his character, in favour of his more positive attributes. May it not be that as evolution advances man may, without losing his psychical qualities, gradually obtain a greater control over them and become their master rather than is so often the case now, their servant? I very much doubt whether mankind is becoming

less psychic than formerly at the present time. In these matters there is always an ebb and flow, and in acquiring new powers and fresh characteristics others are always liable to drop into the background, though they may remain only temporarily in abeyance. Whatever we may think of it, Mr. Hare's theory is an ingenious one, but I would suggest that it does not represent more than a half truth.

A new edition of *The Perfect Way, or the Finding of Christ*, by Anna Kingsford and Edward Maitland, has just been published by Mr. J. M. Watkins, price 7s. 6d. net. To this fifth edition of the valuable work in question a very interesting and informing preface of some 67 pp., by Mr. Samuel Hopgood Hart, has been added, dealing with the story of the collaboration between the two authors, and explaining how the writing of the work came about. As most of my readers will be aware, the problem dealt with in this book is the philosophical concept underlying the Christ idea, and the historical side of the gospel narrative is treated as purely subsidiary to this. The line of

thought taken, as is well said in a letter by Anna Kingsford quoted in this Preface, "is not more friendly to the popular presentation of orthodox church doctrine than to the fashionable agnosticism of the hour. It represents, indeed, a revolt against all conventional forms of belief, whether ecclesiastical or secular, and a conviction that the rehabilitation of religion on reasonable and scientific grounds is not only possible to the human mind, but is essential to human progress and development." The true plane of religious belief, the authors held, is subjective and spiritual, not objective and physical. Christianity is accordingly treated purely from an allegorical and mystical standpoint. Perhaps it is hardly necessary for me to add at this time of day that it is a book which no one to whom this side of the Christian faith has any interest can afford to ignore.

FREEMASONRY : THE HEIR OF THE ANCIENT MYSTERIES

By J. S. M. WARD, B.A.

HOW many realize that the Ancient Mysteries are not dead but exist among us in the twentieth century as strong and virile as ever they were in the days of Ancient Rome? They have changed their name, but they are with us nevertheless, and find their most notable expression in Freemasonry.

The outside world may smile at the suggestion, and even old pastmasters in the craft may shake their heads, but that in no way disproves my statement. In the old mysteries there was always an esoteric meaning, and the latter was not disclosed immediately to the novice. Probably the great majority of those who entered the mysteries were never taught their inner meaning. They were not deemed worthy. Before any hint was given, the initiate must show that he (or she), by himself, had fathomed at least a part of the secret teaching, and this is even more true to-day.

Freemasonry is like a Gothic cathedral, and if the foundations and crypt are the craft, then the higher degrees represent the nave and aisles, the side chapels and the fretted roof whose spires point upwards to the Heavens.

Even old Masons are often ignorant of the very names of these degrees. They have probably heard of the Royal Arch and of the Mark, a few perhaps know of the Rose Croix, but when it comes to degrees like the Knights Templar, the Knights of the Holy Sepulchre or the Royal Order of Scotland, they are completely out of their depths. Yet these three orders contain within themselves some of the most wonderful examples of the secret tradition and the mystic quest which survive anywhere in the world.

Again, consider a little known degree like the Red Cross of Babylon, which tells of a mysterious bridge which must be passed. In the Royal Order of Scotland we find this same bridge once more. What is this bridge? The ordinary Mason no doubt thinks it is a material bridge which connects the two banks of the river as the Legend of the Red Cross of Babylon relates, but when we turn to the Royal Order we find the bridge

is a drawbridge which leads out of a mystic tower wherein is a dungeon.

In short, this bridge is the bridge which marks the transition from one state, in the world beyond the grave, to another. Shall we say it marks the passing of the soul from the astral plane to the spirit plane? There is no doubt that we are symbolically dead before we reach these degrees. Every Master Mason can see that, and in the ritual of one of these degrees the members go the reverse way of the sun, the age-old symbol for the journey of the spirit through the under world.

Moreover the "Bridge" forms a part of every important eschatology in the world. Mediæval Christians taught of a "Brig o' dread"—it is mentioned in an old north country dirge sung over a corpse. It is also painted as a fresco at Chaldon Church, Surrey. The Mohammedans, Parsees and Japanese also describe it in their accounts of what befalls a man after death. Thus it is evidently a remembrance of the Ancient Wisdom which has come down to us throughout the ages. And this is but one of many fragments of the Ancient Wisdom embedded in Freemasonry.

Nor must we be deceived by the employment of masonic tools into arguing that in masonry we have nothing more than a building guild. Ancient Eleusis similarly employed agricultural implements and used them to convey a moral lesson, but no one pretends that they did not convey still deeper meanings. Freemasonry, just because it was a well-organized trade, is the line of descent by which the Ancient Mysteries have been carried down into the present day, but what is peculiar is that these mediæval Masons gathered up the fragments of the ancient wisdom and preserved them during a period when the very name of the ancient mysteries was anathema.

"A very pretty theory," says a critic, "but where are your proofs? What historical links connect the mediæval Freemasons, or their modern successors, with the ancient classical mysteries? Men in the eighteenth century may have deliberately tried to reproduce the old mysteries, but how can there be any historical connection between them? There are a thousand years between the ancient mysteries and mediæval masonry."

We will take up this challenge, but first let us consider briefly what the mysteries were, and whether Freemasonry corresponds "spiritually" with them; that done, we shall see whether there is not, after all, a definite historical link between them.

The mysteries varied considerably in detail, but they seem always to have had the same great aim. They taught of the soul of man, whence he came and whither he was going. Above all they taught of a mystic quest, of the desire of the soul for reunion with God, whence it had come. In detail, there were many variations, but in essentials all the mysteries taught the same great lesson; that within himself man had the power to raise himself towards the Divine Source of his being. The mysteries were not restricted to any country or any age. The ancient Hindus and Chinese had mysteries. One Chinese "Society" used the emblems of architecture to convey moral lessons, and its members even wore aprons. The writer has a picture of an ancient bronze Chinese figure wearing one of these aprons and making one of the signs of a certain high degree in Freemasonry! Asia Minor, Greece, Egypt, Babylon, all had their mystery cults. So had the Aztecs and Mayas in the New World, and these rites were still being worked when the Spaniards burst into the New World and destroyed the indigenous civilization.

Moreover the first beginnings of these rites can still be traced among the primitive savage races in Australia and Africa. Thus we see that the "mysteries" are common to all races, and evidently correspond to some fundamental spiritual instinct in the whole human race.

And what did these mysteries teach? The lower degrees taught of Birth, both physical and spiritual. How the child came to be born and whence the spirit came which animated the body—of Life and its trials and dangers and the moral code of the community—of Death, before whose dread sceptre monarch and beggar alike must bow, and that death does not end all. But the mysteries did not end here. No, the best and greatest of them went on to talk of what befell the soul after death. How it passed through the Under World and crossed the dread bridge between the astral and the spirit planes. How thence it climbed the ladder which led to the Mansions of the Blest, and entered into the Kingdom of the Gods. Yet still upward, the high grades led men on, teaching in allegory and symbol that at long last the purified soul became one with God the Infinite, and so obtained Union and Peace.

Interwoven with this simpler teaching were still deeper meanings. The mystic quest in all its splendour was unfolded to those who had eyes to see. That man, even while in the body, could in some measure raise his soul, till by degrees it became in tune with the Source of All; yea, that it even might for a brief

space behold the Beatific Vision and in some mysterious way become one with God.

The allegories therefore depict the stages through which the soul of the mystic passes as he goes on the mystic quest. In simple language, so that all may understand, let me sketch the typical life history of the genuine mystic. It runs somewhat as follows. He starts as an orthodox member of some established religion, but after a time it ceases to satisfy his longing. Gradually he feels himself drifting away from the simple orthodox beliefs of childhood. Then he enters on a period of doubt and difficulty. He has lost the old light, the old faith, and he has nothing to guide him. He wanders as it were through a fog, or he finds himself "amid a dreary wood astray." But worse is to follow, in agony and despair he goes on and he descends into the Valley of Despair, into the Garden of Gethsemane. He kneels in anguish and prays that the cup may be taken from him, but he is compelled to drain it to the very dregs. He is despised and scorned by his fellow-men, who, unable to understand his doubts and difficulties, call him a fool, and by the self-righteous he is regarded as a knave and an abandoned soul. He sacrifices all that once was dear to him and passes through that great horror, the mystic death. As it were he is slain—hung on a cross perhaps—and in the agony of despair he cries out "My God, why hast Thou forsaken me?" Then in dull despair, he sinks into that stage of self-reproach usually depicted by the term, "He descended into Hell," but if still he persists in the quest there comes a day when he finds he has passed, like Dante, through Hell, and he rises from the mystic grave, yea, even from the Hell of self-accusation, and sees before him the light of the resurrection of the soul—triumphant. Then before him lie still other experiences, till at last—at long last—comes the reward of all his seeking, the Beatific Vision of the Splendour of God. This is a real experience, as real as any that are physical. The Soul becomes able to comprehend God with all its being, He becomes one with God, and the final peace is won. Henceforth all worldly troubles are seen in their true perspective—they are illusions. He no longer *believes*, he *knows*.

This is the history of the mystic quest carried through to its completion. Sometimes the various stages blend into each other so that they are hard to distinguish. Often one or another stage is jumped, or is so closely interwoven with another that the mystic himself does not realize that he has passed through them, but in the main this sketch does summarize the history of the mystic's

experience, and this " story " is interwoven with the more obvious teaching of all the mysteries.

Briefly we may therefore say that the most evolved mystery has at least three sets of meanings, one within the other. First a simple exoteric lesson teaching the candidate to be a good man and true, and strictly to obey the moral law. Secondly, an esoteric meaning teaching the evolution of every soul through the body after death in the spirit planes, and thirdly, a still deeper meaning, the history of the evolution of the true mystic in his quest after union with God.

Take the story of Osiris. We learn of his birth, life and death, we follow Isis searching for the body. We hear of a babe begotten by the dead man, and the ultimate triumph of this strange child over Set the power of Evil. We learn how Osiris, and like him every dead Egyptian, passes through the terrors of the under world ; how he mounts into Heaven and enters into the company of the Gods. Finally we read curious hymns which reveal the fact that Osiris (and after him his followers) eats up the Gods, becomes one with Ra, and achieves the position of the One, the supreme, the One in All.

Now let us turn to Freemasonry. The first three degrees correspond with birth, life and death—this is so obvious that it hardly needs stressing, but the *genuine* secrets are lost, for even after death man is not capable of fully comprehending God. Then through a series of little understood high degrees the earnest candidate pursues the search for the lost word. He obtains one answer in the Royal Arch—an explanation non-Christian, and in many ways similar to that given to the Hindu mystic. In other grades he learns that the lost word is the Logos, to us Christians, Christ. Our candidate journeys through Hell, crosses the dread Bridge, he passes through veil after veil, which mark stages of spiritual evolution till in symbolism he learns of the Beatific Vision, of the mystic rose of Dante—in short of the true end of the quest. And in and out runs the shuttle of the life of the mystic set forth with astonishing clearness in the degrees of Knights Templar, Knights of Malta, Knights of the Holy Sepulchre, pageant on pageant, mystery on mystery, full to the brim of ancient symbolism and old world wisdom, now but little understood by the bulk of those who pass through them, yet having such magic that even the most materialistic are caught by the splendour of the hidden glory and love these ancient rites—though they know not why. In a periodical such as this, which will be read by many who are not Masons, it is difficult to be more

explicit, but for those who have the eyes of the spirit, the hidden message is graven in almost every line of the Masonic rituals.

And now to show the *historic* links.

Modern Freemasonry, it is admitted by all students, was evolved out of the mediæval Guilds and took its present shape at the formation of the Grand Lodge of England in 1717. The mediæval Freemasons can historically be traced back to the fourteenth century under that name, and before that they were spoken of by the Latin name of "Liberi Muratori." Now from whence did these "Liberi Muratori" come, and whence the elaborate organization they possessed? They were the same body as are also known as the Comacine Masons, who were lineal descendants of the sole lodge of the Roman Colleges of Architects, which survived the general havoc worked by the Lombards, when they swept into Italy. The writer has given full details of both these bodies and their connection with the later mediæval Freemasons in his book *Freemasonry and the Ancient Gods*,* but briefly their history is as follows :

In the days of classical Rome the Architects, like the members of other trades, were organized into elaborate Guilds. They had regular officers, similar to those in a modern Masonic Lodge, and used the tools of their craft to mark the tombstones of their members, especially the square and compasses, the level, plumb-rule, etc. They venerated the double triangle, or seal of Solomon, as we call it, and had a mystery rite which included a degree of death. Moreover, they certainly knew and venerated a certain Masonic sign associated with the degree of life and having, as it still has, the esoteric meaning of Preservation. One of their Temples has been unearthed at Pompeii, and in it was discovered the afore-said double triangle and an elaborate mosaic "tracing board" on which were depicted a skull, plumb-line, pilgrim's staff with a ragged coat and the staff of victory with a royal robe, together with other symbols clearly indicating the age-old mystery drama of death and resurrection. Close by was a fresco wherein one of the characters is making this peculiar "Masonic" sign indicating Preservation; and its use in the fresco, which depicts the preservation of Œdipus, is most significant and appropriate. Now the same sign is also associated with the Preserver in the Egyptian Papyri. Similarly it is found associated with Vishnu, the Preserver, in India and with Quetzalcoatl, the Preserver, in ancient Mexico.

This temple of the Roman Collegia was covered up by the

* London : Simpkin Marshall & Co. 3os.

ashes from Vesuvius in A.D. 71. The Colleges, however, continued to flourish in Rome right down to the time of its fall, but the Lombards smashed them up as they smashed up the rest of the ancient civilization; one Lodge, however, survived on the island of Comacina in the middle of Lake Como. This city was never stormed by the Lombards. Rothares, king of the Lombards in A.D. 643, was a man of some culture and realized that if Italy was to recover from the terrible state of desolation into which it had fallen, the building trade must once more be organized and encouraged. On November 22, A.D. 643, he issued an edict confirming the privileges of this surviving Roman College at Comacina and giving it control over all the Masons in Italy. At once a great revival in building took place, and the so-called Lombardic style arose. Soon the re-organized body began to send its members all over Europe, and, wherever they went, they left their symbols in the buildings they erected. They came to Weirmouth in Northumbria, according to Bede, to build the new Church there; while at Würzburg in Germany they set up two pillars in the porch of the church they built, pillars well known to every Mason.

Over their Lodges they carved square and compasses—even rose and compasses—O Rose Croix Masons! They had Grand Masters and Wardens, wore ceremonial aprons, had signs and passwords, and used that same sign of Preservation. At Ravello Cathedral, near Sorrento, not far from the buried and forgotten city of Pompeii, these lineal descendants of the old Roman Collegia in the thirteenth century made an elaborate pulpit with a design in mosaics, depicting Jonah coming up alive out of the whale's mouth, and as he comes up he makes the sign of "Preservation," just as their long-forgotten ancestors had done at Pompeii. What is more, at the same time their English members were carving a boss at Peterborough, and on it depicted Christ making this same sign of Preservation, for Christ to us is the Preserver. Roman Collegia, Comacine, and Modern Masons all using this same sign! Roman Collegia with a mystery drama of death. Modern Freemasons with a similar drama!

In the fourteenth century the International organization collapsed before the rising tide of nationalism. In England the members began to call themselves "Freemasons," and the first of the "Ancient charges" appear, and it is from them the speculative masons descend. Does the chain hold?

"Not so fast," says our critic, "your legend of the Builder was made up in the eighteenth century." Was it? If so, how

is it that Guercino, who died in 1656, painted the scene of the "Death of the Master"? The original now hangs in the Hall of the Supreme Royal Arch Chapter of Scotland. In short, our critic can produce no evidence that the Masonic legend *was* invented in the eighteenth century, his view is pure theory, and I counter it with the very concrete fact that Guercino knew this legend and painted it in the first half of the seventeenth century.

It is not really necessary to push back our investigation further than Roman times, for all are agreed that the mysteries were working at the same date as the Roman Collegia. Moreover, in Asia Minor the old Pagan mysteries survived certainly as late as the end of the fifth century A.D. But we *can* actually push back the line of descent hundreds of years earlier. Whence came the Roman Collegia? We hear of a mysterious body known as the Dionysian Artificers who came into Asia Minor from the East in the sixth century B.C. or earlier. That they were an organization of Masons who had secret signs, passwords and a mystery cult of Dionysus, the Syrian god who was slain and rose from the dead. It was they who evolved the Grecian style of architecture and spread all over Greece and ultimately reached Magna Græcia (South Italy). In due course they took a Latin name and became the Roman Collegia.

Strabo in his *Geographia*, lib. XIV 921, wrote: "Lebedos was the seat and assembly of the Dionysian Artificers who inhabit Ionia to the Hellespont: there they have annually their solemn meetings and festivals in honour of Dionysus."

In modern language Lebedos was the seat of their Grand Lodge and, like the surviving *Operative* Lodges in England to-day, they evidently had an "annual Drama."

But if we consider the most "sacred things" in Freemasonry, the grips and signs, we are astonished to find that all the important ones, not only those in the craft, but in the "higher degrees" also, are known and venerated the world over by men who are not Masons. They are associated with the primitive initiatory rites of the savages, and are carved on the statues of the gods. In the codices of Ancient Mexico we see not only our craft and Rose Croix signs, but practically every important incident in the latter ceremony. Now this is really extraordinary, for, to the average Mason, the Rose Croix appears to be a purely Christian degree, and yet we find the same scenes enacted and the same signs made by weird Aztec gods in extraordinary head-dresses. These codices were painted before the Spaniards

landed in Mexico, and remember, there could have been no intercourse between European Masons and Mexico for thousands of years at least.

How then can be explained this universal use of our secret signs and the reproduction of the same dramatic representations? The answer is that Freemasonry is the heir not only of the Ancient Mysteries, but of something even older, of the primitive initiatory rites of our savage ancestors, out of which in time evolved not only the mysteries, but all the great religions of the world. These "signs" are prayers, mantras, and spells. They were used to denote ideas for which adequate words did not then exist, and, because of their ancient power and magic might, they have been retained throughout. They were too sacred to be lost, and though later generations have attempted to give more modern explanations in the exoteric teaching, their esoteric meanings are still the same.

Nor should this survival of the Ancient Mysteries arouse such surprise after all; nay, it would be far stranger if they had vanished entirely. Modern man still carries into modern life superstitions which can be traced back thousands of years. Thus the superstition that if you bring May blossom into the house there will be a death in it within a year, is due to the fact that the emblem of Bechta, the Saxon goddess of death, was May blossom, and if you brought in her flowers—her emblem—you naturally summoned her. I wonder how many who know of the superstition know the reason? Bechta has been forgotten for 1300 years, yet she still influences thousands in this curious way!

In like manner the mysteries have survived. Not merely in the spirit, but by true, lawful and lineal descent, Masonry can claim her title and justify her right to be regarded as "from Time Immemorial," not in the narrow lawyer's sense, but in its plain and obvious meaning, and she still performs the same task as did the mysteries of old.

PSYCHISM AND OCCULTISM

BY WILLIAM LOFTUS HARE

I. INTRODUCTORY.

THE objects of Nature cannot be viewed or defined in isolation. A river, a mountain, a valley, a plain or a sandy desert can only be understood when we observe them in their places in the general panorama of Nature, and this need has brought to our aid the science we master in our youth, called Physical Geography, which gives us an intelligible picture of all the separate objects of Nature in their static relation to one another. But the understanding of the physical aspect of the Earth's surface is not completed by Physical Geography alone. We realize that the phenomena of Nature have not always been as we now see them, and we need to know their history, or the dynamic processes by which they have become what they are. For this the science of Geology comes to our aid—"which things are an allegory."

I have often thought that the many "isms," of which we read, write and talk so easily, are like those rivers, mountains and valleys in Nature; they, too, cannot be viewed or defined in isolation, apart from the panorama to which they belong. We need a "Cosmical Geography" which will display them as they actually stand beside one another in due logical relation at this moment. But we need also a "Cosmical Geology" which will reveal to us their history: for the "isms" have not ever been as they are now—that is certain.

I do not undertake at this moment to examine all the "isms," but to look closely into the relations and nature of two sets of human powers which are known as Psychism and Occultism. And in saying this I have already indicated the main theme of this article, which is an attempt to disentangle and separate these two words and the sciences which they represent. I ought, however, to say at once that there is no finality about the words chosen to designate the two sciences. I desire to bring a certain amount of order where chaos reigns; to make a proposition that a certain group of closely related powers well known to our experience should be classed as "Psychism," and another group, perhaps less known, should be covered by the word "Occultism." A general acceptance of my proposition would be more fortunate

than I anticipate, for it is hardly likely that I can stay the intellectual confusion which whirls round these two centres.* Nevertheless, I affirm that unless we, who talk and write of these things, come to some sort of an agreement in the major terms we use, no general progress in the understanding of the subject can be expected. I admit, of course, that words in themselves are mere conveniences and contain only those meanings we agree to put into them ; but after many centuries of service, when they have attained to crystallization, they have the right to turn upon us and say : " Pray, allow us our self-identity and use us as our history determines ; do not change our inner content too often, and, most of all, do not mix us together. We are the tallies of your thoughts which, from our sufferings, we judge to be in a state of hopeless confusion ! " If the words " psychism " and " occultism " were to address the writers and readers of, say, the OCCULT REVIEW and the *Theosophist*—such, I imagine, would be their complaint.

II. THE TWO WORDS.

The Greek word *ψυχή* (*psuche*) in the Homeric writings was used to signify the breath of life, regarded as escaping like a material substance, at the moment of death, from the mouth. The word was employed in the same sense of the *life* of beasts. In a derived sense *psuche* was used to describe the *eidolon* or image of the departed in the lower world, disembodied, yet retaining the outward appearance which it had in life. In Homer *psuche* had not the later common signification of the soul as the nobler immortal part of man. (See *An Homeric Dictionary*, Autenrieth, 1891.) In Æschylus *psuche* is the seat of the understanding ; in Herodotus the seat of the passions and feelings. In the later dramatists and in Plato it is the immortal part of man, and so at length passes from classical to Christian Greek as the soul itself. The word *psuchikos* (psychic) was the adjective signifying " pertaining to life," or to the soul, " animated, spiritual " as opposed to *somatikos*, " corporeal." Many references might be given to show that *psuche* was more often used to define " life " and " aliveness " than that part of it which was believed to be immortal. Therefore the words " psychic " and " psychism " have, historically, to do with the behaviour of that life which

* I have before me a list of some thirty lecture titles of a well-known Society, which convey no sense of philosophical differentiation of the words " psychic," " occult," and " spiritual."

is distinguished from the body but which is not necessarily immortal; they cover, too, the mental and emotional processes, and are essentially subjective in their nature.

The Latin words *occultus*, *occultior*, *occultissimus* had the ordinary significance of "hidden, more hidden, most hidden," and were employed in everyday speech, but in process of time became applied especially to that which was obscure, dark, secret, and consequently to secret knowledge or teaching—where the Latin language was used. The Greek equivalent of *occultus* was *kruptos*, from which we derive our word "cryptic."

The first glance at these two words shows us that they are of different families. They could never, in ancient days, have been used interchangeably for the same things. If occultism be the science of hidden knowledge or secret teaching it might, of course, include such knowledge of the body, the soul or the external universe, but it ought never to be called "psychism," any more than "physicism." Yet such is the confusion which much of our modern literature witnesses. While allowing therefore that *psuche* and *occultus* have developed many special meanings down the ages, we must at least try to keep them, and the sciences they serve, clearly apart. But now we have to determine to what branches of study we may legitimately and finally apply them.

A second glance at the two words shows us that they may indeed refer to the same subject-matter, though not necessarily so. If psychism covers the operations of the human mind or some special class of them, so, too, does occultism. If psychism explores the history of the soul, so, too, does occultism. There must therefore be some means of differentiating these two sciences other than mere subject-matter, and that means I am now about to suggest.

III. INVOLUTION-EVOLUTION.

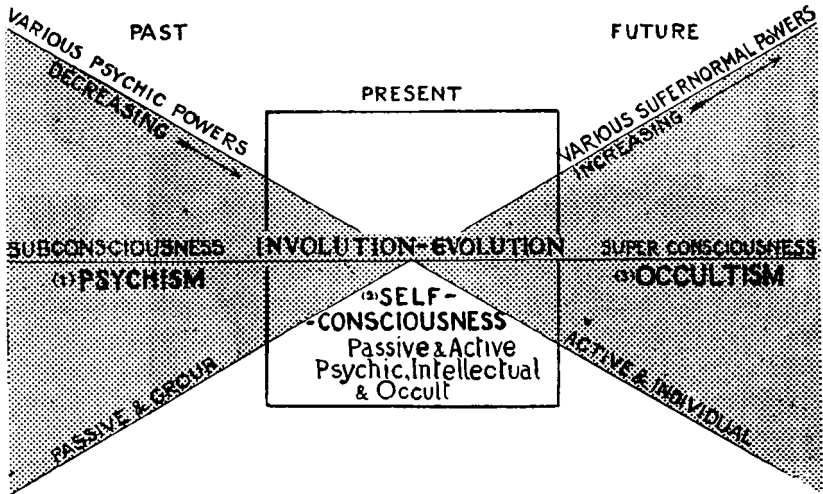
We have long been familiar with a theory of Evolution which explains the process of the changes of life on this planet; it is supposed to have been preceded by a process of Involution or the entry of Spirit into Matter. This double process of Involution-Evolution is assumed, in our hypothesis, to represent a continuous advance of human life. In some schemes it is depicted as a downward arc or curve from above, and an upward arc or curve from below. It matters not what particular symbol we employ to depict a process which has its beginnings in the hoary past, its centre somewhere nearer to the historical present and its

consummation in the distant future. Some such theory is required by our thought and warranted by our observation.

On the central line of advance from past to future we can discern (as Darwin and his colleagues have shown us) a gradual physical adaptation of life, revealed in the story of Biology ; on the same line, perhaps more faintly, a gradual spiritual assimilation revealed in the story of Religion. The story of Psychology, so far as it has yet been written, should display a similar adaptation of the mind to the conditions of continuous advance.

IV. THE ELEMENTS OF PSYCHISM.

I am now about to make my first proposition : that we should agree to apply the word *Psychic* to describe the dominant



characteristics of the earlier stages; *Occult* to describe the dominant characteristics of the future stages; and *Self Conscious* to describe the middle or present position. It will be an intelligible paradox to say that the past is not yet concluded, and the future long ago begun, while both are partially enclosed in a very lengthy present. A glance at the diagram will enable the reader to grasp my thought. By its aid I will advance still further elements of my theory.

1. *Individuation*. Whatever our knowledge or ignorance may be on the subject of the origin of the world and of life, we are bound to admit into our scheme a *principium individuationis*. From some homogeneous

state we were called into individual existence and set upon the road of our long destiny.

2. *Differentiation.* It is necessary to our thought and confirmed by observation, so far, that differentiation proceeds persistently and increasingly. Having been launched into life we became gradually more independent of each other, more distinct in our experiences and consciousness.

3. *Group Consciousness.* At some very remote period, therefore, of life on this planet and of human life in particular, there must have been the phenomenon of a common consciousness, a common sensibility, common emotion, common knowledge. This community of experience was due to the fact that differentiation had not proceeded to its maximum extent, and that the race, united in respect to its unconscious life, was largely united in respect to its conscious life. The several myths of a golden age are in all probability reminiscent of this time of partial differentiation. The most rich in detail is the account of the "Age of Perfect Virtue" or the "Men of Remote Antiquity" preserved in the Chinese histories. Having given elsewhere a full account of these Myths,* I will only say that according to our theory such a people *ought* to have existed. The point is, however, that, being so little differentiated, they were highly sensitive to each other's weal and woe, they held intuitive relations with animals and an instinctive bond with Nature. In other words they were highly psychic.

4. *Passivity.* The mark of psychism is that "things happen" to us. We hear voices, see visions, experience feelings of fear and happiness, have premonitions, memories, without the operation of the will. Not having raised the self-conscious intellect to a high level, the instincts and intuitions are particularly keen. They are closer to the One Life at the psychic end of the scale. Humanity then must have been generally mediumistic.

5. *Nature and Man.* And not only humanity: Nature herself was more "mediumistic" and the intercourse between the two realms was frequent, not to say common. With increased individual differentiation in mankind there has occurred the loosening of contact between man and Nature in accordance with the general law of Involution-Evolution.

6. *Diminution of Psychism.* According to this theory Psychism should diminish. To talk of "psychic development" is to talk of what is really atavism—reversion to type. Interesting as these psychic experiences may be, and valuable for science in many ways, it is a mistake to try to preserve them or cultivate them. They should be allowed to die, and those who possess them should gladly relinquish them while they pass on to full self-consciousness and self-possession. We cannot go back at this stage: we must go forward—to what?

7. *The Scale of Psychic Powers.* As the whole human race has advanced to self-consciousness by the increase of differentiation, it follows that it must *lose* these peculiar forms of consciousness which belong to the less differentiated state. The persons who, in our present age, *retain* some elements of the older group-consciousness are properly called psychic. In them life behaves in a manner that was once universal but has now become exceptional; it gives to these persons mental, emotional and even

* See pp. 28-45 in *Mysticism of East and West*, by W. Loftus Hare (Jonathan Cape).

physical experiences that are, to us, rare and surprising. These experiences, which are *passive*, should tend to disappear in an evolutionary order, which, if we could have observed it over a longer period, would have indicated to us the relation the various psychic powers bear to one another. I do not venture here to suggest a scale of psychic powers because it is hardly necessary to do so in order to present my theory, but I will say, by way of illustration, that mediumship and involuntary obsession are perhaps the most extreme forms of psychism known to us. In them normal persons lose their self-consciousness and self-possession temporarily and become the passive instruments of other entities. Though I do not adopt his authority, I may quote the words of a writer who says: "The helpless medium resembles a sink-pipe down which the astral refuse pours into the physical plane." Are these then "the psychic powers latent in man" which are advertised as an anticipation of the future development of the race? On the contrary they are, in various degrees, relics of former normal experiences which in a former epoch perhaps had a certain utility but which, by invading the epoch of self-consciousness, are more unhealthy than their earlier forms, because more unnatural, and out of evolutionary order.

The touchstone of all forms of psychism is their passivity; the active personal will is diminished to the lowest point. Their cause is, variously, the will of others or, in a wider manner, the will in Nature.

V. THE ELEMENTS OF OCCULTISM.

From an old dictionary I extract the following definition. "OCCULT.—A term commonly used among ancient philosophers as an asylum for their ignorance, who when they could give no account of a phenomenon, were wont to say it was occult."

There is no possible passage from pure Psychism to pure Occultism. If at some very remote period of human history we may picture a race dominantly psychic, it would be because that race had developed neither self-conscious intelligence nor strong individual will. What there was of consciousness was diffused rather than concentrated. At length, however, from causes I need not mention, there was begun the present phase which the whole race—with certain minor and aberrant exceptions—has reached. The passage has been a long one, and a great deal of its history is preserved, and more is yet to be discovered. It consists, mainly, in the growth of mental powers which have brought us from a mind of sense perception to a mind of reception or memory, and on to a mind of abstract thought or conception, which, having reached, requires no longer the ancient forms of psychic mass-consciousness.

Self-consciousness is the very long bridge between Psychism

and Occultism. On it the individual will has been enormously intensified and the passive experiences (for example) of seeing, hearing and feeling have been transformed into looking, listening and willing. The passive has become active; the negative, positive; and it is out of the active, positive will that all occult experiences arise. *This is their touchstone in contradistinction to psychism.*

I must be excused from attempting the impossible task of giving here a sketch of the historical development of occultism, for it will be sufficient to say that once self-consciousness had reached its height, mankind continued mentally to progress and invaded that realm which was naturally "hidden" hitherto. In reality, of course, self-consciousness had at one time been "hidden" to non-self-conscious man, and to go forward into it was quite as "occult" as to go forward from where we now stand into realms that are hidden from us. But when something once hidden from all has been found by all we no longer call it occult. We have to be careful, consequently, to distinguish that which has been *generally lost* by all or nearly all from that which is still hidden from all or nearly all. The two groups have no generic relation to one another. If a man has a rare experience which belongs to psychism and another an equally rare experience which belongs to occultism, the two must not be confused. It is true indeed that although most psychics are not highly intellectual and few pass on to occult powers, yet some persons of high intellect *retain* their psychic faculties and *pass on* to the development of occult powers. Standing in the central position of self-consciousness, they move backward when they become passive and forward when they become active. I express no opinion here as to the desirability of this double movement, but it must be recognized as a possibility.

And now, as I did for the psychist, with the aid of my diagram, I will do for the occultist.

1. *Individuation.* The occultist is, it is reasonable to suppose, an "older soul"—if we accept the hypothesis of reincarnation—or, if we do not, one who has a more stable and better heredity than most others.

2. *Differentiation.* The element of personal will lifts out the occultist from the general mass and from his own subconscious to some extent. More of his inner life is dominated by consciousness because guided by thought. His actions are less instinctive and more rational and usually more ethical, though not necessarily so. His mental movement is towards the superconscious, not by the abandonment of the self-conscious, but by its intensification.

3. *Activity.* Every occult power, or experience that comes of it, is

preceded by a concentration of energy, the very reverse of the psychic's behaviour. Nothing "happens" to the occultist. He makes things happen. He is intently awake and must remain so for all his occult acts, whose experiences are his personally, not those in which he participates with others.

4. *Nature.* The occultist is more thoroughly discriminated from Nature and his surroundings than normal man. Indeed this discrimination, at first intellectual, then moral, is part of the process of becoming an occultist. He must think and will himself out of the clutches of Nature; he must survey her from above, not be immersed in her embrace. Poets, artists and musicians, for this reason, seldom make good occultists, they tend to psychism in the older sense or to the higher psychism of religious mysticism—an interesting by-path of the whole subject, upon which I do not enter here.

5. *Increase of Faculty.* A person on the way to self-conscious development who dabbles in psychism sets two contrary movements afoot, one forward and one backward. An occultist, however, by going forwards into occult power, continues his normal intellectual progress, which he enriches by his occult achievements. There is a unity in his life rather than the duality of the psychist.

6. *The Occult Powers latent in man.* Obviously, from the foregoing argument this formula would be preferred to the older one, if one be needed at all. An occultist is not one who keeps secrets from the generality for his own benefit or credit; nor, on the contrary, does he publish them vulgarly in the market-place. His function is to reveal all he can that is useful, in the right order, to those who can understand, and to reveal it, moreover, in such a way as the scientist or the mechanic reveal theirs—by making them of philosophical and, therefore, of practical use.

VI. SUPERNORMAL POWERS.

In order to round off my argument with something of the nature of a satisfying demonstration, I will now quote from the Sūtras of Patanjali (as an example only) the claims made on behalf of his system of occult development. My readers will perceive at once that what I have said as to the nature of occult experience being the result of effort is supported in every detail. Such effort is called *Yoga*; it is putting on a yoke and pulling to some purpose. Whether the purpose is worth the energy expended must be judged by those who make it.

Book III of the Sūtras of Patanjali, translated by Mr. Woods for the Harvard Oriental Series, gives the means by which certain supernormal powers were said to be obtained. Many of these powers will be recognized as the common stock of magicians, miracle workers and claimants of spiritual excellence in all ages. Discarding the methods employed, I will simply relate most of the results promised, namely:—

A knowledge of the past and future; an intuitive knowledge of the

voices of all living beings ; a knowledge of one's previous births ; a knowledge of the thoughts of another person ; invisibility of the body ; a knowledge of the time of one's death ; the power of friendliness ; strength like an elephant's ; a knowledge of the hidden and the obscure ; a knowledge of cosmic spaces, of the stars and their movements ; a knowledge of the internal structure of the body ; cessation of hunger and thirst ; the motionlessness of the mind-stuff ; the sight of great beings ; a knowledge of the self ; vividness of the organ of supernal hearing, touch, sight, taste and scent ; freedom from dangers of terrestrial existence ; radiance, transfiguration ; beauty, grace and compactness of the body ; a mastery of the elements ; levitation ; authority over all states of existence ; isolation (kaivalya) of the self from all Prakriti or Nature.

I do not here undertake to estimate the value of occultism to the occultist or to the world. One can conceive of a man or men who, having attained discrimination from Nature and moral aloofness from the baser charms of a life of wealth and power, would be able and willing to help mankind to solve the baffling problems of practical existence as known to this age. We do not need prophecies of what is going to happen thousands of years hence, nor resurrections of what they probably never did in Peru 1200 B.C. That is not occultism—to any practical purpose. In the realm of religion, too, one can believe that an occultist at this time might throw great light on the nature of the religious process, might distinguish the false from the true in a manner useful to our moral life.

But where are these occultists we desiderate ? The harvest of problems is plenteous and ripe, but the labourers are few. That may mean that we must do the reaping ourselves—we ordinary mortals !

“ O God, make no more giants, but elevate the race ! ”

PREMONITIONS THROUGH THE MEDIUM OF MUSIC

BY KATHERINE GODEFROI

THE stories of death omens are legion, and in every case the idea seems to be to attune the mind of the person who receives the warning for some unexpected tragedy, so as to break the shock, or to prepare in some way for the impending crisis. Sometimes it is a readily recognized family warning, such as a funeral coach, sometimes the fall of a picture, a warning dream, the crash of some invisible object, or perhaps the howling of a dog. At other times it is some telepathic indication, which suggests the idea of mourning or bereavement. In the four cases given in this article the coming death was suggested by the playing or the hearing of a funeral march.

In an outlying part of London where nearly every street consisted of rows and rows of tall houses, all of which were divided into small flats, there lived on the fourth floor a widow lady of nearly eighty years of age. Her sands had nearly run out, and she was being nursed by her daughter, who lived there with her. The flat above them was let also to a widow with one only son, a Mr. and Mrs. Burns.

The boy was quite young, about twenty years of age, and he and the old lady's daughter had become great friends, although she was many years his senior. Mr. Burns was very artistic in many ways, and was extremely fond of music, though he was not what nowadays would be called musical. Often in the evenings after his work was finished he would sit down at the piano and amuse himself and his mother and his lady friend in the room below by playing from memory different airs from one or other well-known opera.

About nine o'clock one evening he was alone in the drawing-room, his mother being busy in another part of the flat.

As usual he had been playing several well-known operatic airs, when suddenly he felt compelled (seemingly without full consciousness of what he was doing) to try to play Handel's funeral march. He had only played a few bars when to his horror there was the touch of an icy cold hand on his shoulder! He jumped up immediately from the piano-stool, and shouted

to his mother, telling her how frightened he had been. She was rather upset too to find how this had affected her son, but tried to persuade him that it was only his imagination. He, however, quickly recovered his composure, and shortly afterwards they both retired to bed.

Next morning, directly after breakfast, the old lady's daughter sent up a message to say that at nine o'clock last evening her mother had passed quietly away, just as the funeral march was being played upstairs.

* * * * *

The last Court of last season was held on July 25, and a friend of mine was presenting her daughter and a Lady M. at the same time. She had been rather worried the night before as her dress that was ordered from Paris had not yet arrived, but on retiring to rest she very quickly sank into a dreamless slumber. She was asleep when the maid called her, but the moment she woke she found herself quietly humming Chopin's funeral march. She was very much astonished at this, as she was quite sure she had not been dreaming of funerals.

If anyone had asked her the night before to hum the march, she knew that it would have been quite impossible, as she had only heard it once before years ago.

She got up and dressed and went downstairs to breakfast, but whatever she did she did to the accompaniment of this harrowing melody.

Even the noise of the people's footsteps passing the house seemed to be playing the same tune. All day long she was obsessed by this melody, and she could only hope that by the time she was at the Court she might be free from it, as by the evening it seemed to have "become almost part of herself."

She arrived early at Buckingham Palace, getting into the first room, and was in time to hear the Lord Chamberlain make his speech, telling the assembled company that under the circumstances His Majesty hoped that there would be no laughing or talking aloud, and that every one should, if possible, stand during the presentations.

When he had finished what he was saying, my friend turned to the girl she was presenting, and asked her if she knew what it all meant.

Then for the first time she learned of the cruel murder of the King's great friend, Sir Henry Wilson, in Eaton Place. She had been too busy all day to read the newspapers, and no one had happened to mention it to her.

An extraordinary feature of this strange experience was that immediately she heard the sad news at the Court the tragic air ceased from that moment to haunt her. More than that, she even felt that, however earnestly she might wish at any future time to recall it, it had fled from her for ever.

* * * * *

In the village of Cookham there stands a large house near the banks of the Thames inhabited by some people of the name of Robertson. The family consisted of the father and mother, two sons and a daughter. There were great preparations going on in the house at this time, as they were giving a dance to celebrate the engagement of their eldest son Donald, a boy of about twenty-three years of age, to a charming girl in the neighbourhood. They had asked all their friends for miles round as their son was a general favourite and they were anxious also to introduce his fiancée to them. He was a tall, dark, strongly built fellow, a very fine swimmer, and splendid at all athletic sports. The girl was as fair as he was dark, a little wisp of a thing, but with all the sweetest attributes that a woman can possess. They were, in fact, an ideal couple.

The guests began to arrive at 9.30, and dancing was kept up till two o'clock in the morning.

Every one was in the highest spirits, the boy and girl, as was to be expected, dancing together most of the evening. Even the mother joined in the dance, and enjoyed herself as much as her three young children, while the father looked on happily with the pride of possession in his eyes ; in fact the party all round was the greatest success.

There had been a small orchestra consisting of a piano, two violins, and a 'cello, and the music, like everything else, had been excellent. The last of the guests had left the house and the family were all saying good-night to each other, when just as they were leaving the room the eldest boy walked to the piano and began playing one of the funeral marches. Mrs. Robertson rushed across the room, and catching hold of his hands tried to stop him, telling him that it was stupid of him to spoil their pleasure by playing such a mournful air, when most men in his happy position would have been playing the wedding march instead !

The boy got up from the piano laughing, and said that he was sorry, but that he really did not quite know what he was playing ; and then they all went happily to bed.

At six o'clock the next day Donald had arranged to meet

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some of his boy friends at the river and all were to go for a morning swim. He was rather loath to leave his comfortable bed, as he had been up so late the night before, but having promised, he dressed quickly and went to his rendezvous.

What happened no one ever found out—whether he had severe cramp, or that his body had got caught in some weeds, but soon after diving into the river the boy sank, and his body was not recovered till it was too late.

* * * * *

Two men, a dog, and a rushing train, these are my *dramatis personæ*.

It was a glorious evening in the year 1917 when two officers and their mascot dog were making their way home on leave across the fields of Flanders. The men were both young, one a boy engaged to a pretty girl in the West of England. The other a married man a few months older, speeding home to his wife of a little over a year, and their newly-born baby of three days old. They were both in excellent form, longing for the end of their journey to be reunited once more to their dear ones. What mattered to them the terrible sights they had seen, and were even now seeing, as they quickly sped along!

Dead horses lying in numbers on the ground, their poor eyes still open, staring with that awful look of fear in them. And even worse sights, legs sticking up here and there out of the ground, they knowing full well the gruesome objects to which they belonged! Broken rifles, battered helmets, and all the significant emblems of a terrible war.

But *they* were going home! home!! home!!!

They had managed to get a wash in the train and had finished their frugal supper, and both decided to tuck themselves up in their army blanket and settle down to sleep.

The night before they had been marching most of the time, till they reached the station from which they were to start.

They were alone in their compartment and each took a side to himself. The elder of the two seemed quite unable to compose himself and kept turning from side to side on his narrow couch. At last he could stand it no longer, and started walking up and down the carriage and then began to whistle and hum softly to himself.

This in time awakened the boy, who sat up and exclaimed:

“What on earth are you doing? Do for goodness’ sake keep quiet. I am dead tired and want to go to sleep. Whatever are you making that infernal humming for?”

“ I don’t know, I am sure, but the noise of the train keeps on playing the same beastly tune. You know that I can’t sing, and don’t know one tune from another except ‘ God save the King,’ and that only because one has to stand at attention, but this one I can’t get out of my head.”

“ Why, man alive, you are trying to hum the funeral march ! A nice thing when we are both feeling so jolly ; do stop your bally noise and go to sleep, or anyhow let me ! ”

So again the married soldier tried to rest, but it was quite impossible, for it seemed as if the tune kept on repeating itself over and over again.

At last the man gave it up in despair and read a book till they reached Calais early next morning. There he found a promised wire waiting for him, saying “ Mother and child doing well.” The Channel had been very rough, in fact the night boat had not been able to make its crossing, but now “ the sea had sunk to rest, like a babe at its mother’s breast,” and the gentle heaving of the waves seemed almost like the sighing of a tired but peaceful soul. The two soldiers when they got on board went below, as they were neither of them first-class seamen ; and once more the boy fell asleep, but again his companion found it impossible to do so.

Over and over again the same mournful air kept on recurring in his weary brain, and he was only too thankful when they reached Dover, for that was his destination.

He left his luggage at the wharf and almost ran to his home, as they lived quite near to the sea.

He reached his house and was horrified to find all the blinds drawn down.

He tried to think that everyone had overslept themselves, and yet in his heart there were terrible forebodings.

He rang the bell, and the door was opened by his wife’s mother, who, as gently and tenderly as she could, broke the awful news to him that his dear one had passed away in the night.

Three days after the baby was born she developed appendicitis, and though at first the doctors hoped that they need not operate, she got so very much worse that they were compelled to do so.

Her poor little body could not stand this trial after what she had before gone through, and she had quietly and peacefully sunk to rest a few hours before the husband arrived.

A TILT AGAINST ORTHODOXY

By W. GORNOLD, F.R.A.S.

WHY are our winters milder and our summers colder than they used to be? is the innocent question about which a heated controversy has extended through many pages. In correct Scottish manner we may answer that question by asking, "Are they?" For immediately upon the publication of a brochure entitled *Warmer Winters* * came the remarkable summer of 1921, which began somewhere in the spring and lasted till late autumn, and established a record for temperature in the northern temperate zone.

The moment we get an apparently sound theory well established in our minds, up comes the new fact to shatter all our preconceptions. Modern orthodox science is full of such *bouleversements*. But the direct answer to the question as to gradual change of climate in any particular region of the earth, seems to be a matter of small doubt in the minds of those who refer climate to the single incident of the sun's altitude. It may prove to be something more complex.

The student of physical geography will be well acquainted with the fact that the seasons are the result of the inclination of the axis of the earth to the plane of its orbit, an inclination which at the present time is about $23^{\circ}27'$. This results in what is called the obliquity of the ecliptic, the apparent path of the sun through the heavens being at an angle of $23^{\circ}27'$ to the earth's equator. If we imagine the axis of the earth to be at right angles to the plane of the ecliptic, then the sun would perform its daily revolution from day to day throughout the entire year, passing immediately over the equator from sunrise to sunset without any deviation, and hence there would be no seasons, but instead there would be a perpetual springtime in our latitudes and neither summer nor winter, and the days and nights would be of equal duration. Now let us imagine the axis of the earth to be coincident with the plane of the orbit. In such case the North Pole would be turned towards the sun for six months and away from it for a similar period, and the equator, which is now in the torrid zone, would become the frigid zone for the greater part of the

* *Warmer Winters and Earth Tilt*. By A. H. Barley. Pollard & Co., Ltd., Bamfylde Street, Exeter.

year. These extreme cases help us to appreciate the fact that the seasons are the result of the present inclination of the axis. The question about which controversy is raging in astronomical circles is whether this inclination is constant or changing, and if changing, at what rate?

It appears that Drayson, some fifty years ago, propounded a theory of a gradual shifting of the direction of the axis, caused by a second motion of the earth by which the pole is carried round an ellipse having an eccentricity of six degrees, and that this motion of the poles is completed in a period of 31,756 years. If we take a spherical body to represent the earth and transfix it by a spindle to represent the axis, then the extremities of the spindle will be the poles of the earth. Then if we take a circular disc moving on a central pivot and attach one of the poles to the circumference of this disc, a revolution of the disc will carry the pole round in a circle. But if instead of giving a central pivot to the disc we place its pivot a distance equal to six degrees from the centre, and again revolve the disc, it will be found that the pole of the earth assumes a greater obliquity, and instead of an inclination of $23^{\circ} 28'$, it is now at an angle of $29^{\circ} 28'$ from the perpendicular. What this means in the way of climatic changes will be at once appreciated if we regard this change of inclination as permanent, and observe that it would give London a summer equivalent to that of the south of France. It is important to note, however, that the motion of the poles about the celestial north or solar apex is not circular but elliptical, and hence there is not the same variation of summer heat and winter cold in any latitude, but the summers tend to become cooler and the winters warmer.

Drayson shows that this eccentricity of the polar motion about the solar apex results in a variation of twelve degrees of obliquity in the course of 32,000 years, and consequently there must be an extension of the arctic region at a period when the obliquity is greatest, so that the poles become charged with ice formations far in excess of what we know at present. He shows also that the mid-glacial period was between 13000 and 14000 B.C., and that the temperate zone was released from this infrigeration somewhere between 5000 and 6000 B.C., when the glacial period ended and the temperate period began. The world is now approaching the mid-temperate zone, which culminates about the year A.D. 2000.* But as we have been in the region of the

* *The Drayson Problem*. By A. H. Barley. Price 1s. Pollard & Co., Ltd., Exeter.

twenty-fourth degree of obliquity for some 2,000 years, it seems somewhat beyond the mark to cite in evidence such references as the following :—

“ The Book of Job, from the land of Uz, where frosts never occur, refers to them (frost conditions). Cæsar writes of large armies in Gaul crossing frozen rivers, and Ovid speaks of the freezing of the Euxine Sea. From the annals of Rome we know that the Tiber was occasionally frozen over, and in 1344 all the Italian rivers were frozen. Again, in 1709 parts of the Adriatic and of the Mediterranean round Genoa were icebound. Such conditions would be impossible now.”

Surely this proves exactly the contrary of what our author would maintain. I have myself seen snow lying in the streets of Rome in June, and it was only in 1895 that the rivers of England were frozen so deeply that one could roast an ox upon them, or drive a coach and four across them, as was done. Moreover, the Book of Job probably dates to the ninth century B.C., when the earth entered the mid-temperate period with an obliquity of about twenty-four degrees. Since then we have records of terrible droughts and great frosts in various latitudes at irregular intervals, and just when, according to the theory of Drayson, we ought to be settling down to something like “ temperate ” habits, with cooler summers and milder winters, we are brought up against years of drought such as 1912 and 1921, and of extremes of cold such as were experienced in 1895 and 1918. Of course these conditions are not permanent, they are exceptional, like those referred to by Cæsar and Ovid, and there is no reason why they should not occur again. But even were they permanent, we should not expect them during a period when the ice zone is at its minimum according to the theory propounded. It is no sort of argument that astronomers have failed to account for the observed gradual diminution of the obliquity of the ecliptic. They have not yet accounted for the rotation of a planet on its axis.

There is good reason to know that the inclination of the earth’s axis is diminishing in regard to the plane of the ecliptic, and the present rate is estimated to be 47” per century. It is still an open question, despite what Drayson and others may have to say in the matter, as to whether this diminution of the obliquity is constant or terminal. Laplace and Le Verrier both argued for a limit of obliquity, the nodal theory of the former requiring a gradual decrease until the year A.D. 13000—if the old earth lasts so long.

The *Encyclopædia Britannica* (1906) affirms that the latest

view is that there are "no limits to changes in the obliquity." So there we are! and those who hold with the latest pronouncements of science will not be averse to the suggestion that possibly these problems agitated the minds of astronomers many centuries ago. In the year 945 B.C. there is an eclipse referred to in Hindu literature which took place on October 25 of that year, and it was in the same year that the precession of the equinoxes was determined by the *gyoshis* to be $3^{\circ} 20'$ in 247 tropical years. This is equivalent to $48.583''$ per year. The annual increment is now computed to be $50.262''$ nearly. A comparison of the star positions in the days of Ptolemy (A.D. 137) with those given in the *Nautical Almanac* for 1820, a period of 1,683 years, shows an increase of longitudes amounting to a mean of $24^{\circ} 34' 30''$, which is at the rate of $52.26''$ per year. But we have reason to suspect the degree of accuracy represented, inasmuch as the longitudes are only given to the nearest minute of space. Thus while the fact of precession is established by comparison of direct observations taken at different intervals of time, the exact amount of annual increase of longitude thus produced is problematical. The *N.A.* for successive intervals of four years shows a mean annual increment of $0.000225''$ per year. It is quite clear, therefore, that precession is increasing, and as this is the result of the change of obliquity, it is clear also that the latter must be diminishing. There is, in fact, only one main point of difference between Drayson and Newton. The former argues for an *elliptical* motion of the pole of the earth about the solar apex or celestial pole, while Newton assumed the motion to be *circular*. On the one hand, we cannot appeal to ancient observations, inasmuch as none were sufficiently accurate to afford comparison with modern ones; and on the other hand, we cannot appeal to the evidence of geology, which is largely hypothetical and too loose in its chronology to serve any practical purpose. What stands out is the fact of the gradual diminution of the obliquity of the ecliptic, or rather of the inclination of the earth's axis to the plane of the orbit or ecliptic. Aristarchus in the first century B.C. found the obliquity to be $23^{\circ} 51' 20''$, which practically accords with the observation of Ptolemy in the beginning of the second century A.D., there being a lapse of about 200 years between them. Albatani in the tenth century found it to be $23^{\circ} 36'$; Arzachel of Spain, two centuries later, gave it as $23^{\circ} 34'$; Prophatius found it to be $23^{\circ} 32'$; and modern observations show it to be $23^{\circ} 27'$ nearly. Here again we have no solid ground for exact computation, but the diminution is clearly shown.

“ What, if anything, has this to do with Occultism ? ” one may ask. Much or little, according to the view-point of the reader in regard to evidential values and their bearing on ultimate problems of life and mind. If we accept it as a fact that the Hindus of some twenty centuries ago were aware of this change of obliquity and argued thence to the climatic changes which were bound to follow in the course of ages, it is hardly probable that they did not push the inquiry to its issue. The study of the *Vishnu Purana* shows that they made use of great cycles which were of an astronomical origin. Their Great Age, in which there was a complete revolution of the poles of the earth, was 2,160,000 years. They computed the “ moving of the north into different positions ” to be at the rate of one degree in 6,000 years, and hence four degrees in 24,000 years, or one complete revolution of the equinoxes by precession. Now 360 divided by 4 is 90, and this multiplied by 24,000 gives 2,160,000 years for the entire revolution of the axis of the earth. This Great Age was divided into four Yugas, or ages, in the ratio of 1, 2, 3, 4, namely :—

Satya Yuga	216,000
Treta Yuga	432,000
Dwapara Yuga	648,000
Kali Yuga	864,000
	2,160,000
Maha Yuga	2,160,000

But if instead of a continuous motion of the pole in one direction we substitute a revolution about a polar axis, i.e. the celestial north, the whole revolution taking place in the course of a Great Age, we shall then have two distinct periods, one of which takes the pole from its extreme easterly tilt to its extreme westerly tilt, the other bringing it back again from the west to the eastern limit of inclination. The periods would then appear as follows :—

	Pole East.	Pole East.
First Age	108,000	108,000
Second	216,000	216,000
Third	324,000	324,000
Fourth	432,000	432,000
	Pole West.	Pole West.

The acceleration indicated by the arithmetical progression of 1, 2, 3, 4 (10) shows that the motion of the pole is not regular but increscent from east to west and decrescent from west to east, and this at once suggests that the orbit is not circular, but elliptical, and that the celestial pole occupies one of the foci of the ellipse,

and hence that the motion of the terrestrial pole about the focal centre is exactly similar to that of a planet about the sun, the planet's motion being greatest at perihelion and least at aphelion.

This theory entirely upholds Drayson's proposition, but it also shows that these problems must have been thought out thousands of years ago by the great sages of the East. It is of course merely an assumption on the part of Colebrooke and others that the Hindus held the motion of the earth's axis to be regular and constant. Their division of the Great Age into periods which observe a progression involving acceleration is strongly in favour of the idea that they thought otherwise. Indeed, there is evidence that just as they anticipated the knowledge of precession some seven centuries before Hipparchus, so they were informed of the theoretical cause of precession, i.e. change of obliquity, some twenty-five centuries before Newton.

But where exactly do we stand to-day in matters of astronomy? Many centuries before the theory of Kepler was propounded, making the sun the centre of the universe and the motions of the planets uniform about that centre in proportion to their distances, the Egyptians and Arabs were capable of calculating the places of the planets as they were seen from the earth. The geocentric system of Ptolemy answered to all the phenomena as observed. The moon was the earth's satellite, but so also was the sun, around which the planets moved, forming cycloidal curves about the steadfast earth. To-day the central sun is known to be moving through space, the stars are known to have a motion of their own distinct from that which they appear to have by precession, and the distances of stars are so remote that we cease to speak of them in millions and billions and measure them by "light-years." With the nearest of these stars we are on speaking terms, for it is our own sun, distant only about ninety-one millions of miles, and as we know the velocity of light, we are able to say that it takes 8 min. 18 sec. for light to reach the earth from the sun. And then we jolt up against the ugly fact that it takes 3 mins. to pass an electric signal from Liverpool to New York, a distance of only 2,200 miles. Of course we know that one statement is pure theory and the other experimental fact, yet it leaves us with a sense of "relativity" which is not very reassuring. It is impossible to escape the fact that science is getting lost in the mind-maze and is in danger of drifting. Kepler's theory of elliptical orbits was only an empiricism imposed upon Ptolemy's epicycles, and the heliocentric system is only a shifting of the view-point from the geocentric. It does not help us to apprehend

the causes underlying the observed phenomena. The elliptical orbits went by the board as soon as Herschel discovered that the sun had a motion of its own in space, and remained true only in respect of a stationary sun, to which modern astronomy adheres in theory. We register the positions of the stars, not as they are, but as they were thousands of years ago when their light shone into the void of space, and on the same basis of the transmission of light we know that the places of the planets of our own system are only the apparent places and not those actually occupied by them at the instant of observation. Truly we are beset by a relativity that reduces our dead reckoning to the evanescence of a dream.

We are in search of the absolute, and astronomy has found an axis for the whole galaxy of starry worlds about which it can revolve, our own solar system being an infinitesimal part, a drop in the ocean of this vast churning. We look for some visible centre of this action along the vast length of this celestial axis, and find—nothing! Is there an absolute centre, or is it that the physical world is but a reflex of “That, whose centre is everywhere and whose circumference is nowhere”? We do not know, nor shall know until “the heavens are rolled up as a scroll” and we see clearly and not as “through a glass darkly” as we do now. It may serve no ultimate purpose to discuss all that subtends this problem of obliquity, but it is of immense interest to trace therein a cyclic law which answers to the process of the evolution and gradual unfolding of the Spirit in man. Yet wherever we go, the footprints of our predecessors mark the path before us.

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.]

A CURIOUS DREAM EXPERIENCE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—A few years ago an instance was recorded, in the OCCULT REVIEW, of a person dreaming of receiving injury in an accident, and not only feeling pain after awaking, but actually bearing marks of injury, in the form of bruises, on the person, though there was no evidence to show that these bruises had been received during sleep in any natural manner.

I had a dream last night of a somewhat similar kind, and I will record it whilst fresh in my memory. In my dream I found myself in a mountainous country similar to the Swiss Alps, following a frozen track along a snow-clad mountain slope. All around, the mountains, gleaming white, towered up to the sky. One or two sleighs passed me containing men speaking Italian in rather loud voices, so I judged I was in Italian territory. As the sun was setting I came across a lonely chalet of ancient appearance and large size. On knocking at the door a stout man, in his shirt-sleeves and wearing a round black cap on his head, appeared, to whom I applied for accommodation. He shook his head to signify he did not understand, and turning round called to some one within, and a moment later a woman appeared. "My husband only understands Italian," she explained, "but I am English; what can I do for you?" "I have lost my way," I replied, "and require shelter for the night; can you let me have a room?" She considered for a few moments and looked dubious. "We have only one room you could have," she said at last, "and that is very seldom occupied; there is something strange about it, and we do not care to put anyone there." "What is the matter with it?" I inquired. "It's haunted," she replied. "Oh, is that all?" I said, laughing; "well, I have no objection to ghosts, in fact they rather interest me." "You won't find this so interesting," she retorted curtly; "however, if you would like to try the room you are welcome to it; but, mind, you do so at your own risk." "Very well!" I said, and she then bade me enter and escorted me to a large dingy-looking room at the end of a passage. "What is the nature of the haunting?" I asked, as I glanced round the bare walls, and noted the drab shabbiness of the room. "Every night between half-past eleven and

twelve an invisible hand seizes the occupant of the room," she replied, "and if any resistance is offered or any attempt is made to catch hold of the unseen intruder, something very unpleasant occurs. I have given you full warning, and can say no more," and with this explanation she left me. I decided that, as this strange and unpleasant phenomenon only occurred between 11.30 and midnight, I would be unusually late in retiring, and so avoid an encounter with the ghostly hand.

The next thing that occurred in my dream, that is at all clear, is that some time after eleven I remembered that I had left a packet of tobacco in my knapsack which had been placed on the sofa in the haunted room, and I decided to go and fetch it as my pouch was empty. Accordingly I entered the room with a lighted candle, leaving the door wide open, and, placing the candle on the table, was about to open the knapsack when my left arm was suddenly gripped by a hand I could not see. Forgetting the warning of my hostess I instinctively made a grab at the invisible assailant with my right hand, my fingers closing round a blade of cold steel, which sharp as a razor cut my fingers through to the bone as it was drawn quickly through my grasp. With a cry of pain and surprise I sprang back and at that moment noticed my hostess standing at the open door. "What is the matter?" she asked. "My hand has been badly cut," I replied, holding up my bleeding fingers. "I knew something unpleasant would happen," she remarked, "but I warned you."

With that I awoke, and the first thing I was cognisant of was a *sharp pain in the fingers of my right hand—a distinct sensation of their having been cut, seemingly with a razor-like blade.* So strong was the impression that I struck a light and examined my hand, which I found to be perfectly sound, nor was there any sign of the fingers having been cramped during sleep. The feeling of pain gradually died away and in a short time I was sound asleep again, but curiously enough I was once more in my dreams in the same mountainous region, but this time out of doors under a cloudless sky.

Yours sincerely,

REGINALD B. SPAN.

MAKING THE BEST OF CIRCUMSTANCES.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In view of the fact that you have already favoured us with a long editorial concerning H.P.B. and Theosophy, and now promise us another, may I be allowed to put in a word for the Society as it is to-day, and ask a question? To begin with the question. I am keenly interested in Karma, Reincarnation, Brotherhood, The Masters, etc. In the opinion of your disappointed "Old Theosophists" what ought I to do? 1. Shall I sit at home and sulk because I do not ENTIRELY agree with our present leaders? 2. Shall I wait until 1975

before I try to interest other people and spread a knowledge of the above-named subjects? 3. Would it not be more "sporting," more reasonable, to put up with the extravagances of my elders and superiors and do what I can through the Society as it exists to-day?

I do not swallow Mr. Leadbeater's visions wholesale, but I do not adopt the childish attitude of those who, because they cannot have their own way, "won't play" with the other children. Occultists are ECCENTRIC, so I suppose when they disagree they cannot help being particularly offensive and tactless, and totally lacking in discipline and the "pull together with the team" spirit.

I remain, a "young" theosophist,

H. BURFORD PRATT.

THE FARM, WESTMANCOTE, BREDON.

DANGERS OF TRANCE CONDITIONS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Referring to the inquiry by "Not-in-Trance" as to failure to attain the trance or somnambulistic state by means of self-hypnotization, it should be remembered that it is only when the subject is constitutionally fitted for such practices that they meet with immediate success. It is possible to cultivate the clairvoyant and trance tendency by methods that are now given much publicity, mostly in works of American origin. Any attempt, however, to force the growth of the higher faculties is attended by a corresponding tension of the nervous system, sometimes with unpleasant results. This fact should not be lost sight of, and "Not-in-Trance" would be well advised to study the best authorities, who agree that undue stimulation of the psychic centres is to be deprecated.

Yours faithfully,

GEORGE PITT CLARK.

PERIODICAL LITERATURE

MR. HARRY PRICE contributes to *PSYCHE* an account of "convincing phenomena" at Munich through the mediumship of Willy Sch....., who has become famous in connection with the researches of Baron von Schrenck-Notzing. Our readers must be referred to the article for particulars concerning the occurrences, as we can record only the conclusions reached by Mr. Price and Mr. E. J. Dingwall, described as the Research Officer of the S.P.R. The statement is that "both of us are convinced that we witnessed absolutely genuine phenomena," and it is made on the part of those who "assure the reader that every trick and 'move' in fraudulent mediumship" is known to them. We have read also with appreciation Dr. W. Franklin Prince's analysis of the methods and behaviour adopted by (1) scientific and professional men, (2) psycho-analysts and (3) clerics in their dealings with psychical phenomena. The purpose in view is to show that the arena of debate is entered in the absence of adequate and sometimes of any special knowledge, that statements are made at random, and that the sense of logic is absent in many of the judgments pronounced. This criticism applies more especially to the first two classes, as that of, e.g., Roman Catholic ecclesiastics, has its own inspiration and its own methods: it depends from *a priori* theological considerations which can count only with those who accept them. An editorial—and the editorials of *PSYCHE* are always sane reading—commends the two articles to those who are interested in their subject.

The *REVUE MÉTAPHYSIQUE* reminds us—over the signature of Dr. Gustave Geley—that all branches of biology are characterized by "unexplained" elements, even as that branch which embraces mediumistic manifestations. In respect of those phenomena which are now denominated ectoplasmic it recites five known facts of "classical biology" which are in evident analogy therewith, and the last of these is found in normal generation. The issue contains a second article by Dr. Geley, which discusses human personality in connection with its supranormal knowledge, and is a sympathetic study of a work on that subject by Dr. Osty. The conclusion is that man is not an aggregate of mechanisms which produce thought, and that therefore the materialistic organo-centric conception of the individual is no less false than the antique notion of a geocentric universe. In the individual, as in the universe, there is a single "dynamo-psychic principle," which is eternal and in perpetual evolution from the primitive unconscious to the conscious.

The issue of *MERCURY* which opens its eighth volume is the best among many good numbers which have come into our hands. The editor's "Studies in Hermetic Philosophy" are a suggestive medley of neo-agnosticism and qualified mysticism in the vestures of Catholic symbolical doctrine, and although they may convince no one they are

always pleasant reading. The alchemical Aphorisms of Urbiger are completed, and we hope that there will be other reproductions of old texts. There is also an extended study of the Knights Templar Tragedy, which begins with a discriminating account of the facts and then proceeds to unfold what is thought to have been Templar secret doctrine. Unfortunately nothing is produced which deserves to be called evidence; the perpetuation of the old chivalry through Rosicrucism and Masonic channels, about which we have heard till we are weary, is stated by way of affirmation, as if it were beyond challenge; and an altogether misleading impression is produced, of course unintentionally, about the literature of the Holy Grail and its asserted Templar connection.

M. Louis Gastin enumerates in *Le Revue Spirite* the five points of Philosophical Spiritism according to the doctrine of Allan Kardec. They are (1) the existence of God, regarded as Supreme Cause of the universe, apart from anthropomorphic conceptions; (2) the triadic nature of man, who consists of physical body, fluidic or subtle body, called *périsprit*, which answers to the astral or psychic envelope of other systems, and soul, otherwise spirit; (3) the survival of the soul, understood as concrete reality; (4) the possibility of establishing communication between the sensible and spiritual worlds by the intermediation of mediums, who are persons charged with "perisprital energy," otherwise astral force, considered as the principle of life; and (5) reincarnation, or the theory of successive lives, in the course of which the soul or spirit evolves. . . . *PSYCHIC MAGAZINE*, which is one of M. Durville's publications, has begun a series of articles on Buddhistic Initiation, by Dr. Jean Martinie, who has made personal investigations in Siam. The first instalment deals with the path to Nirvana, and does not at present offer any new points for our reflection. . . . In the *JOURNAL DU MAGNÉTISME*, which appears under the same auspices, Dr. Martinie gives account of therapeutic magnetism as practised by Buddhist monks in the same country. In the examples cited, the laying on of hands was accompanied by the utterance of mysterious verbal formulæ. . . . In its remarks from the editorial chair, *THE HARBINGER OF LIGHT* discusses religion as it will evolve in days to come, when mankind has been "emancipated from the thralldom of arbitrary creeds." It will be concerned with "the living of the life" rather than doctrine, though we remember that the aphorism, thus quoted in part, promises a knowledge of doctrine to those who so live. We are more fully in agreement when our contemporary adds that the coming religion "will insist on each being for all and all for each. . . ." *THE PROGRESSIVE THINKER* unfolds the distinction between soul and spirit, the former being identified with the astral body and the latter with the Divine Intelligence which operates and rules therein.

Looking back upon the unvaried record of those periodical publications, official organs, transactions and reviews which have been

devoted to the subject of Freemasonry, there is no cause for surprise if THE BUILDER has failed to fulfil the distinguished promise of its beginning. History is repeating itself, as it would seem, almost inevitably; and if there is some disappointment on our part we have to remember that it was against all experience if we thought for a time that there was coming into existence at last a really important and vital journal dedicated to the Masonic subject in its history, philosophy and symbolism. THE BUILDER is still the most interesting of similar magazines and offers occasionally a real contribution to knowledge—for example, an extended monograph on the antiquity and diffusion of the Double-Headed Eagle symbol in the current issue and the editor's study of Mithraism, which exhibits in an excellent critical spirit the very slender basis of fact on which the hypothesis of its analogies with Freemasonry has been built up like a house of dreams. But the contents as a whole are much too piecemeal and occasional, the explanation no doubt being that secondary matter is collected with ease and is met with on every side, but that things of primary value possess few exponents who speak with knowledge. For the rest, it is useless presumably to remind our contemporary that its attempted intervention on the Towner-Sterling Bill is opposed to the whole spirit of Freemasonry, as understood in Great Britain and the Colonies; but we can register at least our complete agreement with the Grand Lodge of Massachusetts, which holds that "it is un-Masonic and improper for Masonic Grand Bodies . . . to take official action with regard to any pending legislation," and with the Grand Lodge of Pennsylvania, which "does not itself discuss, or permit its subordinate Lodges to discuss or advocate, any political questions." . . . By the analysis of recent statistics LE SYMBOLISME finds that the vast Masonic membership throughout the globe is 93 per cent. Anglo-Saxon, while of the remaining 7 per cent. five belongs to the Latin countries and the balance to what is termed "the Germano-Scandinavian group." On the faith of these figures it raises the test question whether the overwhelming numerical strength on the one side is making a corresponding contribution to human progress, and concludes to its own satisfaction that English-speaking Freemasonry has developed mainly in a vegetative sense, making no effort for universal betterment, while that of the Latin races is described as "inspiring terror in the adversaries of all forward movements." We are far from maintaining that the Order in any part of the world has fulfilled its mission or has entered into even an approximate realization of its own possibilities. As at present constituted, and abiding as it does within such restricted measures of ethics and symbolism, it is impossible that it should; but in "Anglo-Saxon" countries it is at least in universal respect as an exponent of law, order and morality, while Latin Freemasonry has become a by-word and a scorn within its own geographical domain, as the champion of revolution in politics and infidelity in religion. Prior to the Great War we were assured by

an active French Mason that to accept initiation under the obedience of the Grand Orient of France was equivalent to a social stigma, while in the course of that conflict we learned at first hand that a law-abiding Belgian citizen would not dream of connecting himself with the Grand Orient of Belgium. Finally, the state of Freemasonry in Latin America has been notorious for two generations at least. All these bodies are practically cut off from the universal communion of the Order; those whom they term adversaries of forward movement are the foes of anarchy and atheism; while the kind of terror which is "inspired" by Latin obediences is that of Alsatia and Whitefriars. . . . THE MASONIC JOURNAL OF NORTHERN INDIA, which is now in its second volume, has adopted as its maxim the familiar and excellent counsel which bids all members "endeavour to make a daily advancement in Masonic knowledge." Outside reports of Annual and Quarterly Communications, there is an interesting account of Dalhousie Chapter, No. 459, founded in 1850, under the Provincial Grand Chapter of Bengal. Its early proceedings were, however, notably irregular, including the working of Ark and Mark Degrees and the Red Cross of Babylon.

The Italian ULTRA is of considerable interest in its last issue. There is a translation of Dr. R. A. Nicholson's contribution to *The Quest* on Islamic Mysticism, and among original articles may be mentioned those on Theosophy and Political Life, the Parable of the Sower and the second instalment of a series on the Interior Life. We learn from the pages devoted to reviews of books that Eliphas Lévi's HISTORY OF MAGIC is now available in Italian. . . . O PENSAMENTO is also of consequence and in the forefront of South American occult periodicals; it has papers on cosmic mediumship, the Druids, and the idea of reincarnation, Ancient Egypt, Determinism and Responsibility, while the account of occult activities in Brazil is exceedingly full. The connected publications O ASTRO and AOR are notable at least for the enterprise which makes possible no less than three more or less official organs representing the Esoteric Circle for Communion of Thought. The last periodical has a paper on the causes of Masonic decadence by a writer who signs himself Joseph Balsamo II, and claims to be Sovereign Grand Inspector-General of the Order, meaning, however, that he holds the 33rd Degree of the Scottish Rite.

The Eckartshausen "Letters from a Rosicrucian" are continued in RAYS FROM THE ROSE CROSS, and No. 5 is concerned with the attainments of adepts, described as an unknown Brotherhood which, apart from conventional secret societies, is versed in the Mysteries of Religion and is building a temple for the Eternal Spirit. This communication is said to have been written at Munich in 1792. The collection is described as translated from the Spanish, but whether it was written originally in that language or was rendered into it from German, is one of several questions which remain over for settlement at the will and pleasure of the person whom we have to thank for the English version.

REVIEWS

PERFUMES OF EARTH. By L. M. H. London: Elliott Stock. Pp. 124. Price 3s. 6*d.* net.

It is safe to say that these "prose poems" would never have been written—in their present form—if Rabindranath Tagore's English versions of his own "Song-Offerings" had never seen the light. But they are not by any means mere empty imitations. The author has some gift of expression. She has observed much, and felt deeply, and she occasionally strikes a passionately individual note which lifts her work out of the rut of the commonplace. There is not room here to quote more than a very short piece, "Three Gifts":—

You came to me at dusk, a shaft of golden light that pierced the gloom.

I saw your beauty; all the wonder of you, and the fire.

You came and offered me three gifts. And now these three are mine—a song, a tear, and in the tear a flame."

But she is at her best in the longer poems, such as "When All Thy Joys are Dead," "The Devotee," "Out of the East," "My Bird," "Indifference" and "November Night." The get-up of the book is charming, and the cover most artistic. One wonders how it can be sold at so moderate a price.

E. M. M.

THE SOUL SIFTERS. By A. J. Anderson. A Novel of psycho-analysis. London: Hurst & Blackett. 279 pages. Price 7s. 6*d.*

THIS book is not of the type usually reviewed in these pages, but, though a story, it is a story written with a distinct purpose. That purpose is to discredit the teachings of Freud and his system of psycho-analysis. This, however, does not crush out the interest of the story, though occasionally it somewhat overweighs it. It is also improbable that in a country circle, especially in a hunting centre, so many people should be found who had closely studied Freud and modern phases of psycho-analysis. However, the conversation makes the reader feel a sort of reflected wisdom, as well as deep relief when the "leading neurologist in England" takes upon himself the treatment of the very attractive chief character in the book, who is suffering from neurosis. Banishing the sex obsession theories of Freud he completely cures his patient by common-sense methods. This medical specialist or neurologist gives his beliefs as follows—in place of the old materialistic theory. Mind being now "regarded as the seat of the memory as well as of the reason," and mind being a "non-material entity that is incapable of decay, and memory a mental faculty, no memory can perish" . . . and is also "capable of continuous activity." Beneath the "conscious state, the mind is working subconsciously . . . recollecting memories that have faded from consciousness, experiencing emotions, arriving at intuition, and so on." He then goes on to explain that mind-sickness may arise from injury of the brain and be incurable, or from mind trouble. This mental trouble is probably a "psychic trauma . . . producing neurosis, and appears to result from the total or partial repression of

an emotion . . . if we can only succeed in unearthing the cause of the repressed emotion and bringing it before the patient's conscious state . . . his reason seems able to deal with the matter." He then traces neurosis as frequently due to injury to self-respect. With children this sense of inferiority may arise from frequent ridicule, and a wound to a child's self-respect, though completely forgotten by the conscious self, may make him either over-assertive or over-sensitive. It is obvious, therefore, that parents and teachers cannot be too cautious how they injure a child's sensitive nature, if these theories are correct. Happily in the instance given in this book, the ultimate cause of the neurosis is discovered mainly through the patient's dream, and he is completely cured and all ends well.

It must not, however, be thought that theories occupy the chief part of the book, for there is plenty of love-making, a good deal of vividly described hunting and Cornish scenery. There is absolutely no glimpse that a single character is aware of any responsibility, any duty to his country or neighbour, but no doubt such people and such circles do exist, though surely not often among people as cultured and high-minded as are many of the characters in this book.

May we venture to object to the growing habit of publishers of telling their readers on the paper covers what they ought to think about the book inside and still more to the disclosing beforehand the plot: this is really not fair to either reader or author.

R. B.

THE UNIVERSAL MEDIUM. By J. N. Landseer Mackenzie. Pp. 139. Stockwell. Price 4s. net.

THE author of this book has attempted a new interpretation of the soul in its being and functioning. He starts with a chapter on "The Soul," which he ultimately defines as "that which feels." The remainder of the book deals with psychic problems viewed from that angle. He has an interesting chapter on "The Sixth Sense," which he regards as the avenue for super-physical impression. He is careful, in his analysis of psychological factors, to differentiate between "emotion" and feeling, though many psychologists would consider his distinctions in a number of cases to be merely verbal. He passes on to consider many occult problems, such as the Philosopher's Stone and the Elixir of Life, in the light of his general theory; and the book ends with a chapter on Prayer. To one trained in scientific psychology many of the author's arguments and conclusions will appear fanciful—if not unsound. But if the reader be not too scientifically particular, he will certainly find many interesting and suggestive lines of thought opened to him by this book.

H. L. HUBBARD.

THE REINCARNATIONS OF LUPUS ANDRONICUS. By Adolphe Orna. London: Jonathan Cape. Pp. 223. Price 7s. 6d. net.

JOHN LOCKE, "Gent." (as the author of the famous "Essay concerning Human Understanding" is quaintly described on the title-page of that work), informs us that he met a man regarded as "very rational," filling a considerable post, "who was persuaded his had been the soul of Socrates." The reasonable Locke does not scoff, though he says "The soul alone, in the change of bodies, would scarce to any one but to him that makes the soul of man, be enough to make the same man." Adolphe Orna's interesting romance suggests that a rule of synchronism in rebirth

may facilitate identification by bringing the same personalities into active relationship through various lives, and ultimately exhibit a perfect pattern in the kaleidoscope containing their elements. As a Scythian chief Lupus was sinister and sanguinary, as a Roman legionary he was an unjust and insulting husband, as a Moldavian Voivode he was willing to sacrifice his daughter's happiness; but as a modern Rumanian schoolmaster he sacrificed himself for the weal of the poor, while the woman who, as wife and daughter, had quickened the evil in him, shone forth as the non-sensual female comrade of platonic fancy. Stimulative of zeal in self-knowledge, the novel is well worth the attention of the "average" reader.

W. H. CHESSON.

THE UNCONQUERABLE HOPE. By Investigator. London: George Routledge & Sons, Ltd. Pp. iv + 255. Price 7s. 6d. net.

THE common aspects of modern occultism—psychometry, automatic writing, healing without drugs, etc.—are fairly well presented in this sound and distinctly readable novel. The characters are such as one readily associates with English provincial life, and include a spiritistic Church of England canon and the anti-spiritistic vicar of a parish church. The part played by the local paper in the conflict of opinion produced by the Society of Investigators who operate in the story is well and amusingly imagined; and though love (as courting couples understand it) is but sparingly used, the author shows ability to strike a tender chord tenderly. Flashes of criticism such as light up pages 111–112 indicate a pleasing buoyancy. I hope Investigator will be encouraged to write another novel.

W. H. CHESSON.

STORIES, DREAMS AND ALLEGORIES. By Olive Schreiner. London: T. Fisher Unwin, Ltd. Pp. 156. Price 6s. net.

OLIVE SCHREINER is one of those best sellers of the past whose popularity is puzzling to an age when the butterfly gaily flies into the face of every superhuman seriousness. In a minor clerical way I assisted in a transaction which brought her a small fortune for a sermon disguised as a novel, and I can faintly revisualize the small quiet woman whose genius seemed almost maliciously inattentive to commercial and critical cries of "encore!" In reading these relics which her husband has intelligently edited, her noble nature and limited outlook are both apparent, and also (one is glad to say) her powers of story-telling. "Eighteen-ninety-nine" is, in political effect, vitriolic pro-Boerism, but artistically speaking it is admirable. Mr. Hardy is an Ironist of unsurpassable wilfulness, but even he (I think) never devised an occasion for a more glittering absurdity than that speech in which Olive Schreiner's prophetess tries to persuade a bereaved mother that the seven wounds of a dead private soldier are proof of the accomplishment of the "great things" she had said he was to do for his land and people. In "The Wax Doll and the Stepmother," a story of the power of loving-kindness to evoke love is told with exquisite tenderness. The section of the book called "Dreams and Allegories" is not particularly interesting, though one welcomes evidence therein of a requickened or nascent affection for the people whose language Olive Schreiner wielded so well. The last two items are dated respectively 1917 and 1888. The World War inspired the one and the misunderstandings between the mean and the angelic the other.

W. H. CHESSON.

G G

MAN: WHAT? WHENCE? WHITHER? By R. C. T. Evans.
Chatham: Parrett & Neves, Ltd. Pp. 146.

WRITTEN with the object of reassuring those whose faith in the Bible and in orthodox Christianity has been shaken, this book covers a very wide variety of subjects. In spite of a somewhat rambling and discursive style, it contains a good deal that is of interest, and bears the hall-mark of sincerity. The author—a retired R.A.M.C. Captain—has evidently read widely, and possesses considerable scientific knowledge, of which he is able to make effective use. Though not a Theosophist, he introduces various theosophical ideas, and accepts the teaching of Reincarnation and Karma as a reasonable working hypothesis. At the same time, he modifies—or rather distorts—this teaching to suit his own beliefs, in a manner which does not seem either scientific or reasonable. In one place he tells us that no one is reincarnated against his will, and that only those come back who desire to do so, not having yet discovered the worthlessness of earth-life. In another place he speaks of the individual spirit passing through many lives, “utilizing the lessons obtained during each life,” and reincarnating each time “in circumstances which are likely to be the most useful for giving the experiences—and hence the lessons—next needed for that particular spirit.” The two explanations seem contradictory. Either it is a matter of choice, and the individual is free to come back or to refuse; or else the process is a necessary and educative one through which every individual must pass until all needful earth-lessons have been learned.

On the whole, however, Captain Evans thinks and writes clearly, and the book may be recommended to those who are puzzled over such questions as Good and Evil, Free Will, Suffering, Prayer and Miracles, Temptation, and other age-long problems, and to whom a popular treatment of them may be helpful.

E. M. M.

MAGICAL JEWELS OF THE MIDDLE AGES AND THE RENAISSANCE,
PARTICULARLY IN ENGLAND. By Joan Evans, B.Litt. 9 ins. ×
5½ ins.; pp. iv. + 264 + 4 plates. Oxford: The Clarendon
Press. Price 16s. net.

THIS book is hardly intended for the general reader, though I think Miss Evans might have considered his needs to the extent of translating her very numerous quotations from MSS. and published works in mediæval Latin and Old French. The student, however, will find it a veritable mine of information, and a most useful guide in his researches. After a brief Introduction dealing with religion, magic and science as these attitudes of mind present themselves to the anthropologist, Miss Evans gives an account of magical jewels and gems in the ancient world. Theophrastus, it is interesting to note, is said to have originated the theory that stones possess sex, and hence multiply by breeding, “a theory which still finds credence in the English country-side.” The lapidaries of the ancient world are classified into two groups, namely scientific or medical on the one hand, and magical (usually exhibiting the influence of astrology) on the other, though the distinction seems a little arbitrary seeing that ancient medical theory included so many magical notions and much that we should now regard as superstition. The earlier Christian lapidaries

and those of Spain and the nearer East next fall for treatment, after which comes a long chapter dealing with the Western mediæval lapidaries. Mediæval astrology and its influence, as exhibited by the engraved gems of the period, is dealt with in Miss Evans's fifth chapter. The idea was, that by choosing a suitable gem, formed under the influence of a planet or constellation, and engraving on this the appropriate astrological sign, the power of the jewel would be thereby increased. Chapters then follow dealing, respectively, with magical jewels of the Middle Ages, those of the sixteenth and seventeenth centuries, the Renaissance, and finally the seventeenth and eighteenth centuries or, to use Miss Evans's term, "the age of criticism." Fifty-five pages of the book are devoted to appendices containing texts of unpublished mediæval MSS., relevant to the subject of the book.

In summing up, Miss Evans writes:—

"It may be asked from what origin so universal a belief arose. It is clear, I think, that certain stones may, from their coldness, have been early used to allay fever or to stanch blood; for the rest, the conscious or unconscious practice of sympathetic magic would make it natural that the hard adamant should prevent defeat, that the clear and beautiful crysolite should rejoice and calm eyes and heart, that the red cornelian and coral should stanch blood, that the ice-like crystal should have power over watery perils and watery humours, that the lustrous carbuncle should repel evil thoughts, that the green emerald should strengthen the eyes, and so on; and the further additions, distortions, and embellishments, both of tradition and of the various attempts to make the traditional lore conform to the scientific and medical doctrines of the time, would serve to account for the many other virtues ascribed to gems."

It is difficult, however, to understand, if this is the last word to be said upon the subject, how the belief in the efficacy of magical gems persisted for so many hundreds of years. Possibly, in the power of faith, of which Christian Science has given an exaggerated account and M. Coué and other modern psychologists a more sober one, will be found a satisfactory explanation of the problem.

H. S. REDGROVE.

LES QUESTIONS DE MILINDA. Translated from the Pali, with Introduction and Notes by Louis Finot. Paris: Editions Bossard, 43 rue Madame. Pp. 166.

THIS famous dialogue between King Milinda and the Buddhist sage Nāgasena has already been translated into English by Professor Rhys Davids, and appeared in the "Sacred Books of the East" series some twenty years ago. While admitting that it is one of the most interesting examples of Buddhist literature known to us, and worthy of being introduced to a Western public, M. Finot does not altogether uphold the English translator's high opinion of the original. He points out that it has been weakened by later additions, interpolations and repetitions, some of which are greatly inferior to the genuine portions, and he looks upon King Milinda as a feeble disputant who is far too easily convinced! His translation is admirable for its clearness and simplicity of style, and the book is decorated with effective woodcuts by Andrée Karpelis, which add considerably to its appeal. Though perhaps not of very special interest to English readers, it is likely to meet with a warm welcome from all French students of Eastern literature.

E. M. M.

THE POWER WITHIN US. By Charles Baudouin. Translated by Eden and Cedar Paul. 7¼ ins. × 5 ins., pp. 137. London: George Allen & Unwin, Ltd., 40 Museum Street, W.C.1. Price 3s. 6d. net.

CHARLES BAUDOIN combines the sound knowledge, the caution and clarity of thought of the man of science with the felicitous pen and gift of literary allusion of the man of letters. More popular in its style, but not less scientific in essence than his previously translated works, *Suggestion and Auto-Suggestion*, and *Studies in Psycho-Analysis*, *The Power within Us* will not fail to find a wide circle of admirers. The opening chapter is a criticism of the materialism that would deny thought to be an active factor in shaping our destinies—a powerful and telling criticism, because it is so fair to the ideas that it criticizes, so cautious in its assertions, and so unanswerable in its arguments. A great admirer of Emerson and appreciative of many of the teachings of the American New Thought School which Emerson's works initiated, Baudouin is careful to indicate some of the errors—the exaggerations and tendencies to overestimate material values—into which this school has fallen. Coué he regards as a more reliable teacher, and the point is stressed that there are two modes of mental action, namely willing and auto-suggestion. Both necessitate concentration, but in the latter this is effortless. In willing, writes Professor Baudouin, "the idea is predominant," in auto-suggestion "the idea is everything. The active power of the idea, which was already made manifest by James's analysis, has been displayed even more clearly by the New Nancy School." The book also contains excellent chapters on Personality and Free Development, The Inner Life and Individualism, Emotional Forces, and allied matters. In the chapter on Emotional Forces, by means of a profound analysis, Professor Baudouin has avoided the Scylla of attempting to destroy emotion by means of reason and the Charybdis of "a mystical abandonment to instinct in the belief that it is all-wise." Always he avoids metaphysical hair-splitting. He adopts a sound pragmatic attitude, and has written an excellent book.

H. S. REDGROVE.

WE ARE HERE—WHY? By Edna Wadsworth Moody. Boston: Marshall Jones Company. Price 2 dollars net.

THE question which forms the title of this book is one frequently in the mind, if not on the lips, of the typical pessimist, on whichever side of the Atlantic his gloomy lot happens to be cast.

Mrs. Moody, in the course of fifty-two purposeful chapters, garnished with appropriate anecdotes, and with quotations from writers, great and small, past and present, invites him to give that question a definitely optimistic reply; and to set about becoming a working partner in "the majestic plan for the unfolding of the Universe."

The first part of the book treats of the co-operation of men (and women) with the Divine Scheme; and shows how this co-operation can be carried out through the control of the powers of the body, self-healing, the development of intuition, and the intelligent employment of prayer.

In the second part we are concerned with the Divine Scheme itself; and chapters on Cosmic Consciousness ("the state of thrilling happiness!"), Esoteric teaching, and its revelation of practical truths, The Greater and

Lesser Mysteries, The Mystic Way, and The Divine Drama follow each other in triumphant sequence.

In her final chapter, the writer claims to have furnished her readers with "ground for supreme optimism, and incentive for living at the top-notch of endeavour—gloriously"; and, doubtless, there are many who will regard this as no idle boast.

Indeed, the excellence of Mrs. Moody's purpose, the enthusiasm of her convictions, and the astonishing amount of ground she has contrived to cover, are all so worthy of praise, that we feel it to be almost ungracious on our part to deplore her lack of literary form, her staccato style, and her tendency to dogmatize on matters which saints and sages are content to leave in doubt. Strenuousness, rather than scholarship, will always, it would seem, be the badge of this school of writers.

The book is well got up, and the type delightfully clear.

G. M. H.

LE POÈME D'ISHTAR: MYTHE BABYLONIEN. Par Oswald Wirth.
Paris: Aux Editions Rhea, 21 rue Cujas. Prix 4 francs.

By the occult law which governs the factor we term "coincidence" I have before me the "Poème d'Ishtar," which I dramatized from the Babylonian clay tablet in the British Museum, translated by George Smith. My fantasy appeared years ago in the *Contemporary Review*.

The present version is a most valuable and illuminating addition to the *Collection du Symbolisme*.

Ishtar, the love-goddess in ancient Babylonian myth, descended into Hades and dared the fury of Al-Lat, Queen of the infernal regions, to rescue the soul of her dead husband, Thammuzi or Adonis. It is an earlier form of Isis seeking for the slain Osiris and of Venus and Adonis. I have personally often marvelled at the similarity between the opening lines of the Babylonian account describing Hades—

*"Vers la maison dont l'entrant ne sort pas,
Vers le chemin dont l'aller n'a pas de retour"*—

and Hamlet's well-known reference to that "bourn from which no traveller returns."

Not the least part of M. Oswald Wirth's services in revealing the inner meaning of the gods of Assyria is his reproduction of illustrations of deities with explanatory remarks. Wondrous is the drawing of Oannes, "Roi des Eaux surcélestes, inspirateur de la suprême sagesse." It is more than merely significant that the god's head-dress and mail are formed by a huge gaping fish which seems to drink in the waters of infinitude. An early secret symbol of Christ was Piscus, the fish, whilst this Assyrian divinity, "des Eaux surcélestes," agrees completely with Plato's contention that we live in a succession of seas, not of spheres. It is certainly true that life arises from the waters and that even now we may be at the bottom of the second great deep which is bounded for man by the atmosphere beyond which he cannot breathe. REGINA MIRIAM BLOCH.

SALMA. A Play in Three Acts. By L. Cranmer-Byng. London: John Murray. Pp. 110. Price 3s. 6d. net.

PROFESSOR CRANMER-BYNG'S name is well known as editor of the popular "Wisdom of the East" series, and also as author of many delightful

translations from the Chinese poets, so that his first appearance as a dramatist is an interesting event. The scene of his play is laid in Cintra a thousand years ago, and its *motif* is expressed in a line from Hafiz: "The beauty of the season of youth returns again to the meadows." Salma is the principal girl of a troupe of strolling players, and is carried off to the harem of the Wali of Cintra under the very eyes of her lover, Shamsuddin, a Persian lute-player. He swears to rescue her, but is always frustrated, and when at last, some sixteen years later, he succeeds in entering the palace, Salma sends her young daughter, dressed to represent herself, to meet him, and swallows a draught of poisoned wine. The author has full command of Eastern atmosphere and language, and though the dialogue occasionally seems to hang fire a little, the theme should be dramatically effective, some of the chief scenes and characters being very well managed. If the play is eventually produced, it will be interesting to compare it with James Elroy Flecker's "Hassan," another Eastern drama on an even more tragic theme, which is to be seen before long on the London stage. Both are poet's plays, but one is by a poet *pur et simple*, the other by a poet and scholar combined. "Hassan" is the more striking to read, and excels in sheer beauty of conception and language, but it is difficult to say which of the two is best suited for stage production. Let us hope soon to have the opportunity of seeing both!

E. M. M.

COMMON EPIPHANY. By Allen Brockington. London: Erskine Macdonald, Ltd. Price 6s.

THERE are times when the life of a reviewer has its great amenities. There are hours when it has its bleak drawbacks and one's good nature towards all authors is sadly taxed. Alas! in Mr. Brockington's case, I am forced to don my black cap. *Common Epiphany* is the most muddled, fuddled piece of moil tricked in blank verse which has come my way for a long time. It is John Masefield without the curses and the talent. Mr. Brockington has attempted to reveal the mysticism of ordinary life, but has somehow managed to obscure it. We are asked to be interested in the matrimonial and domestic difficulties of Bernard Phelps, Mary of that ilk and some people rejoicing in the names of Tomkins, Brooks, Perrin and Croton.

The following extract will reveal the style in which the entire text is couched:

" Maisie perused this letter more than once.
 The first time that she read it she was vexed
 Because her husband seemed to be evasive.
 The next time she became most curious
 To see the sort of home that he had made,
 To try the grand piano, to prospect,
 To touch, to see the bedroom furniture,
 The kitchen . . .
 She lived with Fred—most happy days they were—
 She resolutely strove to fill her mind
 With what he was 'inside' for he had said
 'I'm just the same inside.' " . . .

Poor man, how he must have suffered under the latter affliction! It is all like Zola written by Miss Daisy Ashford.

REGINA MIRIAM BLOCH.

CIRCUMSTANCES MADE TO ORDER. Prosperity While You Wait. A Serious Philosophical-Psychological Treatise in Popular Vein. By Rev. Columbus Bradford, Author of "Birth a New Chance," etc. Boston, Mass., U.S.A.: Christopher Publishing House. Price \$1.50 net.

THE author of this breezy work—one of the latest to appear from The Christopher Publishing House—develops his ingenious theory with characteristic Transatlantic freshness and vigour, through fourteen energetic chapters. It is an elaboration of the familiar idea that "Thoughts are Things," and that nothing "just happened." In chapter four Mr. Bradford remarks: "There is as certainly an invisible emanation of a subtle substance from a thinking mind as there is a visible outflow of a coarser substance from an active volcano. And as surely as the volcanic lava cools and otherwise changes when it comes out in contact with the atmosphere, so certainly does the incessant stream of human thoughts congeal, condense and otherwise change after it flows forth from the thinking mind, automatically settling around the erupting ego as its circumstances, unless thelematically formed by the will of that ego."

One might, of course, argue that a volcano in eruption generally has matters its own way, whereas the thoughts of the human thinker must necessarily often hit up against "the stream of consciousness" of his next-door neighbour; the congealing process, in a community of mixed ideas, must be considerably interrupted. But a "group-thought" on identical lines might work wonders, and most of us have felt the force of this at one time or another.

The author even develops his theory so far as to account thereby for the tragedy of the *Titanic*.

For those who are interested in this line of thought this book will repay careful reading, and should help to serve as an antidote to a habit of careless and wandering thinking, if "thinking" it can be called. In the author's concluding words: "The entire universe is one vast ocean of vibrations." Science, indeed, is reading more deeply every day into this truth, and yet, when all is said:

"There's a divinity that shapes our ends,
Rough-hew them how we will"!

EDITH K. HARPER.

GREENFIELDS: The Life of Douglas Scott Niven. Transmitted to his sister Jessie in the year 1921. London: John Watkins, 21 Cecil Court, Charing Cross Road, W.C.2. Price 2s.

DOUGLAS SCOTT NIVEN was an officer in the Indian Army, and "passed over" from influenza in 1919, at the Military Hospital at Cuetta. An Appendix to this little book contains many official testimonials from head-quarters, etc., bearing tribute to Major Niven's high qualities both as a soldier and a man. He appears to have been extraordinarily popular and beloved, and those who read this volume and messages, which purport to come from Major Niven, through the hand of one of his sisters, will no doubt accept its contents with sympathy as an expression of deep family affection. It has, otherwise, neither evidential nor literary value, and one could wish that such works were kept exclusively for the family circle, and perhaps for a few understanding friends.

EDITH K. HARPER.

THE HALL OF DREAMS. By Madeline Tate. Blackpool: Page and Company. Price 2s.

THIS amiable little green pamphlet is full of pretty platitudes. It strives to be "a series of symbolic lessons for the guidance of those desirous of entering the Path" couched in fantasies which meander pleasantly along well-trodden ways, whilst lacking the compressed force and fairie-glamours of Lady Dilke, Olive Schreiner or Lord Dunsany. "The Wondrous Seven-Rayed Jewel" is the best of the series, but better proof-correction might not have harmed it, nor a pruning of inappropriate words:

"Truth gave the soul a lamp that nothing could extinguish, but would burn *eternal*" is sure to jar on the mind of the reader.

REGINA MIRIAM BLOCH.

HANNEMANN AND PARACELUS. By John H. Clarke, M.D. 8½ in. × 5½ in., pp. 15. London: Homœopathic Publishing Co., 12A Warwick Lane, E.C.4. Price 1s. net.

THIS pamphlet contains the Opening Address delivered to students of the Summer Course of post-graduate lectures held at the London Homœopathic Hospital in 1922. The various points of similarity between the views of Hannemann, the founder of Homœopathy, and those of Paracelsus, are briefly dealt with. Paracelsus aimed at extracting the hidden essence of things, the souls of herbs and minerals in fact: Hannemann

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SPEAKERS FOR JUNE, 1923.

Sun. 3.	Dr. W. J. Vanstone.	Sun. 10.	Mr. Harvey Metcalfe.	Wed. 20.	Dr. W. J. Vanstone.
" "	Mr. G. Prior.	Wed. 13.	Mr. Ernest Hunt.	Sun. 24.	Mr. A. Vout Peters.
Wed. 6.	Mr. Robert King.	Sun. 17.	Mr. Bligh Bond.	" "	Mr. Ernest Hunt.
Sun. 10.	Mr. Ernest Meads.	" "	Mr. Thomas Ella.	Wed. 27.	Mr. T. Austin.

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is said to have achieved this by means of his method of gradual attenuation. Dr. Clarke, on this point, appears to go even further than Hannemann did, and to assert that attenuation may be carried out to infinity, though how this view can be reconciled with the atomic theory, even in its most modern form, is not evident. Something is said about the Paracelsian Doctrine of Signatures. "It is," urges Dr. Clarke, "the *invisible* 'Signature' which is of chief moment," the vision of which has been lost to man since he fell from a state of harmony with Nature. Hannemann has restored this vision, we are told, by means of his method of testing the action of drugs on the human body. The pamphlet naturally contains many points that are open to controversy and is explicitly written from a certain point of view, but it will be read with interest by all those who are attracted by what I may perhaps call the occult tradition in medicine.

H. S. REDGROVE.

LETTERS FROM MONTE CARLO. By Ysobel Roxolo. Boston, U.S.A. :
The Christopher Publishing House. Price \$2.00 net.

THESE lively *Letters from Monte Carlo* were written by a versatile American who conceals her identity under the *nom-de-plume* of "Ysobel Roxolo." Their original intention was merely to amuse their recipient, an invalid friend at home. But, almost inevitably, they found their way to a wider circle of readers, by whom it was urged that they should be made accessible to the general public. The author reveals herself as an amiable woman of cosmopolitan tastes, keenly observant, and with a sense of humour that sparkles through all her letters, but never obtrudes to the boring point. Nothing escapes her. Monte Carlo being a city of no taxes, would seem, she says, "an ideal place for the person of small income to live, and certainly it would be, could one keep out of 'The Rooms' . . . Alas and

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alas ! it is very difficult to resist the temptation and the fascination of the game. . . . So there you have the story of Monte Carlo in a nutshell."

Every one, we are told, plays according to some "system," either bought or evolved, and the "systems" are legion, ranging from "Simple Chances" to the "Pythagoras System of the Vibration of Numbers." Of all these things the author gossips in cheerful vein, interspersing her pages with vivid word-pictures of the glorious Mediterranean scenery, of the day's doings, and of various notabilities and notorieties; of the hundred and one superstitions and omens, and of the training and nerve-testing of young croupiers before they take up their nerve-shaking posts. In this vortex of "the world, the flesh, and the devil," the Automatic Scripts of the Rev. G. Vale Owen were being eagerly perused, says the author, adding with fervour: "I am so glad that this wave of spiritualism is sweeping over the world, it will bring a long-needed awakening of religion. If some great teacher would come, or if some patriotic soul would write or make speeches to arouse the workers to love of country and fear of God!" An obvious reflection indeed.

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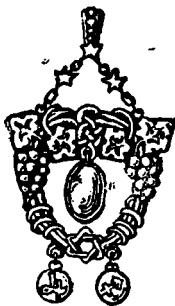
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