

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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No. 1

NOTES OF THE MONTH

FROM the religious point of view of antiquity our world was the centre of the universe and the only inhabited planet, and the basic ideas of all ancient religions, whether Christian, Roman, Greek, Persian or otherwise, start on the assumption that the Deity, as far as relates to his creation, is concerned alone with this world and its inhabitants. Christianity, for instance, never contemplated the salvation of the inhabitants of innumerable different worlds in innumerable different solar systems, nor did the Persian sun-worshippers contemplate the worship of more than one sun, the sun of our own solar system. The realization of the fact that

OLD RE-
LIGIONS
AND
MODERN
SCIENCE.

these solar systems are legion and that in all probability one or more planets in each of them are inhabited by beings, in many cases more highly developed than our own human race, leads to an entirely fresh orientation of the intellectual outlook, an orientation in which large portions of the old creeds entirely lose their meaning. Even so the man in the street, in looking at a fixed star, probably entirely fails to realize in most

cases that this fixed star is not one star only, but a sun with numerous planets revolving round it, each with moons of its own, and that owing to the vast distance which separates us from it, this whole solar system, sun, planets and moons, appears to our sight merely as a single star. The ancients in many cases failed even to think of their deity as the god of this particular world, rather looking upon him as the special protector of their tribe or nation. Thus, in the old Jewish legend, Joshua calls the sun and moon to stand still so that his victory over the enemies of the Israelites may be complete, and the absurdity of the idea apparently never struck the inventor of this particular romance.

Distances in the visible universe are indeed so enormous that they convey nothing to the mind unless we take concrete facts that the mind can grasp in order to illuminate their meaning. We all realize that the sun is a body of enormous size in comparison with our own earth, and most of us know that its distance from us is some ninety-three millions of miles. We begin, however, to realize more clearly the enormous bulk of the solar orb when we take into consideration the following facts. Our moon is distant from the earth approximately 240,000 miles. If, however, we place the sun in imagination where our earth now is and make

DISTANCES
IN THE
VISIBLE
UNIVERSE.

its centre correspond to the centre of the earth, not only will the surface of the sun extend as far as the moon, but it will extend also as far again on the other side.* Great, however, as the distance of the sun is from the earth, light travels so fast that the light of the sun reaches us from that distant point of space within eight minutes. Our planet, however, is in comparison with Saturn, Uranus and Neptune, the outermost planets of our system, comparatively near to the centre of this system. For whereas the distance of the sun from the earth is, as stated, some ninety-three million miles, the distance of the sun from Neptune is over 2,500 million miles, and while the earth revolves round the sun in a single year, it takes 164 years of our measure of time for Neptune to complete a similar revolution. An inhabitant of Neptune, if such exist, would thus have to live 164 of our years before he witnessed one complete rotation of the seasons. Enormous, however, as these distances appear, they are merely distances within our own system. Those ninety-three million miles which separate us from our own sun must be multiplied 276,000 times if we wish to arrive at the distance from us of the nearest fixed star (Alpha

* See *Science and the Infinite*, by Sydney Klein. London: William Rider & Son, Ltd. 4s. 6d. net.

Centauri), that is to say, the centre of the nearest solar system to our own. If we were to travel, says Monsieur Flammarion,* “with the speed of a train travelling at the rate of forty miles an hour to this destination, without any stoppage by the way, it would take us seventy-five million years to arrive at our destination.” Were this sun suddenly to meet with a cataclysmic disaster and explode in space, supposing it to be possible for the sound to reach us, we should not hear it until three million years after its actual occurrence.

Two main points in connection with this gigantic subject should be borne in mind. One is that the entire universe, with all its millions of suns and planets and their satellites, is apparently moving together at a rate of which we have no conception through the immensity of infinite space. The movements therefore that we calculate as between planets and suns and distant stars are in their nature relative and not absolute. The other point is that the whole of this universe, some small portion of which we are able to see on a starlight night, without our powers of sight being able to gauge in any way the immensity of the distance which we contemplate, is all bound together by a force which we may

THE
UNIVERSE
LINKED UP
BY THE
FORCE OF
GRAVITA-
TION.

designate as the force of attraction or gravitation, by means of which each star and sun in the universe is linked to every other sun and star, so that the destruction of a planet must to a greater or less extent react on every other portion of this cosmic whole. It is not reasonable to suppose that the universe, a portion of which we can observe either by the naked eye or through the telescope, is limitless in its character. Probably in viewing the Milky Way we are looking at one of its most distant and outlying portions. It must have its boundaries and limits beyond which stretches infinite space. We are at liberty, however, to believe that outside this universe there may be other universes far beyond our ken, and outside the range of the most powerful telescope ever invented. All the systems comprised in the universe must undergo periods of development and decay, and every planet and sun in the end become a dead world, passing from the gaseous to the molten, from the molten to the solid. Probably our own earth is itself molten in the centre, and without this internal heat could not continue to support life.†

* *Dreams of an Astronomer*, by Camille Flammarion. Translated by E. E. Fournier d'Albe. London: T. Fisher Unwin. 10s. 6d. net.

† We find the evidence of this fact in volcanic eruptions and earthquakes.

The question as to whether other planets of our own solar system are inhabited is one that has been much discussed of recent years. That the planet Mars supports life of some kind there is every reason to believe. Observations by the largest telescopes serve to confirm the opinion that there is at least

LIFE ON
MARS.

vegetable life on Mars, and if vegetable why not animal, and possibly also human? Mars is evidently a much older world than our own, and therefore we may argue that in the process of its evolution its inhabitants, if indeed it is inhabited, have reached a higher stage of development than humanity on earth. "We can almost constantly measure," says Monsieur Flammarion, "the extent of the polar snows and we find that this extent varies with the seasons. We see with our own eyes the melting of these snows taking place very rapidly under the light and heat of the sun during a summer which is twice as long as ours. The snows in the end disappear almost entirely and only a little ice remains in a region which we note, and which represents the pole of extreme cold, situated 212 miles from the geographical pole." There is far less water in Mars than on the earth, and in consequence of this the sky between the vernal and autumnal equinox is almost cloudless in the equatorial and temperate regions. It is thus easier, given equally powerful telescopes, for an inhabitant of the earth to observe Mars than for a Martian to observe a planet like ours, which is so constantly obscured by cloud. Probably Mars is a hotter planet than the earth owing to the fact that through the absence of moisture there is comparatively little interference with the solar rays which impinge upon it. In any case the force

MARTIAN
FACILITIES
FOR ENGIN-
EERING
OPERA-
TIONS.

of gravity is less, and in consequence objects on Mars, and indeed the inhabitants themselves, would be much lighter, bulk for bulk, than objects on the earth. This would presumably make engineering works on Mars much more easy of accomplishment than they are here. This fact would have a bearing on the supposed canals in Mars, though there is grave doubt as to whether these so-called canals are actually canals at all. Possibly, however, what we see through our telescopes are gigantic works of irrigation which would doubtless be required to sustain vegetation and life generally on so dry a planet. Assuming, however, that Mars is inhabited, and that it is inhabited by races far more advanced than those of our own planet, we have no means of judging whether the highest of these races is what we should term human on this earth. A different planet may evolve

entirely different types, and the assumption that there is a human race on Mars with two arms and two legs like humanity here, is quite a gratuitous one. We can only say that the thing is possible. It may, on the other hand, be a race of winged monsters, and perhaps there is reason for surprise that the race that through its intellectual superiority has obtained dominion over our own

ARE ITS
INHABIT-
ANTS
HUMAN ?

planet did not in the course of its evolution develop wings like the bird. We may indeed wonder that a type of being mentally so undeveloped as the bird should have outstripped the other inhabitants of the globe in this particular direction in such a very signal and remarkable manner. The more we contemplate the present position of the human race on earth, the more it is borne in upon us that its real predominance is due purely to abnormal intellectual growth as compared with that of its fellow-creatures. Neither in physical strength nor in agility can we compare with many other of the earth's inhabitants. If we could imagine a flea the same size as a man, with its physical activity developed in proportion, the feeblest of the race would be able to jump over St. Paul's Cathedral without the slightest difficulty. Were the intellect of the flea correspondingly developed, we might well have a race of monsters which would tyrannize over all the rest of creation. How then came it about that the human race acquired these powers and was thus enabled to attain its position of pre-eminence?

The Sons of Mind, the old occultists tell us, descended into the physical forms of unevolved humanity and, by utilizing their bodies, in the fullness of time learned to subdue and rule the rest of creation. Thus the fulfilment of every planet's destiny may lie in the spiritual spheres, where the descent into generation of those higher entities for whom physical bodies have become fitted, is planned and arranged.

We may ask ourselves whether in the matter of spiritual good and evil other planets correspond to our own. Are there elsewhere, as there are here, such extremes of evil and good, such a

THE EARTH
AS A
SPIRITUAL
CLEARING-
HOUSE.

conflict between the higher and the lower, such a mixed precipitation from the spiritual planes of antagonistic and opposing forces? Is this fact, which gave rise to the idea so prominent in the tenets of Zoroaster, of the equally balanced and rival powers of good and evil, peculiar to the world we live in? Is this earth, in short, a sort of clearing-house of the worlds, a place of trial and purification, a crucible to which the gold is sent to be purged of its dross? Is it unique in its char-

acter as a battleground between the powers of light and darkness, an Armageddon among the heavenly host? Certainly there is much that seems to point to the plausibility of such a theory.

If this be so, other planets may be either predominantly good or predominantly evil, heavens or hells. The astrological characteristics of each planet may strike the keynote of that planet's nature. The denizens of Mars may be under the iron rule of force, and the development of the powers of a will remorseless and domineering, may give the clue to the nature of its inhabitants. In Venus, concord, sympathy, and altruistic qualities may represent the prevailing type. In Mercury the intellect may hold rule paramount over both love and force.

The suggestion may be hazarded that a planet's satellites reflect its own influence back on itself, but we do not know sufficient of the essential nature of the earth on which we live as contrasted with the other planets to form any very definite opinion on such an hypothesis. We may look on the moon as typifying change and transition and thus suggesting a half-way house between other planets of more marked tendencies either towards good or evil. But there are other characteristics suggested by our luminary that hardly seem to bear out this idea. The influence of our satellite in horoscopes is essentially sentimental and imaginative. It is very questionable whether these qualities predominate on the earth to a more marked extent than on other planets of the system. In the case again of a planet which has more moons than one, the presumption is that they would exert dissimilar influences. It is in any case not unreasonable to assume that the qualities which we discover in the influences and effects of the various planets in astrology correspond to the essential characteristics of the denizens of those planets themselves. We

QUALITIES
OF PLANETS
DEDUCIBLE
FROM THEIR
INFLUENCE
ON US.

know that in a horoscope erected on this earth where Mars is just rising in its own sign we find the attributes of energy, activity, the love of adventure, self-assertion, aggressiveness, as well as physical strength and athletic capabilities. Surely then these must be *par excellence* the attributes of the average Martian. Were we in a position to erect a horoscope of some one born on Mars, with the earth exactly rising, we should no doubt be able to deduce the distinctive qualities conferred by our own planet. As it is, we have no means of comparison. In astrology we take into consideration the influence of the sun and moon and all the other planets in the horoscope, but the basic influence of the

earth itself, which is common to all its inhabitants, we have no adequate means of gauging. It may seem a curious state-

ment to make, but the fact seems justified by astrological investigation, that we are better able to compute the essential characteristics of all other planets in our system than those of our own, and probably the Martian knows more of the radical influence of the earth than we do ourselves. It may further be argued that we know more of the essential characteristics of Mars than the Martian who probably fails to realize that strength of will power, combativeness, and self-assertion are less in evidence in other planets than in his own world. We can hardly imagine democratic institutions in Mars, but must rather think of the inhabitants as under the iron rule of a martial autocracy.

From the astronomical point of view there are certain facts which we know about Venus. It is nearer to the sun than ourselves, and is enveloped in a dense atmosphere which is charged with hot vapours. Its year numbers 225 days, and instead of being 93 million miles distant from the sun it is only 65 million. It is about the same size as the earth, the length of its diameter being almost identical with that of our own planet. Venus, however, is lighter than the earth, its density being only four-fifths

of ours, and it follows from this that objects on its surface weigh somewhat less than they do here.

THE PLANET VENUS. An object that would weigh 100 lb. on the earth would weigh 88 lb. on Venus. On Mars the same object would weigh only 38 lb. On Jupiter it would weigh 250 lb. The year of Venus is 224 to 225 days in length. As regards its days and nights, we have no very certain knowledge. The moon never turns more than one face towards the earth. Thus no living human being has ever seen the other side of our own satellite. The case is probably the same with Venus, and it is generally believed that it only turns one side towards the sun. If this is so, one-half of Venus is in perpetual daylight and the other in perpetual night. Between the two there would of course be an area of continuous twilight. We can hardly believe that the dark side would be fitted for the maintenance of either animal or vegetable life.

Without the influence of Venus the astrologer knows that the sexual side of life would disappear. Could life, we may ask, be otherwise maintained? And assuming a reply in the negative, must we deduce that in every solar system there is one planet which corresponds to Venus in nature? We cannot of course

say that the sexual problem is the same elsewhere as it is here. We conclude in our matter-of-fact way that two sexes are universal. We have no proof of this. It is guess-work merely. We must be on our guard against judging all other corn by our own bushel. Our knowledge is limited to the conditions of our own planet, and there may be endless diversity of conditions elsewhere. The whole problem offers such a wide scope for the imagination that one almost wonders that novelists of the type of H. G. Wells or Jules Verne have not utilized it to a greater extent than they have done in fiction. The fringe of the numerous problems has scarcely been touched.

Little as we know about Mars and Venus, we know still less about Jupiter, and it presents problems more difficult of solution than either of these. Jupiter is 485 million miles from the sun, more than five times the distance of the earth, and the sun in consequence would appear there not more than one-fifth of the size that it does here. As observed by astronomers it is furrowed by various currents and enveloped in clouds and vapour. The currents on the surface revolve at different speeds, so that it does not present the appearance of one coherent mass. One spot in the southern tropical zone has been watched for the last half-century. Its shape appears to be that of a long oval measuring some 26,000 miles in length. The current in which it floats, says Monsieur Flammarion, from whom I take this description, "has not the same period of rotation as the spot itself." In consequence, this spot during the last two years has shifted no less than 57 Jovian degrees, in other words some 41,000 miles. "It

JUPITER A
FLUIDIC
PLANET.

is," says our author, "as if Australia were to detach itself from the bottom of the sea and float about on the surface of the Pacific Ocean." Perhaps on this vast planet there is in reality no solid surface at all, but merely irregular aerial layers. It appears, however, that the temperature of the planet itself must be very high and probably it has not cooled down to anything like the temperature of the earth. Perhaps from the point of view of life, vegetable and animal, it is a planet of the future awaiting conditions which will eventually render these possible. Spectrum analysis proves that substances which abound in Jupiter differ materially from those on our own planet, so we may assume that any living beings found there would be different in chemical structure from ourselves. It is fully one thousand times the size of the earth, and we may conclude that its colossal bulk has prevented

its cooling with the rapidity of our own planet. Monsieur Flammarion thinks that it will take thousands of millions of years to arrive at a temperature that is fit for human habitation. Mr. Spence in writing on the subject of Atlantis has suggested that the foundations of our own earth are still none too solid, and that the continents on either side of the Atlantic are gradually drifting farther and farther apart. The vast changes which once took place with regard to the distribution of continents, etc., on the surface of the globe were probably due to this more fluidic state of the planet, which as it grows older becomes more and more fixed and rigid. Monsieur Flammarion is not an astrologer, but he puts forward some pertinent observations which bear directly on the possible explanation of astrological phenomena.

A magnetic link [he tells us], invisible but powerful, joins our earth to the central body of the solar system. Phœbus Apollo holds us in the hollow of his hand at a distance of 92 million miles, and we feel his pulse as he feels our feeble heart-beats. It is not only gravitation nor only light, nor yet only heat, which throws a celestial bridge from the sun to the earth; it is also electricity; it is also magnetism; it is a force still unknown and unexplained which no doubt maintains communication between all the worlds. For the ethereal wave touches Mercury, Venus, Mars, Jupiter, Saturn, Uranus, and Neptune as it touches us, and if we could utilize it we could communicate with our neighbours in the heavens. . . . Ions and electrons, those convenient goblins of present-day physics, do they exist? Nobody has ever seen them. Perhaps they are only ingenious interpretations. What does certainly exist is electric force.

We have the evidence of this solar magnetism in the periodical dislocation of our telephonic and telegraphic communications, as for instance on September 25, 1909. On this occasion the whole terrestrial globe was plunged into a magnetic field of great intensity, "into a veritable dynamic ocean originating in the solar torrent." Similar cosmic phenomena were observed on October 31, 1903, November 18, 1882, and August 3, 1872. They serve to emphasize the immensely strong direct magnetic influence which the sun exerts on the earth, quite apart from its effect in transmitting heat and light. The idea that there is no interstellar medium through which the influence of the sun and moon and planets can be transmitted to this earth, in the light of recent scientific investigation has become a demonstrated absurdity. It is doubtless in this magnetic influence of the other bodies of the solar system on the earth that we shall eventually find the clue to the demonstrated facts of astrological science.

I have received a long communication from Australia from Mr. R. van Gelder, who champions the cause of Mr. C. W. Leadbeater in connection with Mr. William Loftus Hare's criticisms of his investigations into the akashic records, in relation more especially to the date assigned to Zoroaster and his contemporary, King Vishtaspa. He is able to show that there is a great diversity of opinion among historians with regard to Zoroaster's date, and he criticizes Mr. Hare's very confident expression of opinion that this has been definitely fixed at approximately 660 to 583 B.C. Although his communication is too long to reproduce in full, it is only fair to give, as far as space will allow, my correspondent's most pertinent quotations in this connection. Two of these are taken from the *Encyclopædia Britannica*, viz. from the article on Persia by Professor Eduard Meyer, and the article on Zoroaster by Professor Karl Friedrich Geldner. The quotation from the former runs as follows:—

As to the home and time of Zoroaster, the Parsi traditions yield us no sort of information which could possibly be of historical service. Its contents, even if they go back to lost parts of the Avesta, are merely a patchwork based on legendary tradition and devoid of historical foundation. The attempts of West (Pahlavi Texts translation Vol. 5) to turn to historical account the statements of the Bundahish and other Parsi books, which date Zoroaster at 250 years before Alexander, *are in the present writer's opinion a complete failure*. Jackson (Zoroaster the Prophet of ancient Iran, 1901) sides with West. . . . We may take

SCENE OF it as certain that the scene of Zoroaster's activity was laid ZOROASTER'S in the east of Iran, in Bactria and its neighbouring regions. ACTIVITIES. The contrast between peasant and nomad is of vital consequence for the whole position of his creed. Among the adherents whom he gained was numbered, as already mentioned, a Turanian, one Fryana, and his household. The west of Iran is scarcely ever regarded in the Avesta, while the districts and rivers of the east are often named. The language even is markedly different from the Persian; and the Fire Priests are not styled Magians as in Persia—the word, indeed, never occurs in the Avesta, except in a single passage—but Athrvan, identical with the Athrvan of the Indian (fire kindlers in Strabo, 1573). Thus it cannot be doubted that the King Vishtaspa, who received Zoroaster's doctrine and protected him, must have ruled in Eastern Iran; *though strangely enough scholars can still be found to identify him with the homonymous Persian, Hystaspes, the father of Darius*.

As regards the second quotation, Professor Geldner quotes Agathias as observing: "The Persians say that Zoroaster lived under Hystaspes, but do not make it clear whether by this name they mean the father of Darius or another Hystaspes."

The Professor continues:

We are quite ignorant as to the date of Zoroaster. The assertion has often been put forward that Vishtaspa was one and the same person with the historical Hystaspes, father of Darius I. This identification can only be purchased at the cost of a complete renunciation of the Avesta genealogy. According to the Arda Viraff, 2, Zoroaster taught, in round numbers, some 300 years before the invasion of Alexander. The testimony of Assyrian inscriptions relegates him to a far more ancient period. If these prove the name of Mazda to have formed part of Median proper names in the year 715 B.C., Eduard Meyer is justified in maintaining that the Zoroastrian religion must even then have been predominant in Media. Meyer therefore conjecturally puts the date of Zoroaster at 1000 B.C., as already has been done by Duncker, *Geschichte des Altertums* 4. 4. 78. This in its turn may be too high, but in any case Zoroaster belongs to a prehistoric era.

In connection with this argument I would suggest that it is quite probable that the historical Zoroaster was not actually the founder of a new religion, but merely a great reformer of one already in existence. It is generally found to be the case as regards religions that they are not initiated or brought into being by a single great prophet or teacher. Even Christianity had many sources, and much of what we now regard as essential to that religion admittedly existed long before the birth of Jesus of Nazareth. Possibly Mohammedanism is an exception, but if so, it is the exception that proves the rule. One thing must certainly be admitted, and that is that the whole story of Zoroaster and his times is so overlaid with myth and legend that it is exceedingly difficult to arrive at the historical nucleus.

My correspondent also quotes Professor Karl Hermann Ethe as expressing the opinion that Zoroaster lived as early as the fourteenth century B.C., and Martyn Haigh, in his essay on the Parsis, who states that it is not possible, at the very latest, to put the time of Zoroaster after 1000 B.C., while he himself considers that the date is very much earlier.

I think I have quoted enough to show that there are very wide differences of opinion on this matter, though I think the most recent and most authoritative opinion is that voiced by Mr. Loftus Hare. It is well to bear in mind the fact that the name Zoroaster or Zarathustra merely means "the righteous one," and is in the nature of an epithet like "the Christ." There is therefore nothing unreasonable in the supposition that there were others so designated before Zoroaster's time, and in addition to this that there were prophecies and

anticipations of the coming of this righteous one in far earlier ages, which were held to have been fulfilled subsequently by the birth of the historical Zoroaster.

Whatever we may think of the rights and wrongs of the discussion generally, I would suggest that Mr. Hare has under the circumstances laid too great stress on the question of the date, which, whatever the probabilities may be, does not appear to have been by any means yet definitely established.

I should perhaps add that Mr. Leadbeater identifies Vishtaspa's father as Lohrasp, as Firdausi does, and it seems clear that Firdausi is alluding to the historical Vishtaspa who was either father or grandfather of Darius. We must also remember that Firdausi's dates do not radically differ from those of Mr. Loftus Hare.

With regard to the underlying issue of the genuineness of certain alleged akashic records, I must still confess to my own personal scepticism. Nor, I am afraid, would the discovery that the date of Zoroaster was really what Mr. Leadbeater alleges, make me a convert in this matter. The records alluded to read to me altogether too like fairy stories, though I am not suggesting by this that Mr. Leadbeater may not himself take them perfectly seriously.

With regard to the alleged communication from Madame Blavatsky referred to in my last issue, expressing an antipathy to cremation, I publish two letters in this month's MADAME BLAVATSKY AND CREMATION. correspondence columns which, as I think readers will admit, effectually relegate this message to the plane of illusion from which doubtless it emanated. As Mr. Gornold well says, the idea that Madame Blavatsky should have made a request that a letter be written to Col. Olcott to prevent her cremation is quite absurd, Col. Olcott, as she was well aware, being then absent in the East. Probably we may attribute it to one of the many fatuous spooks who take advantage of spiritualistic séances to give delusive and misleading messages. In any case, its evidential value is clearly *nil*. It is to be hoped that Monsieur Flammarion will take steps to have the record in question omitted from any future edition of his book.

I am asked to rectify the following errors in the footnotes to the article *A Tilt against Orthodoxy*, appearing in the last issue of the OCCULT REVIEW. *Warmer Winters* is by Major R. A. Marriott, D.S.O., and is 1s. 2d., post free. The price of *The Drayson Problem* is 1s. 6d., and not 1s. as stated.

ATOMIC ENERGY: ITS SECRET AND MAN

By F. A. LAMPRELL

THE onward march of material science is but a substantiation in its discoveries of what has been known to the occultist from time immemorial. Why, if that is so, did not the occultist give the world the benefit of his knowledge, it might be asked? The answer is, that that knowledge reaches the world when and how the world understands and appreciates it. The scientist is the instrument by which that knowledge comes to those whom the really great minds are helping. The scientist is really the messenger from the occult, as the mysteries are gradually unfolded to an awakening world. The scientist gives to the world the slow and laborious methods of unravelling the mysteries in keeping with man's ability to use them.

Science has, in the past, applied itself only to the outer form of matter—phenomena. The occultist sees beyond that to the thing in itself—noumena.

While science proclaims, occultism performs, from its very nature, knows, but proclaims not. To the few its knowledge is transmitted; from the many it is of necessity withheld.

Within this purview comes the atomic theory of conserved energy. The control of matter is not to be placed in the hands of the wanton. Within that knowledge lies the secret of initiation—initiation into mysteries that must remain mysteries until the necessary enlightenment reveals them as and what they are.

The same character applies to hypothesis as to actual discovery. The speculations of the scientist are based upon phenomena, while the occultist, knowing that the same fundamental law applies throughout the universe, speculates only upon realities, for only that which persists throughout all, i.e. noumena, is real.

Manifestation, through form, expresses diversities due to the changeable character of that form, but through all diversity the occultist will recognize the unchangeable.

To particularize, that which the scientist has applied only to bodies, i.e. motion, the occultist has known to exist in the

manifold coalescent particles which make up bodies—atoms. The scientist has, however, now reached the stage of recognition of this fact, but while he will seek to attribute the wonderful energy of the atom to its motion, the occultist knows that motion is only a form of manifestation of that which underlies both the energy and the motion.

When we search for this underlying principle, we reach a stage which general opinion will acclaim as a conjectural one. The occultist, for his part, will not deny to the atom of the most mundane matter that which he claims for his individual self. He will say that the potentialities of each are identical, it being only a question of degree of unfoldment. He will not allow exteriors or expressions to represent any difference in reality. He allows the same immanence of the indestructible to persist throughout all. Withdraw it, says he, and you would get collapse. Collapse is impossible, he would continue, because it is a denial of existence. Rest is a periodic phase of existence and a necessity, but collapse would destroy that which is indestructible.

General opinion does not recognize the affinity of all which exists regardless of form. To liken a stone to a man is regarded as a theory without reason, a violation of that attribute on which the Englishman prides himself—common sense. (The occultist, without wishing to be offensive, might say that "common" is a very good description.) Pressed for a reason for the existence of the stone, general opinion might give it to the sun; but, says the occultist, neither man nor stone would exist without the sun, and furthermore, the sun itself is only a higher expression of the potentialities of both man and stone. General opinion has given little attention to the study of latent and unevolved consciousness, and so the underlying principle is looked upon as the conjectural and hypothetical one.

To return to the atom. The fact of its motion has now been established beyond conjecture, and the enormous power locked up within its folds is forming the subject of scientific research in physicist circles. Such a release of force would amount to an illimitable degree of power if, by a touch of the hand, an electrical contact, a chemical application, or any such slight wave of a physical wand, the hitherto indivisible atom yielded its energy to man. But its manifestation must be used only under control. The secret of the disintegration of the atom must be coincident with some knowledge of its cause and effect. Any other use would amount to a wasting of its energy.

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A thing is not known really if we merely say of it that it rotates a certain number of times, contains a certain amount of force, and that this force can be released to perform a certain work. All these are phenomena, and phenomena are only a veneer of knowledge, for knowledge in a comprehensive sense extends to the reality of things. It will be at once seen, therefore, that I am claiming for the atom an imperceptible something beyond its motion and energy. It is that foundation, that thing in itself from which arises motion and energy, that is its noumenon. Conceived in this light, the atom is not a mere storehouse of energy, accidental in its location, uncertain in its formation, and with no regard to the future. It then becomes a part (almost infinitesimal, comparatively speaking) of the essence of all that is, and in consequence, indestructible. Its energy may be liberated, diverted to another purpose, but the thing in itself is not dissipated.

The great and unbreakable link exists between man and atom as between mother and child. Man must approach the atom in this spirit. If he attempts to solve the mystery of the atom by its phenomena alone, he understands something of its working but nothing of its purpose. This endeavour is bound to be incomplete in its results, and, in an abstruse manifesting force like this, a dangerous one. Dangerous for the reason that danger always attends fragmentary knowledge of anything not easily perceptible to the senses.

The secrets contained within the atom are secrets of the law of motion. In the correct translation of these secrets lies the elucidation of the mysteries of matter. Physical matter needs motion and space for its manifestation, and by the aid of motion and space the third factor, time, is brought in. In fact, either one of these three factors could not exist alone. Each is related to the other, for there is no motion without space, no time without motion and space, and no space without motion, for there is no void for the occultist, as is now being more generally recognized.

The atom has motion beyond physical ken, and space impossible to define on account of its minuteness. It is the nearest approach to the indefinite that man attempts to understand. Despite its intangibility, he accepts its existence. He accords to it enormous power, although unable to measure it, develop it, or confer on it any other attribute. When man has reached true cognition of the atom, he has arrived at knowledge of the indefinite ingredient, beyond which there *appears* to be

no possible analysis in the constituent of matter. Whether this be so or not, real knowledge of the atom will mean the verge of knowledge of the creation of matter.

Should these thoughts be correct in their surmise, it is very evident that if man is to understand the atom, he must understand himself. Such powers as this understanding would vouchsafe to him can only be wielded by those whose understanding is sufficiently comprehensive to use it, if at all, for good. Calamitous disaster is the alternative.

How then is man to approach this problem?

Dawning intelligence has already been aroused in the atom, and it will not drop, for if one mind gives up the search for knowledge another will take it up. If man seeks the knowledge of the atom by the aid of chemical compounds or physical forces of any kind whatsoever, he will not know the truth of the atom. In that truth lies knowledge of man's own evolution up to his present stage. It is a process of indivisibility to divisibility; a process of coalescence, of unification. The spark of energy applied to the consciousness of the atom gives it the motion by which alone it can manifest.

It must be remembered that the very life of the physical world is motion, and to live in such a world demands characteristics of motion. As well expect a fish to live on land as a still thing on earth. Cessation of motion ensures decay in everything around us, and, therefore, by the activity of its atoms the most inert mass of matter maintains its strength. If man makes the atom his servant, he can only do so effectively in the right way, by knowing how to control it. It appears to be tantamount to asking the atom to yield up what might, figuratively speaking, be termed its life-blood, to take from it its motion. The atom will therefore manifest force as long as it has motion (the breath of its existence).

The invisibility of the atom troubles the material scientist, for he depends upon tangibility. In the study of the atom he is forced to recognize that a vast number of invisibilities accumulate to become a visibility. In the formation of matter we have to recognize coalescence of individuals. This principle maintains throughout, the lesser is a part of the greater, the atom of the molecule.

But to the infinitesimal must be given the description of being a unit of consciousness. It has within it Divine powers which are its essence, and therefore the real link between man and the atom is in divinity.

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A very important point to remember in thinking of the infinitesimal character of the atom is, that size is always comparative both as regards the quality and also the extent of cognitive faculties.

It appears to me that there are two courses open to man in his search for the atom. One is materialistic, and the other is through his abstract or higher faculties; in other words, through the medium of the Divine link between man and the atom.

Until man can *see* the atom, he is groping after it, as he is more or less groping after anything that he is using, without knowing its real manifesting power. Man's ignorance of his world of matter is exposed when we realize that all matter is composed of particles so minute that they are imperceptible to him. Further, that they are each performing functions unobservable by the naked eye. Coalescence must be well maintained for the motion of the atom to be so self-contained that man is outwardly unaware of it. No process of dissolution has yet released the powers of the atom. They remain locked up wherever they may be, and this is the difficulty that has to be overcome. There is an animating principle in all matter, and that is the link by which the powers of the atom can be used. To discover that would enable man to establish a real identity and not only a medium, as he would do by means of an instrument of contact as before suggested.

If we accept the theory that man draws unto himself certain grades of matter for his incarnation, it is evident that it is inherent in him to control matter. It is not unreasonable to assume that matter is attracted to that which has the power to attract it, and which, in this case, is the incoming ego. Under these circumstances, it is obvious that man has within himself powers of which he has no knowledge, or perhaps a better term would be, obscured knowledge. As long as man lives *in* matter, he becomes so much a part of it that he uses no powers beyond it, whereas if he is to control matter, his powers must be directed to that purpose. Physical gravitation is only form-attraction and might be likened to exterior control, but more than this is needed to release the energy of the atom.

The revolving motion of matter would appear to one who could look down upon it, as an uncountable number of wheels within wheels. From the earth itself (and we could even go higher than that), downwards to the atom, all is in a circling motion. It is in this that one sees the rhythm of the universe; it is on

this principle that ordered manifestation proceeds. But the world is now seeking beyond this, and that search is for the energy that gives motion.

That appears to lie in man's own training or unfolding of powers which are his inherent faculties. He has a link, a power between that faculty of mind and the energy which moves the atom. His more evolved powers can control matter when he has released them from the immersion or fetterdom of materiality. In that state of bondage to matter in its outer aspects, man cannot approach to the intangible phase of manifestation. The average man seeks to obtain all he wants by the aid of intellectualisms which do not go beyond form and fashion.

It must be remembered that we have to seek knowledge on the principle of like seeking like. That is a most feasible understanding and applies to all phases of manifestation. Our understanding of phenomena is gained by the aid of phenomenal faculties, but that which lies beyond phenomena needs faculties other than the phenomenal.

Man's physical faculties of mentality while they have proved by other data than actual perception, the earth's movement by revolution on its axis and in its orbit round the sun, yet are not sufficiently evolved to experience in themselves the two movements which are incessantly taking place. Man does not seem to have, therefore, much prospect of cognizing the invisible atom by the aid of the gross physical mentality. Ultra-physical as it is (at present), the atom seems to call for ultra-physical powers. Man must prove his wisdom before he can rightly use the great powers underlying matter formation. Otherwise, countries, continents, hemispheres, even worlds themselves, might be hurled into chaos and destruction. The true knowledge of motion must be gained before the invisible atom yields its powers to man. Use must not be abuse. The energy of the atom belongs to the higher side of matter and calls for the higher faculties of man. At the present time, man is all motion and lives amid all motion even in his quietest moments, and yet does not sufficiently realize it. To judge a thing it is necessary to understand the standpoint on which ignorance is based. With regard to the ignorance of man himself and his environment of motion, it is necessary that he should detach himself from himself and his environment, if this seeming paradox can be understood. If he does that, he finds it necessary to withdraw into his inner self, to pass as it were from the changeable into the changeless. He then finds that he can look upon

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his body as a mass of atoms, molecules, cells, tissues, organs, limbs, joints and structures, of incessant motion in their composition. Beyond himself, he finds that atmosphere is never still, nor even the seeming most inert matter at rest. Atomic motion is ceaseless, for the life of matter is motion.

It is therefore in the deeper study of physics that man will find what he is now seeking. Occult in the sense of being hidden, the acquirement of this knowledge awaits the development of noumenal faculties. Matter is the servant of man, not his slave. It is his to aid him ; he calls it to himself at the dawn of physical life, and he is responsible for that which he uses of it. His knowledge of matter is in proportion to his evolution through it. He knows just as much as he can turn to use, and further knowledge will be in proportion to his evolution. When he seeks knowledge of the real essence and purpose of matter, he must have evolved beyond exteriors. The energy of matter is the infusion into it of that principle which makes of it man's servant as well as his teacher. The derivative source of that energy belongs to the region of man's search, for if he endeavour to use that energy regardless of its real purpose, it becomes a breaking of the law of manifestation.

Man should therefore seek the knowledge of affinity with the purpose of that energy. It is not by applying himself to recognized laws of physics that it should be done. He should seek, in my opinion, to understand that man's manifestation is, firstly, a period of awakening, and after that awakening, a seeking to attune himself to the laws of his being. It is an accomplishment of a self-denying ordeal, because he finds that when he endeavours to get into touch with the mysteries of matter he has to deny all that matter has hitherto appeared to hold for him.

The forces of nature at his disposal are in proportion to man's knowledge of how to use them. This is an inviolable because an absolutely essential law, and it therefore seems to me that the mystery of the atom will not be divulged to the many until the many are ready really to understand the responsibility involved in the knowledge.

It might be urged that knowledge which should have been used for constructive purposes only was turned to destructive ones in the Great War, and that some of this destruction was mitigated by counteracting instruments. But the difference is too enormous to bear comparison. Despite the power of the forces of some of the matter employed in that carnage, that

power did not represent even the veneer of the real force locked up in the atoms of the very matter there used.

Those who may think upon this question are, I believe, right in consoling themselves that even if discoveries are made whereby some of the great force locked up in the atom is released, there will be safeguards also released. But, as before stated, the real knowledge of the atom lies beyond even its wonderful force, and it is to that knowledge that man should direct his thought.

AN ANCIENT PORTAL

By A. M. PERCY SMITH

WEARIED with busy journeyings, I sought
A sheltered corner, where still shadows lay
Veiling the clear-hued memories of day ;
Stilling the throbbing restless pulse of thought.
Groping, I found a hidden, curtained door
Beside whose lintel magic blossoms swayed,
From ancient walls, which strange devices bore,—
And soft-eyed dreams athwart the moonlight strayed.
In mute expectant ecstasy I crept
Nearer and nearer to that narrow door,—
Softly across its threshold lightly stepped,
And, sleep-investured, craved for nothing more.

CHATS WITH A PROFESSIONAL MEDIUM

By STUART ARMOUR

TO some psychic researchers the professional medium seems to be anathema. This view-point has always seemed to me to denote a lack of discrimination by which they often deprive themselves of the experience and knowledge of a class of men and women of high psychic development who have been generally driven into professional work by the hard circumstances of life. It must be admitted, however, that arrant frauds are to be found in the professional ranks, as well as a small number of mediums who have great psychic power but at times are dishonest enough to avail themselves of fraudulent aids to stimulate business or to pose as wonder workers. Nevertheless, the great majority of professionals constitute a conscientious, honest and upright body of men and women who take a wholesome pride in keeping up the best traditions of a very ancient calling. In the course of my investigation into spiritualism, undertaken many years ago, I discovered all these traits, and was further struck with the charitableness shown by many of them who were poor in the goods of this world. A personal incident may illustrate this.

My interest in spiritualism was aroused by a clairvoyant reading given me by an amateur medium. Through this experience I was led to attend some circles of a professional medium. At this time I was in great financial difficulties. It was at the second of these circles I attended that the medium, after giving me some predictions about my future, surprised me by asking me to remain after the circle was dismissed, as she had something to say to me privately. I wondered why the old lady should make this request, as she knew nothing about me except my name, and would probably guess that I was in the mining business from the nature of some questions I had asked her.

When we were alone, she said: "Mr. Armour, when I came into your aura to-night I sensed that you were very much worried over some financial matter, though it did not seem to me to be of a very large amount."

I confessed that she was correct, and told her that if I was not able to pay my office rent during the following day I would

be evicted, which would be a very serious matter owing to certain important business deals I had pending.

She then said: "I am a poor woman, but I happen to have one hundred dollars set aside for a certain purpose which I will not need for some months yet, so I wish you would take it and use it to tide you over your present difficulties, and you can pay me back before I require it."

I refused to take the money at first, saying that I was not at all sure whether I should be able to pay her back within the time mentioned. She insisted, however, assuring me that her guides had advised it, and that they were very certain that I should be able to repay it. I warned her that I did not know very much about this "guide business" of hers, but as she seemed to have perfect confidence in them I was willing to risk it if she was, so I took the cash from her, paid up the arrears of rent, and eventually was able to repay her within the time stipulated.

This experience, quite naturally, led up to a strong friendship between us, and I frequently dropped into her apartments for a friendly chat as described in my former article, "A Case of Spirit Identity," in this magazine, for this was the same medium, Mrs. Sarah Seal, therein mentioned.

During these conversations, when she was in a reminiscent mood, Mrs. Seal told me many interesting occurrences in her life relating to her experiences with spirits. I propose to relate some of her experiences in this article, though it should be noted that I had no way of verifying the incidents recounted, so they must be accepted, as I accepted them, as true narrations told by one who was very honest and truthful by nature without any motive to deceive me, and especially as there was no thought in the minds of either of us during these confidences that they would ever be published.

Mrs. Seal was born in London of an English Roman Catholic family in good circumstances. Until her conversion to Spiritualism she was a devout and dutiful daughter of that Church. She was twice married, and the youth hereinafter mentioned was a child by her first husband and this son was brought up a Roman Catholic. Her second husband was a Protestant, a sea captain and a well-to-do shipowner. By a series of shipwrecks and marine calamities the Seals were reduced to poverty, and they emigrated to the United States of America, settling at first in Kansas. Here, Mrs. Seal, who had a natural aptitude for it, took up the study of medicine, was admitted and started in practice with fair success. Captain Seal, however, like most

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seafaring men, was restless and discontented away from the sea, and finally decided to go to California to try to find some employment there in which he could make use of his nautical training. He left for California taking with him his step-son. Shortly after their arrival at Oakland in that State they became interested in spiritualism. At one séance where he had taken his Catholic step-son this youth became entranced, and developed into a medium of great psychic gifts. The Captain wrote back to his wife an account of all this, and she, good Catholic that she was, became convinced that her husband and son had fallen into the hands of the devil, who was dragging them both down to perdition. She, determining to save them at all costs, threw up her medical practice and started for Oakland. Upon her arrival there her husband persuaded her that before judging spiritualism offhand it would be fairer to attend a séance with him and her son to see what really went on at such meetings. She did so, and to her after horror and indignation she too was entranced, and while in that state delivered a short address on the beauties of spiritualism !

After Mrs. Seal had returned to her lodgings and had time to realize what had happened, she spent the night on her knees praying to God and the Virgin to be shown the truth of the matter as to whether her soul had not been delivered over to the evil one. Toward morning the spirit of her deceased mother, who in life had been a strict Catholic, appeared before her in the room like a living person.

Mrs. Seal cried in anguish to her parent : “ Mother, tell me, is this the work of the devil ? ”

The mother replied : “ There is no devil, my child, except of our own making. ” “ Then all our Church teaches is not true ? ” was the next question. “ No Church has all the truth, ” was the rejoinder, and then the mother disappeared.

This experience calmed Mrs. Seal considerably. She went to more spiritualistic meetings. At one of them she was told that she was destined for public lecture work in the cause of spiritualism. She ridiculed this prediction, for she detested the idea of speaking in public ; nevertheless, within two years she found herself delivering weekly lectures from public platforms.

I do not know what these early lectures were like, but when I heard her in San Francisco, years after, they were of a high intellectual quality. Her custom was to ask the audience to suggest any topic they pleased, and when the choice was made she would deliver, in semi-trance state, a beautiful discourse

on this selection, and this whether she had ever heard of the subject before or not.

Once on my arrival at Mrs. Seal's apartments, I found her in tears. This was so unexpected that it excited my great astonishment, as she was the last person in the world I should have suspected of giving away to depression. In answer to my question as to what was the matter, she sobbed out she was sick of the life she had to lead, that she was compelled to work for but little more than her food and clothing, and that when she wanted to take a holiday even that pleasure was denied her. It came out on my questioning that she had been invited to take a trip with some friends, but was compelled to refuse because she did not have the money for expenses and could not afford to leave her work besides. As she kept harping on the fact that her spiritual work brought in so little, I asked why she did not take up the practice of medicine once more. She told me that she had attempted this on several different occasions, but her guides had always interfered by causing a sort of mental cloud to arise so she could neither see to write her prescriptions nor could remember the formulæ. "No, no, there is no escape for me," she exclaimed, "I am held to it by a power stronger than myself." At the time this struck me as a very peculiar, and perhaps exaggerated, statement of her subjectivity; however, meeting with similar cases in the course of my investigations I was led to correct this opinion.

Though Mrs. Seal was a strong and determined character objectively, subjectively she was extremely sensitive to spirit influence, as shown by the above and by the following experience of hers. She had moved to San Diego in the southern part of the State of California and had taken up residence in a house that was situated on a former military reservation of the United States Government and which had been used as a hospital connected with an army post once established there but later abandoned. Shortly after taking up her quarters, she was one day sitting alone with her sewing, when an almost uncontrollable desire to take a drink of brandy came over her. She kept a bottle of brandy on hand for cases of sudden illness, and before she realized what she was doing, found herself pouring out a tumblerful of this liquor, and had the glass almost to her lips when she recovered herself and thought, "What in the name of goodness am I doing, I don't need this stuff," and replaced the glass back on the sideboard with the brandy untasted. As she did so she heard a laugh beside her and looking to one side saw the spirit of one dressed in the uniform of a private in the United States army. This soldier, with a

broad grin on his face, then said, "I nearly had you that time, didn't I?" She replied, "Yes, you did, but for the life of me I cannot see what good it would have done you if I had taken that brandy." The spirit tried to explain that he would have got a certain amount of pleasure in some subtle way if she had drunk the liquor. After a few more remarks the soldier disappeared. The next day Mrs. Seal was in a small butcher's shop buying some meat, and she had just given her address where it was to be sent, when she caught her first clear view of the man who was serving her. To her amazement he was the living image of the soldier-spirit she had had the experience with the day before. As they were alone in the shop, she said to him, "Did you ever have a relative in the army?" The butcher looked surprised, saying, "Yes, I did, he was a twin brother of mine, and I am sorry to say was a very bad lot, and died of drink in that old hospital where you are now living. Did you know him?" Mrs. Seal told him her experience with the spirit of the brother, but the butcher would have none of it, and got rather angry with her over the affair, as he thought she was "trying to pull his leg."

Her prevision was generally of the pictorial order, that is to say, in her predictive clairvoyance the information generally came as a kind of symbolized picture of the future, happening in much the same way as some premonitory dreams occur.* Another personal incident will illustrate this.

I was developing a mine at the time, and had a large pay roll to meet as well as current bills for supplies, when my financial backer died suddenly, leaving me in a very awkward position. I had tried every avenue known to me for funds to meet our obligations, but without success. I went to Mrs. Seal to find out if she could throw any light on the matter. Without letting her know that I was in any trouble, I asked her what she could "see" for me. She gave me this symbolic word-picture: "I see you standing on a path in the mountains, with tall peaks on every side, but the trail you are on is broken by a deep, narrow chasm, making it seemingly impossible for you to proceed further. You look around for some way to cross over, but it seems as if there were none. As you stand there at the edge of the chasm looking hopelessly at it, a narrow plank is suddenly thrown across the chasm by unseen hands, and, after testing the plank with your foot to see if it will bear you, you walk over in safety." The next afternoon this veiled symbolism was fulfilled, even to testing the plank with my foot, for some money was unexpectedly offered

* See OCCULT REVIEW of January, 1908 (Notes of the Month).

me, though as it was not all I needed I did not want to take it unless it would pull us through, but after cutting here and pruning there, I decided we could make it do and so accepted it, and the financial chasm was crossed.

At one time I was very sceptical of the existence of elementals or nature spirits, but certain information derived from Phil Longford, the spirit of the Irish prospector, through the mediumship of Mrs. Seal, mentioned in my previous article, somewhat disturbed my scepticism. Phil, one day in an interview I had with him, was buoying up my hopes of making a fortune out of the mine I was working by telling me of the rich ore bodies that lay below where we were mining, when I said to him, "How do you know all this, Phil. Can you spirits see into the ground?" "No, I can't see any further than you can," he replied, "but 'tis the little 'divil' tells me."

"Now what do you mean by that, Phil?" I asked, completely mystified.

"Sure 'tis a little jag of a mannikin that looks like the pictures of Owld Nick himself, barring the hoof, horns, and tail, and he's smaller, being only about three feet high. He's like one of the fairies of the owld sod, only bigger."

Mrs. Seal explained: "I think he is trying to describe a gnome or mineral spirit, or something of that kind."

"That's it," said Phil, "he's always hanging around your miners, when they are at work, and he's as much interested in the development of that property as I am."

My next question was: "You say the little devil tells you about the ore; does he speak to you?"

"Well, I never thought about it before," replied Phil, "but since you ask me, he doesn't really speak, when I come to think of it, but he tells me things by the colours he takes on like one of those crawling lizards. If I ask him what ore is down below, he disappears a bit and then comes back as grane as grass, and by that he means there's copper there and plenty of it. If he comes up looking like a buttercup or a dandelion I know it's gold he's been down to, and if he's all shining like a cobweb in the early morning, I know it's silver. From what I can understand from the little divil, the ore bodies lie deep, and you will have to go down a long way yet."

I asked: "What does the little devil say about the ore where we are working?"

"Lots of copper and gold below you," was the reply, "though there's lots of silver and copper to the south."

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This was correct, so far as surface assays went, for we got no silver returns from where our workings were, but only copper and gold, though at the southern end of claims we got copper and silver and no gold.

The cross-examination of Phil went on, as I was trying to get at the reason of the "little devil" taking such an interest in the development of my mining claims. All that Phil could tell us was this gnome seemed to be "tied" to the district, as he was, to await its development. Mrs. Seal suggested that he was awaiting embodiment in human form. At this Phil said, "Begorra, if that's true, what a grand miner he'll make!"

Phil turned out to be correct as to the fact of the ore bodies lying deep, for our funds were exhausted before we could reach them. Before closing down permanently I had a mining engineer, who was an expert on the development of copper mines, examine our grounds and workings, and he reported that in his opinion there were vast ore bodies at considerable depth below us, for owing to later eruptions of volcanic rock our mineral wealth had been covered over to the depth of many hundreds of feet. He named such a large sum of money as necessary to be expended before this could be proved that I reluctantly abandoned the mine for ever. Perhaps, Phil and the "little devil" still haunt those rugged, lonely, desert mountains, waiting for some one who is "the proper mixture of fool and shrewdness to do the trick."

In the last few years of my life at San Francisco, though I nominally kept a residence there, I was actually in the city but little. Consequently, I had not seen Mrs. Seal for about two years, and during a hurried visit to San Francisco, I happened to be but a few blocks from where she used to live, when I was seized with an irresistible impulse to call at her old address to find out if she were still there. I reached the place, rang the bell, and the door was opened by a stranger. I asked if Mrs. Seal still lived there; the woman replied, "Didn't you know that Mrs. Seal passed away at Long Beach a short time ago?" Then I knew that my old friend had taken this means to let me know that she had crossed the "Great Divide."

THE ESSENCE OF THE PRACTICAL QABALAH

BY FRATER ACHAD, Author of "Q.B.L., or The Bride's Reception," "Crystal Vision," "The Chalice of Ecstasy," etc.

IT is not our present intention that this essay should represent a complete exposition of the Mysteries of the Holy Qabalah, but rather to give a brief outline of some of the principal doctrines which may lead the student to a clearer conception of the value of the Qabalistic System as a method of drawing the Infinite within.

The plan of the Ten Sephiroth, or Numerical Emanations, forms the basis of the work, for, by erecting upon this foundation the scaffolding of our Temple, we may learn to restore our lost Equilibrium, thus cancelling out the " Pairs of Opposites " which ordinarily obsess us.

Briefly, this process may be described as follows : Prior to any manifestation, the Supreme was NOT. This, being inconceivable, may yet be slightly apprehended if we consider the Ain Suph or Infinite Space, followed by the potential existence of Infinite Light.

Only when we conceive this Infinite Light as concentrated upon a Central Point does the first positive Idea arise. This Concentrated Light is called Kether—the Crown—the First Sefhira. From this all else proceeds very much in the same way that light may be broken up into the colours of the spectrum.

The next highest Idea is that of Wisdom, represented by Chokmah—the Second Sefhira or Emanation. This is equivalent to the idea of the Logos, the Word of Creation which was in the Beginning with God and which was God. This is the great Creative Word—the Divine Fiat—and represents the highest intelligence of the archetypal world.

Next, coequal with Wisdom, is Understanding—Binah, the Third Sefhira—the highest intuition, which is capable of interpreting the Word correctly and of transmitting it to the lower spheres. This is the creative world of the Qabalah, the Great Mother Substance, energized by the Divine Will and Life.

These three—Light, Life, and Substance—are the Supernal

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Triad, one and indivisible. For Life is the substance of Light, and the Second and Third Sephiroth are but aspects of the Living Substance which is Light itself.

Next we come to the formative world, composed of the following six emanations :

Chesed or Mercy, balanced by Geburah or Severity and forming thus two great pillars which support the arch of the Trinity. These balanced Ideas are harmonized in a third, the Sixth Sephira—Tiphereth—which equilibrates them and is itself called Beauty or Harmony.

Following this we find the triad of Victory—Netzach—the Seventh Sephira, balanced by Splendour—Hod—the Eighth Sephira, and equilibrated by the Foundation—Yesod—the Ninth Sephira.

All the above are summed up in the material world, the Tenth Sephira, which is called Malkuth or the Kingdom. This sphere is pendent to the others, it is in reality one with Kether, for all proceedeth from the One and is within the One. Yet in order that we may learn to comprehend the nature of unity, we must first contemplate the diverse and apparently complex. The limitations of time, space and circumstance make this necessary to us at our present state of development.

But the ideal before us is to return to the Pure Conception of the Unity, thus ridding ourselves of the illusion of duality and accomplishing what is called the Great Work.

Had the Qabalistic Plan ended with the production of Malkuth, the Kingdom or material universe, we should have been forced to admit that the creative process was one of degeneration. And so it must appear to us from our limited viewpoint, until we have learned the Plan of Redemption and profited by it.

Chokmah, Wisdom or the Higher Will, is called the Father ; Binah, Understanding or Intuition, represents the Great Mother ; the next Six Sephiroth are centred in Tiphereth, the Son, and represent the Intellect ; while Malkuth—the Kingdom or Animal Soul which perceives and feels—is called the Daughter.

The Daughter must marry the Son and so become the Mother—true mate of the Father—before all is reabsorbed into the Crown of Light. In other words, by means of intellect we may control our animal nature and eventually understand through intuition, which in turn is capable of receiving the Wisdom of the Father and thus making us true representatives of God upon earth, capable of doing His will as it is done in heaven.

The Qabalists further postulate a series of Graded Intelligences

higher than man. These are the Celestial Intelligences, the rulers of the Sephiroth. They reflect and reproduce the Divine Ideas, and also actively transmit them for the illumination of man and the control of Nature. Thus each is in itself both active and passive.

The human reason is also active and passive. The reason proper is the active aspect, the passive side is usually termed intuition. This intuition is capable of absorbing truth from above and below. The active reason is capable of forming a thesis, antithesis, or synthesis in regard to the truths presented to it by the intuition.

The nature-reason is to be found in the intelligibility and order of all natural things, according to their form and the material of which they are composed.

All corporeal things may be said to have a threefold existence. They exist as Ideas in the Mind of the Logos : materially they exist in themselves, and spiritually in the minds of Created Intelligences. It is important that we should grasp this threefold idea of existence, as it makes many things clear that would otherwise be obscure to us.

If, for instance, we perceive a table, we should remember that since we are of the order of Created Intelligences, the table exists spiritually in us. What a table is in itself we do not know, nor are we able to comprehend with certainty its nature as an Idea in the Mind of the Logos.

Thus things may appear imperfect to us, while in truth they are perfect but for our limited idea of their nature.

The Great Work consists in correcting our distorted vision, thus making us capable of perceiving all things in the White Light of Truth, uncoloured by the limitations of our narrow outlook.

This may only be accomplished by our obtaining what may be termed a world-view or vision, free from distortion. The aim of all the Great Teachings is to give us such a view of the whole Creation, so that we shall be enabled to co-operate consciously in the fulfilment of the Divine Purpose.

Every Celestial Intelligence is said to be interiorly united with all things and to contain them in a spiritual manner. Thus the Great Work is to unite the Microcosm with the Macrocosm.

It is also said that every mundane intelligence is *capable* of taking all things into itself in a spiritual manner, and that in proportion to the extent to which this is accomplished does it become *one with them*. Here we have the key to the use of " The Tree of Life " or Qabalistic Plan of the Sephiroth and Celestial

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Intelligences. As we travel up the "paths" of this "tree" we must gradually absorb and so become one with all things in the universe in a spiritual manner. This must be accomplished by gradual steps, represented by the grades of the Great Order. Each step taken must be fully mastered ere we proceed to the next. We must learn to balance and equilibrate all things as we go, for there may be no false summits in our Mystic Pyramid or missing spokes in the Great Wheel.

The Daughter—the nature-will—must be united to the Son—the personal will which makes man more than mere animal, and gives him the power of choice. What is more, the Intellect—or Son—is naturally above time and space and is capable of *containing* time and space and all that is within time and space.

Thus, by means of Dhyana, does the mystic transcend these limitations and, becoming one with them, absorbs them into himself. But the little "self" is no more, for he comprehends the nature of the Higher Self or Holy Guardian Angel. This is what is meant by the destruction of the ego; not a lessening of the conception of self but a recognition of the nature of self in its wider aspect.

The little self sees nature as extremely complex, there are so many things to know that the task seems endless and impossible. The Qabalah teaches us to group all ideas according to their fundamental nature and correspondences; thus, as we proceed, we are able to know a *greater and greater number of things* in the light of a *smaller and smaller number of ultimate ideas*. The thirty-two Paths of Wisdom enable us to classify all things in the universe in terms of thirty-two; from that we go on reducing our ultimate ideas, and increasing the field they cover, until Unity is reached.

The formula of $5^\circ = 6^\square$ (that of the Adeptus Minor in Tiphereth) is represented by the Pentagram and the Hexagram. Man, the Microcosm, is symbolized by the Pentagram composed of the Four Elements crowned by Spirit. The solar system is summed up in the Hexagram with its planetary correspondences, and this represents the Macrocosm.

Man must learn to draw the Macrocosm into himself, to absorb spiritually the Ideas represented by the Planetary and Solar Intelligences, thus may this part of the work be accomplished. He obtains the knowledge and conversation of the Holy Guardian Angel or Higher Self. Beyond this, again, is the great star universe, wherein every man and every woman is a star. He must absorb the Ideas of this sphere, and at the same time recognize

that every atom is a star in his own being. Thus at last will he come to Understanding, the Throne of the Great Mother.

Then will he, who is called NEMO, absorb the wisdom of the Father, the Logos, so that in turn he may not only understand, but will and create according to the Divine Plan. He will then become illumined by the One Light of the Crown upon his head; yet this, too, he must absorb, so that selflessness becometh self and the final stage of the Solvé formula of the Great Work is accomplished. This LIGHT must then penetrate deeper and deeper into matter till the Plan of Creation is fulfilled.

Remember these words: Things exist because God knows them. Man knows things because they exist.

And again: Man ascends from things to Ideas; God descends from Ideas to things.

Thus have ye the keys of the Great Gateway in your hands.

Now it is well that we should consider once again the very essence of the Qabalistic Process and the nature of its mystery of Number as the basis of all Ideas.

If we can succeed in reducing our Ideas to a numerical basis, we are better able to deal with them and to bring them back to Unity.

The Ten Sephiroth give us a basis of the decimal scale for all our main Ideas, which must be grouped accordingly. The Twenty-two connecting Paths, based on the letters of the Hebrew alphabet, which is itself numerical, enable us to link those Ideas and to travel from one set to another with perfect ease and certainty. The Plan of the Four Worlds—the archetypal, the creative, the formative, and the material—enables us to increase the number of things known by considering the Sephiroth and Paths as existing in all of these simultaneously, yet at the same time to classify all elemental ideas in terms of four. These, crowned by Spirit, make the true Microcosm, man the Pentagram. Our main Universal Ideas are to be summed up in the Hexagram as before said. Unite the Pentagram and Hexagram, and an Eleven-pointed Star gives us the Key of the Æon with its word ABRACADABRA as our magic formula. Thus we unite with the WORD—the Logos—and finally with the Divine Breath which produced it.

Remember again the Qabalistic means of reducing all words to their numerical basis: for in Hebrew every word is also a number. Thus we may discover the word and number of our own being, and our place in the Creative Scheme. The correspondences between words of a similar numerical value will help us to form galaxies of stars—which are men and women—travel-

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ling in groups in a common direction, without friction, each in his proper orbit. Thus shall we come to comprehend the mystery of the Starry Heaven, the body of Our Lady Nuit. For as every atom in our bodies is itself a little solar system, so are we in the body of the Mother of Heaven, and she is energized by the Invisible Point which is not, yet which is the Life of All.

Remember, too, the more universal the ideas and reasons to which we attain, the nearer we approach to *thinking the God-thought, which is the Universe itself*. There is but one true Thought, the ultimate Thought which is All Things. Normally, that which can be thought is not true—as the Hindus tell us—for until we reach the Smooth Point all things are but relative, and so is truth.

But the Highest Reason, which is in God and which is God, is absolutely ONE. God knows all things by One Idea, which is identical with His Being.

ANCIENT MAN IN BRITAIN

By LEWIS SPENCE

THE School of Archæology which regards Professor Elliot Smith of London University as its leader, has no better-equipped or more vigorous exponent of its novel views than Mr. Donald A. Mackenzie, who has to his credit at least a round dozen of bulky volumes, in which the world's mythologies are described and commented upon with much freshness and individuality of viewpoint. He now challenges notice for theories of the deepest interest and importance in still another volume, *Ancient Man in Britâin* (Blackie, 12s. 6d. net), which has already attracted the attention of antiquarian circles. If in general the writings of the band of pioneers, of which he is so worthy a member, are marked by a piquant impatience for the creakings of the lumbering archæological "tank" and a diverting contempt for the immobile conservatism of those who direct its mountainous advance, it is pleasant to be able to bear witness that the work under notice is couched in a vein of studious courtesy and fairness to friend and foe alike. In former works a certain vagueness of arrangement made it seem that Mr. Mackenzie was still groping his way through the tangled forest of the past into which he had so fearlessly plunged. That was, of course, to be expected, because of the immensity of his task. But here there is no note of faltering, not a single gesture of uncertainty. The picture presented is one of orderliness and masterly consecutiveness. For the first time we have in plain and unpretentious narrative, a "fair copy" of our island's history before the coming of the Romans. The effort is as successful as it is courageous. No "official" archæologist would dare to have made it, hampered as he would have been by fraternal jealousies and the terrors of specialist prejudice.

I must deal summarily with the main thesis of this wonderful book, for, as will doubtless be the case with the majority of my readers, I am chiefly intrigued by Mr. Mackenzie's ingenious and ably demonstrated theories regarding the origin of Druidism and the occult in Britain. He will not have it that our ancestors, even of the most remote ages, were bestial and semi-rational cretins, destitute of the will to progress. Rather he sees in them traders and manufacturers, importers and

warehousemen, in whose primitive chafferings and activities we can discern the seeds from which our commerce and culture have blossomed. Down through the procession of the ages we pass in regular order, led by a well-equipped guide, who, from Continental as well as native evidence exhibits to us the homes and haunts, the tasks and pleasures of the successive races, Neanderthals, Crô-Magnons, and Iberians, who at far distant epochs settled in Britain. Minutely he describes with ever-growing interest, the several cultures of the Old Stone Age which followed one upon the other. He then introduces to us the later immigrants, the Nordics and Easterners, the latter hailing from Asia Minor and undertaking the exploitation of Britain's natural wealth at a period some three thousand years before the commencement of the Christian Era, stripping our soil of its native gold, eagerly searching in our rivers and estuaries for shining pearls, and raising those mighty groves of megaliths which still overshadow our moorlands. They did not sojourn in those wastes, says Mr. Mackenzie, because they were attracted by the local scenery, but for the more practical consideration that in the wilderness they found the yellow metal they coveted. And they brought with them that mysterious and fascinating cult of Druidism of which we are all fain to have a more authoritative account than any we have as yet been given.

For some time past extraordinary efforts, which had behind them no small weight of authority, have been launched against the tradition of Druidism with the ultimate object of its dissipation and destruction. In chapters very complete in their demonstration and crammed with the vouchers of fact, Mr. Mackenzie once and for all gives the death-blow to this absurd contention, the almost malevolent assertion of that school of rank materialism which ceaselessly tries to sap the foundations on which the creed of men of vision is upbuilt, those venerable mysteries which are the spring and source of British occult philosophy and practice. He shows that the Druidic doctrine of the transmigration of souls was probably Egyptian in its more remote origins, or had, at least, many Egyptian elements in its composition.

Basing his main argument on the recent researches of M. Siret, the brilliant Belgian excavator, the discoverer of the early oriental settlements in prehistoric Spain, Mr. Mackenzie tells us that the Eastern explorers and metallurgists who exploited that region in early times introduced a palm-tree cult into the Iberian Peninsula, and worshipped a goddess similar to the

Egyptian Hathor, of whom the sky-goddess Nut was a surrogate. Expelled from Spain, the adventurous Orientals settled in Gaul and Italy, where they planted the seeds of that faith which, at a later date, developed into Druidism. Their goddess was regarded as a milk-giving cow, and the fig as her udder which yielded a "milk" given to young children. The ancient name of the Tiber, Rumon, had the significance of terrestrial milk, and the sacred Roman twins Romulus and Remus were suckled by the she-wolf under a fig-tree. The analogous milk-tree in Britain was the hazel, the green nut of which contains a milky secretion which was regarded as an elixir. This tree received divine honours from the ancient Celts of Britain and Ireland—it was thought of as a life-giver, a healer of wounds. The mistletoe berry of Druidic ritual was also probably considered as a milk-container. In the Hebrides a milk-goddess was adored and her cult bears a close resemblance to that of the Egyptian Hathor. I have no space to summarize the whole of the evidence, pressed down and overflowing, which Mr. Mackenzie so skilfully marshals for the undoing of those who still fatuously argue against the existence of a Druidic cult. But the chief links between the worship of the immigrant Easterners and the Druids are the stone circles with which both were undoubtedly associated. The round of evidence is therefore complete. Druidism, with its Oriental complexion and ritual, looked back to an eastern origin, and we may congratulate ourselves as students and lovers of the mysterious that our ancient British system of occult philosophy is at last conclusively proved to have drawn its inspiration from that venerable land of Egypt, towards the wisdom and beauty of which all people of occult sympathies are so magnetically attracted. Our instincts have not been based on false imaginings. Indeed, as M. Siret remarks, they "have been more penetrating than the scientific analysis which has taken their place."

Mr. Mackenzie is no less interesting where he comes to describe the origin of those ancient charms and amulets for which so many moderns have an abiding fondness, and in whose efficacy not a few students of the Doctrine of Emanations devoutly believe. The main object of wearing these was not mere decoration, but the prolongation of life. Teeth, shells and pearls contained the "life-substance" of the mother-goddess, and their virtue communicated good health and vigour to the wearer. The ancient builders of the megalithic monuments were pearl-fishers *par excellence* and spread the lore of the white rose of all precious

stones far and wide. Amber was also thought of as a concentration of the life-force of the goddess. The amber animal was the boar, the "lucky pig" of the modern jeweller. Gaidheal glas meant "the vigorous Gael" or "the ambered Gael," the man rendered strong by the wearing of amber. Even more interesting is the author's clever précis of colour symbolism, perhaps the first really authoritative pronouncement on this most difficult subject. He shows that the idea behind this belief in magical colours was that the points of the compass were controlled by deities who emanated influences for good or evil. These winds or emanations had colours attached to them. Among the Gaels the north was black and evil, the south white and propitious, the east purple-red, and the west pale or dun, and a death-dealer. This notion gave rise to many subsidiary beliefs, among which was the idea that the winds might be controlled by magical stones or objects of a like hue to themselves. This is a vein deserving of further research, and no doubt Mr. Mackenzie is alive to its significances.

One must conclude on a note of mild criticism. Mr. Mackenzie's powers of exposition are great, but one feels all the time that he is transcribing from the pages of those capacious notebooks in which he amasses his hard-won data, so painfully economic is his diction. His preference for an invariable directness of phrase and his habitual use of the ampersand of commerce only too frequently inform his style with a staccato emphasis calculated to make Mr. George Moore writhe. The book is too much a catalogue of facts. The average reader would probably be grateful for a little more of rhythm and colour, a splash here and there of the romantic, less abruptness. It is noticeable that when Mr. Mackenzie has done with demonstrations and proceeds to summarize, as in his later chapters, that these angularities disappear. But despite them, it is a masterly book, a quietly modest but authoritative interpretation of a great subject, distinguished by genuine research, a fine simplicity and a very sure touch.

A NIGHTMARE

[*"The Dreams of Orlow,"* * from which the following Nightmare has been selected, is a work of an unusual nature upon what the author calls "Dreaming True," and is a record of carefully-reported dreams as they actually occurred.

"Orlow" is, in fact, a pseudonym for the author herself, but with fictional surroundings. Her dream-life, however, is an exact account of her real experiences in the dream-state, and has not been edited to fit her day-life in the record, though the fictional day-life was modelled to fit the Dreams. This replies to the question asked by Mr. J. Arthur Hill in the Introduction he wrote to the book, and which has been repeated by various other readers from time to time. Martin and Ann, Orlow's brother and sister, are of importance in the working out of the book; Martin, especially—a philosopher and wit—making many humorous comments, intermixed with wise suggestions, when she narrates her dreams to him.

That there are possibilities of making great discoveries in dream this book indicates, dividing the True from the ordinary muddled Dreaming with which every one is familiar. The book begins with a description of how Orlow found the way into the True Dream, at last discovering how to produce these visions at pleasure. At first they were mainly Nature Dreams, but at last she found Dream Companions, which made the experience far more thrilling. That there was a danger here as well as the highest pleasure possible she soon discovered, and this dream indicates something of the mysterious fear which gripped her when she had strayed into bad companionship in dream. By this time she had discovered that she could wake at any moment, and made her escape that way.

Who has not dreamed of going up steps? Mounting, mounting—the interminable way. And there is a mighty staircase that we all must mount. In a thousand aspects it is reflected in the dreams of men. It is not an easy way, and for that reason it presents itself to us in the form of nightmare.

Orlow found the Astral Plane as varied as one of its inhabitants might find our Earth. She discovered herself in Hell in one of

* *The Dreams of Orlow.* By A. M. Irvine. London: William Rider & Son, Ltd. 4s. 6d. net.

her Dreams ; in a Spirit-prison in another. Certain indelible impressions made by man's strong religious beliefs led her into another region ; and at last she has a glimpse of the Cosmic Consciousness.

For all who have ever thought how impossible it is that the vast time in each life spent in dream could be sheer wasted experience, all such records must be of interest. This, indeed, may be one of the ways into the Other Life that has been hidden from our sight through all the ages ; but which seems to be dawning upon man's consciousness even while functioning in a material body.]

THROUGH all the agitation of moving into a little working-man's cottage, and striving to adapt her life and her father's to the almost impossible straits of depending upon Martin's wretched salary, with whatever contribution Ann could squeeze out of hers, through her disheartening and fruitless attempts to find work that she could do at home, Orlow still persisted in her efforts to Dream True, for some time unsuccessfully, but at length with a success that put a full stop to the experiment for a good while.

The dream that came at last at her bidding was the longest experience she ever had upon the Thought Plane, or wherever it is the spirit travels in its dreams.

She found herself in the basement of a building which for size and height seemed the very Tower of Babel. She was interested in the marvellous solidity of the stonework and the stupendous size of the place, but Orlow altogether missed the thrill of delight that had generally, if not always, accompanied her first arrival into a True Dream. The building lacked sunlight ; there was about it an air of cold remoteness that struck chill, and Orlow felt less light and gay than ever before in one of these dreams. It seemed, indeed, as if she had brought the atmosphere of Earth with her. She was depressed, too, and for the first time noticed that she was clothed shabbily, as on Earth, and felt that she was of no consequence, a being down-trodden, poor in spirit as in worldly circumstances.

She wandered on, gradually losing interest in the building, and oppressed with its size, even hoping that she would meet no one in her shabby dress. She was actually deliberating whether she would abandon the effort to Dream True, and let herself slide, when she heard a step approaching. That pulled her together, and Orlow forgot then and all the rest of the time that she was dowdy and dispirited. A woman with an infinitely

sad countenance stood before her, a woman whom her whole soul loved, for whom she thought that she would gladly lay down her very life.

"Yet, even for my sake," said the woman, "you could not persist."

"Yes, if I died in the attempt," answered Orlow, tears rising in her eyes.

"But it is a long way up, and you do not believe in the importance of the venture. You would be weary mounting so many steps. You would be discouraged because of the difficulty of finding the way. You might turn back again, and lose. Or you might adopt unworthy methods of attaining the end."

"Let me try," pleaded Orlow. "Let me prove that I am able to do it!"

"I cannot tell you, now, what it would mean if you succeeded," said her new Dream Friend, whom Orlow loved more passionately than any other who had come to her yet, and with a torrent of grief that brought tears and sobs amidst her fresh avowals of sincerity in her determination, for her sake, to reach the top of the building. At that moment Orlow felt that no more important mission had ever been given her. That this was allegorical she was aware, just as she knew it a dream.

"You will forget before you reach the top," persisted the sad voice. "You cannot hold your vision long enough to do me this great service. You will be bewildered and weary. You have not stamina to sustain a dream beyond a few minutes."

"I will reach the top if the effort kills me," Orlow vowed. She thought herself secure in this rash declaration. She thought that the burning, agonized love which she felt for this woman could be satisfied by nothing except suffering severely for her sake. Her love was ready to be blind; she would not question how a long tramp up innumerable stairs, with increasing weariness and difficulty in keeping the dream true, could help anyone. It was enough that she whom her soul loved desired her to make the attempt.

"The others will go with you as far as they can," said her friend.

Orlow looked up. A little troop of young people was coming towards them.

Her Dream Friend laid a hand upon her brow, and Orlow's emotion for a moment blurred the dream. Then she caught a sad, reproachful look from the yearning eyes, and instantly pulled herself together. "It is all right. I am steady now,"

she whispered. "I will take the greatest care, every step of the way."

"Come with us," called the young people. "We are going to the top, too."

Orlow was glad to follow.

"Perhaps you do not know how important it is to get there?" asked one.

"I know it with my whole soul," answered Orlow.

"None of us know the way, and it is easy to get lost here. But there is no time to lose. If we delay, the time will be over."

"Let us hurry," begged Orlow.

"I wonder if that is a good way up," said one, pausing at the foot of a winding staircase.

"Oh yes, it must be," eagerly said Orlow. "Do let us try."

They all went up, and after a time got to the top of the flight. It led to a short passage, in which were one or two doors, and then a stairway leading down again. Her companions wanted to turn back and get to the starting point, but Orlow entreated them at least to open the doors. She felt nervous; she was almost sure that if she were to do so herself, and see any startling sight, she would lose her vision.

"There is nothing there," they said. "Let us go back."

"We'll go back by the other stairway," said Orlow. "It might lead up again."

"Hold our hands, little sister," said the young people; "let us all keep together until we find the way."

As many as could walk abreast held hands, always placing Orlow in the middle, and they asked her if she came from the physical plane, and encouraged her to concentrate her attention on the dream plane.

There were endless stairs and passages. Some led nowhere, and they had to retrace their footsteps, often going down farther than they had gone up. The fatigue of this endless journeying began to tell on Orlow. It was the first time in a True Dream that she had felt tired. Again and again they got lost, and now her companions became anxious, and looked at her doubtfully, sometimes reminding her that she was dreaming. "We must get a guide," they said, whispering, and glancing at each other.

"Oh no, do not get a guide," begged Orlow. She knew, though she did not know why, that they ought on no account to do that.

They proceeded for some time in silence after that, and then

they came to a large landing, where there were many stair-cases, and it was impossible to guess which of them could be the right one.

"If we had a guide, he would tell us," some one said.

This time Orlow did not demur. She thought that it was absurd to expect anyone to find a way in such a labyrinth; there was even a shade of indignation in her mind, as if she had been imposed on. With that feeling, the guide appeared, and quietly led the way. They all followed in silence, not looking at each other. The sense of something wrong oppressed Orlow, and her steps lagged more and more. Her companions had now loosed hands, and all were toiling up after the guide. By degrees the number decreased, as one after another gave up the attempt, and turned back.

The guide halted, and Orlow was labouring hard to keep up. He chuckled, watching her as she came hurrying after him. Then Orlow for the second time noticed the features and figure of a dream personality. This one was stout, with a large pale face, and the hand he held out to her was very fat.

"Give me your hand. I will help you," said he.

Orlow thanked him, and was glad when he took it, but she noticed that the few remaining companions of her dream glanced in consternation at each other.

The big strong hand assisted her, and she felt the greatest relief from his help. Sometimes, when the stairs were steep, he put his arm round her, and lifted her. When he did that, she was afraid, though she did not know why.

Then they came to a small landing where there was a divan, and Orlow cried out, "Oh, do let us sit down a moment and rest." She was now so tired that she felt afraid she would be unable to sustain her vision any longer. The guide sat down beside her, and she pulled her hand from his, and leaned back, trying to rest so that she could keep her dream.

"When we get to the top, you shall pay for my assistance," said the guide in her ear.

"I will have no more of it," she burst out, very angry.

"Won't you?" he said, and rose to continue the ascent.

"Oh, wait a little longer," cried the few remaining companions of her enterprise. "Let us rest a little longer."

He mocked them, and went on.

"Come!" they exclaimed. "If we don't follow, we shall lose the way."

Orlow rose reluctantly. She could hardly drag her feet

along. It was as if the loss of his support had drawn energy from her. "How shall I keep my dream until the end?" she whispered.

Then the guide stopped, and held out his hand to her once more. As she yielded for the second time, she saw a shudder pass through the others.

He grasped her hand with a grip from which there was no escape, and began dragging her up at such a rate that soon they had left her friends behind, and she had no breath even to cry out. They were alone, and the solitude of the awful building impressed her with terror. He stopped.

"*You shall pay for this when we get to the top,*" he said, in the same significant, evil way, hissing the words into her ear.

Orlow not only remembered that she was dreaming. Back upon her mind came stinging the full consciousness of her power to escape. A sense of power thrilled her from head to foot, and she laughed aloud.

"*Shall I?*" said she, defying him. "Let me see you exact any sort of payment! I can wake the first instant that I choose. I can wake now—now . . .!"

Into the fat, white face of the guide a look of horrible fury sprang. She saw him clench his teeth, and she broke out into a jeering laugh as she forced herself awake. . . .

SOME THOUGHTS ON OCCULTISM

By R. M. SIDGWICK.

AN article* by Mr. Hare in a recent number of the OCCULT REVIEW raises an interesting and vital point in the domain of Occultism. The point at issue is nothing less than the reasons for belief in the teachings of the various schools of Occultism. To what extent is the belief of the occult student based upon pure authority, rather than upon a science the teachings of which are capable of demonstration and proof as is the case with the purely physical sciences? If I read in a textbook of Chemistry that a certain chemical reaction will take place if I pour hydrochloric acid upon bicarbonate of soda, I can, if I wish, test the reaction for myself. In the more intricate chemical problems I may, or may not, possess the technical skill needed to test the truth of chemical science. But there is always some one available to confirm or deny the result obtained.

If a reasonable number of skilled observers agree upon an issue beyond my own powers of investigation, then I am justified in accepting their verdict as being at any rate as near the truth as it is possible to attain in the present state of human knowledge. Such knowledge can be truly called scientific. A science is simply a coherent system of accurate thought, the basic truths of which are common property to all students and investigators.

In all sciences there is a sphere of thought in which speculation is rife, and in which the student has to be content with a working hypothesis rather than a statement of proved fact. There remains, however, the basic portion of belief founded upon experimental proof. Without such a basis no system of knowledge can be termed scientific. No matter how coherent and logical a doctrine may be, if such doctrine is based upon premises incapable of proof we have at the most a working hypothesis.

The fact that a theory explains observed phenomena does not guarantee the truth of the theory. Mutually contradictory theories may each furnish an adequate explanation. In such case an experiment must be devised to discover which theory is the correct interpretation of the facts.

Having cleared the ground by the above preliminary considerations, we are at liberty to consider how far the body of

* "A Cameo from Clairvoyant History."

teachings put forward by leading occultists is entitled to be termed a science.

Let us imagine that an unprejudiced person anxious only to ascertain the truth embarks upon an investigation of the various schools of occult teaching.

Suppose such an investigator selects as a crucial point the teachings concerning Christ's place in the evolutionary scheme. Let our investigator read the views of Dr. Steiner, Mr. Leadbeater, Mrs. Besant, Anna Kingsford and Max Heindel. There are other teachers, but these will furnish our student with quite enough material for serious thought.

Dr. Steiner looks upon the event of Golgotha as the turning point of human evolution. Mr. Leadbeater, in *The Christian Creed*, states that there never was a crucifixion at all. The cross is symbolical of matter into which the Divine Man has descended. The story of the crucifixion is attributed to the diseased imagination of the mediæval monk who interpreted an allegory in a purely material way.

This is only one example of the radical differences in occult teaching concerning a matter of vital importance. On the subject of the Christ the leading occultists are most contradictory and bewildering.

As a further exercise compare the cosmogony of Dr. Steiner with the teachings of the Theosophical Society. Mrs. Besant, in *The Theosophist*, for August, 1912, states that if Dr. Steiner's teachings concerning the separation of the Earth, Sun and Moon are to be taken literally, then the whole of the teaching put forward by the Theosophical Society is contradicted.

We can imagine how bewildered our unprejudiced truth-seeker would become. He would read that the teachings given by the various occultists are based upon clairvoyant faculties of a very special kind, which are the outcome of long training and self-discipline. By means of this faculty the investigator claims the power of reading the universal memory, the imperishable record of the past in which man's past and ultimate destiny is clearly written. According to Mr. Leadbeater, "There are methods by which it is possible to recover with absolute certainty the story of the past."

Now scientific knowledge is accurate knowledge, and if the occult teachings are to be termed scientific, then there must be a more general agreement between the doctrines put forward by the teachers of Occultism. The scientific method of dealing with conflicting theories must be adopted.

If the professors of physical science contented themselves with the teaching of mutually contradictory theories and made no effort to resolve their differences of opinion, then we should have a mass of doctrine which might charm and stimulate the intellect by reason of its infinite variety, but which by no means could be termed a science. Is it unreasonable to suggest that some kind of joint experimental investigation should be made by the clairvoyant observers. Only in this way can we arrive at an explanation of the contradictions which perplex the student of Occultism. It is not merely a question of varying interpretations of observed facts, but in many cases a denial by one clairvoyant that any such facts exist as are insisted upon by some other investigator.

In the article quoted above Mrs. Besant says: "Reason demands data on which to found its judgments, and data in the non-physical worlds are useless to a mind limited to the workings of the brain and nervous system. Intuition is sufficient for the person in whom its life is burning, but that light is useful only to its possessor; intuition in A cannot satisfy the demand of the reason in B for proofs, and no firm edifice can be built on the foundation of another's intuition."

This is a very clear statement of the position which forces an unprejudiced student to either (1) Reject the occult teachings as contradictory and incapable of proof so far as he is concerned; (2) Accept one or other of the occult teachers as an authority and believe in his or her teaching implicitly; (3) Regard the whole mass of contradictory teachings as a mixture of truth and error, and select from such teachings that which commends itself to his reason as a working hypothesis rather than a statement of tested fact.

Belief on the authority of any one teacher is impossible to most modern thinkers. It is obviously impossible for every student to verify the occult teachings for himself. But if the occult teachers would combine their efforts it ought to be possible to build up a body of knowledge which might in time be a true science. At present the occult teachings are open to the attacks of the sceptic and the almost equally dangerous enthusiasm of those whose zeal blinds them to the intellectual difficulties of the situation. Only by recognizing these difficulties can they be overcome and a firmer foundation built for the teachings which are to many the only acceptable explanation of the growth and development of man and the universe

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.*]

PSYCHISM AND OCCULTISM.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—

Mr. Hare's article is invaluable in calling attention to the confusion of terms and the need for clearer definition. But he has omitted to mention one important link which, when understood, supplies the necessary clue. This link is Mysticism, not merely "religious mysticism," but what some might term occult Mysticism.

The false ideas propagated by a certain society of pseudo-occultism have led to a misunderstanding of the meanings of the words "occultist" and "mystic." The occultist is supposed to be a person who reaches heights of superconsciousness through yoga and ascetic practices, in other words along a *positive* line of self-development; while the mystic line is supposed to be negative.

To describe fully the Mystic Path would require a long article; so I must perforce forgo offering proofs, and be content for the moment to say that this conception is a false one, and that actually the occultist and mystic blend together at a very early stage. For to become an occultist, in other words to acquire knowledge and understanding of Spiritual things, is only possible through following the Mystic Path of *self-sacrifice*.

I have offered this definition of the word occultist, because most people imagine that occultism confers "power," and lay particular stress on this; though what sort of powers are obtained seems rather vague. It is regrettable that so much stress should be laid on the word "power," since it encourages selfishly ambitious people to rush into dangerous yoga practices in the hope of obtaining the power which is denied them in the material world.

Spiritual powers are the gift of the Gods, and are only bestowed on those who have developed sufficient Love and Wisdom to use them unselfishly. This point must be emphasized, since the writer of the article uses the terms psychic *faculties* and occult *powers*.

In the diagram the term "subconsciousness" is used to denote "group consciousness." Possibly this is a slip of the pen, since subconsciousness is generally understood as the stored-up memories or experiences of the individual soul; and superconsciousness means having the power to recover this memory or knowledge at will.

I would suggest that there are three kinds of psychic faculties, the

lowest being the one Mr. Hare describes as involuntary, but there is also a voluntary or positive psychism which consists in definitely looking for things by some use of supernormal faculties instead of being a negative medium. There is also a third form which may be described as mental psychism, and which is akin to intuition. But intuition is the sixth sense, which has yet to be developed by the race, and which must be acquired by the occultist or mystic during the course of his occult development.

The mystic or occultist may or may not possess the second variety of psychic faculty before he attains superconsciousness, but he has to learn to become mentally receptive or negative as well as positive ; since knowledge of Spiritual things can only be brought through from the subconsciousness by stilling the restlessness of the material consciousness. But this is only possible when the material intellect has been first fully developed and then transcended by the development of intuition. Material intellect is the barrier between the passive psychism of Involution and the active or positive superconsciousness of the Evolution from Matter to Spirit.

One point needs to be cleared up. Does the term "occultist" apply only to a person who has obtained superconsciousness, or to persons who are still at the stage of acquiring Spiritual knowledge by intuition or some positive psychic faculty ? If the latter, how are we to recognize whether they be white or dark occultists ? The answer seems to be—by their fruits ye shall know them.

Yours faithfully,

C. R. STEWART.

THE ALLEGED COMMUNICATION FROM MADAME BLAVATSKY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The instance you cite from Camille Flammarion's book of an alleged post-mortem communication from Madame Blavatsky regarding the effect of cremation, calls, I think, for comment. Certain points are, or should be, evident.

(a) H. P. B. may be depended upon not to have communicated through a medium. (b) As—at the least—a high Occultist, H. P. B. could have been depended on to foresee what was destined to happen to her dead body. (c) As an advocate of cremation *versus* burial and other methods of disposing of the dead, H. P. B. (again) could have been depended upon to familiarize herself with the precise methods employed in this and other Western countries. No ordinary person (let alone H. P. B.) possessing even a casual acquaintance with the English character and ways of life could suppose for a moment that we should burn our corpses on top of a pile of combustibles, near to (or remote from) a river, as in (e.g.) India !

H. P. B.'s latest—and therefore relevant—will, would assuredly

not have been far away in Olcott's hands, but much nearer home and Avenue Road.

Flammarion's account is so full of obvious holes that it is difficult to understand him publishing it—except perhaps as a warning against mediumistic communications!

I need hardly add that the revelation of a fact known only to Madame Adam affords no proof whatever of the *identity* of the communicating entity, whoever that may have been.

Very truly yours,
C. H. COLLINGS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Observing in your "Notes of the Month" for June last that Madame Blavatsky's name is brought up in connection with the recent work by M. Camille Flammarion on Spirit Identity, I venture to submit some few comments. I happened to be one of three persons present at the demise of Madame Blavatsky on May 8, 1891, and was in personal touch with her during the last phase of her existence. Prior to her death she certainly had no idea of revoking her will in regard to the cremation of her body. I was personally responsible for the funeral arrangements, and her wishes were duly carried out. I am not aware of the visit of the Duchesse de Pomar to H. P. B. "three days before her death," but I may say that at that time Dr. Menell, who was in attendance on H. P. B., expressed his apprehension of the approaching end and although she never took to her bed, she recognized that her end was close at hand and was busy for several days in getting her various papers into order. I do not think that any written will has been proved. In any case, the appearance of H. P. B. at a séance after her death when she is reported to have implored that a letter should be written to Colonel Olcott to prevent the cremation, was altogether futile, as she would herself know, for Colonel Olcott was then away out East and a letter could not possibly have reached him before the obsequies had taken place. A much shorter and more effectual line of action would have been to report the séance to me. The Council of the T.S. would have heard of it without doubt. But I am happy to say that I have the best of reasons for knowing that H. P. B. had no such qualms, for on the night of May 9 both she and my own mother (who died on the same day, though I had no knowledge of the fact until the morning of May 10) appeared to me in person and spoke with me. That was the time, if any revocation was to be made, for Madame Blavatsky to speak. I think if M. Flammarion had known these facts he would have hesitated to include this incident in his testimony.

The general question as to the effects of cremation on the "fluidic body" is a matter which in the nature of things must be left to open discussion. The fluidic body is the sensory plasm which connects the material or gross body with the lunar or astral body, and is made

familiar to us in the Genesis account under the name of the "rib" (*tzelong*, fr. root *tzel*, a shadow) and is referred to by the Psalmist under the term *tzelmut*, i.e., the "shadow of death." It appears to be the body of viscous fluid so much in evidence in "materializations." It is certainly that which renders the physical body sentient. Its rapid evaporation (or atomic depolarization) after death renders the astral entity absolutely clear of all physical sensations within a space of seventy-two hours after rigor mortis has affected the body. This seems to be the established belief of all occult students, and common usage the world over seems to uphold it.

Yours etc.,

W. GORNOLD.

P.S.—I have not the slightest doubt that Madame Blavatsky's obituary notice was actually read by Miss Adams as I caused the news of the death to be cabled all over the world on the evening of May 8, and reference to the Central Press Exchange records will substantiate the fact. The omission of the date of the séance attended by Miss Adams in presence of the Duchesse de Pomar is unfortunate.

A MYSTERIOUS EASTERN ADVENTURE.

To the Editor of the OCCULT REVIEW.

DEAR SIR.—I am sending you the account given below of an occurrence which befell me a few years ago. That incident in itself was not sufficiently unusual for me to communicate with you at the time.

But in view of the very startling *dénouement* which occurred a couple of months ago, the affair takes on a very different significance.

If you would publish this letter in your correspondence columns, perhaps some of your readers might find a solution to the mystery.

I must say that I am a man who has travelled extensively in the Near and Middle East, and it has been a hobby of mine from time to time to adopt Eastern dress and name, and live among the people as one of themselves, for considerable periods.

It was on one of these occasions then, during the Great War, that I, having sunk my Western identity for a time in that of a Turk, found myself in Damasch es Sham, charged with a delicate mission to a certain Arab prince.

I was in rather a critical position, as I had reason to believe that there were certain people who were interested in preventing our meeting. However, it was with an easy mind that one evening, shortly after the 'Asr prayer, I started through the city to the residence of the prince.

Although the moon would rise later, at present it was quite dark. There were few people in the streets, and I reached the precincts of the Mosque of 'Umr without being accosted. Just as I passed the high stone archway of the Mosque court-yard, however, I felt a light

touch on my arm. Somewhat startled, for I had heard no footsteps, I turned to find the veiled figure of a woman by my side.

I could not distinguish much in the dim starlight, but she appeared to be wearing a white linen *burqa*, which fell to her feet.

"Effendi, *asalaam aleikum*," she said, "for the love of Allah listen to this Veiled One's petition!"

I paused irresolute. I did not wish to be embroiled in any *affaire* with a jealous husband or lover. Knives flash before words are spoken in the East, in anything concerning women. Again, it might be the prologue to an attempt at blackmail or robbery.

Hurriedly I threw off the woman's hand, but I had scarce taken a step before she had again grasped my arm.

"Effendi!" she cried, in the purest Arabic; "I have travelled far to-night to do you a service! If you proceed on your journey to the prince's, you will find Death on the way!"

I pulled up astounded. What—could this be an attempt at ambush on the part of my enemies? Quickly I pulled aside the woman's veil. But no! in the fair face upturned to mine, with an agonized appeal in the eyes, there was no guile. If she were not a consummate actress the woman must be an emissary of my friends, who had somehow become aware of a plot against my life.

"Quick, woman, speak! tell me what is the plot, and who sent you?"

"Ah, Effendi!" she cried, "to tell you that is not within my power; but, for Allah's sake, return at once to your lodging, for I swear by this Holy Book," she continued, holding out a Quran, "that to go forward is to meet not the prince but Death! Oh, don't hesitate, I beseech you," she cried, as I interrupted her, asking her for details—for reasons—for her name—"only accept the warning; you can easily go some other night. Promise me you will return to your lodging. All that puzzles you will doubtless be made clear in Allah's good time!"

Moved by I know not what, perhaps by some quality of sincerity or appeal in her voice, I gave the required promise.

The moon had been up for some minutes now, and my gaze, which had been automatically travelling along the Mosque wall in search of possible intruders, suddenly encountered wall where there should be no wall!

Where there should be a break in the wall, owing to the girl's figure coming between the wall and my eye, there was no break!!

I was looking right through the girl! A cry of horror burst from my lips, and I started back, covering my eyes with my hands.

When I removed them, the girl had disappeared.

I lost no time in returning to my lodging.

* * * * *

The next morning I heard that the Ayubi Mohalla, which was the street I should have entered on leaving the Mosque of 'Umr, had been the scene of a bomb outrage.

Many times on my long overland journey back to India via Kabul I thought of the girl and wondered. But the incidents of two years of adventure and travel soon drove her memory from my mind.

Shortly after my arrival here last year on leave, after a long absence abroad, I was introduced to a girl at the house of a friend. Her face seemed vaguely familiar to me, but I could not recall ever having met her.

As fate willed, it fell to my lot to take the lady into dinner. After some desultory conversation on various matters, I asked her had she ever been abroad. "No," she said, "but I had a very vivid dream some years ago, in which I visited some city in the East at night. I have very hazy recollections of what I did now, but I remember standing by a mosque and pleading earnestly with some man—about what I could never remember. In any case, the dream had such an effect on me that I woke up tired as if after a long journey, and was very ill for some days after." And she went on to describe in some detail the Mosque of 'Umr!

I sat stunned and white. Then with a rush memory came back. She was the girl of Damascus. No wonder I had thought I had seen her before! That ethereal vision of an Eastern night sat before me in the flesh!

Later I related to her my own experience. We compared notes, and discovered that our respective experiences had, as far as we could judge, and allowing for the difference in latitude, taken place on the same night.

The lady, however, did not recognize me as the man of her dream; but her face had haunted me too long for me to be mistaken.

Now can any reader explain this? The girl knew no Arabic, had never been abroad, was no relation of mine, nor had she ever seen or heard of me before!

I vouch for the truth of this story in all its details.

Yours faithfully,

LANHAM.

N.B.—The *burqa* is the outer veil worn by all Moslem women except in Turkey and Egypt.

A TILT AGAINST ORTHODOXY.

To the Editor of the OCCULT REVIEW.

SIR,—The above paper by W. Gornold appears to me not only correct in its statements, but expressed very clearly. I write now because what Mr. Gornold says carries me back, I am afraid to say how many years, when I was laughed at for saying:—"All our observations are false, we use the relativity of thought to correct them." Even Bertrand Russell and Professor Alexander will not consider the fact of human experience that we use the relativity of thought to *correct* the direct impressions of the senses.

But I must confine myself to consideration of what Mr. Gornold has offered us.

Consider our observation of the sun. It is light which makes the observation possible. But light takes (about) eight minutes to travel from the sun. So we do not observe the sun as it exists at the time of observation, but as it *did exist* eight minutes before.

Consider, again, a star that we observe at fifty-eight years' distance. We do not observe the star as it exists at the moment of observation but as it *did exist* fifty-eight years ago.

At any one moment, then, when we observe all the differing objects that exist in our universe we do not observe them as they really exist at the moment of observation but in a regression of time correlated directly to a progress in increase of distance. The farther off the object observed, the later in time is our observation of it. It follows that in order to determine the *real* relation in time and space of our world to other observed worlds at any one moment, we must correct our observations, if possible! For when we observe our star distant fifty light years we *do* observe it. And yet, in fact, the star, at the time we observe it, may no longer exist.

Space demands that I confine myself to what is above stated. But I must point out that, in spite of the admirable distinction which James Ward relies on between the *domains* of science and metaphysics—a distinction which appears to me to prove that the very foundation of science exists in the metaphysical—science and metaphysics both lay too little stress on the fact that we must use thought to correct the false impressions given us by our senses, though such impressions be the “stuff” we use when we begin to think. When we consider our universe we assume that it exists, in time and space, as we observe it. The observation, as we have seen, is false. But, though false, we can, by thought, determine wherein the falsity exists!

Yours faithfully,

F. C. CONSTABLE.

THE AKASHIC RECORDS ONCE MORE.

To the Editor of the OCCULT REVIEW.

SIR,—I see Mr. W. Loftus Hare has been “showing up” Bishop Leadbeater’s clairvoyance. Mr. Hare seems to begin with the supposition that Bishop Leadbeater is anxious to prove to the world the genuineness of his clairvoyance. May I, as one who has worked intimately with Bishop Leadbeater, say that Bishop Leadbeater is anxious to do nothing of the kind? He has trained himself to look dispassionately at facts before him, in as great a scientific spirit as possible, and then having a certain clairvoyant faculty, he uses it to put on record what he sees. He cares not in the least whether anybody believes him or not. He does not put himself forth as a prophet, but merely as a scientific investigator. That Mr. Hare and all his

friends utterly disbelieve can make no difference whatsoever to Mr. Leadbeater's work, nor, I might remark, take away from the value of his researches. The value will be proved or disproved not by Mr. Hare, but by future generations, who will have at their command more facts than Mr. Hare can visualize just now.

It may interest some of your readers to know the method adopted by Bishop Leadbeater, in connection with his clairvoyant investigations into past history. When he looks into some far-off period, the events then happening are often difficult to understand in their drift, and especially so, if one is not a profound student of that period in history. After examining various scenes, what Bishop Leadbeater then does is to consult some Encyclopædia or book dealing with that time in history, in order to get a general idea of what ordinary historians have to say. Having got then, as it were, a framework of history, at least so far as historians can build it, he then refers to the true record and corrects, if necessary, the so-called history in books by the real Akashic record. In other words, he proceeds just as any of us would, in a common-sense manner, who is *not* anxious to prove the genuineness of his clairvoyance, but is in earnest to understand what has happened, and to put it in as clear a record as possible.

I venture to say that, if Mr. Hare had known a little bit of Zend, and all the difficulties of understanding this very early period in history, and the confusion which exists and the contradicting traditions, what would have interested him in Bishop Leadbeater's accounts are just some of those facts which he does not mention, but which the historians do. Some of us are not quite so gullible as Mr. Hare supposes us to be, and we have had a certain amount of education and even specialized knowledge, and it is just because of those things that we do find Bishop Leadbeater's records of the past more illuminating than what is to be found in ordinary history.

Yours faithfully,

C. JINARAJADASA.

THE THEOSOPHICAL SOCIETY,
ADYAR, MADRAS, SOUTH INDIA.

A large amount of Correspondence has unavoidably been held over through lack of space.

PERIODICAL LITERATURE

SOME recent issues of the JOURNAL published monthly by the American Society for Psychical Research are exceedingly good reading, and continue to reflect the characteristics of plain and trenchant speaking which every one remembers in connexion with that admirable investigator, Professor Hyslop, who was the guiding spirit of the Society during so many fruitful years. The question being "Why prominent men have become convinced of spirit-communication," it recites the successive explanation offered by hard heads and professional sceptics generally. (1) They were not "trained scientists," but this was abandoned when the great physicist Crookes investigated and became satisfied. (2) They were not psychologists, but Myers and James—who were—followed the course of Crookes, with much the same result. (3) The physiologist was then chosen as an ideal person to judge, but numerous experts answering to this denomination have passed over from the camp of the sceptics, and these have since dug themselves in to a better, but not a final trench. It is that of a dogma, expressed by THE JOURNAL as follows: "All cases of conversion to supernormal facts of any kind, particularly spirit communication, or even respectful consideration of the problems, is due to a psychoneurotic tendency, to an innate predisposition or 'will to believe' that is bound to find its goal." Dr. C. B. Farrar is described as "one of the most confident exponents of this theory," but no proof has been offered by him or anyone else. Alternative hereunto is that which is most recent of all, and according to this an interest in Spiritualism is "due to impaired judgment, owing to a morbid condition of arteries in the brain." So are the changes rung, and perhaps the only point which emerges as remarkable to ourselves is the undue artificial importance which psychical research attributes to scientific scepticism, having regard to the very patent fact that such scepticism is not a conclusion drawn from experimental research but from *a priori* considerations. We do not know why the opinion of, e.g., any foremost biologist on a subject which he has not investigated should be a greater source of concern than, e.g., that of Cardinal Lemerrier, who is the foremost exponent at this day of scholastic philosophy.

It had seemed possible that THE EASTERN BUDDHIST, which represents so ably the Japanese School of Mahayana Buddhism, had suspended publication, as none of its issues had come to hand for a considerable time. Their production has been evidently delayed, but it is now brought up to date. The most important articles are on the Psychological School in question, regarded as a method of spiritual discipline for the final realization of Buddhahood, proceeding through ten stages to the ultimate goal; on the philosophy of the Shin sect,

in which the dualism of "thou" and "I" is regarded as "unified in the mind of Buddha"; and on the religion of the same sect. There is also a life of the founder, Shinran Shōnin, who was born A.D. 1173 and died in 1262. Finally, there is a study of the Buddha and Shinran, who is said to have popularized "the deep truth most inwardly realized by the Buddha." So far as we are aware, there is no publication in any part of the world to compare with *THE EASTERN BUDDHIST*, and it is to be desired that all difficulties may be taken out of its way, and that the issues may appear regularly. It is certainly entitled to the support of all who are concerned with its subject.

We trust that before long *LE VOILE D'ISIS* will again justify our opinion of its chief value by resuming publication of texts belonging to the "classics" of occult literature. The field is wide and the archæological interest never fails, while occasionally such reproductions and translations carry even higher titles. The issues are always of interest, and even when they are concerned only with the exposition of modern views they are usually not without consequence. Monographs on the past of occult arts and dreams appear frequently, and also on personalities of the past. In the number before us there is one on the Danish astronomer Tycho Brahé, in connexion with the brilliant star which appeared suddenly in the constellation Cassiopæa on November 11, 1572, and was visible even in the day to keen eyes. Tycho Brahé was also an astrologer, so he interpreted the significance of the portent, naming the year 1632 as the epoch of fulfilment, and history is thought to have verified his forecast by the death of Gustavus Adolphus, King of Sweden, in the battle of Lutzen. M. Fidel Amy Sage is one of the most frequent contributors, usually on several subjects in each issue: he represents in an especial manner what is now termed in France the Messianic tradition, being the most recent development of "esoteric Christianity." It comes about in this manner that we have certain Messianic Letters addressed to M. Sage by one who adopts the title of Dr. Christophoros. They are continued from month to month, and we have mentioned them on a previous occasion: there are suggestive but somewhat fantastic disquisitions on Gichtel and his Angelic Brethren, on Swedenborg and his Scandinavian centre, and on an alleged survival in Scotland of Druids who had become Christian and whose tradition, described as Rosicrucian, has been perpetuated to the present day. It may be needless to add that no opportunity is offered us to pursue this curious subject, as authorities—if any—localities and names are all wanting. Among the letters of Éliphas Lévi in this number there is one which mentions an expected visit from Martinistic Illuminati, and the point is notable, showing that some years prior to the Franco-German War, and therefore long anterior to the foundation of modern Martinism, there was a survival in France of that curious unincorporated school of theosophy connected with the name of Saint-Martin, more than sixty years after he himself had passed away. Most of us have been disposed to

doubt whether there is the least evidence that anything survived but the name and repute of the French mystic, though Dr. Papus used to affirm that the school of thought continued and that his *Ordre Martiniste* of circa 1885 was not therefore an utterly new invention.

The *revue initiatique* entitled EON has marked its third year of publication by adopting a new and improved form, which recalls that of LE VOILE D'ISIS, and is more convenient in every way for those who read and any who may wish to preserve it. It seems also to be making a bid for wider recognition by extending the field of its concern outside the limits of that Order of the Lily and Eagle of which it is an official organ. The first issue of this new series offers an explanatory study of Saint-Martin's TABLEAU NATUREL, being the French mystic's second publication in the order of time. There is also the first instalment of an anonymous description of the so-called Egyptian Tarot, meaning the Trumps Major, which are allocated to seven Grades of Initiation in virtue of a legend that appears to have been devised by the writer, since no one has heard of it previously in connexion with the subject. The Minor Arcana of the Tarot, including their court-cards, are affirmed to be of Persian origin, on the authority of an "ancient thaumaturge" whom the author encountered at Cairo, for it appears that the time-immemorial "game" is well known and in use among Arabs and Bedoueen. Whether this is the kind of thing which will pass at the present day, even in French circles, as a contribution to the history of its subject remains to be seen. It has, of course, been recognized by scholarship that, where and whensoever they originated, the Major and Minor Arcana did not belong to one another and have been arbitrarily grouped together. As regards the Order of which EON is the organ we learn that its objects are to develop the ideas of love and moral perfection and to give instruction in metapsychical and spiritual science, described as Christian theurgy and Orphic philosophy. But there is also *Astro-sophia Orphica*, to which we have referred dubiously on a previous occasion: it is now defined as a study by means of which humanity may arrive at a knowledge of "the sensorial and sensible laws of the universe." It is a dark study, reserved to those who are capable of understanding that Substance is Place and Moment, the negations of which are Space and Time. Revelations of this kind continue to distinguish EON from the normal range of occult periodicals in Paris.

We have received the first issue of THE BLAZING STAR, published at Sydney and representing an International Society for Masonic Research established in that city of New South Wales. Under ordinary circumstances such an undertaking would be entitled to recognition and welcome, but having regard to the mode of publication we feel that it is our duty to warn all Masons under recognized obediences in Great Britain, the Colonies and Dependencies of the British Isles, that THE BLAZING STAR and its International Society have evidently arisen out of Co-Masonry, being the Theosophical Society's variant

of the French *Maçonnerie Mixte*. The fact does not transpire except for those who can read between the lines, and this is the ground of our warning. We have nothing to say against Co-Masonic publications as such, for example, *THE CO-MASON*, so ably edited for many years past by Miss Bothwell-Gosse and often reviewed in these pages with appreciation for its historical studies. But it hoisted its own colours, as the title shows, whereas the new venture cannot fail to create a false impression among students of Freemasonry at large by veiling the facts of its origin and under such cloak proposing to establish "a bond of union between Masonic students of different Rites," to welcome within the ranks of its so-called International Society "all Masons in good standing" who are drawn to its studies, and by proclaiming that it is "open to all genuine Initiates of the Masonic Brotherhood throughout the world." In making this point we do not wish to say anything in depreciation of the contents of this first issue, which contains matter some of which is above the average in interest.

We have mentioned on a previous occasion *LE MONDE NOUVEAU*, an excellent fortnightly review which claims an international character and is working for closer relations between France and other countries in social, economic, literary and artistic matters. It is but seldom, however, that it touches approximately or remotely on our own subjects, unless in the occasional notice of some book which deals with these. . . . A similar remark applies to *THE LONDON MERCURY*, which is now in its eighth volume, and should ultimately take its place among important literary reviews. Its distribution of book-notices under subject-headings is exceedingly well planned, whatever we may think of their matter and manner, when people whom no one has heard of offer the affront of their criticism to the memory of writers whom every one knows and many of us still love. Some observations on the poetry of Robert Buchanan and Tennyson in the current issue are a case in point. . . . Among new enterprises we may mention *LE CONFÉRENCIER*, a monthly journal devoted to "philosophical and scientific synthesis"; it has articles on the ideal of beauty and on hostile criticism directed against the ectoplasmic hypothesis as a result of the Sorbonne failure. We have to thank it for advising us that a college for the training of mediums has been founded in Illinois and that its course of instruction will last for three years. . . . There is also *LA BILANCIA*, described as a review of thought and of poetry, published at Rome. It represents the spirit of all new movements in art, education, literature, æsthetics and philosophical idealism. If its illustrations are to be taken as a new departure within the sphere of drawing, they are too bad for words.

REVIEWS

LOVE IS LESS THAN GOD. By Gilbert Cannan. New York: The Sunwise Turn. Pp. 42. Price \$1.75.

PRESUMABLY Gilbert Cannan, the novelist, and Gilbert Cannan, author of this *Book of the Soul*, are one and the same person, difficult though it may be to find a connecting-link between them. As novelist Mr. Cannan was at times subtle, and perhaps even obscure, but as metaphysician he puts his readers to so severe a test that only the exceptional few will be able to extract a definite meaning from his book. The gist of it seems to be that not Love but Knowledge is the greatest of all things. "As Love is less than God, so is the Soul less than Love: God less than Knowledge, and Man least of all." It has been written in error, we are told, that God is Love, and this error "has falsified all religion, all art, all thought and all living." "Love is that power through which men know the power of knowledge," and "the Truth of Knowledge is more than any other Truth." Mr. Cannan illustrates his thesis by means of a diagram, and begins by telling us that the circle represents Love, one and two are human, three and four the recreated man and woman, and five is God; but, after having grasped this, we are dazed by finding on the last page of the book a totally different explanation, the number five alone retaining its original meaning. It is refreshing to find on p. 20 so clear and direct a statement as this:—

"It is man's special gift to see both inward and outward at the same moment. . . . It is no less a betrayal to see only inward than to see only outward. The debauchery of the spirit is even more fatal than that of the body, more swift in destruction, less easily endured by God, or by Love, or by Knowledge."

If Mr. Cannan always wrote like this there would be no cause to complain of his obscurity, and it must be said that, even when most obscure, his prose has a rhythmical dignity which commands admiration.

E. M. M.

STONES BROKEN FROM THE ROCKS. Extracts from the MS. Note-books of Robert Stephen Hawker, Vicar of Morwenstow, 1834-1875. Selected and arranged by E. R. Appleton. Edited with a Preface, by C. E. Byles, author of "The Life and Letters of R. S. Hawker." Oxford: Basil Blackwell. Price 4s. 6d. net.

NONE who know and love Cornwall and things Cornish but still cherish the memory of that rare and splendid soul, Robert Stephen Hawker, with "his imposing presence and peculiar dress, his eccentricities, ready wit, abundant humour, and big-hearted generosity." And they will welcome this small, beautifully illustrated volume, which presents a selection only of well-chosen extracts from a "great mass of manuscripts which he left, containing the fruits of forty years of study and meditation."

These "Thoughts" indeed were inspirations which flashed upon him, often by night when alone in his little church—whose chancel he loved to strew with southernwood "for the angels to smell"—and still oftener in his solitary tramps by cliff and wayside, on the wild western sea-girt coast.

"The realm of spirit," says Mr. C. E. Byles, "to him was a palpable reality, linking human nature with the divine."

Strangely akin to the most recent modern speculations and findings in matters psychical and spiritual, are many of these broken "Stones." As when for example Hawker muses :

"The Lord of Electricity and the God of Galvanism might surely select for the transfer of His influence on the soul whatsoever material emblem He thought fit. The source of all Dynamics might, I should suppose, have infused whatsoever powers He thought fit, into Bread and Water and Wine." . . .

Again :

"The extreme, utter difficulty must be, for an angel or a spirit, to imprint, subdue, condense, transform his own thoughts or the messages of God, into the words and language of a man."

And yet again, he speaks of :

"The woof of the Schechinah, which pervades with invisible texture the Realm of Space. A fibrous tissue, like the net of Arachne, and ever more and anon the threads will yearn and thrill beneath the touch of angels and spirits, until a subtle influence shall flash along those wires from God to man."

There should be no doubt of the cordial reception awaiting the "further selections" suggested by Mr. Byles in his most interesting preface.

EDITH K. HARPER.

THE RIDDLE AND OTHER STORIES. By Walter De La Mare. London : Selwyn & Blount. Pp. viii. + 303. Price 7s. 6d. net.

It has been said that one would guess a bird had wings even if one only saw it walk, and of Mr. Walter De La Mare it is as true to say that one would know he was a poet even if one only had read his prose. To be candid, unless a man has a thrilling tune to verbify, I would rather read his prose-stories than his verses. Certainly Mr. De La Mare is an inventor of stories worth telling—stories significant of the power to minister to a want more subtle than that of mere amusement.

Among the fifteen items here presented "Seaton's Aunt" is a veritable masterpiece. The woman in this tale, a spiritual and intellectual Colossus beside the narrator, darkly suggests some lucky wickedness unintelligible to the law, by which she simultaneously lives at once superficially and gluttonously in the material world, and interestedly and coherently in a world of discarnate spirits. In "The Almond Tree" a child's glimpse of the misery caused by conjugal disruption creates a strong impression ; and in "Miss Duveen" we have a masterly portrait of a person whose spirituality somehow qualifies her for a lunatic asylum. Mr. De La Mare draws small boys with a skilful and knowing hand. Not obscure to him is the meanness of thought that wriggles in some very attractive little fellows. For a book wherein we find both life and good literature let us give thanks.

W. H. CHESSON.

THE MESSAGE OF MOHAMMED. By A. S. Wadia. J. M. Dent & Sons, Ltd. 160 pp. Price 3s. 6d. net.

THIS concise and very readable study of the life and teachings of Mohammed is the third of a series by Mr. A. S. Wadia, sometime Professor of English and History at Elphinstone College, Bombay ; and it fully maintains the standard set by his two earlier studies, dealing on the same

lines with the message of Zoroaster and the message of Christ. Mr. Wadia has abundant knowledge and a large measure of sympathetic insight, and he brings to the task of critical exposition a mind that is singularly free from any trace of racial or religious prejudice. The series is therefore of considerable interest and value, and it forms an admirable set of handbooks which may be commended unhesitatingly to the general reader who wishes to make himself thoroughly familiar with the speculative basis and dogmatic framework of the great religions of the world.

In the volume now under notice Mr. Wadia clearly has his subject very close at heart. Of the objections which Christian commentators have preferred against Islam he writes with studied restraint and impartiality; but he deals very sharply with the attitude adopted by many modern critics among the Moslems themselves. These latter he treats as the worst enemies of Islam, inasmuch as they endeavour to find by what he regards as verbal equivocation a way of escape from the fatalism which is the logical outcome of their own creed. On this point Mr. Wadia argues very acutely, and undoubtedly makes a good case; but to most Western minds it will probably seem that he is not entirely convincing in the distinction he makes between active and passive fatalism.

Discussing the two visions which are said to have come to Mohammed in the wilderness, Mr. Wadia asks whether we are to believe that the Prophet was really visited by a celestial being or whether we must conclude that the visions were merely the hallucinations of a mind distraught and prone to epilepsy. To these questions he does not offer a positive answer of his own; but it is curious that a writer so well endowed with insight and imagination does not even consider a third hypothesis, namely, that the story of these visions is simply a figurative account of a certain definite phase of spiritual experience.

COLIN STILL.

WILBERFORCE McEVoy IN HEAVEN: A Message from Beyond. By Mary McEvoy. London: Kegan Paul, Trench, Trubner & Co., Ltd., Broadway House, Carter Lane, E.C. Price 2s. 6d.

THIS little book consists of a number of brief discourses deeply religious in phrase and sentiment, and is understood to emanate from a soul in The Beyond, who was, we are told in the Preface, "A professing Christian before he went over to the other side." Most of the chapters begin with a verse from the New Testament and dwell with earnestness and evident sincerity on the thoughts which would naturally be suggested by the text to a devotional mind.

EDITH K. HARPER.

ANCIENT LIGHTS. By Mrs. St. Clair Stobart. London: Kegan Paul, Trench, Trubner & Co., Ltd. Price 7s. 6d. net.

"FOR the average man," writes Mrs. Stobart in the foreword to her book, "the glimmer of hope afforded by the so-called faith of the Churches offers no more than a sporting chance of an after-life, and for this sporting chance it seems scarcely worth while to sacrifice the certainty of carnal pleasures to-day for the uncertainty of spiritual reward hereafter."

Working from this standpoint, Mrs. Stobart has industriously worked through the Old and New Testaments with the purpose of throwing on the records such new light as can be gleaned from spiritualistic research and the various sources of new thought.

This method, though it affords a useful opportunity for attacking the Churches and drawing attention to their materialism, slackness and general impotence, is, in the main, disappointing. To try and interpret the Bible in the light of spiritualism must inevitably lead to disappointment. To state that Moses and the prophets were "mediumistic" may satisfy avowed spiritualists. It will not satisfy anyone else. It is true that the Bible is full of spiritualistic and psychic references, but its message lies far deeper than that.

R. B. INCE.

THE GLEAM. By Sir Francis Younghusband, K.C.S.I., K.C.I.E.
Author of "The Heart of Nature," etc. London: John Murray,
Albemarle Street, W. Price 12s. net.

THIS is a book of spiritual adventure, written by a masterly pen. In his Preface Sir Francis Younghusband describes it as: "The story of a man of strong religious proclivities who has devoted the best of himself and most of his life to the search for true religion." "Nija Svabhava" may be taken indeed as typical of the Oriental mind in its highest development, and the fact that he is not a fictitious character but a genuine living person, who took his loyal share in the Great War, adds immensely to the interest of Sir Francis Younghusband's absorbing study. As we read of Svabhava, the unfolding of his mind, from early youth, his gradual throwing aside of the cast-iron creed of his childhood in which he had been reared by a devoted mother and father, we seem to be reading deep into the soul not of one man only, but of all those who, like him, are following the Gleam, for, in the author's words, "Mankind is still in an immature, bud-like stage of spiritual growth and not yet come to flower."

In his strivings after Truth and his ever-growing instinct for perfection, Svabhava read and studied intensely the best that has been said in the world, the expressed thoughts of the mystics, saints, philosophers, and religious leaders in all ages, and yet it has left him searching still. Among the most interesting chapters concerning these different prophets and teachers are those on "The Bab," of Persia, the Founder of what is known as "Bahaism," and on the brilliant Bengali, Keshub Chunder Sen. The latter on visiting England was received by Queen Victoria, whose kindness and deep interest so affected him, we are told, that loyalty became thenceforward part of his religion, and: "It was the will of God that Queen Victoria should rule India."

The two last chapters, entitled, "The Vision," and "The Saint," contain the quintessence of Svabhava's own conclusions up to the present—but one is not surprised to learn that he still follows the Gleam, in his quest for a new world religion.

But that Gleam shone of old in all its splendour over a Stable at Bethlehem, and many there are to-day who, like the Three Wise Kings, have seen it with gladness and find it enough. EDITH K. HARPER.

CHILD MEDIUMS. By Irene Hernaman, with an Introduction by Gilbert K. Chesterton. Printed and Published at S. Dominic's Press, Ditchling, Sussex. Price 1s.

THE author describes her pamphlet as "being an exposure of an evil which is working the ruin of the bodies and souls of our children," and she supports this assertion by statistics giving the number of child members

of the "Lyceum" Union of Spiritualist Sunday Schools in Great Britain at present, which, she tells us, "are now making an organized effort to train English children, from the ages of ten to eighteen, to become mediums."

The terms "spiritualism" and "spiritualist" are capable of very wide and vague interpretation, and are often very loosely used and misused, but even so doughty a champion of spiritualism as W. T. Stead would have been aghast at a wholesale attempt to open the door between visible and invisible to impressionable youngsters. At the suggestion of "Catholics, Theosophists and Spiritualists," he printed an earnest Caution what he called warning his readers against "the horrible consequences of possession," adding that—

"As the latent possibilities of our complex personality are so imperfectly understood, all experimenting in hypnotism, spiritualism, etc., excepting in the most careful and reverent spirit by the most level-headed persons, had much better be avoided."

All who have made a close study of psychical research, and occultism in general, must agree with the foregoing advice; how much more so in relation to the little ones?

The sooner a definite protest comes from those who associate themselves with aspects of the "Higher Spiritualism," the more readily will that much misunderstood subject commend itself to reasonable and thoughtful minds.

EDITH K. HARPER.

MILTON AGONISTES: A Metaphysical Criticism. By E. H. Visiak.

London: A. M. Philpot, Ltd., 69 Great Russell Street, W.C.1.

Price 3s. 6d. net.

ENDOWED with infinite patience and an analytical mind, and having what our grandfathers called "an intimate acquaintance with polite letters," Mr. E. H. Visiak has set himself the task of interpreting the genius of Milton in terms of modern Psychology. His special theme in this connection is "Paradise Lost," and in his Prefatory Note he remarks: "It was an odd coincidence that, soon after I had conceived the idea that *Paradise Lost* was essentially a tragedy in the Athenian sense, a photograph of the original MS. in which it was actually drafted in that form, with *Characters* and *Chorus*, should come into my hands.

This little book will appeal to the Academic. It abounds in comparisons with and references to other writers contemporaneous with Milton and also of our own time.

In the chapters, "Twin Modes of Genius," the author makes a curiously fantastic reference to Victor Hugo as "achieving a synthesis of sublimity and *humour* comparable with the New Testament, in kind, but not, of course in degree!" The italics are mine.

EDITH K. HARPER.

THE MYSTICAL QUEST OF CHRIST. By Robert F. Horton, M.A., D.D.

London: George Allen and Unwin, Ltd., Ruskin House, 40

Museum Street, W.C.1. Price 10s. 6d. net.

"THERE has been much said and written about mysticism in recent years. The names of the mystics, and even their terminology and general methods, have become familiar. But a great element of mysticism enters into every genuine Christian experience. And anyone who would be in the best and

truest sense a Christian must be in a real sense a mystic. . . . It is this concrete effect of a true Christian mysticism which forms the subject of this book." Thus Dr. Horton indicates the scope of his noble work, which nevertheless is not a treatise on mysticism as that often misused term is generally understood, but a ringing clarion call to all who profess and call themselves Christians to be up and doing, and show the stuff of which their Christianity is made.

And there is much, too, of the spirit of St. Francis of Assisi in these pages. "I am inclined to think," says Dr. Horton, "that Christ meant us to win the world by the light on our faces and the joy in our hearts."

Dr. Horton's book is divided into three sections, dealing respectively with "The Rule of Life," "The Christian Decalogue," and "The Method." Under these headings are stimulating chapters illustrative of the theme.

In the chapter on "Art," there is a delightful digression concerning beauty of speech, language, and manners, Emersonian in its clarity, Ruskinian in its insistence that "Goodness and Beauty are twins."

"Since the war a steady stream of converts has entered the Roman Church," says Dr. Horton, rather wistfully. But, one might add, is it not because the Roman Church, above all others, makes the ministry of angels a thing of everyday life, down to the smallest detail? The "two worlds" are *one*, even though a Papal finger be held up in warning! The average Protestant, not so conscious of this, has often been driven to the nearest medium for proof that Death is not the end of all things.

EDITH K. HARPER.

THE WOLF TRAIL. By Roger Pocock. Oxford: Basil Blackwell.
Pp. 309. Price 7s. 6d. net.

LIKE "The Pilgrim's Progress" Mr. Pocock's novel has the significance of a direction to and through eternity. The hero, whose acquaintance we make in 1835, when he is a bargee, was a Roman who assisted in the execution of Jesus Christ, and the heroine has inhabited the body of Pocahontas. Nothing can be imagined more unlike the unions resulting from casual sexual attraction, local propinquity, petty ambition, snobbishness dabbling in sentimentality, than the union of this pair. They are mates on the astral plane years before what the woman quaintly calls their "meat" bodies came into contact in the wilds of North America. Their spirit friends are visible, audible realities. Their simultaneous martyrdom in the cause of anti-alcoholism has an awful grandeur beside which the little distinctions obtained by nursing reputations in genteel offices look painfully silly. Mr. Pocock has written a novel which the average fatuously crafty business man would frankly loathe if he had to read it. If artistic enough (which is highly improbable) he might find some consolation in its faults. For instance the comic artificiality of "Alice in Wonderland" seems to have unduly influenced Mr. Pocock's descriptions of life on the astral plane. "Alice" is a work quite remarkably anti-pathetic to the sense of truth in lovely strangeness; and of course Mr. Pocock's aim has been to intensify our belief in a Wonderland which includes Heaven and Fairyland, as well as to lessen our sense of misery in the injustice, wants and pains of material life. Anyhow, his novel is extraordinarily powerful and charming, and deserves a wide audience.

W. H. CHESSON.

SELF-HEALING BY AUTO-SUGGESTION. By A. Dolonne. London :
J. M. Dent & Sons, Ltd. Pp. viii + 115. Price 3s. 6d. net.

WHAT is vital in this book could easily have been conveyed in a dozen pages ; yet, if it gets into the hands of people whose will is feeble in the direction of their chaotic thoughts, it may be worth many guineas to them. M. Dolonne very properly distinguishes between spontaneous auto-suggestion and reflective auto-suggestion. The former makes evil fate out of unfortunate tendencies ; the latter uses the power and wisdom of the subconscious self to invigorate, illumine and to achieve success. M. Dolonne issues simple instructions, and recommends one to begin with an experiment that he terms Chevreur's, which (curiously enough) is very similar to what in " The Boy's Own Conjuring Book " (New York, 1860) is described under the caption, " The Hour of the Day or Night told by a Suspended Shilling." Probably the time-sense of the conjurer subconsciously operating is the cause of a phenomenon which the American book describes as " no less astonishing than true."

W. H. CHESSON.

TAO TEH KING. By Lao Tzu. Translated by Isabella Mears. London : Theosophical Publishing House. Pp. 111. Price 2s. 6d. net.

THIS revised and enlarged edition of what the author modestly calls her " tentative translation from the Chinese " should meet with a warm welcome, for the work has an individual freshness and charm which render it delightful reading, and her " Introduction " is full of interesting and suggestive information. The name of Lao Tzu, the famous Chinese philosopher who lived some six hundred years B.C., can be translated as " the old young man," and his no less famous book is, like himself—even at the age of ninety years—overflowing with vitality, its title, when fully translated, meaning " Life-consciousness and its manifestation in action." Miss Mears gives us some fascinating glimpses into the beauty and complexity of the symbolic characters which constitute the Chinese written language, and her notes on some of the chapters are extraordinarily interesting. Here are a few sayings taken at random from the work of this ancient teacher, whose wisdom seems as applicable to-day as it was in the remote past.

" He who has killed many men should weep with many tears. He who has conquered in battle should stand in the place of mourning."

" To know that we are ignorant is a high attainment."

" If you desire to gain the kingdom by action, I see that you will not succeed. The kingdom is a spiritual vessel, it cannot be gained by action."

" Heavenly Love is like water. Water blesses all things, it does not hurt them."

" Many words lead to exhaustion. Be not thus ; keep to thy centre."

" To be great of soul is to be a ruler."

" Follow the Light, you will reflect its radiance."

" A constant giver is the man who loves."

" Let us seek to perceive simplicity, to conserve beauty in the heart, to curb selfishness and to have few desires."

The pages of this little book are full of sayings as wise and beautiful as these, rich food for thought and meditation. It should find many readers whose gratitude will go out to author and translator alike—the two whose minds have met across so wide a space of years.

E. M. M.

THE GHOST OF SIR FRANCIS WHYNN, BARONET. By L. A. Griffin Brownlee. Los Angeles, Cal.: The Austin Publishing Co. Pp. 129. Price \$1.00.

THIS very "psychic" story was evidently written with a view to convincing unbelievers of the reality of the soul's existence after death, but neither in matter nor in manner is it well equipped for carrying out the author's intention. Though the setting is English, the style throughout is unmistakably American, and not even good American. "The child and her . . . will come to me," we read on one page. "Do not think me presumptuous," on another; and in the first paragraph the supposed narrator describes himself as a "storekeeper" visiting Manchester on business. While sitting quietly reading in his hotel he suddenly becomes aware of the presence of a gentleman in eighteenth-century costume, this experience being the prelude to others of so astonishing a character that only quotation can do justice to them. Thus on p. 60 we are told:—

"I was about to enter the carriage to be driven to the station when I was thrown into a trance, though not rendered entirely unconscious. . . . There,

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from my person, materialized two lovely female forms, who courtesied deeply with much grace to Lord William and his wife. . . . Though dazed and uncertain, I struggled to my feet when, as if by magic, I immediately recovered full strength and consciousness. . . . There were no accessories, no conditions of any kind, and the sun shone brightly in an azure sky. Truly my experience of spiritual phenomena has been of special character ! ”

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This infant, we are informed, grew up in the spirit realms full of “cuteness, winsomeness and love . . . a Juno, Diana, Venus, and Hebe rolled into one.”

It is scarcely necessary to quote further, or to enlarge on the reasons why this book is unlikely to carry conviction to sensible readers.

E. M. M.

**TELEPATHIE UND HELLSEHEN: VERSUCHE UND BETRACHTUNGEN
ÜBER UNGEWÖHNLICHE SEELISCHE FÄHIGKEITEN.** Von Dr.
Waldemar v. Wasielewski. With 12 Illustrations. Second and
revised Edition. Halle a. S., Carl Marhold. Pp. 224.

THE first edition of these strictly controlled and scientifically conducted experiments in telepathy and clairvoyance appeared at the end of 1920, and the call for a second edition shows that wide interest has been aroused in Dr. Von Wasielewski’s treatise in the scientific circles for which it is chiefly intended. The precautions taken throughout to meet objections and to make all armour-proof against even the most trivial cavilling are extraordinarily elaborate, and much ingenuity is displayed in devising methods of control. Especially is this the case in the attempts to eliminate all

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possibility of telepathy in the clairvoyant experiments. The whole constitutes a rigidly scientific presentation by a mind exceedingly well schooled in physics, physiology, biology and psychology, and also in the philosophy of science.

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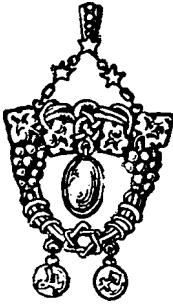
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