

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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LONDON: WILLIAM RIDER AND SON, LTD.
CATHEDRAL HOUSE, PATERNOSTER ROW, E.C.4.

UNITED STATES: THE INTERNATIONAL NEWS COMPANY, 86 DUANE STREET, NEW YORK;
NEW ENGLAND NEWS COMPANY, BOSTON; WESTERN NEWS COMPANY, CHICAGO.

AUSTRALASIA AND SOUTH AFRICA: GORDON AND GOTCH

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THE OCTOBER NUMBER is mailed AUGUST 15th.

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VOL. XXXVIII

SEPTEMBER 1923

No. 3

NOTES OF THE MONTH

IT is well known that Plato in his Dialogues made extensive reference to the ancient tradition of the existence of the island of Atlantis in the Atlantic Ocean, midway between America and Europe. It is stated that the information in connection with this island-continent was derived from Solon, the Athenian law-giver, to whom it was communicated by an Egyptian priest, at the time that he was residing in the district of Sais, at the head of the Egyptian delta. It appears from this record, if we are to take it at its face value, that the Atlantean empire made a

PLATO AND ATLANTIS. descent upon Europe and Africa and conquered large tracts of territory in both continents, penetrating as far as Egypt. Solon's informant stated

to him, it is averred, that the ancestors of his nation were foremost in repelling the invader, and that many of them perished in the final cataclysm, possibly either on board ship or in carrying the war into the enemy's country. The war is stated to have been terminated by the final cataclysm which overwhelmed Atlantis under the waves. The date given by the Egyptian priest who was Solon's informant was "nine thousand years ago," and

as Solon lived about 600 B.C., this would fix the period of the catastrophe at approximately 9600 B.C.

This continent of Atlantis, according to other stories which do not figure in the account of Plato, but which are borne out in their main outline by geological research, was the eastern remnant of one gigantic continent which many years previously embraced the whole of America also, but from which Atlantis was eventually split off by a series of world convulsions. The Atlantis, however, to which Plato alludes is clearly the island in the Atlantic which is believed to have survived previous convulsions by very many thousand years. From this island, the centre of civilization in those days, many legends and traditions appear to have been derived, which figure in the mythologies of the other continents, and it is held that the widespread tradition of the Deluge is mainly a legend of this terrific catastrophe. The

POSEIDON AS THE ATLANTEAN GOD.	god of the Atlanteans (according to the Platonic record) was Poseidon, a god who is associated in Greek mythology principally with the sea, but also with earthquakes and volcanic eruptions. He is generally described in Homer as the "earth-shaker."
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In this connection there are one or two points that are worth taking note of. Poseidonia (or Atlantis) was an island possibly somewhat more than half the size of Australia, and of volcanic origin. It abounded, we are told in the Greek story, with hot-water springs, a sure indication of volcanic conditions—and its final end resulted, as stated, from a volcanic upheaval. It is a curious fact, which I believe has never been quite sufficiently explained geologically, that all volcanic eruptions and all earthquakes of which we have knowledge have invariably taken place in land adjoining the ocean. There is no historical record of any great earthquake or any great volcanic eruption far inland. Even where there are no volcanoes and no mountains, the great earthquakes, such for instance, to take recent examples, as those at Charlestown, San Francisco, and Lisbon, have taken place in land near to the sea, and in connection with other recent eruptions it is sufficient here to mention those at Martinique, Java, Hecla, Etna, Vesuvius, Stromboli, all of course adjoining the ocean. Might I suggest in this connection, even if the explanation is only a partial one, that the earth is in reality a molten mass, that the solid crust on which we live is comparatively thin, and that in the neighbourhood of the ocean this crust is thinner than it is on land, being obviously nearer to the central molten mass?

In addition to being the god of the sea, corresponding in this respect to Neptune, and also the god of earthquakes and volcanic upheavals, Poseidon is especially associated with the rearing of horses. We are informed in this Dialogue of Plato that the Atlanteans were the first to cultivate the horse, and that they specialized in chariots of war drawn by horses. It may perhaps be conjectured that the chariots of the Ancient Britons which we especially associate with Boadicea were derived from this source. We may surmise, then, that Poseidon, who subsequently became the Greek god of the sea and of earthquakes, had his origin in the Atlantean civilization, and it is interesting to note

A NEW LIGHT ON THE ODYSSEY. in this connection that whereas Plato tells us that the Greeks were the protagonists in the last great war with Atlantis, we have in the story of the Odyssey, as narrated by Homer, an account of the Homeric hero, Odysseus (or Ulysses), whose wanderings and adventures were in reality one prolonged struggle with Poseidon, that is with the Atlantean deity. This side of the story of the Odyssey may not have occurred to those who are only partially familiar with Homer, but a careful reading of it will leave the student in no doubt whatever of the fact. Odysseus on his return from Troy landed on the island of the Cyclopes, and the Cyclops who was the head of this man-eating tribe was stated to be the son of Poseidon. Odysseus and his companions took refuge in a cave in his territory, in the entrance to which the Cyclops stationed himself and proceeded to make a meal, one by one, of the companions of Odysseus. He had not, however, reckoned with the craft of the wily king of Ithaca, who, finding him altogether too enormous a monster to cope with

ODYSSEUS AND THE CYCLOPS. otherwise, made him drunk with some casks of wine that he had brought over in his ship, and in his drunken sleep was successful in the somewhat formidable task of putting out his only eye.* By this means he was enabled to escape with the remainder of his companions from the Cyclops' cave. Poseidon, however, never forgave the Homeric hero for the injury done to his son, and for another twenty years proceeded to pursue him with his inveterate hostility, drowning his companions and shipwrecking the hero of the tale.

Homer's narrative opens in the twentieth year after the sacking of Troy, when we find Odysseus a prisoner in the island of Ogygia where dwelt the goddess Calypso. Calypso, we are told, had

* Cyclops=one-eyed.

rescued Odysseus from drowning after his fleet and all his companions had perished in a storm raised by his inveterate enemy, Poseidon, seven years previously. Calypso fell in love with the hero whose life she had saved, and wished to retain him there permanently as her spouse. Existence, however, on the island of Ogygia palled on Odysseus, whose craving for a life of adventure was one of the most marked features of his character, and who found in this solitary island no outlet for his restless energies. Even the offer of immortality to be conferred on him by his goddess lover failed to mitigate his discontent. Calypso, it is worthy of note, was the daughter of the "magician" Atlas, who, as Homer informs us, upholds the pillars which divide the heavens and the earth, but who, from our point of view in the present curious mythological investigation, is representative of

ATHENA
CHAMPIONS
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OF
ODYSSEUS.

that Atlantic ocean under which the centre of ancient civilization was finally submerged. In the opening book of the *Odyssey* we find Athena, who has taken Odysseus under her protection, complaining to Zeus (Jupiter) of the ill treatment of her hero, and of the fact that, though no one had been more zealous in offering sacrifices to the immortal gods, the Olympian deity has allowed him to be persecuted and kept from home for nineteen long years after the destruction of Troy. The conclave of the gods offers Athena a favourable opportunity, as they are all present, with the exception of Poseidon who has taken a trip on the occasion to Africa to receive hecatombs from his Ethiopian worshippers ("the most distant race of mankind," as Homer puts it, "some dwelling towards the rising and some towards the setting sun"). Zeus lays all the blame for Odysseus's misfortunes on Poseidon, who still found himself unable to forgive him for the blinding of his son, Cyclops, whereas all the other gods pitied and sympathized with the Grecian hero. Zeus promises to take up his cause, observing that, as Poseidon is alone in his enmity, he will not be able to wreak further vengeance on his victim, if all the other gods take his part. Zeus, however, is an easy-going monarch, and Athena, in the Fourth Book of the *Odyssey*, finds it necessary to again remind her father of his promise, cynically observing that in view of the way that her hero has been treated, kings in future will be encouraged to play the tyrant and oppress their subjects instead of treating them as a father does his children, as was the wont of Odysseus. A very similar sentiment is put into the mouth of Mycerinus in Matthew Arnold's celebrated poem. Mycerinus's

father had ruled long and prosperously in spite of the fact that he had set justice at defiance and ruthlessly destroyed the altars of the gods. To his son, who loved justice and honoured the gods his father scorned, there came an oracle saying that he was only destined to reign for six years, and like Athena he exclaims :

Ye men of Egypt, ye have heard your king !
 I go and I return not. But the will
 Of the great Gods is plain, and ye must bring
 Ill deeds, ill passions, zealous to fulfil
 Their pleasure, to their feet ; and reap their praise,
 The praise of Gods, rich boon, and length of days !

This second appeal of Athena is productive of the desired result, and Zeus dispatches Hermes (Mercury) to the island of

CALYPSO
 MAKES A
 VIRTUE OF
 NECESSITY.

Ogygia to command Calypso to release her guest. Calypso obeys reluctantly and under protest, and finding that she must needs part company with her unworthy lover, does what she can to expedite his departure, and gives instructions for the building of a raft on which he may set sail from the island. Poseidon, however, discovers what is afoot, and once more raises a storm in which the unfortunate Odysseus and his raft part company. Finally he is wrecked on the shores of the land of the Phæacians, who receive him hospitably and shower gifts upon him. His sojourn in their country offers the opportunity for his telling the story of his adventures after the sack of Troy to Alcinous, the King, and his court. In the upshot, this seafaring people conduct him to his own island of Ithaca, where he has, however, to contend against overwhelming odds in his struggle with the suitors of his wife, Penelope, who have in his absence usurped his palace and squandered his wealth.

We see, then, that the Odyssey records the struggles of Odysseus with the hostility of Poseidon, the earth-shaker, who, according to Plato, was the first king, and subsequently god, of Atlantis, and according to Greek mythological legend, brother of Zeus and son of Chronos. Again in Greek mythological story the inhabited world is represented as being surrounded on all sides by Oceanus, the ocean, which encircles the earth like a snake. No such idea can have been suggested to the Greeks by their own country. Greece was a land on the borders of the Mediterranean, and behind it stretched for interminable miles the vast expanse of Europe and Asia. There was thus no suggestion whatever of an encircling ocean. If, however, we take the

island of Atlantis, the thought of the ocean as an encircling snake is the most natural one in the whole world. It is surely not unreasonable to suggest that the original mythological conception was not indigenous to Greece, but was an idea imported from the Atlantean civilization.

Plato's story of Atlantis is put into the mouth of Critias, a friend of Socrates.* Critias tells Socrates, in the narrative in question, that Solon the Greek law-giver was a relative and great friend of his own great-grandfather Dropidas. Dropidas had a son, Critias, the grandfather of the friend of Socrates, and it was from him that the younger Critias learned the story which had been narrated to Dropidas by Solon. Solon recounted to Dropidas how an aged Egyptian priest during his residence at Sais observed to him, "You Hellenes are but children, and there is never an old man who is a Hellene." On being asked by Solon what he meant, he replied, "What I mean is that in mind you are all young. There is no old opinion handed down among you by ancient tradition, nor any science which is hoary with age. The reason of this is that there have been and will be again many destructions of mankind arising out of many causes." He explained that owing to the configuration of Egypt such cataclysms tended to be more rare in that country than in other parts of the earth, adding that records had been kept in Egypt of all important events from very ancient times, and that these records were preserved in their temples. Hence they were in possession of historical data counting back to a very early period, whereas other nations, having been the victims of destructive calamities, pestilences, etc., "had to begin all over again, like children, and knew nothing of what had happened in ancient times, either among themselves or among the Egyptians."

As for those genealogies of yours [he added], which you have recounted to us, they are no better than the tales of children, for in the first place you remember one deluge only, whereas there were many of them, and in the next place you do not know that there formerly dwelt in your land the fairest and noblest race of men which ever lived, of whom you and your whole city are but a seed and a remnant. For there was a time, before that greatest deluge of all, when the city which now is Athens was first in war and was prominent for the excellence of her laws and is said to have performed the noblest deeds and to have had the fairest constitution of any of which tradition tells under the face of heaven.

* See Plato's *Timæus*.

On Solon inquiring further with regard to this revelation, the priest informed him that the goddess who was the patron of Athens founded that city a thousand years before the founding of their own state, the constitution of which, added the priest, is set down in our sacred registers as eight thousand years old.

Many great and wonderful deeds [he continued] are recorded of your city in our histories, but one of them exceeds all the rest in greatness and valour. For these histories tell of a mighty power which encroached wantonly against the whole of Europe and Asia, and to which your city put an end. This power came forth out of the Atlantic ocean, for in those days the Atlantic was navigated, and there was an island facing the straits which you call the Columns of Hercules. This island was the way to other islands, and from the islands you might pass through the whole of the opposite continent which surrounded the true ocean. For this sea (the Mediterranean) which is within the Straits of Hercules, is merely a harbour,

having a narrow entrance, but that other is a real sea, and the land it surrounds may most truly be called a continent. **A GREAT AND WONDERFUL EMPIRE.** Now in the island of Atlantis there was a great and wonderful empire which had rule over the whole island, and several others, as well as over parts of the continent, and besides these they subjected the parts of Libya within the Columns of Hercules as far as Egypt and of Europe as far as Tyrrhenia. The vast power thus gathered into one endeavoured to subdue at a single blow both our country and yours and the whole of the land which was within the Straits of Hercules, and then, Solon, your country shone forth in the excellency of her virtue and strength among all mankind, for she was the first in courage and military skill, and was the leader of the Hellenes.

The priest narrated further that when her allies fell from them, having undergone the extremity of danger, the ancestors of the Athenians defeated and triumphed over the invaders, preserving from slavery those who were not subjected and liberating all those who dwelt within the limits of the Columns of Hercules. "After this," continued the priest, "there occurred violent earthquakes and floods, and in a single day and night of rain all your warlike men in a body sank into the earth, and the island of Atlantis in like manner also disappeared, and was sunk beneath the sea." The priest went on to explain that, as a consequence of this submergence, the sea in those parts became impassable because of the quantity of shallow mud that obstructed navigation. The result of this cataclysm was that in comparison with what had once existed there now remained "only small islands like the bones of the wasted body, so to speak, all the richer and softer parts of the soul having fallen away, and the mere skeleton of the country being left."

The description of the country in this narrative suggests, if we are to take it as anything but legend, a very advanced state of civilization. The whole country was described as being very lofty and precipitous on the side by the sea, but the country immediately about and surrounding the metropolis was a level plain, itself surrounded by mountains which descended towards the sea. The surrounding mountains the priest described as celebrated for their number, size, and beauty, and "having amongst them many wealthy villages, rivers, and lakes, and meadows, supplying food enough for every animal, wild or tame, and timber of various sorts sufficient for every kind of work." This country, according to the account of the priest, appears to have been irrigated by vast canals, which recall those attributed to the supposed inhabitants of Mars, and one vast circular canal of ten thousand stadia in length surrounding the metropolis with which the straight canals connected up.

Plato's story is merely a fragment and ends abruptly, and it has generally been put down as romance, though why Plato should have invented a romance of the kind no one has attempted to explain. The Egyptian priest, who was Solon's informant, according to Plato, speaks of Atlantis as abounding in both cold and hot springs. It is noteworthy in this connection that hot springs still abound in the Azores, and, as already stated, such springs are a common feature of countries subject to volcanic disturbance.

Over and above this record that appears in the Dialogues of Plato, there are other traditions that serve to confirm the existence of such a continent as Atlantis between America and Europe, though these traditions are of a somewhat meagre character. Marcellus, in a work on the Ethiopians, speaks of seven islands lying in the Atlantic Ocean, whose inhabitants preserved traditions of a much greater island which had for a long time exercised dominion over the smaller ones. Diodorus Siculus relates that the Phœnicians discovered a large island in the Atlantic Ocean beyond the Pillars of Hercules, several days' sail from the coast of Africa, which abounded in all manner of riches, and the soil of which was exceedingly fertile. It was the custom of the inhabitants, he tells us, to retire during the summer to their country houses which stood in the midst of beautiful gardens. Fish and game were found in abundance, the climate was delicious, and the trees bore fruit at all seasons of the year. Proclus, the

follower of Plotinus, mentions rumours of an island beyond the Pillars of Hercules, where "the inhabitants preserved from their ancestors a remembrance of Atlantis, an extremely large island which for a long period held dominion over all the islands of the Atlantic Ocean." Ælian, again, in his history, states that Theopompus (400 B.C.) records an interview between Midas, King of Phrygia, and Silenus, in which the latter reported the existence of a great continent beyond the Atlantic Ocean, larger than Asia, Europe, and Libya together. (This sounds like America.) We see, then, that the Platonic tradition by no means stands alone, but is borne out by others of a similar character, though very much more vague in form.

We have, of course, no historical record of any cataclysm approaching in magnitude that of the submergence of Atlantis, and most people have found it difficult to believe that such a vast catastrophe is within the realms of possibility. We must, however, bear in mind that the appearance and disappearance of islands, owing to volcanic disturbance, is by no means an unusual occurrence at the present time, and we are surely hardly warranted in assuming that a similar incident on a vastly larger scale may not have taken place at an earlier period of the earth's history, when the crust of the globe was less dense and firm than it is at present. Earthquakes and volcanic eruptions are almost

**EARTH-
QUAKES
AND
PLANETARY
CONFIGURA-
TIONS.** certainly caused by powerful planetary configurations, and especially by such configurations as take place at the time of eclipses. Abnormal planetary configurations of great strength, occurring at intervals of many thousands of years, might produce results far greater than any of which we have historical record, especially if these configurations took place between earthquake-producing signs of the Zodiac, such as Taurus and Scorpio, as was the case at the time of the eruption of Krakatoa. It is well to bear in mind that our historical records represent but a very brief portion indeed of the period during which mankind has existed upon this planet. During that period up to the year 1914 there was no record of such a war as that which we have recently witnessed, though there were very many wars on a far smaller scale. The parallel is an apt one. Appearances and disappearances of islands owing to volcanic action and great changes in the configurations of countries arising from the same cause, have been numerous during the historical period of which we have knowledge. Is it not likely that there may have been similar cataclysms on a very much larger scale

in times of which we have no authentic but only traditional record? The record of Plato does not stand alone. It has probably been embellished and written up so as to appear specially complimentary to the Athenians, who were Solon's fellow-citizens, but we need not necessarily be incredulous of the basic facts recorded. It is corroborated by other traditions admittedly of a more fragmentary character, and, though this is outside the subject of my present Notes, it appears to be supported by geological evidence, and to a certain extent by the records of Atlantic soundings.

Plato's dates do not appear to be quite in harmony, as the date given for the war with Atlantis is evidently approximately the same as that of the founding of the first Athenian state. Details in a record handed down through so many intermediaries would be certain to be inaccurate, but I cannot for the life of me understand what should induce Plato to have spun such a senseless and pointless yarn if he did not believe there was some foundation for it in fact. Recent researches serve to bear out the statement attributed to the Egyptian priest, that the records kept by the Egyptians far antedate any other historical records

of any kind, though of this no Greek in Plato's time would have been likely to have been aware. The fact, indeed, might well have been challenged as recently as a century ago. The discovery of the Rosetta Stone in fact provided for us the clue to Egyptian history. If Plato's story is in the main correct, two principal points emerge: firstly, the existence of the continent of Atlantis and its destruction some nine or ten thousand years ago; and secondly, the fact that in this destruction an earlier and greatly advanced civilization was swept away much more effectually and completely than the Roman civilization was obliterated by the inroads of the barbarian hordes. Following its destruction mankind must have had to begin again *de novo* in many paths of industry and learning, and many thousand years of progress must inevitably have been lost.

I have spoken with some scepticism of revelations emanating from the so-called Akashic records, but if anything could be read of these by mankind at the present day, surely it should be something of the mystery that lies concealed beneath the Atlantic Ocean, where, as so many believe, once flourished a great island

continent. As most of us know, some attempt has been made by Mr. Scott Elliott to decipher these records in his curious work entitled *The Story of Atlantis*. The criticism of any such attempts is outside the scope of my present purpose. For some portion of the information contained in these Notes I am indebted to the book on Atlantis by Ignatius Donnelly, now, I believe, difficult to obtain. I dissent, however, from many of Mr. Donnelly's views on the matters of which I have treated, and some of his ideas seem to me to be rather far-fetched. His statement that the gods of the Greeks were originally kings of Atlantis goes very much too far. Most of the Greek Pantheon was astrological in origin, and these Greek gods, as I have shown elsewhere, were originally identified with the planets of our solar system. Donnelly's statement, however, may very probably be admitted with regard to Poseidon, who, I think, may well have been incorporated among the Greek deities after the destruction of Atlantis, just as the Romans at a later date annexed many of the gods of the countries which they conquered.

My own purpose in these Notes has been to show the connection of Atlantis with Greek tradition rather than to deal with the subject from any wider or more comprehensive standpoint.

Quite a small sensation was created in the London Press by the publication in the last issue of the OCCULT REVIEW of some automatic script under the title of "The Return of Oscar Wilde." It is to be regretted that certain of the London papers did not see fit in the first instance to acknowledge the source from which they obtained the script, though the importance they attached to it was sufficiently indicated by the great promi-

nence given to the matter in question and the discussion as to its genuineness, about which opinions seem to have been rather diverse. Mr. Drinkwater, the well known playwright, expressed the view that the automatic writer had saturated himself in Oscar Wilde's writings. This, however, is very far from being the case, and I gather in fact that Mr. V.'s literary knowledge would hardly have enabled him to distinguish Oscar Wilde's style from that of many other writers of note. The writer in *The Evening Standard*, who criticizes the style as a poor imitation, is certainly on safer ground, whatever we may think of the value of his opinion—and it is noteworthy that he does not sign his name. Anonymous articles are, of course, admissible

in many cases, but in a case of this kind one would like to see the signature of some well-known literary critic, otherwise it is obvious that not much weight can be attached to the views expressed. The general opinion seems to be that the communications in question reflect the mind and thought of Oscar Wilde in a very remarkable degree, though most of the critics hesitate to accept the only obvious explanation of this phenomenon.

In connection with Oscar Wilde's remarks, in the script dated July 12, as to his prison life, it is interesting to note that Sherard in his book entitled *The Real Oscar Wilde* speaks of his hopeful disposition, and observes that after the first few months Wilde "settled down and was most careful not to break rules and to keep in good odour with the Governor." In the present script he says: "In my soul despair had never found a lodgment." "Here in the twilight I can think about the time I fought within myself and conquered." Again, on several occasions in the ouija script, Wilde refers to and emphasizes his fluid condition of mind. Sherard in his book describes a sitting held for automatic writing shortly after Wilde's death. Wilde, asked to describe his state over there, calls it "a chaotic state of fluid nebulosities."

In my last issue, in writing of Professor Richet's *Thirty Years of Psychological Research* I cited him as observing: "I have not the robust faith of Mr. Hubert Wales." It occurred to me at the time that the observation was rather a misleading one, and I had no idea of endorsing the Professor's view of Mr. Wales's mental outlook. Since reading my Notes, this well known novelist writes me: "The words quoted by Professor Richet were

MR. HUBERT not written as representing my personal views,
 WALES AND but occurred in an account I gave of some auto-
 PSYCHICAL matic writing I had done." "As a matter of
 RESEARCH. fact," he adds, "the study and personal investiga-
 tion I have given to this subject have brought me

to conclusions practically identical with Richet's own. I have not a doubt that supernormal phenomena occur, but they have not driven me to the acceptance of the survival hypothesis, though I think there is a strong *prima facie* case." Mr. Hubert Wales, in short, is, as I take it, a sceptic, ready to be convinced if in the long run he finds the cumulative evidence sufficiently cogent. In the meantime he keeps an open mind, mainly because he is doubtful how far the marvellous latent powers of the human mind may account for the phenomena observed.

THE LORE OF THE MANTRA

BY G. R. S. MEAD

IT is to Sir John Woodroffe (" Arthur Avalon "), more than to any other Indianist, that we owe the first in the slightest way adequate introduction of the extensive Tāntrik literature of mediæval and later Shāktism, or the cult of the Aryo-Dravidian Magna Mater, to Western readers. In addition to the eleven Sanskrit texts which he has edited, Sir John has issued nine volumes of translations and studies, which are absolutely indispensable for all students of this very mixed, but widespread and important, phase of non-Vedic Hinduism. I have elsewhere, from time to time, reviewed this, within its measures, painstaking, informative and praiseworthy output, and tried to give some considered indications of value-judgments on Shākta Tantrism in general, a subject which has called forth the severest reprobation from the vast majority of Orientalists, but hitherto from a very inadequate knowledge of the literature.

We have now before us, from the same pen, a series of thirty-one studies on what the Hindus call *mantra-vidyā*—the lore of sound-forms, which is supposed to govern the construction of all invocatory utterances or spellings. These chapters have occupied the attention of our author for many years, and are now collected together in a single volume, entitled *The Garland of Letters (Varna-mālā): Studies in Mantra-shāstra* (London: Luzac, pp. 294, 12s. 6d. net). The first twenty chapters (200 pp.) of this Garland or Rosary (pp. 112, 120) are taken up mainly with the philosophy and metaphysics of the subject; and with this I do not propose to deal here, as doubtless a critical technical survey of them would bore to extinction most of my readers. Sir John has no mercy on the layman; his pages are packed full of technical Sanskrit terms, comparatively few of which are explained or even translated. As a number of these studies was delivered to Indian audiences, this may have flattered their patriotism, and it is to be hoped that some of those present could follow intelligently. But these must have been a minority, for most of the terms are technical even within their own field of reference, and not simply general

to Indian philosophy or science. The consequence is that in all probability the average auditor, if he liked it, was sung asleep by coruscations of *barbara nomina*—which is doubtless quite the right thing with such a subject, as a demonstration of the “power of the Word.” Personally, I am not satisfied with this method, and hold that in these days the specialist, if he has any information of general interest and utility to impart, should use the vulgar tongue. The chief task of a scholar, in my humble opinion, is to give his readers adequate translations; this is the acid test of his scholarship. And the chief duty of a humanist is to share his knowledge with his readers.

The best service, therefore, I can render the readers of this Review, I venture to think, is to paraphrase into the vulgar tongue, with glossings and translations (adding only the chief technical Sanskrit terms in brackets), perhaps the most important chapter (xxi) of Sir John’s exposition, entitled “The Garland of Letters,” from which the whole volume takes its name. Though even so, I fear the “short-cut” folk will be frightened off.

We now speak of the Word (*Vāk*—lit. Voice, cp. Lat. *Vox*), a great concept of these Tāntrik classics. Inspired scripture says: “Four are the steps measured by Word. The wise Brāhman knows them. Three, being hidden in the cave, do not issue. The fourth is spoken by men in their speech.”

The Supreme Point (*Bindu*, i.e. root-potentiality) is the Sound-divinity (*Shabda-brahman*) or Divine Utterance; for on the Point’s differentiation arises the Un-manifest (inarticulate) Cry (*Rava*), the Hidden Word, from which all manifested speech or naming, and the objects which it denotes are derived. This is the Supreme Sound (*Shabda*), the initial evolution or expansion of which has been dwelt upon in previous chapters. In its further development the existence of Mind and Body is assumed. This also has been discussed in the account of the evolution of the objects which man thinks and of uttered speech-names. This Sound-divinity as appearing in bodies is the Serpentine Power (*Kuṇḍalinī Shakti*), as it is called. A Tāntrik work declares:

“She who is Serpentine (*Kuṇḍalī*), the all-pervading Sound-divinity, produces Power (*Shakti*). From this comes Root Sound (*Dhvani*); from Inarticulate Sound, Sound-in-general (*Nāda*—lit. Noise); from Sound-in-general, Stopped

Speech (*Nirodhikā*); from Stopped Speech, Half-moon (-indicated) Sound (*Ardhendu*); from this, Point (-indicated) Sound (*Bindu*); and then comes Supreme Speech (*Parā*—supp. *Vāk*)."

Sir John gives only the Sanskrit terms, and my renderings are, of course, but venturesomely tentative. This is a good example of the terrors that await the budding "occultist" ignorant of Sanskrit. The "half-moon" and "point" signs above the line (◌) indicate the nasalizing of letters or syllables, which plays so important a part, especially in what are called seed- (*bīja*-) *mantra*'s.

It will be observed that, just as there is a sevenfold cosmic development, it is repeated here in the case of individual bodies. *Kundalinī* is the divinity of Sound, an aspect of thought (*chaitanya*) or consciousness (*chit*). By *Shakti* is here meant consciousness in its *sāttvik* modification (i.e. the one of the three modes of evolutionary nature which is characterized by the presence of manifestation—*sattva*). This is the highest æthereal (luminous) state. By *Dhvani* is meant that same consciousness thus modified but further differentiated by the second mode of activity or mobility (*rajas*). This is the *om*-state. By *Nāda* is meant the same consciousness interpenetrated further by the inert mode (*tamas*). This is the indetermined state. By *Nirodhikā* is denoted that same consciousness with abundance of the inert mode, i.e. in which *tamas* predominates. By *Ardhendu* the same, but with predominance of *sattva* or the manifestation-mode. By the term *Bindu* is denoted that same consciousness when in it there is a combination of the two (*sc.* of *sattva* and *tamas*).

This development appears to indicate the gradual process whereby Divine Power (*Shakti*) passes through subtle to more gross forms of potency, until it reaches that full potency for manifestation which is the concrete, solid state, or *Bindu*, in which action (*kriyā*) exists in full creative perfection.

So is it said: "Tilled by the strength of Will-power (*Ichchhā-shakti*), illumined by the power of Gnosis (*Jñāna-shakti*)," She, *Shakti* in male form, who is the Surpassing, puts forth her (that is, the Power-mode) who is called Action, that is, Active Power (*Kriyā-shakti*)."

The same Tāntrik work then continues: "Thereon (arose) Transcendental Utterance (*Shabda*), and then came Conscious, Middle, and Articulate-speech Utterance. In this order the Serpentine One (*Kundalī*), who is Will, Gnosis, and Action, who is in the form of both Radiance and Consciousness, and in the form of the [three] modes [of Nature (*Prakṛiti*), in the sense of Formation, Becoming], creates the Garland of Letters."

Transcendental (*Parā*) Word is Utterance as the Supreme Point, or Potentiality, and is motionless. This becomes three-fold; and these three aspects or modes from the standpoint of utterance are the Conscious, Middle, and Articulate. Each of these, then, is a manifested modal form of the unmanifested Supreme Point or Divine Utterance (*Shabda-brahman=Logos*). As one of the Commentators says: It is by changing to another station or position in the Divine Power (*Shakti*) that the Point, which is, when unmanifested, supreme or transcendental and motionless, is called Conscious, Middle or Intermediate, and Articulate Speech (*Vāk*).

In man the fourth or highest power is in the lowest lotus or wheel (*chakra*) of the body. Of the other three, the first is in the navel and upwards, the second in the heart and upwards, and the third in the throat and head. *Shakti* in the serpentine or coiled state of the lowest seat is subtle; She there is in the form of light and not audible. Then She goes upward, and becomes conscious, or self-manifesting, in the "richly blessed" canal (*Su-shumnā*, vulgarly paralleled with the spinal cord). She then again becomes medially audible as a form of inarticulate sound (*nāda*, lit. noise) when reaching the heart-lotus. Then She goes upward as a simple undifferentiated "hum" or blending of sound. It is She who, in the chest, throat, teeth, nose, palate, and head, assumes the form of all the "letters" (*varna's*, lit. "colours") issuing from the root of the tongue and lips, and thus becomes articulate speech. She is the mother of all sounds audible to the sense of hearing. The same Commentator then tells us:

"By the exertion of one's own will the highest form of sound (*nāda*), called transcendent, is generated in the lowest lotus as the vital spirit (or urge) in its essential form. This, when carried up by the will and brought to manifestation in the navel-lotus, is called conscious speech associated with instinctual mind (*manas*). Led up gradually by Her, it is called middle or intermediate speech associated with rational mind (*buddhi*) in the heart-lotus. Carried still further upward, it is called articulate speech in the pure lotus situated in the region of the throat. Thence is it generated as the letters *a* to *ksha* [i.e. *a* to *z* or *alpha* to *omega*, there being, however, 50/51 letters in Sanskrit], as modified in conjunction with the head, throat, palate, lips, teeth, tongue (root, tip and top)—nose, palate and throat (together), lips and teeth (together), and throat and lips (together). Their letter-hood [*a-ksha(-ra)-tva*, with the added *ra* giving an uncritical

associational pun on *a-kshara*, meaning 'im-perishibili-ty'] is said to be due to their being divided into different parts beginning with *a*, the first letter, and ending with *ksha*, the last"—which, of course, explains nothing, being the 'jig-saw' puzzle fallacy of cutting into pieces and putting them together again.

It is Consciousness (*Chit*) proper which is called transcendental—that is to say, it is transcendental as not yet set in vibratory motion by the creative power (*māyā*), which causes manifestation by the distinction produced by the reflection of thought. The "vibratory" states are the mass-perceptive, and the other two the middle and articulate. The mass-perceptive "speech" is in the form of a general (that is, not particularized) motion, which is manifested in the region between the lowest lotus and the navel. It is so called because of its being of a cognitive nature (*jñān-ātmaka-tvat*). It is associated with instinctual mind. The intermediate state is in the form determined by the external and internal sense-organs, and manifests as a duality in unity of sound and potential sound-centre. What is called "golden-egg" (*hiranya-garbha*, i.e. the golden or sun-life "aura") speech is in the region extending from the navel to the heart. It is associated with the components of specific or distinctive ideating and the rest. She is middle or mediate when rational mind is so. The mediate state (*madhyamā*) of speech is "in the midst," between "seeing" or "perceiving" (*pashyantī*) and "utterance" (*vaiikharī*). In this state She is neither "observing" nor does she proceed outward like "utterance" with articulation fully developed; but is in the middle between the two. Uttered speech is a form of seed-sound, as mediate is of neutral sound, and perceptive of potential sound (the point). Uttered speech is manifested in the region from the heart to mouth. It is so called, according to our Commentator, because of its distinctive harshness (another pseudo-philological word-play, *vaiikharī*, because of its "particular," *vi-shesha*, "hard-ness," *khara-tva*. Other Commentators are cited with other equally absurd derivations). According to the Yoga-classics, the Devī or Goddess, who is in the form of uttered speech, is called *Vaiikharī*, because she is produced by the *Prāṇa*, or Life-mode, called *Vi-khāra* (i.e. Measured?). This is Sound as Orderer—that is, the manifested letters which singly, or in combination, make up certain utterances which are called *mantra*'s. Strictly speaking, all uttered sounds are *mantra*'s, since all uttered speech has a common origin or development. But in the more usual sense *mantra* means those letters, or combinations of letters, which

are used in the invocatory *formulae* of worship and *mantra-yoga*, and which are the *mantra's* of the *numina* (*deva-tā's*) of what may be called Shāstric worship.

The root *man* means "to think," and the suffix *tra* indicates the "saving" character of *mantra*. (This is another example of pre-scientific "clang"-philology.) I have elsewhere spoken of *mantra* as "thought-movement vehicled by and expressed in speech," and as being a "power in the form of idea clothed in sound." I will now attempt to make my meaning clearer. The one supreme *Shakti*, or Divine Creative Power, appears in dual aspect as the Word, the sense by which as uttered sound it is heard, and as the Object which the word denotes. The child is taught the meaning of words. Such-and-such an object is pointed out as being indicated by a word. But a *mantra* is the *deva-tā* (or *numen*, or *daimonion*). At this stage the *deva-tā* exists for the child clothed with, or as, an audible sound, which evokes a particular thought-movement or transformation of mental substance (Clifford's mind-stuff). The next stage is to realize, by *mantra*-practice, that *deva-tā*: to know it, not only as a word and its mental counterpart, but as a form of that Power of which all such words and mental images are but faint reflections in the world of mind-and-matter. The human power by which the *deva-tā* is realized is also *Shakti*—that is, the power of religious practice, or the power of the individual "adept" so to realize. The supreme *deva-tā* or divinity he is taught to realize, is *Shakti* Herself as presented in *mantra*-form. Brahman (God) is, of course, in all things as their substance or essence; but all forms of *becoming* are without exception *Shakti*, as such. For the realization of limited forms of *Shakti* we require mind, senses, and attention to their functioning. But the *deva-tā*, which the *mantra* is, cannot be realized in this way only, since in itself—that is, as other than sound-and-idea—it is not an object in the normally sensible world. The "adept" has to pierce through the "vehicle" of audible sound to effect this realization. He is enabled to do this by the co-operation of the power of the *mantra* with his own power of practice. At length, by continuous effort, the consciousness which manifests as such practice, unites the two; and the consciousness, which is the *deva-tā*, is thus realized, and in this sense appears to the worshipper. This is the modal or expressive form of the *deva-tā*; and this, when realized, at length procures for him a realization of the predicated power which the modal *deva-tā* indicates. In short, *Devī*, or Supreme *Shakti*, has two "forms": Her gross modal form, as *mantra*, and

Her subtle form, as light. Realization is the passage from that indirect knowing, through word and example, to that direct knowledge, which is union with the *deva-tā*, whose form a particular *mantra* is.

That which is attracted by sound (*śabda*) is called object (*artha*), meaning that which is known and enjoyed. This object is either subtle or gross. The latter is the external physical object, and the former is the modification of the mind-stuff which corresponds to the gross object. The mind has two aspects: the perceiving and the perceived (i.e. the mental impressions). The cognizing activity of the mind is called, in Shāktism, sound or name (*nāma*); and the modification whereby it becomes its own object, or is cognized, is called object or form (*rūpa*).

Just as the body or embodiment is causal (original, elementary), subtle, and gross, and as there are three states (cosmic and individual)—deep sleep, dreaming, and waking—and a fourth or transcendent state; so there are three conditions of sound developed from a fourth supreme and undifferentiated state, as we have seen above. The last or gross state is language—that is, sentences, words, and letters, which are the expressions of ideas and constitute *mantra*. The causal state of sound is characterized by non-particular general movement, the first undefined push or urge of the sound-air (*vāyu* or *spiritus*) towards manifestation; while the middle, or subtle, state is specific movement, when the sound-air begins to differentiate.

Mental objectivity consists of subtle impressions, i.e. of impressions left in the subtle body or mind-stuff by previous experience; these are, according to Shāktism, realized when the reincarnated soul (*jīva*) reawakes to earthly experience, and re-collects the experience temporarily lost in the intervening deep sleeping or dreamless stage of *post-mortem* existence. The "cause" which arouses such impressions is *śabda*, as "name," subtle or gross, corresponding to particular external objects. General uttered speech is a manifestation of this inner "naming," or thought, which is similar in men of all races. Uttered speech, however, differs in various races owing to racial and climatic conditions, the physical formation of the vocal organs, and so forth. But for every individual speaking a particular language, the conventional uttered name (or gross sound-symbol) of any object is the crassified expression of his inner thought-movement. The *natural* mode of anything, however, is the sound which is produced by the action of the moving forces which constitute it. Therefore it is said that he who mentally or vocally utters with

creative force the *natural* name of anything, brings into being the thing that bears that name.

All *mantra*'s are in the (? subtle) body as forms of consciousness. When the *mantra* is properly practised, it enlivens or quickens the impression, and the object appears in mind. *Mantra*'s are thus a form of the impressions of, or owned by, incarnate souls (*jīva*'s), the "objectivity" of which appears to the consciousness which has become pure (*sāttvik*). The moral of all this is: Concentrate and vitalize thought and will-power. But for such a purpose a method is necessary—namely, language in determined varieties of practice according to the end sought. These practices are enjoined by the lore of *mantra*, which explains what *mantra* really is. For thought, in the sense previously stated, words (gross or subtle) are necessary. *Mantra-vidyā*, or māntric lore, is thus the science of thought and of its expression in language as evolved from the Logos, or Divine Utterance, or Sound-divinity, Itself.

It is in this sense that the universe is said to be composed of the "letters"—i.e. elements. It is the 50/51 letters of the Sanskrit alphabet which are symbolized by the garland (or rather rosary) of severed heads which the naked Black Mother (*Kālī*), dark as a threatening rain-cloud, wears as she stands amidst bones and carrion, beasts and birds, in the burning ground, on the white corpse-like body of Shiva—her Lord. For it is She who "slaughters," that is, withdraws all speech and its objects into Herself at the time of cosmic dissolution. As a famous Yoga-treatise has it :

"Whatever is heard in the form of sound is Shakti. The absorbed state of [Nature's] evolutes [or elements] is that in which no sound exists. So long as there is the notion of æther [*ākāsha*, the brilliantly shining], so long is sound heard. The soundless is called the Supreme."

THE RETURN OF OSCAR WILDE *

(Being a further selection from the automatic script and ouija board communications purporting to emanate from the late OSCAR WILDE)

COPY OF COMMUNICATION RECEIVED AT THE OUIJA BOARD,
BY MRS. TRAVERS SMITH, JULY 12, 1923.
Recorded by Miss Cummins.

OSCAR at your bidding, dear lady. (Do you object to speaking of your prison life?)

I do not at all object to speaking to you about what was to me a most enthralling experience. When I say enthralling I mean that my circuit of the world's pain would not have been adequate without that supreme misery, for to me it was supreme. I, who worshipped beauty, was robbed not only of the chance of beholding her face; but I was cast in on myself. And there, in that barrenness of soul, I languished until my spirit rose once more and cried aloud that this was its great opportunity.

If I may be a little autobiographical I will go back to the beginning. It seemed to me at first that I had died and passed across the bitter stream to that place of dimness where now I am confined. There was a desolation of the soul that savoured of despair; and yet, within me despair had never found a lodgment. I was a fallen god, a fallen king, and felt I had the dignity of royal blood within me. I hardly realized my state. It seemed impossible that beauty had deserted me. I had been condemned—it seemed a monstrosity—condemned by whom? Not by the world but by a spiteful narrow crew who could not steer their ship if it fell on a storm. I knew the value of that crew; the knowledge helped me in my impotence. I sat and brooded on the values of the world—hounded down by little men and called unclean by Pharisees and Philistines. I had a greater place in the world's scheme than they had ever dreamed of. This thought brought me a certain quiet. And as day by day came one by one creeping upon each other in sterile dimness my soul cried aloud that it was healing. . . .

My soul was healing, but my vision of things seen was blind.

* Some paragraphs from the automatic script reproduced here have already appeared in the *Sunday Express* of August 5.

What service are the eyes if they behold nothing but bare and ugly walls and barer, uglier humanity? What food for me, or such as I was then within these prison walls! My eyesight was my food, my nourishment. And every stimulating glimpse of the world's wonder was shut out from me—the pain to think of beauty there without, but not for me! The agony to feel that still the seasons followed their courses. Spring dancing in with all its songs and blossoms; and summer in her fullness of repletion; and autumn laden downwards with the fruit her womb had born; and winter ashen white . . . and in my cell was dimness, only dimness.

These were my pains—not suffering because the world was faithless to me, but suffering because all that gave me life and gave the value of my life was shut away from me. But here I learnt what I could never learn when beauty was my playmate and companion. . . .

I learnt the force and use of indignation, which, surging upwards in my spirit, became a fury, a possession. It gave me life again—a scarlet life—flashes of scarlet on a sombre background. But life it gave me. And from the hour when first I realized the power of indignation I was a living man again.

(Was that what induced you to write the “Ballad of Reading Gaol”?)

Here, in the twilight, I can think about the time I fought within myself and conquered. I lived as fully then as in the days when I proclaimed the triumph of my mistress beauty and all the world of London stood still and hearkened to my pæans in her praise.

Dear lady, could you only know the real values of the world you would not reckon crime a loss, rather a gain. For here I found for the first time what strength is lodged within a man. My daily tasks were easy to me from that day when from out my surging soul came this great revelation of the spirit.

(Are you in dimness because of what you were sent to prison for?)

I worship the divine inhuman power that casts me into darkness once again. It is a different darkness from that within my cell. For over here the soul and spirit have reached a realization of themselves. Here is no glorious birth for soul and spirit as that which sprang from me in Reading Gaol. . . .

(Do you know Galsworthy's Play, “Justice”?)

Yes, I know it well. I have carefully digested what our friend has said about a subject he knows nothing of. His fertile brain

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could not devise a prison such as mine was. The world divides what it is pleased to call our sins from our good deeds. This cleavage is possibly the net result of total ignorance. For what can be called "Justice" that rises from half the man. I, bound as to a wheel which ever in its revolutions adds to my pain, my pleasure and experience, can speak of justice; and if you are pleased to listen to me I will give you what has come to me from joy, an ecstasy of joy, an ecstasy of pain, an ecstasy of knowing every day what can be known, both in the body, and in this state of fluid mind. . . .

There is no justice possible here or in the world. For justice is the full completion of experience, nothing more. The man who dares to dive below the surface and pick from the depths the creatures of the darkness, must ever be despised and hunted while still upon the earth he lives within the body. The world has formulated many schemes for what he calls the safety of his race; but he has never seen that in this scheme with which he joys to torture those of his fellows who despise his edicts; he is providing for himself a torture of the soul's remorse. For here we learn that what is anguish more acute than human beings can attain to in the world is the remorseful soul, who, blind even as a worm is blind, has spent his hour in torturing his fellows as a benediction.

(I am tired. Could you speak of this some other time?)

I should be grateful if your womanhood would bend to hear me longer. . . .

I wither here in twilight, but I know that I shall rise from it again to ecstasy. That thought is given to us to help us to endure. . . . The human spirit must pierce to the innermost retreats of good and evil before its consummation is complete. I suffer here because my term is long, and yet, I have the power of knowledge, knowledge such as all the justice that has tortured the poor world since it was born, cannot attain.

(I must stop now.)

I shall come again and speak to you of what you must experience before you come to fitness.

COPY OF AUTOMATIC SCRIPT WRITTEN ON JULY 13, 1923.

[The writer was Mr. V., with Mrs. Travers Smith touching his hand. Present Miss Cummins. The communication was written in an hour and a half. The only interruptions were the

replacing of one pencil by another when the point was worn down.]

Oscar Wilde. Society sent me to prison and then into exile. The world, that had welcomed me so gladly, thrust me out from its care. With the brand of Cain on my brow and the charity of Christ in my heart I set out to seek my bread in sorrow—and like Christ or Cain I found how weary the way was—and like Dante how salt the bread when I found it. The world had no place for me. When I walked in public places I was asked to go, and when in hot confusion I retreated the curious craned their heads or raised their lorgnettes that they might the better view a monster of vice. I had lost everything except my genius. All the precious things that I had gathered about me in my Chelsea home and that had become almost a part of my personality were scattered to the winds or lost or passed into careless and alien hands. The very children of my imagination were thought unworthy to live, and a lady whom I had trusted and who in the days of my pride had often called me her friend, deliberately destroyed a manuscript of mine. As the man was tainted, so must his work be tainted also. The leper with his cowl and little bell was not more shunned than I. . . . But though I have forgiven the world the humiliations that were heaped upon me, and though I can forgive even that last insult of posthumous popularity that has been offered me, I find it hard to forgive them for translating my beautiful prose into German. You may smile, but that, to the artist, was a very real form of murder. To have maimed my soul was terrible, but to have maimed the soul of my work was more terrible still. For my work, besides being my great memorial, is my one link with the minds of living men. More than that, it is the golden thread that will draw me close to the happier generations in the after time. And I am filled with a noble pleasure when I think that children yet unborn will read in my pages the story of one who found love better than riches; or of him who refused the fair raiment of a king that Justice might hold her sceptre in the land; or of one who denied the mother that bore him and expiated his sin in deeds of mercy and kindness. I once said—I think it was in *Dorian Grey*—that art had a soul but man had not. When I wrote those words they were perhaps no more to me than a phrase flung from the flippant lips of a cynic. I did not realize that they would have any tragic relation to my own life or to the lives of us all. They were perhaps only half true. It would

have been better to have said that man has a soul and that the soul finds its true immortality through art. Art is the true Vishnu, the preserver, who embalms the soul for eternity, and embalms it not in natron, or in wax, or in honey like some poor lifeless thing, but in its own living fires.

The makers of history, those who ruled mankind with justice or with the pitiless sword, may find that the secret springs of their actions are hidden from posterity and their motives misunderstood, so that the good they did is accounted unto them as evil, and the evil good.

The man of science lives in the name of the flower or the star he has discovered, and like a flower or a star, his memory has no secure abiding place. His work can be seen only in relation to the work of others, his theories are superseded.

The little stone of jasper or of beryl is hidden away under the masonry of many hands so that they, who contemplate the finished edifice, forget the individual builder. To take one perfect illustration of this, look at the history of astronomy.

On that wondrous shield forged by Hephæstos for Achilles, on which was depicted the whole of the life of man in its joy and sorrow, we are told was wrought "the earth and the sea and the unwearying sun, the Pleiades and the Hyads (and that constellation) that men call the Bear who watches Orion, and alone hath no part in the baths of ocean."

That picture in its ageless simplicity of charm is as true to-day as it was in historic times. The mariner at his wheel or the peasant in the silent fields at evening may gaze on the same stars as Homer's heroes; can watch the blazing Sirius and know not that to the Greek it brought fever and pestilence and sorrow; can note the Pleiades and remember not that their rising was the sign for the great horned ships to go forth on the sea. But with science it is very different. We talk about the changeless constellations, but through the ages of science the scroll of the heavens is a palimpsest on which are written and erased the names of many men. At the coming of Copernicus the heavens of Ptolemy ceased to revolve, and after Copernicus came Galileo and Tycho Brahe and Kepler followed the Dane. And the fair guiding angel of Kepler's planets faded into the cold dawn of Newton's great formula, and last, like a monstrous fish, Newton himself lies snared in the strange nets of space and time that Einstein has set about him. And of all these men what can we know, what whisper of personality reaches us through the ages? A few anecdotes, and these mostly myths, such as the myth of

Newton losing his horse and returning the bridle ; or of Newton forgetting he had dined ; or of Kepler solving the problem of matrimony by mathematics ; or of Galileo telling the bystanders that nature abhorred a vacuum but a vacuum of not more than thirty feet. And as it was in the past, so it will be in the future. When we have forgotten all that Poincaré did in mathematics, we shall remember that he walked the streets of Paris with a strange bird-cage which he had picked up at some stall and was puzzled to know how to dispose of. And if we turn to the artists and poets we shall find that their lives are just as uninteresting and as incomplete.

Even the love affairs of the poets are like those of ordinary mortals. We feel as we read them they are as purely accidental as incomplete and as frankly physical as those of thousands of quite commonplace people. Which of us really wants to pry into Chopin's life at Majorca or his relations with George Sand, or who, without weariness, can read the ravings of Keats over poor foolish Fanny Brawn.

These things don't interest us, simply because they do not reveal to us personality. In fact, a ploughman in love and a poet in love present much the same spectacle, only the poet has a capacity for self-deception that the ploughman, happily for himself, can never attain to. These things are of no real vital consequence. They may, like Charlotte Brontë's tea-pot, furnish lachrymal urns for the sentimental or go to swell the muck heaps of that latest terror of modern society, the psycho-analyst, but to the student of letters, the seeker after personality, they signify so very little. In his search for the real Chopin and the real Keats he will turn his eyes elsewhere. He will realize that all we should care to know of Chopin, all at least that it is important for us to know, the poet has put into those impassioned preludes, and in that wonderful last sonnet the soul of Keats shines, as steadfast as the lone star to which it was addressed and sings as sweetly in the great Ode as the immortal bird once sang in the Hampstead Garden.

THE DIVINING-ROD

By THEODORE BESTERMAN

I

IT should first of all be made quite clear that the divining-rod has nothing whatever to do with any occult, esoteric, hermetic, or other hidden practice. It has been confused by many with several ancient divinatory processes such as Belomancy, Xylo-mancy, and especially with Rhabdomancy, but with none of these has the divining-rod any connection. To avoid confusion it will therefore be most convenient to use the local English term dowsing-rod instead of divining-rod.

Not many words are necessary from a purely historical point of view; it is sufficient to say that although ingenious, or rather ignorant, writers have quoted from the Greeks and the Romans, not to speak of the Bible, to support their contentions as to the antiquity of dowsing, none of these, with the possible exception of that referring to Moses and the rock, has any bearing on our subject. There is no evidence that the rod was in use anywhere before the middle of the fourteenth century—when it was employed for the finding of metal ores in the Harz mountains of Germany. The practice was introduced into England by the miners who were brought to this country by Queen Elizabeth to work the English mines. It was not until a century after its original use that the rod was employed for water-finding. The first precise reference to the dowsing-rod is made in Agricola's *De Re Metallica* (1556), though Basilius Valentinus, who lived about the end of the fourteenth century, in what we should now call his autobiography, speaks of his use of the forked twig.* Of subsequent publications it is enough to say here that several bibliographies of the dowsing-rod have been compiled; it would appear from these that well over five hundred separate works exist on the subject.† More specific reference to the more important and useful of these will be made later.

* *Last Will and Testament*, London, 1657, pp. 45-56.

† C. von Klinkowstroem, *Bibliographie der Wünschelrute*, München, 1911; E. Birot and C. Roux, *Hydrosophie et Rhabdomancie* [with bibliography], *Annales de la Soc. d'Agriculture de Lyon*, 1912, pp. 129-192; A. J. Ellis, *The Divining Rod* [with bibliog.], U.S. Geological Survey, Washington, 1917; Dr. J. F. Steenhuis, *Het Wichelroede-Vraagstuk* [official inquiry with bibliog.], 1918; Sir William Barrett has also prepared a bibliography which is as yet unpublished.

II

Equally little need be said as to the actual procedure in the use of the dowsing-rod—the subject having been sufficiently explained of late years. Bearing in mind that dowsing includes only such phenomena as are strictly personal and subjective or explicable along the usual scientific and psychological lines, and excludes all unscientific or miraculous implications, the process of dowsing may be briefly described as follows. A person, whom for argument's sake we will describe as endowed with the special faculty, holds in his hands a rod which is generally a forked hazel branch or twig, and walks up and down the place where it is desired to find water. When he passes over the hidden spring or flow, the rod dips or makes some violent movement, generally a rapid and powerful jerk towards the earth. It should be remembered that this can also be done with almost anything down to a watch-spring. The famous dowser Leicester Gataker used his bare hands; but more of this anon. Without going here into any further details, let us pass on to the main purpose of this essay, a review of the various theoretical explanations of the accepted phenomena which have been put forward, adding only that the phenomena themselves no longer seem to require defence since they are now universally accepted as scientific facts.

III

Leaving altogether on one side such primitive conceptions as that of the rod being possessed of the devil, if it failed, and of a good angel, if it succeeded, it may be said that the earliest rational explanation of the movements of the rod was contained in the theory of sympathy—much favoured in the late Middle Ages. This means merely that there was thought to be a sympathetic affinity between the object searched for and the rod itself. Though this theory was abandoned by the champions of material science, it was re-born, as will be seen, clothed in a more plausible dress, as magnetism. One modern writer at least concludes an excellent essay by stating that in his opinion the hidden water sets up in a person with a sympathetic organism “involuntary nerve-muscular contractions.”* Of these contractions more later.

* J. Holt Schooling, *The Divining Rod*, *Pearson's Magazine*, III, 304, 312 (March, 1897).

The next theory saw the light in France towards the end of the seventeenth century. Various known as the atomic or the corpuscular theory, it is, if anything, even more fantastic than the one spoken of previously. To make the matter *quite* clear I cannot do better than to quote one writer on the subject: * “. . . the corpuscles rising from the springs or minerals entering the rod determine it to bow down in order to make it parallel to the vertical lines which the effluvia describe in their rise. In effect the mineral or water particles are supposed to be emitted by means of the subterraneous heat or of the fermentation in the bowels of the earth, and the rod, being of a light porous wood, gives an easy passage to these particles, which are also very fine and subtle. The effluvia then being driven forward by those that follow them, and oppressed at the same time by the atmosphere incumbent on them, are forced to enter the little interstices at the fibres of the wood, and by that effort they oblige it to incline or dip down perpendicularly, and to become parallel with the little columns which these vapours form in their rise.” I do not think it is necessary to make any comment on this particular theory beyond again pointing out that a wooden rod is *not* always used.

But this theory was extended in 1692 when the celebrated Jacques Aymar traced a murderer by means of the rod, it being decided that the body of a murderer gave off a special kind of corpuscular emanation which acted on the rod presumably as described above; this emanation was distinguished by the name of “*matière meurtrière*.”† Strange as it may seem, this explanation was taken quite seriously and led to a correspondence between Lebrun and Malebranche; ‡ the latter elicited the fact that the rod acted only over such substances as the dowser had in mind when setting out. Cartesian doubter though he was, Malebranche on this rejected the former explanation and declared that either the whole thing was a fraud or else some metaphysical agency was at work. He even, it must be said, mentioned the devil.

Nevertheless the corpuscular theory proved to be as long-lived as the sympathetic one, and found modern devotees in two

* Quoted by G. Day, *Notes on Essex Dialect. . . ., The Essex Naturalist*, VIII, 1, 5 (Jan.-May, 1894).

† See particularly de Vallemont, *La physique occulte*, Paris, 1693; and de St. Romain, *Physica sive scientia naturalis scholasticis tricus liberata*, Lugdini, 1679.

‡ P. Lebrun, *Lettres sur la baguette*, Paris, 1693; cf. A. Lang, *Custom and Myth*, pp. 190-1.

professional dowzers, J. F. Young and R. Robertson.* It will be sufficient, in conclusion as regards this particular theory, to make the obvious remark that an invisible and evanescent emanation or effluvium, such as that posited, could scarcely have the power to move a rod in a man's hands with such force as to snap it off short.

We have to pass now to a series of more reasonable theories, consisting of a number of descendants, as foreshadowed above, from the primitive conception of sympathetic affinity. It need hardly be said that the *divining-rod* was a familiar object to the occultist long before the scientist consented to recognize the *dowsing-rod*.† Naturally, therefore, the first explanations that were forthcoming smacked very much of this occult ancestry, sympathy being indeed a very important item in occultism. Later, however, when the dowsing-rod was accepted as a serious scientific phenomenon, the occultists were in rather a difficulty; for, having claimed the rod as being an occult phenomenon, they could not reconcile that claim with the disappearance of the theory of sympathetic affinity. How they therefore transferred the onus of the responsibility to science can be judged from the following quotation from A. E. Waite: ‡ “. . . the ordinary divining-rod . . . is an instrument of natural magic and not of pneumatic art. This is substantially equivalent to saying that if its curious properties are really established fact, they are unappreciated phenomena of ordinary science and belong, like the loadstone, to the domain of magnetism.” Now although this particular comparison of the rod to the loadstone is of course quite wrong, the magnetic theory itself has received such widespread support that some consideration of it is necessary. Being, however, inseparably connected with the electrical theory it is sufficient to say at this point that a series of experiments carried out some fifteen years ago by Professor Wertheimer with the dowser R. Pavey,§ who was then the leading professional exponent of *terrestres*, conclusively proved its fallacy. The theory amounts to this: that the water exerts magnetic attraction on the dowsing-rod on the same principle as the magnet on steel. De Tristan || spoke of these magnetic currents as *effluves*, and

* *The Divining Rod*; Clifton, 1894.

† As e.g., in Rhabdomancy, in *Black Magic*, the Caduceus, etc.

‡ *The Occult Sciences*, 1891, pp. 151-162.

§ R. Pavey, *Water-Finding and the Sublimated Faculty* [including a reprint of Prof. Wertheimer's report]; Cheddar, 1909.

|| *Recherches sur quelques effluves terrestres*, Paris, 1826.

held that water gave off, in addition to the magnetic current, certain electric currents which, passing through the body of the dowser, formed a circuit with the earth whenever the dowser and his rod passed over water. This theory, it is only fair to say, received support from a not inconsiderable number of scientists.* The suggestion was later elaborately connected with lightning,† one writer (an American professor) going so far as to state seriously that the forked shape of the usual dowsing-rod is symbolical of forked lightning.‡ And T. Fiddick,§ a professional dowser, invented what he called a "dowsing cone" working on electrical principles. Finally, in this regard, it should be stated that many dowsers are confident from their sensations that an electrical agency is at work.||

Since this theory is no longer very generally held, I do not propose to prove its fallacy by means of elaborate arguments or at great length, contenting myself with two quotations. Sir William Barrett writes:¶ ". . . it is needless to detail my experiments; suffice it to say that when the dowser believed I had insulated him from the earth, the rod ceased to move; when he believed he was electrically connected with the earth, the rod promptly moved. Nevertheless, in the former case he was, unknown to himself, uninsulated; and in the latter case insulated. It was the dowser's idea, and not electricity, that moved the rod." The second quotation I give here because it leads to a further theory; the extract is from a letter of Sir W. H. Preece's to *The Times* of January 16, 1905: ** "The proper use of electric currents can show the existence of water and of metallic veins, but the so-called 'divining-rod' has nothing whatever to do with electrical or magnetic phenomena as far as I can conceive. I have come to the conclusion that it is mechanical vibration, set up by the friction of moving water, acting upon the sensitive vertical diaphragm of certain exceptionally delicately framed persons (which causes the phenomena)."

* C. Latimer, *The Divining Rod*, Cleveland, 1876; Henri Mager, *Sur la baguette divinatoire*, Paris, 1910, and several other works by the same author; etc.

† O. E. von Graeves, *Meine Wünschelrutentätigkeit*; Gernrode-Harz, 1913.

‡ Prof. Fiske, *Myths and Myth-makers*, 18th ed. 1893, cited by Sir Wm. Barrett, *Proceedings of the S.P.R.*, XIII, 15.

§ T. Fiddick, J.P., *Dowsing*; Camborne, 1913.

|| E.g., B. Tompkins, *The Theory of Water-Finding*; Chippenham, 1899.

¶ *Op. cit.*, XIII, 246-7.

** Page 12d.

To dispose of this original theory of mechanical vibration it is only necessary to point out that the average dowser is an agricultural labourer with a by no means delicate diaphragm, that dowsers are equally able to discover water which is not moving—as in hidden wells, and that under no circumstances do metals set up mechanical vibrations. Yet so profound is the faith of some people in theories which are generally a combination of the above theory with that which postulates electro-magnetism that a large number of patents have been taken out in all countries for mechanical contrivances made on these principles.*

Another theory, and we are now approaching the conclusion of our search, is that which, without going into details, contents itself with premising an Od-force,† power or emanation. Allied with this is the theory of a radio-active force,‡ such as that spoken of by N.Z. in the OCCULT REVIEW for August, 1916: § “. . . a mysterious, powerful force—radiating energy ceaselessly and untiringly into space. . . .” Sometimes this energy is compared to that given out by such substances as radium, polonium or actinium. || Vaughan Jenkins ¶ writes of a combination of terrestrial magnetism actuated by electricity, which he calls dynamic force. The more vaguely and unscientifically a theory is put, the more difficult it is to prove or disprove it definitely and scientifically. It must be sufficient to say that experiment has shown that the dowser is not particularly sensitive to special forces or radio-activity.**

Dismissing as tolerantly as possible the fantastic ideas of some who would connect the dowsing-rod with certain talismanic theories, †† and the suggestion of at least one writer who declares that the forked branch dips because of the physical impossibility

* A. J. Ellis, *op. cit.*, pp. 23-5; for English patents see the *Specifications of Patents* published by the Commissioners of Patents—these *Specifications* are in some thousands of volumes, and a thorough search is not recommended.

† Von Reichenbach's principle; see H. Mayo, *On the Truths contained in Popular Superstitions*, 1851, pp. 1-21; and also O. Kosukewitz, *Die Lösung des Wünschelrutenproblems*, Leipzig, 1919.

‡ B. Matuschka, *Die Wünschelrute* [report of official inquiry in German East Africa], Berlin, 1915.

§ XXIV, 92-6.

|| Cf. the elaborate essay by W. N. Pogson, *The Higher Science of Rhabdomancy*, OCCULT REVIEW, XXXII, 4, 5, 6; XXXIII, 1 (Oct. 1920-Jan. 1921).

¶ *Water Divining*, 1902.

** Sir William Barrett, OCCULT REVIEW, XII, 330 (Dec., 1910).

†† *Un Initié, Mystères des sciences occultes*, n.d., pp. 167-9.

of maintaining it in a horizontal position,* and passing over for lack of space the connection between the rod and the "pendule explorateur,"† we can turn to the last and the newest of the many theories which have been put forward—the psychic or psychological theory. This suggestion, being the latest in date, has had fewer supporters than most of the foregoing ones, but is rapidly being recognized as being the only logically and scientifically tenable one. By easy stages the primitive conception of Malebranche has been evolved into a highly reasonable proposition. Chevreul,‡ writing in 1854, considers the movements of the rod to be due to mental-muscular reactions, on similar principles to those suggested by the J. Holt Schooling mentioned at the beginning of this essay. In 1906 R. Warcollier § carried out a series of experiments which proved that no explanation short of telepathy could account for the phenomena produced. But as telepathy can only be applicable when at least one person, whether present or not, knows the whereabouts of the hidden object searched for, that explanation is not sufficient to explain all the phenomena which occur when no one knows where the searched-for spring or metal ore is. In the following years many scientists were converted, and, as has been said, the psychic theory is now the most approved one.||

Briefly put the theory is this: That the dowser is possessed of a generally subconscious hyperæsthetic faculty which enables him to perceive the presence of a hidden object. The whole matter is thus brought within the same class of autoscopes ¶ as the automatic writer, the planchette, etc. Reduced to its simplest terms, therefore, the dowsing-rod is merely the visible index of the reaction of the dowser's clairvoyant vision on his nervo-muscular system.

* Phil. Robinson, *Saunterings in Utah*, *Harper's Magazine*, LXVII, 705-14 (Oct. 1883).

† See in particular Chevreul and Maxwell, as well as Barrett.

‡ E. Chevreul, *De la baguette divinatoire*, Paris, 1854; see for refutation Dr. J. Maxwell, *Annales des Sciences Psychiques*, XIV, 276-90; 337-58 (Sept.-Dec. 1904).

§ *Annales*, XVI, 745-7 (Dec. 1906).

|| E.g., C. E. Jones, A.M.I.C.E., *Water Finding*, 1907; Dr. J. Grasset, *L'Occultisme*, 2nd ed. 1908, p. 118.

¶ The term is Sir William Barrett's: *Proceedings*, XIII, 10.

THE OCCULT INSTINCT IN MAN AND ANIMALS

BY EDWARD LAWRENCE, F.R.A.I.

IN the OCCULT REVIEW, January 1923, I called attention to the fact that the most prolific source of occult phenomena in man is to be sought among barbaric races. A study of savage custom, over a period of nearly forty years, has led me to the conclusion that behind primitive magic and religion there exists a vast field awaiting patient investigation, *for it is in that direction that the origin of the occult sense is to be sought.* That the lower races possess certain faculties more highly developed than those same senses are among civilized peoples is beyond question. Early observers pointed out that savages had keener sight and hearing than white men. Over one hundred years ago, Collins said of the Australian blacks that their quickness of ear and eye enabled them to hear and distinguish objects which would totally escape Europeans. Pallas stated that the Calmuks could distinguish, by smelling at the hole of a fox or other animal, whether the creature were there or not. So perfect was their sight that the smallest objects could be seen from a great distance, in spite of the fact that vapours arise in warm weather making correct vision difficult. The extinct Tasmanians, usually considered as the lowest representatives of the human race, possessed wonderful powers of finding means of subsistence, and discovering supplies of water in places where no European would think of looking. There can be no question that civilized man has lost, during the course of a long evolution, many of those instincts possessed and used by the wild races of the genus *homo*. I am of opinion that, notwithstanding the enormous accessions made to our ethnological knowledge during the last forty years, we understand very little indeed of the faculties possessed by the savage. The wholesale condemnation, both by European governments and Christian missionaries, of pagan practices, such as witchcraft, as mere superstition and dangerous to the community, has not only broken down the ethical standard of the savage, but it has destroyed, in great measure, a remarkable system of primitive thought which is but the expression of those faculties which only exist in a degenerate state in civilized man.

While there can be no question that savage races possess keener instincts than civilized peoples, it is certain that the senses of sight, smell, and hearing in man are almost rudimentary when compared with the same senses as developed in the lower animals, such as the hawk, the setter dog, and the fox, as Mr. Herbert H. Beck, of Franklin and Marshall College, Pennsylvania, has recently pointed out. In a paper presented before the Delaware Valley Ornithological Club he gave a most remarkable instance of the *occult* sense in birds. He believes that a definite *food-finding sense* exists in certain birds, such as the turkey vulture (*Cathartes aura septentrionalis*) a sense acting independently of sight or smell. Whilst hunting in the farming valley of the Little Conestoga, Lancaster County, one of the hounds suddenly went mad and had to be shot. The carcass was then thrown into a limestone sink-hole. Three hours later, at the request of a local veterinarian who wished to examine the dead animal, Mr. Beck returned to get possession of the carcass. As he neared the hole two vultures climbed out and flapped away. That they had been feeding on the flesh for some time was made evident by the fact that the hams had been almost eaten away. "There were two unusual features in the situation which, as the mind dwelt upon them, made the presence of those vultures in the sink-hole most impressive, if not uncanny." No winter camp of the vultures existed nearer than the southern slope of the South Mountain, eight miles north of the spot. Mr. Beck says that he had rarely, if ever, seen vultures ranging in the Little Conestoga Valley during the winter, either before or since the incident. *The dog itself was invisible from any part of the sky*, owing to the position in which it was thrown. Under these conditions it is difficult to account for the finding of the carrion by means of the eye or by smell. "The dog being invisible and there being no vultures in the neighbourhood when it was thrown into the hole, sight could scarcely have been involved, and the possibility of a freshly killed dog at the bottom of a 6-foot hole giving off enough scent in midwinter to attract birds miles away is out of the question." One is, therefore, forced to the conclusion that some unknown faculty aids these birds to discover food which they would be unable to find if only the sense of smell or sight were relied upon. As this authority rightly says, there is nothing supernatural about the remarkable sense of homing which is more highly developed in birds than in any other group of the animal kingdom. This remark is equally applicable as regards other senses such as that of food-finding, which we

are unable to explain in the light of our present knowledge. If the latter sense were possessed by man in the same degree as it is by birds of prey, such as the vulture, many would have no hesitation in claiming for man a supernatural power which would be denied in the case of the lower animals. The truth is, what we call instinct in animals is one of the most wonderful operations of the organic world ; it is, as von Hartmann declared, *of the nature of clairvoyant intuition*. Dr. James Drever, in a recent study of *Instinct in Man*, sums up his account of von Hartmann's theories by stating : " The unconscious knowledge, which underlies instinct, is of the nature of 'clairvoyance,' and manifests itself as 'clairvoyant intuition.' " Thus we are justified in coming to the conclusion that many orders of the lower creation are in possession of a group of faculties which are shared in a lesser degree by the lower races of man, and that those faculties are lost, for the most part, as man climbs the scale of civilization. The scientific man himself excludes all supernatural explanation of the nature of things. No such explanation is required as regards animals ; what we do not claim for lower forms of life we need not claim for man himself. But we can claim that the human race, in its lower stages of culture at least, does possess certain faculties to which the name occult is applied, and that by the exercise of those faculties certain men and women are able to ascertain many facts hidden from the majority of their fellows. What has brought the use of them into disrepute is the vast amount of superstition hitherto surrounding their practice. But the instances given in my previous paper of the use of an occult clairvoyant sense by widely-separated races proves conclusively that such a sense is as natural as is the sense of sight or hearing. It is by the study of lower forms of life that man has proved his physical origin ; it will be by a similar method that he will be able to throw light upon those mysterious faculties which he shares, though in a small degree, with creatures more lowly than himself.

CHIROMANCY ; OR, HOW TO READ THE LINES OF THE HANDS

By ZURESTA

(SECOND STUDY)

THE Mounts, i.e., the risings under each finger on the inside of the hand, play a very important part in its reading. They are situated at the base of each finger, and are named as follows : That under the first finger is called the Mount of Jupiter ; that beneath the second, the Mount of Saturn ; that beneath the third, the Mount of Apollo ; and that beneath the fourth, the Mount of Mercury.

The thumb is consecrated to Venus, and at its base is found the Mount of Venus surrounded by the Line of Life.

Underneath the Mount of Mercury, and extending from it to the wrist, is the Mount of the Moon. The whole centre of the palm is occupied by the plain or triangle of Mars.

This part of the hand is also called the triangle, and is composed of the upper angle, i.e., that formed by the junction of Line of Head with the Line of Health and Fate, and the lower angle formed by the junction of the Line of Life and the Line of Health.

The quadrangle is the space comprised between Lines of Head and Health.

The Rascette is the point where the wrist joins the hand, and is generally occupied by one or more lines called the Bracelets of Life.

The lines usually found in the hand are as follows :

The Line of Life which encircles the Mount of Venus. The Line of Head starts from or near the commencement of the Line of Life, between thumb and first finger, and runs straight across the hand. The Line of Heart starts under the Mount of Jupiter or Saturn or between the two, and runs across the hand, under the Mounts of Saturn, Apollo, and Mercury, ending at the outside of the hand (the percussion). The Line of Fate starts either from the wrist, or from the Mount of the Moon, or from the Line of Life, and runs more or less directly towards the middle finger (Saturn). The Line of Health or Liver starts near the wrist and runs diagonally across the hand to meet the Line of Head close to the Mount of Mars or at the top of the Mount of the Moon. The accompanying diagram will explain this. The Line of Apollo or Brilliancy (sometimes called the Line of Riches and Fame) generally rises from the Triangle and runs towards the finger of Apollo, cutting the Mount at its base, though this line may

rise practically anywhere, being very erratic in its position. Sometimes it is altogether absent.

There are a number of other lines which will be explained later on.

The Mounts are difficult and often very complicated to read, for it is seldom a person has only one mount developed, and in all cases the primary indications of the principal Mount have their modifying characteristics. Should the Mounts be all equal in a hand, no one being raised higher than another, the subject will evince great regularity of mind and will lead a quiet and happy life.

If the Mounts are absent or flat it is a sign of a negative and dull existence.

The Mount of Jupiter developed shows ambition and love of nature. When found in a hand with long fingers it imparts a love of Society and a desire to shine in it.

A long thumb and a development of the first joint gives free thought and doubt in religious questions. If the Mount inclines towards Saturn it implies a desire for success in theology, but indicates a hard and stern outlook on religion and an overweening pride.

If, with the Mount of Jupiter, Apollo is high, good fortune and wealth are indicated, and with Mercury prominent, a love of exact science and philosophy. These subjects make successful doctors.

Excess of a Mount exaggerates the quality expressed, so an excessive development of the Mount of Jupiter would show arrogance, stupid pride, vulgarity, and conceit.

Absence of the Mount is a sign of a lazy, egotistical nature without dignity.

The Mount of Saturn strongly marked shows a nature in which to prudence and caution is added a fatality for good or evil which is extreme, and a tendency to be morbid and melancholy. These people are very trying to live with, as they invariably look on the dark side of things. Their interests centre in agriculture and mineralogy.

If the Mount of Saturn is quite absent a negative existence is indicated. A single line on this Mount shows success, but confused and criss-cross lines signify misfortune and trouble.

If Jupiter is prominent with Saturn in a good hand it denotes a gentle and patient disposition.

With Mercury prominent a talent for medicine is shown and a desire for information on most subjects.

With Mars pronounced it is a sign of brutality, insolence, and aggressiveness.

With Venus developed a love of truth and the faculty of self-control are noted.

When Saturn and the Moon are equal the subject has a great gift for occultism and possesses pure intuition. A good Mount of Saturn shows a love of music and is noticeable amongst composers.

The Mount of Apollo well developed is an indication of artistic tendencies, and always gives its possessor a certain amount of fortune

and fame. It shows a love of art and also denotes intelligence. In addition, it confers a talent for invention. The failings of these subjects are quick temper and an incapacity for close friendship, though they are usually generous. They admire bright, vivid colouring and like to shine in Society. They are not, as a rule, very happy in marriage, for as they see most things through rose-coloured spectacles, they are inclined to set up high ideals, and if their ideals fail them they are disappointed. If the Mount of Apollo is in excess it shows love of money, extravagance, envy, lying, curiosity, and vanity. If the Mount is absent in both hands, it is a sign of an insignificant and prosaic life. A single line on the Mount indicates fortune and success. Should the Mounts of Mercury and Apollo be equal, firmness, justice, and love of scientific pursuits are the salient features of the character, Apollo shows imagination and good sense; with Venus prominent, an amiable nature and a wish to please.

The next Mount to be considered is the Mount of Mercury, which is found under the little finger.

As we speak of a mercurial temperament, so this Mount developed gives intelligence, spirit, wit, dash, industry, and invention, agility both in thought and action, eloquence and promptitude, a liking for travel and occult science.

It also shows great love of work and much energy. The eloquence which is one of the most marked characteristics of the Mount differs according to the formation of the fingers. A high Mount of Mercury will give with pointed fingers brilliant oratory; with square fingers clearness and reasoning in defining a subject. Spatulate fingers and a highly developed Mount show force and vehemence in argument; short fingers brief and concise expression. Subjects with the Mount of Mercury highly developed make good athletes and are excellent at games of skill; sharp in practice and with great aptitude for serious studies. This type often takes up a variety of pursuits. This is the result of a desire to emulate the successes of others. If the Mount is in excess it denotes cunning, theft, deceit, treachery, combined with absurd and pretentious ignorance. These "subjects" have long twisted fingers which are often turned back, and they are not to be trusted.

A complete absence of the Mount of Mercury denotes a want of intelligence and no aptitude for business. A single line on the Mount is indicative of sudden good fortune often arising from business or commercial enterprise. Two or three straight lines upon the Mount show great ability for nursing and sometimes an aptitude for chemistry. Many mixed lines on the Mount show capacity for science.

Should the Mount of the Moon be high with numerous lines marked on it, a love of medicine will degenerate into hypochondria.

In excess the Mount shows the person to be an arrant humbug and liar, with a gift of annexing things. The possessor of these traits will probably be a very amusing liar, and should the little finger be pointed

he will far outshine the man who speaks the plain unvarnished truth. A love of fun and a vast amount of animal spirits are indicated in a well-developed Mount of Mercury. If the Mount inclines towards Apollo it shows a great wish to acquire knowledge. Should Apollo incline towards Mercury the grotesque in art and the humorous in literature will attract the subject.

The total absence of the Mount indicates a lack of humour and a want of gaiety and cheerfulness. Little lines like dashes on the Mount indicate a chatterer and mischief-maker.

The next Mount to be considered is the Mount of Mars. This is divided into two parts : one being the Mount of Mars situated under Mercury at the outside or on the percussion of the hand (see Diagram), the other, that situated under Jupiter, divided from it by the Line of Life. The Plain of Mars lies between the two. Beneath the Mount of Mercury, the Mount of Mars shows passive courage, self-control, and promptitude in action. Should the thumb be large, great generosity and courage are shown.

If both the Mounts are developed, there is always a certain amount of aggressiveness indicated, and the subject will not take snubbings very patiently. This is essentially a soldier's Mount. Unless it be well defined the subject will not care to fight, but if on the contrary he has the real hand of Mars he will seek danger for the love of it.

Should the Mount of Mars be absent it indicates cowardice, timidity, and want of presence of mind. If the Mount of the Moon is also developed with that of Mars, a love of the sea and everything connected with it is shown. Combined with Venus there is a love of music and melody, and more especially of dancing ; but much jealousy where the affections are concerned.

The Mount of the Moon when dominating the hand shows great imagination, love of poetry and harmony in music. A love of and a tendency to mysticism is also indicated ; such subjects are intensely romantic, changeable, and capricious. If the Mount of the Moon is entirely absent, it shows a lack of ideas, imagination, and sympathy. People of this type will be hard taskmasters, tyrannical, and dictatorial. They will only look upon one side of a question, and are narrow-minded and illiberal in ideas and feelings, if not in money. If the Mounts of Mercury and Moon are equally developed it is a sign of subtlety, changeability, and intuition in the deeper sciences, often bringing success and even fame. With Venus prominent it betokens a capacity for romantic and fantastic devotion. With Saturn conspicuous, cowardice, egotism, untidiness, and a tendency to indigestion are indicated. The chief characteristics of this Mount are imagination and fancy.

The Mount of Venus indicates a love of melody, dancing, beauty, and grace. It is essentially the Mount of Melody and is usually very prominent in the hands of singers. Individuals of this type like society and are usually gay and bright, amiable and affectionate,

benevolent and charitable. If Luna and Venus are strongly marked the subject will be governed by impulse. If Mercury should also be prominent there is a good deal of wit, and a love of movement generally. These people love riding, driving, and motoring, especially if the hand is spatulate.

An excess of the Mount of Venus betrays effrontery, gross vanity, inconstancy, laziness, and dissipation, often a love of gambling.

The entire absence of the Mount indicates a cold, egotistical nature.

We now come to the Lines, the study which is perhaps the most interesting as well as the most complicated part of Palmistry. I should like to explain the reason of the markings and lines found upon the hand. Many people imagine that these are caused by hard work, but this is not the case. The hand of a manual labourer or a navy is as a rule devoid of lines, except those of Life, Head, Heart, and Fate, which most hands possess.

A woman of means or one who has no inclination for active employment will often be found to possess palms covered with very many fine lines, more especially if she should be of a nervous temperament. Work and sport steady the nerve and distract the thought from self. It is the feelings affecting the brain that react upon the hand and leave results which indicate what the "subject" has gone through. Events that are not deeply felt, even if bordering on tragedy, may leave no impression if the person is of a philosophical nature, or one who easily forgets.

The four most important lines are the Line of Life, the Head Line, the Heart Line, and the Fate Line. The minor lines are subject to change of position and are sometimes entirely absent.

The Line of Life.

This line begins under the Finger of Jupiter and surrounds the Mount of Venus. In the left hand is shown the inherited constitution of the subject. In the right hand are marked illnesses. This line should be long, completely encircling the Mount of Venus, neither too broad nor too fine, and without breaks or irregularities of any description. It should be of a pink colour. Thus marked in the hand the Life Line denotes good health, a good character and disposition.

A pale and broad line indicates ill-health, bad instincts, and a weak, envious character.

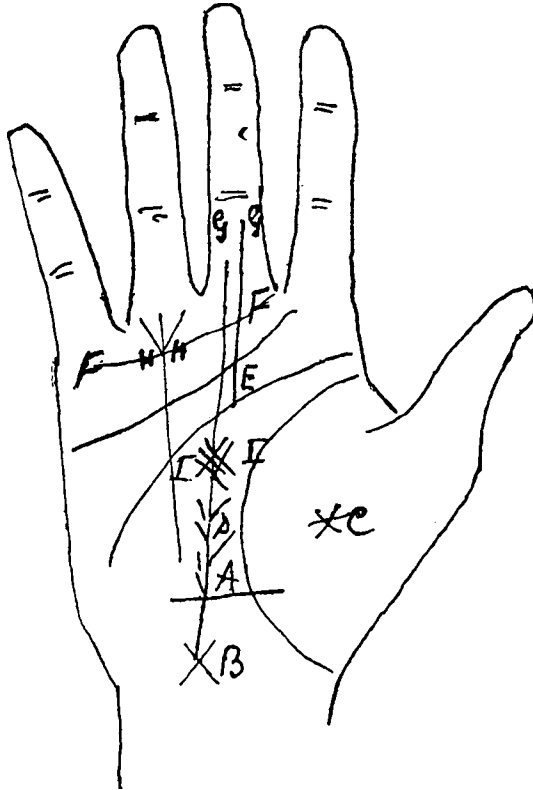
A thick and red line shows violence and brutality.

A chained line is an indication of delicacy of health.

The most important consideration is the determination of age. The line is divided into periods of five or ten years, and a break that occurs in the line announces the time an illness or event may happen.

The shorter the line the shorter the life, but this must not be taken as an infallible rule, for sometimes another line will form, and unless every other line stops short it is not wise to predict death, especially

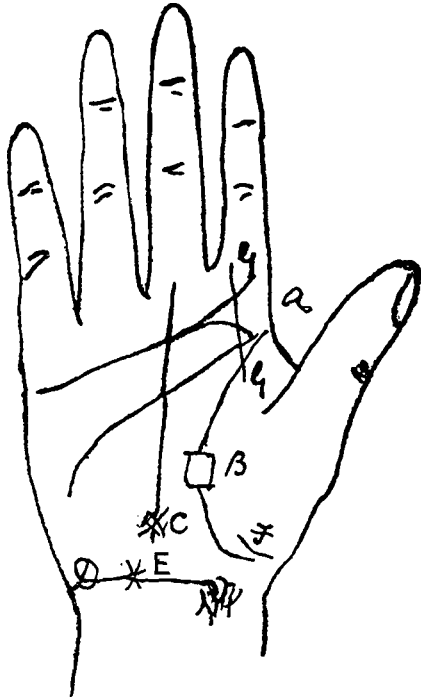
to a nervous temperament. A break in it nearly always betokens an illness. Small lines crossing the Life Line indicate family troubles or illnesses. A chained Life Line is the sign of a long period of ill-health. If the line ends in a star or cross it denotes accident or sudden death. If tasselled at the end it indicates poverty. A double Life Line will give strength of constitution.



- A. Troubles in early life.
- B. Loss of fortune by parents.
- C. Death of a parent when young.
- D. Gradual rise from poverty to riches.
- E. Rise in position.
- F. Ring of Venus.
- G. Misfortunes caused by a woman.
- H. Great success or riches.
- I. Misfortune.

The Head Line usually begins with the Life Line and should be joined to it at its commencement, and leaving it directly should run across the hand to the Mount of the Moon. It should be clear, well coloured, distinct, and regular. This formation indicates good sense, clear judgment, a strong will, and intellectual power.

A short, straight Head Line gives practical common sense, and, if combined with a good Mount of Mercury, good business qualities. A very long and straight line, cutting the entire hand in a straight line from the Line of Life to the Percussion, is a sign of avarice and meanness. A forked Head Line shows diplomacy, and in combination with a long finger of Mercury the capacity for deliberate lying. The Head Line joined to the Life Line for some distance is a sign of diffidence

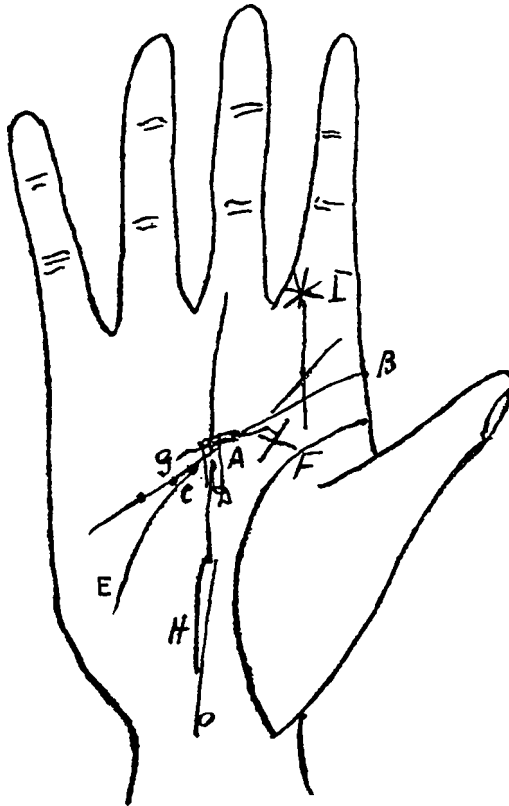


- A. Great sorrow or possibly danger of death.
- B. Preservation from illness.
- C. Poverty or loss of money in old age.
- D. Danger of folly through money loss.
- E. Danger of death by drowning.
- c. Great success. Gratified ambition.

and want of self-confidence. On the other hand, if the distance between the lines is wide, intelligence and self-reliance are indicated, and, with a long thumb, ambition. It is not a good sign when the Head and Heart Line are joined together. This often points to a weakness of the heart. A Head Line that has several small dots marked on it, or is chained, is an indication of weak nerves or a liability to nervous headaches and throat troubles; if "feathered" (see diagram), is a sign of a nervous breakdown.

The Heart Line.

This line rises under the Mount of Jupiter and ends under the Mount of Mercury. Affection is indicated by this line. It should be narrow, clean cut, and of a good colour and should be branched. If low down on the hand it denotes high ideals. If quite close to the fingers, short, and of a red colour and rather wide, it is a sign of a



- A. Danger of the scaffold.
- B. Too much self-confidence.
- C. Wounds on the head.
- D. Headaches.
- E. Deceit; lying propensity.
- F. Misfortune; domestic trouble.
- G. Weakness or nervous illness.
- H. Conjugal infidelity.
- I. Intense pride.

selfish, cold, and calculating nature. If it should branch off between the fingers of Saturn and Jupiter, intense jealousy is indicated.

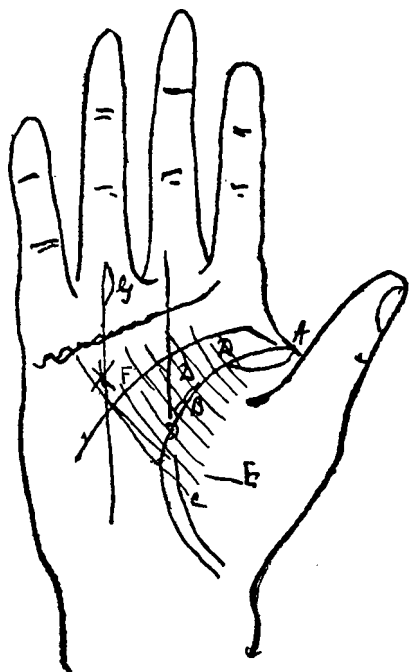
Branches from the Heart Line denote friendships; if crossed, disappointment in friends. A branch from the Heart Line to the Life Line shows deep grief, probably the loss of a much-loved friend.

A forked Heart Line always signifies sincerity. When the Heart and Head Lines are close together it shows the subject to be narrow-minded and prejudiced.

The absence of a Heart Line shows a hard and selfish nature, and indifference as to who sinks so long as the subject swims.

The Line of Fate.

On the Fate Line are depicted the events of life, changes, success, failure, and the possibilities of the future.



- A. Island showing scarlet fever
- B. Weakness.
- C. Sister line. Preservation.
- D. Worries caused by relations.
- E. Bad love affairs.
- F. Serious results through love affairs
- G. Quarrels with relations ending in disaster.

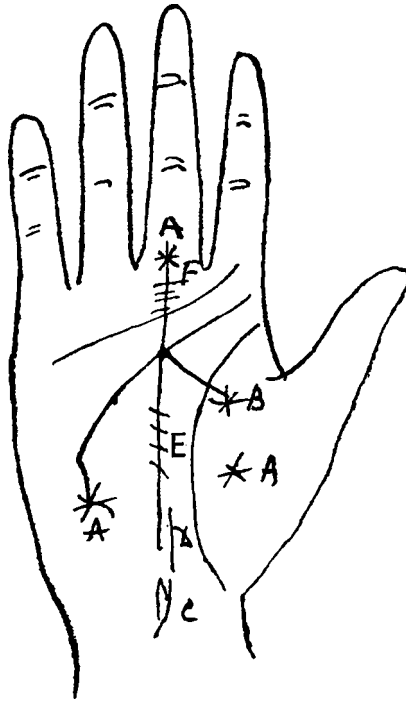
The Fate Line may start from several points. It may rise from the Rascettes, from the Life Line, from the Mount of Luna, or from the Plain of Mars.

Sometimes it is entirely absent, presaging an uneventful and humdrum life. If the Fate Line rises on Luna (the Mount of the Moon) the strong influence of another person over the life is indicated. In a woman's hand this might portend the influence of the marriage part-

ner. Should the Fate Line start on Luna and stop under Jupiter, it is a good sign, and denotes an improvement in social position.

When the Fate Line stops short or is continued by a branch it shows a change in circumstances. It should be noted which direction it takes in order to decide whether the change is for good or evil.

Should the Fate Line start right away from the Life Line, an independent career is indicated. The Fate Line beginning on the Mount of Mars shows success late in life after struggles and poverty. Breaks in the Fate Line denote important changes in life.



- A. Hereditary madness.
- B. Disappointment in love
- C. Mystery of birth.
- D. Changes in life.
- E. Obstacles and bad luck.
- F. Misfortunes after good luck.

A doubled Fate Line is always good. It indicates improvement in circumstances.

A chained Fate Line shows a worried life. Branches falling downwards from the Fate Line are signs of reverses. Branches rising upwards mark enterprises or new undertakings, and if uncrossed these should prove successful.

When the line inclines towards Apollo riches or fame will be assured.

The Fate Line tending towards Mercury points to success in commerce or science.

The Line of Apollo or Fortune.

A clear Line of Apollo uncrossed is a sign of glory, celebrity, wealth, and success ; and if found in combination with the Mounts of Jupiter and Mercury well developed is a sure sign of riches acquired by talent, as well as by fortuitous circumstances.

If the fingers are twisted, or there is a hollow palm, riches gained through either dishonesty or sharp practice are signified. The Line of Apollo, accompanied by a long Head Line and a long finger of Apollo, indicates ambition and talent employed towards the acquisition of riches.

Absence of this line indicates failure in projects and undertakings. Cross-lines cutting the Line of Apollo show obstacles.

Lines from Luna joining the Apollo Line signify legacies. A long line from Venus to the Apollo Lines shows inherited property or wealth. When there are two or more deeply marked lines of Apollo, especially on the Mount, money is signified from one or two different sources. A trident on the Mount of Apollo is a sure sign of celebrity, wealth, and success.

The Hepatica or Line of Health.

The absence of this line shows a strong constitution and will render the subject quick in manner and vivacious in conversation.

If the line is long, clearly traced, and of a good colour, good health and success in life are indicated. If the line is uneven and wavy it is a sign of biliousness. Islands on this line are invariably bad signs, indicating internal troubles. Should the Line of Health make a clear triangle with the Lines of Head and Fate, it indicates a person with a talent for imparting knowledge, and it often also announces that there is the gift of second sight.

The Girdle of Venus or Ring of Saturn.

This is an unfavourable line. It is usually a sign of misfortune as regards love and friendship, as well as of disappointment in the career. When the line is broken or tangled it indicates failure, and is also a sign of nervous irritability and hysteria.

The Minor Lines I will deal with very briefly.

I. The Marriage Line.

This rises from Luna towards the Fate Line. When the line from the Mount of the Moon just touches the Line of Fate without crossing it, it generally augurs a happy union (*see* diagram as to obstacles, etc.). Marriages that take place late in life are often shown by a break in the Fate Line.

2. *Voyage Lines.*

These are seen on the Mount of Luna. Rising from the Rascette in the direction of Mars, long voyages are indicated.

When clear and deeply marked they are generally fortunate ; but should there be a star on the line, there is danger of drowning. A square near will protect.

3. *Stars, Crosses, and other Marks.*

Stars on a hand are never lucky. They signify shocks or some untoward event.

Crosses, if well formed and clear, are not so bad.

Stars—

On the Mount of Jupiter denote family troubles and dissensions.

On Saturn, misfortune and accidents are probable.

On Mercury, loss of money and treachery through relations.

On Apollo, loss of money through speculation.

On Mars, danger of death by violence, either assassination or through being killed in action.

On the Mount of Mars under Jupiter near the Mount of Venus a star is a sign of law troubles.

On the Plain of Mars, accidents by rail or wheels of some description.

On Venus, love troubles or disappointment in marriage.

On the Life Line it sometimes shows death through accident, especially if marked in both hands.

On Apollo line, great loss of money, often bankruptcy.

Crosses.

Crosses must not be confused with the lines, but must be well defined. If clear they are not bad ; but ill formed and irregular, they are very unlucky.

A cross on Saturn signifies misfortunes due to ill health.

On Mercury, a tendency to thieve.

On the Mount of Mars under Mercury it shows danger through accident or enmity usually caused by some individual.

On the Mount of Venus it implies an unhappy love affair.

A cross on Luna, danger at sea or by water.

A cross on the Life Line, serious illness or accident.

On the Head Line, injury to the head by accident, possibly a fall.

On the Heart Line a cross signifies trouble through the affections.

On the Hepatica, serious illness.

On the Line of Apollo, if clear and distinct, a cross shows unexpected acquisition of riches, a "windfall."

4. Triangles are good signs, and whenever a triangle is seen it is an indication of success in whatever direction it lies.

5. Squares are usually marks of preservation from accident, illness, or any danger. When found on the Mount of Venus a square is a sign of imprisonment. If well formed, there is a chance of a narrow escape, but if broken, the person will be kept in "durance vile."

6. Circles are seldom seen on the hand. On the lines they show misfortune; on the mounts, success. On the Line of Heart a circle is an indication of blindness.

7. Grilles show obstacles and denote failure in most undertakings.

On Jupiter they are obstacles to success and happiness in marriage.

Wherever a grille appears it is the forerunner of ill luck and disappointment.

8. Chains on any small lines show weakness:

On the Life Line, delicacy in childhood.

On the Head Line, throat trouble.

On the Heart Line, a tendency to heart disease.

There are a few other small lines and marks that have their special significations, but in a short article like this it is not possible to enumerate them all.

In conclusion, there are a few things necessary to observe in reading a hand. Firstly, the size of the thumb; a good or bad thumb is the chief factor in determining the character of an individual. A dominant thumb will probably surmount most obstacles, whilst a weak thumb shows indecision and will militate against success in any career unless the rest of the hand is very strong.

I would warn any palmist who attempts to read a hand against prophesying evil. He should never judge by one indication *only*, as there may be many modifying signs which must be taken into account before coming to a decision. All allowance should be made for the temperament, health, and circumstances of each case under consideration before a final judgment is made.

CORRESPONDENCE

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

THE GENTLE ART OF EXPOSING CHARLATANS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—There are several points in Mr. Hare's letter which call for comment and correction.

"Clairvoyance," he says, "does not lie so far beyond the realm of opinion as we were wont to believe." Both Mrs. Besant and Mr. Leadbeater have insisted—until the reiteration has become wearying to the student—that they offer nothing as dogma; that they are simply students offering their work to students, not Popes speaking *ex cathedra*. Again and again Mrs. Besant and Mr. Leadbeater have corrected errors made in theosophical psychic research, and pointed out the possibility for mistakes to creep in.

It is not accurate to say that Mr. Leadbeater found *no* trace of the Gospel Christ in his earlier investigations. For many years, before he became a Bishop, he gave details of the work of the Christ, especially with regard to the sacraments which He is said in the Gospel story to have instituted. Mr. Leadbeater found no trace of certain incidents given in the Gospel story, which is quite a different thing.

"Shall we now hear that for this work [Old Catholic Church work] Mr. Leadbeater employs ancient liturgies. . . . Undoubtedly we shall. . . ." Undoubtedly we have heard so already. Mr. Hare should buy or borrow a copy of the Liturgy of the Liberal Catholic Church, and read the preface.

Mr. Hare goes back to the idea in his original article that the object of the "Lives" was to flatter and intrigue leaders of the T.S. Apart from the veiled insult to the common sense and intelligence of leading Theosophists, does he prove his point? The "Lives of Alcyone" were identified with the living personality of a Hindu boy thirteen years of age, certainly not a leader in the Society. The connection of Colonel Olcott with Asoka, etc., can hardly have been made for the purpose of flattering *him*, as he died in 1907, several years before the lives were published. And it would be amusing to imagine Mrs. Besant as swayed by details of previous existences, which, on Mr. Hare's own showing, are so colourless as to be hardly capable of flattering anyone.

For one who has held responsible office in the Theosophical Society, Mr. Hare seems to be singularly uninformed or ill-informed.

It is rather surprising to learn by Mr. Leadbeater's letter that Mr. Hare did not even trouble to communicate with him first, with a view to seeing what explanation Mr. Leadbeater had to offer for the supposed discrepancies, but rushed into print in a most unbrotherly way, apparently under the conviction that while "thrice armed is he who hath his quarrel just," even more advantageously [placed is he who "gets his blow in fust."

Yours faithfully,
ERNEST V. HAYES.

THE AKASIC RECORDS.

To the Editor of the OCCULT REVIEW.

SIR,—Akasa or Akasha, Sanscrit for sky, refers to the etheric envelope of the Earth. It is said that this subtle matter retains, for a time at any rate exceeding the duration of this planet, a record of all physical motion, which latent human faculties may be tuned to receive and translate into the original action, somewhat as a diaphragm may reconvert vibrations into sound. The common process of memory, variably possessed, as well as psychometry, are simpler examples of this faculty automatically exercised. Psychic vision and clairvoyance in most forms fall into a different category, but may be confused with it.

There is nothing extravagant in this idea, which need not arouse heated controversy. Even if the idea is susceptible of modification, we must remember that almost all branches of Modern Science have been obliged to revise original theories, as knowledge progressed.

All memory is exercised through mental pictures. Those who can recall the memory of other people or the associations of objects, which is psychometry, also do so in mental pictures. If the vibrations are within the intellectual scope of the "sensitive," pictures akin to familiar physical experience will result and can be described in words. But if these waves are unfamiliar, impressions are gathered only in symbol, translated with uncertainty, or they may not permit of any description in words at all. The latter, for instance, might embrace hitherto unknown natural phenomena, the earlier stages of evolution, and probably all sensual experience in more subtle states of matter. There is nothing extraordinary in this.

Every advance of Science, as well as metaphysics, finds existing language inadequate and is obliged to coin new words, meaningless to the uninitiated without a glossary, itself not always very explicit. I knew Mr. Leadbeater in Colombo years ago, a quiet unassuming and hard-working man, and an ardent Theosophist, with, at that time, no abnormal faculty developed. It must at least be doubtful if either he or Steiner possesses the ability to command these Akasic pictures, for it presupposes circumstances which would prohibit either of them writing what they do. But is this of such profound import?

Does it really matter if enthusiastic ladies imagine themselves to possess this power, or if they see in themselves the reincarnation of some historical personage? They are at least confident in the persistence of consciousness after death, and all of them mould their lives upon healthier and more useful lines for it. I hold that it is mischievous to destroy earlier efforts against the prevailing materialism by a destructive criticism which offers nothing in exchange. For each one must find the ultimate proof for himself or herself; and in spite of the sceptics, who will never be lacking, quite a goodly company of many nationalities succeed in the quest.

P. H. F.

PSYCHIC TRICKS AND THE MASTERS OF WISDOM.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have been an active member of the Theosophical Society since the days of H. P. Blavatsky, and I was one of that lady's pupils in what was then called the "Esoteric Section." I have been intimately connected with the work of the Society in various countries, I have known very many of the prominent workers since the early days, and I have resided at Adyar several years in all—my first visit being in 1890. I have survived the various "scandals and crises," and I hope to survive the one now approaching its climax, being a bigoted believer in H. P. B.'s word that so long as three remain faithful, the T. S. will have the Masters' blessing. There are to-day many times three who are "faithful," and I implore all who may feel despondent and hopeless to remain in the T. S. and help in the painful work of cleansing it for a further period of its intended mission in the world.

I must give this introduction of myself, so that your readers may know that it is not a novice who writes; and I will conclude it by stating that more than once, without the introduction of any modern "Arhat," I have been in the presence of those Great Ones who are commonly called Masters, by which statement I mean nothing dreamy or ambiguous, but the simple fact of One coming to me in the daytime, quite unannounced and unexpected, to give me certain instruction while in my full waking consciousness.

Now to the subject matter of my letter. On the 23rd May last there appeared in Mrs. Besant's paper *New India* the following two paragraphs, which have since been copied into various "Theosophical" monthlies:—

A HIMALAYAN MYSTIC.

Bombay, *May* 19.—To-day's *Times of India* reports Major Cross, one of the Tibetan expedition, saying in a public meeting at Panjim, Goa, that he was shown an old

AN INTERESTING TELEGRAM.

Our non-Theosophical readers will peruse with interest a telegram on p. 20 headed "A Himalayan Mystic." There is nothing in it to surprise any Theosophist, except

Priest, 240 years of age, who possessed wonderful powers, and who was the Teacher of Madame Blavatsky, Founder of the Theosophical Society. He was undoubtedly a genius, and knew perfectly well integral and differential calculus, though he had never heard of Newton. He had the power of appearing and disappearing at will, and of extending his limbs. He was the most mystical of all the Mystics of the interior of the Himalayas. It was mysticism which prolonged their life, and the venerable Priest was the prince of the Mystics. He foresaw a great war, followed by an intense famine, in 1927 and in the succeeding years. Major Cross was present at a ceremony in which the old Priest exorcised a child, and he also witnessed a remarkable phenomenon, when the mystic Priest caused a glass to split into pieces by the force of cerebral waves concentrated on it.—*From our Correspondent.*

the fact that One of the Occult Hierarchy should permit a stranger to see anything of Him. But it may be that—in view of the great changes coming upon the earth and the wide spread of the teachings of the Ancient Wisdom by Their Pupil, H. P. Blavatsky, and by Their faithful servants in the Theosophical Society—the way may have been opened for the Elder Brothers to come more directly into touch with the outer world than has hitherto been thought wise. The fact of the approaching coming of Him whom Hindus call the Jagat Guru, the World-Teacher, Buddhists the Bodhisattva, Christians the Christ, may also necessitate this change of policy. This is not an ordinary newspaper subject, but under the circumstances, I am bound to say this much.

ANNIE BESANT, P.T.S.

I can assure you, Sir, that it took me some time to realize fully that it was the erstwhile highly intelligent and greatly gifted Annie Besant, to whom I owe so much, who had penned that second paragraph. What her unquestioning devotees think I cannot say; but, for all others interested in these things, I beg some space in your valuable journal to protest with all the force at my command against the absurdity, indeed I may say the desecration, of identifying one of the Masters of The Wisdom with that old Thibetan priest versed in the use of mere psychic, *not spiritual*, forces; even if the account be true, which has yet to be confirmed.

I have come across just as startling phenomena in countries other than Thibet or India, interesting in their appropriate realm of man's complex make-up, but assuredly no sign of their possessor having brought to birth in himself that which St. Paul calls "the Christ in you."

To anyone who has glimpsed somewhat of the work entrusted to those Elder Brothers, and of the height of Spiritual unfoldment to which They must have attained, it is as impossible to imagine one of Them performing psychic tricks in a Thibetan town to an audience of rustics as to imagine Jesus, The Christ, giving a "show" in Trafalgar Square at the luncheon hour.

I ask your readers, therefore, to pay some attention to the testimony of one who has no axe to grind, but who is a very humble servant of those Elder Brothers whom he was led to seek by Their messenger, H. P. B., and, he must add in all gratitude, who was encouraged in that search by the real Annie Besant whom he still loves, and whom he would fain see released from the glamour of psychism, under which she has been cast by her so-called "spiritual guide."

Is mine to be the sole voice crying in the wilderness? Surely not. Others there must be who can come forth and testify. The time has arrived, I think, when all who can bear witness must unite in the name of Those Holy Ones to revive the knowledge of Their existence, and to stem the flood of psychism, with its self-proclaimed Arhats and their Initiates.

Many confuse the *Way* to the PATH with the PATH itself, that PATH as narrow as a razor's edge to approach which "to live to benefit mankind is the first step," the warning ever ringing forth: "There is but one road to the PATH. The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe then to thee, disciple, if there is one single vice thou hast not left behind; for then the ladder will give way and overthrow thee. Beware lest thou shouldst set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. His vices will take shape and drag him down—his thoughts become an army, and bear him off a captive slave."

I write under a *nom de plume*, not only because I shrink from publicity unless necessary, but also because the supporters of "psychism" in the T. S. are decidedly unfriendly, to use no stronger term, to those who do not agree with them.

Sincerely yours,
VINCIT VERITAS.

OSCAR WILDE'S SPIRIT MESSAGES.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I am unusually interested in the spirit messages purporting to come from Oscar Wilde, as they really bear an impress of his literary style, unlike some so-called utterances of Shelley's which I once had the privilege of reviewing in your pages, which would have shamed that genius on earth and certainly outraged his memory in the world beyond.

I assume that the Mrs. Chan-Toon, mentioned by the spirit of Wilde, is the lady who wrote a novel entitled *A Marriage in Burma*?

Believe me to be,

Yours sincerely,

REGINA MIRIAM BLOCH.

[That is so.—ED.]

A HARDY SOUL.

To the Editor of the OCCULT REVIEW.

SIR,—The writer of the article "The Occult Life" in your August issue observes, at the top of p. 97 :

"I have seen . . . a deer run a quarter of a mile with its skull and brain a mere pulp from the effect of an explosive bullet. Injuries which would prostrate a man are borne unflinchingly by an animal."

I was a good deal in Italy at the end of last century and the beginning of this, and I still have a vivid recollection of reading in an Italian paper an astonishingly matter-of-fact paragraph about a Tuscan (?) *contadino* who met with some sudden accident which broke in the top of his skull and laid the brain bare. It was out in the wilds, some eight or ten miles from the nearest town, where alone suitable medical aid could be obtained, and there was no means of transit in the region save shanks's mare. This being the accepted state of things among these hardy souls, the man simply had his head well tied up with a pad to stay the bleeding, rammed his broad-brimmed felt hat over the top of all, and without losing time girt up his loins and *ran*—ran alone the whole way to the town, where competent surgeons at the hospital trepanned and dressed his battered head and looked after him. Within quite a few weeks the injuries had healed, and he returned to his remote hamlet not much the worse.

This was certainly not due to the man's being anywhere near mere brutishness, but to the inexhaustible vitality of Italians, who are, astrologically speaking, a "solar" race—by far the oldest race in Europe who have maintained humanism of a high order continuously for over 2,000 years.

Yours truly,

DELTA.

GHOSTS IN MIRRORS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—May I through the medium of your paper open up a question which has puzzled many, but has apparently never been satisfactorily answered.

In many ghost-stories one reads of ghosts who have been visible in mirrors. In some of these cases on turning round the ghost is not visible, but on again looking into the glass it can be seen. I have had a personal experience of this, and there is a very good account of a similar phenomenon in *Ghosts I have Seen*, by Violet Tweedale, and in other books which at the moment I do not remember.

There seem to be three variants of psychic perception.

1. The clairvoyant who can see the materialization both in the mirror and otherwise.

2. The clairvoyant who can see the reflection only.

3. The clairvoyant who can see the apparition but not a reflection.

The former is, of course, perfect astral vision, but it is curious why in the latter cases there is a reversion of the rule.—Yours faithfully,

J. P. J. CHAPMAN.

PERIODICAL LITERATURE

A GOOD many years have elapsed since Professor Lombroso earned a European reputation by establishing, to his own satisfaction, "the degenerative character of genius and its kinship to insanity." The reputation did not signify that he enlisted conviction at large or perhaps indeed at all, but he had succeeded in impressing people by a startling suggestion, and his name was in the mouth of thousands who had neither read nor intended to read "The Man of Genius," as his work on the subject was called. Much as the immortal line which tells us that "The undevout astronomer is mad" has become familiar on the lips of successive generations to whom the reading of Young's "Night Thoughts" would be a lugubrious proposition, Professor Lombroso's laboured judgment was boiled down into the brief paradox that "genius is mad," and as such it flashed like a squib everywhere. For the rest, it was of course a jest, even if some one had proved it, and after all possibly there was more in it than "met the eye." A few found time to wish that they might contract the quality of mania which gave Italy the "Vision" of Dante and England its "Paradise Lost." Lombroso unhappily had omitted instructions for contracting the divine disease. After him there came others who were students of mystical states, especially those of which we have age-long records in the testimonies of Christian Mystics, and they sought to demonstrate that such states are pathological. French materialistic science has produced more than one learned treatise along these lines, though they have not created reputations for those who wrote them and are known to few in England. It is as old a story or older that those who practise "mediumship" are degenerate, and following one of the by-paths which lead to insanity, if not a high-road. In the last JOURNAL issued by the American Society for Psychical Research, Dr. W. F. Prince raises the question whether "the possession of psychical faculty" is or is not pathological, which means "of or pertaining to disease," and whether its cultivation tends to induce a condition of this kind. His answer is not as yet completed, but on the basis of his own experiences, as an old investigator, he is able to affirm (1) that most psychics "are not below the level of mental and physical health attained by average humanity," while (2) many have "betrayed no particular signs of physical or mental inferiority," or in other words (3) that he finds "no evidence from observation or report to warrant the opinion that true psychism . . . is in itself pathological." The JOURNAL has shown previously by the dry light of statistics that it is not spiritualism and its connotations which fill the lunatic asylums. The debate will of course continue, whatever value attaches to Dr. Prince's lucid thesis, and even if Psychical

Research should abandon once for all its contradictory shibboleth concerning "veridic hallucinations." But a well known French psychologist once proposed that the universe is itself a suggestion, presumably a veridic hallucination, and the faculty of awareness concerning it which we share in common with the animate creation may be in such case a pathological condition also. For the rest, specialists may diagnose as they like; but if "the glorious great intent" of Spenser is a symptom of disease, we are well content to share it; if it be incipient mania to behold the light which materialists have never found on land or sea, we ask to be ranked with Wordsworth; and if the experiences of the soul in its finding belong to pathology, we shall have recourse not to those who would "cure" them, but those who can aid in their demonstration.

It is with no inconsiderable, and indeed with real interest, though—it must be confessed—with equal measure of apprehension, that we have received and welcome the first issue of *AMERICAN BACONIANA* as an official organ of the Bacon Society of America, which held its first regular meeting in November of last year at New York City, in the presence of a large gathering of members, among whom we note several names of friends well known to ourselves. The interest just mentioned is based on two considerations: (1) that whatever can assist us to a fuller knowledge of Francis Bacon justifies its title to existence, even if it is pursuing a quixotic quest concerning him; (2) that there is a considerable cloud of mystery enveloping Bacon's life and activities, and if the attempts to dissipate it have so far proved failures, it is better to multiply mistakes rather than abandon effort. It is not impossible that the followers of false paths and apostles of false enthusiasms may turn some corner unexpectedly which will lead others, if not themselves, to the heart of the mystery. It will not in our opinion bring forth demonstrative or any evidence that Bacon founded the Order of the Rosy Cross, as affirmed by many dreamers of the past and present, nor will he emerge in result as the concealed author of plays under the name of Shakespeare. But it will give us at least a clearer knowledge of the man and of his relation to the times in which he lived. In view of the errors and enthusiasms, it would be unsafe to indicate wider speculative possibilities. As regards our apprehensions, they are well illustrated by the magazine before us, to which various writers contribute their suggestive points of view on Bacon as Shakespeare, Bacon and Secret Writing, and Bacon as the last of the Tudors. It offers unawares an epitome of Baconian literature, and like that literature at large it leads nothing to demonstration. We have read every article, and have been impressed particularly by the amount of valuable material collected in that of Dr. Pfeiffer on concealed methods of expression in English literature. Our old friend Sir John A. Cockburn, President of the Bacon Society of Great Britain, strikes a true note in his account of the part played by Bacon in the foundation of the American Colonies. Altogether

the issue is notable within its own measures, and the list of old and new books on its subjects—as printed on the cover—reminds us of many things, of paths trodden long since, some of which we could retrace with a certain satisfaction, if time served. We wish in conclusion a prosperous career to the Bacon Society of America and to AMERICAN BACONIANA, whatever we think of their findings and the quality of faith behind them. They live in a world of dreams, but it is something in these days to meet with a new magazine which one cannot help reading.

THE CO-MASON mentions in its current issue that the androgynous society which it represents is about to celebrate the thirtieth anniversary of its birth; that it is making considerable progress in Egypt and Scandinavia; that it has entered into fraternal relations with the Supreme Council of the Scottish Rite in Italy; and that at the end of last year there were no less than 442 Lodges on the Grand Roll. These are significant facts, and it is beyond question that the irregular initiation of Maria Desraimes in days that seem now long ago was not only a pregnant event, but one which has by no means reached the end of its development. We learn also from the editorial notes that the Constitution and By-Laws of a Lodge called the Three Crowned Hearts are preserved in the National Museum at Prague. It belongs to the eighteenth century, and was founded for the initiation of women who were wives or relatives of Masons by the Lodge Sincerity at Klattau in Bohemia, the charter of which is said to have been “recalled” in 1780, but whether on account of this proceeding does not appear. Outside these miscellaneous but notable points, there are several good papers, chief among which are those on the number five and on the “sacred setting-maul.” . . . THE MASONIC SUN of Toronto reports the Annual Session of the Grand Chapter of Canada, giving evidence of increasing membership and generally of the flourishing condition of Capitular Masonry. There are notes otherwise on early Christian symbolism, on anti-Masonic propaganda and the centennial of St. Andrew’s Lodge of Toronto. We hear also of an Egyptian mural painting, place not indicated, which exhibits a Pharaoh “invested with the triangular Masonic apron,” and of a “Masonic altar” brought to light among the ruins of Napatha, the ancient capital of Ethiopia and “the Kush of the Old Testament”; but the authority for these allegations is the CHRISTIAN SCIENCE MONITOR, and we have yet to learn that it is entitled to speak on the question of Masonic antiquities. . . . LA FENICE has been established recently at Rome as the weekly bulletin of the Italian National Grand Lodge. Outside things official, and those which belong more especially to the Order in Italy, there are articles on Anderson’s Constitutions of 1723, on belief in a Grand Architect of the Universe as the fundamental principle of the Scottish Rite, on Symbolic Geometry and on the Science of Numbers. The issues before us give also numerous translations from Eliphas Lévi, Schuré and Oswald Wirth. . . . THE FELLOWSHIP FORUM of Washing-

ton is described as "devoted to the fraternal interpretation of the world's current events," but that which it serves to represent in reality is the Ku Klux Klan and something called Militant Masonry, which we take to be a spirit rather than an incorporated society. As such it is concerned with promoting the Towner-Sterling Education Bill and making war on the Latin Church, especially "the Pope's murderous and oath-bound hierarchy." The quotation illustrates the general style of attack, and as we do not see other Masonic periodicals of Washington, we can only trust that the city of the Scottish Rite in its Southern Jurisdiction has something more dignified to voice the real concerns and interests of the Order. . . . The Transactions of the Quatuor Coronati Lodge, under the title of *ARS QUATUOR CORONATORUM*, have at least one feature which distinguishes them from all other Masonic publications, being the fact that they are nearly two years behind their due date. The proceedings of 1921 have been completed just recently by the issue of the third instalment. The fact is the more curious as the entire volume, excluding preliminaries and a list of new members, only reaches 220 pages. To make matters worse, it is the practice of the editor to publish reviews of books, in e.g. the Transactions of 1921, which were not actually published till some twelve months subsequently. The instalment before us gives account of a Lodge called Social Friendship at Madras, of the American "Masonic Crisis" caused long ago by what is termed the Morgan incident, and an exceedingly thin Inaugural Address by the new Master of the year mentioned.

ULTRA has a short study of Egyptian symbolism, with special reference to the cultus of Isis and Osiris, the translation of a considerable excerpt from Dr. J. Abelson's volume on Jewish Mysticism and an examination of Dr. William Mackenzie's work on Modern Metapsychics, which appears to have been done recently into Italian. . . . *O PENSAMENTO* devotes as usual considerable space to the activities of that Esoteric Circle for Communion of Thought of which it is the official organ, but it finds space for many brief articles, as, for example, on the alleged Thibetan Masters, the contributions of Psychical Research to the progress of modern science, cosmic consciousness and the truth of astrology. In the last connection it quotes, to our satisfaction, the pregnant axiom: *Astra inclinant, non necessitant.* . . . *URANUS* is a new enterprise initiated by the Astrological Lodge of the Theosophical Society in England. It is produced for the present in cyclostyle form, within a striking printed cover, and the short articles are simple and pleasant reading, including brief papers on the Horoscope and Disease, Medical Astrology and Astrology as a Guide to Thought. The last suggests "that the same system which reduces the disjointed elements of earthly life to a common denominator of absolute law and order can equally well be made to serve the ends of abstract study, illuminating the uncertain pathway trodden by philosophers."

REVIEWS

THE THRESHOLD. By M. W. A. Crown 8vo. London: Constable & Co., Ltd. Price 6s. net.

It is the book of a very sweet soul. A woman, standing on the threshold of another life waiting to pass through the veil, muses on the beauties of creation. Neither reluctant to leave the old nor anxious to enter upon the new, she stands, calm-eyed, revelling in the sensuous beauty she finds everywhere. It seems as though one is having a chat with a most interesting and philosophic friend—we discuss poetry and mechanics, metaphysics and civilization, art and life and death. And while our friend tells us in her beautiful language of her ideas and impressions, we fall under the magic spell of gentle peace and all-pervading beauty woven by her faith in Cosmic harmony.

Some of her similes appeal like Tagore's in their simple loveliness and aptness, but there is no other claim of likeness that can be made with the great Hindu's writings. Tagore has found the Truth: M. W. A. still seeks. She is searching for Truth and her light is so bright that she has not wasted time in barren places—she seeks where Truth is, in the heart of man and in the heart of nature, and the questions she asks regarding it might be the questions of multitudes, in their sincerity and homeliness.

Waiting as she is for death, she thinks much about it. "Death is as natural as life, though we have created an artificial repugnance to it in the interest of self-preservation. Certain it is that the instinct of safety—one of the two great self-preservative instincts—can be thrown off at a day's notice by millions of men. The sudden universal proffer at the first rumour of war of the life we have so cherished, around which we have built innumerable little daily precautions, is an amazing revelation which shakes our faith in the supremacy of physical instincts." Regarding life she says: "Not in the result but in the constructive expenditure of energy resides life's fascination; and the more there is to overcome, and the more there is to know, the less is the end ever attained, and the stronger is the desire to live. Had the opposite held true it would have meant self-extinction—it would have been a defeatist policy." . . . And: "I would bless the senses for their long, beautiful, dutiful service. I am not thinking of their sins but of their inestimable gifts. Of the feet that have borne me along white roads to far hill-tops, and have trodden heather, turf, wet sand and the streets of foreign cities, of the hands that have clasped other hands, and have felt delightful textures, and have made things, however badly; while the gifts of the eyes and ears are without number.

One cannot but think that she was somewhat a victim of her supersensitivity—that had she grown more positive toward life and not "collected joy and sorrow as a tree takes up sunshine and dew"—had she not been so absorbent of moods and influences about her she might not have had to stand thus before the veil while still so young. She is like a harp upon which every wind plays. A gentle breeze awakes melodies, but the harsh

winds break the strings. But, despite this feeling, there is enough charm in M. W. A. to endear her for all time to her readers. You will not give away her book after reading it, but will keep it lying on the library table under the reading-lamp where you can glance it over in spare moments.

HELEN R. CRANE.

NUMEROLOGY: ITS PRACTICAL APPLICATION TO LIFE. By Clifford W. Cheasely. London: William Rider & Son, Limited. Price 2s. 6d. net.

PYTHAGORAS came back into Greece three thousand years ago from his pilgrimage to the temples of Egypt and brought with him a philosophy which was new to the western world. It was a philosophy based upon rhythmic vibration. He conceived all things whatsoever to be according to their certain nature because of their particular vibration. He recognized what he called the septenary scale. The laws of progression and periodicity and the world system of music owes its genesis to him, while present day scientists discover stars, radium and chemical affinities by the application of his laws.

When the great thinker learned that the manifested universe was founded upon mathematical precision he commenced the investigation of the nature of each number to find wherein one differed from another. One of the results was a system of Numerology applicable to the interpretation of individuals. The application for the delineation of character has been, apparently, lost to the world during the centuries which have lapsed since Pythagoras' death, for like all the ancient sages, he left no written work of his system. Within the past century there has been a renaissance of ancient wisdom and among the things taken down from the dusty shelves of the storehouse of the ages is the Science of Numbers.

Mr. Clifford W. Cheasely is one of its ablest exponents. His little book, which has just entered a new edition, sets forth the principles of the Pythagorean system so clearly and concisely any student can grasp it. The general aspect of each number is given, and a chart, with directions for finding the numerical value of names. "Our name is the exact record of our place in the cosmic plan and the Path of Life (digit of birth-date) is the main lesson and development this life has to include. The science of Numerology explains even the simpler expressions of daily life. Every thought we think is a creation, every action along the line of that thought is an experience, every repetition of that act is an expression, and when we surrender that creation for another, it becomes an inclusion—an element of our character for all time. In our journey from the first stages of human unfoldment we have lived many lives and every condition of every life follows this process of creation, experience, expression, and inclusion and are registered in the baptismal names. The need of Numerology is great, for it constitutes the most fundamental study of the self that exists to-day."

HELEN R. CRANE.

THE CONQUEST OF DISEASE. By Eugene Del Mar. London: L. N. Fowler & Co. 249 pp. 4s. 6d.

THIS well-written and attractively produced volume deals with the treatment of disease by mental and spiritual means and attempts a systematic exposition of the psychology of such treatment. It is better thought out

and much more clearly expressed than most of the recent works on the subject ; and, assuming the soundness of its initial suppositions, one has no reason to dispute its main conclusions. It will undoubtedly be keenly appreciated by all who have accepted non-medicinal therapy as a potential and actual fact ; but one hesitates to predict that it will make any converts among those who are critical or hostile towards mental and spiritual healing, because the author cannot be said to offer anything new in defence of the fundamental assumptions which they regard (not altogether unreasonably) as unproven or unsound.

For effective curative purposes Mr. Del Mar finds Couéism insufficient in itself. His own system resembles more nearly that of the ordinary Christian Scientist, and it rests entirely upon a religious basis. He wisely insists that mental and spiritual healing is not universally practicable to-day because humanity is obsessed by materialistic conceptions. But while one may agree with what he says of this present age, what he says of the past should be read with reserve ; for he declares with surprising confidence that our inherited beliefs and traditional opinions are almost without exception founded on the errors of an age even more ignorant in respect of spiritual matters than our own. This assertion forms an important part of his argument. It is, at the best, a precarious assumption ; and the evidence against it is, to say the least, not inconsiderable.

COLIN STILL.

FATE OR DESTINY ? A New Optimism (The Story of the Soul). By Louis Lisemer, Author of "The Psychic Hand," etc. Boston, U.S.A.: The Christopher Publishing House. Price \$1.75 net.

THIS is a day of "New" old things ! We have had "New" Thought, "New" Theology, "New" Revelation, and now comes the "New" Optimism !

There is always room for optimism, new or old, for the grey, hopeless Way of Pessimism leads to death. So *The Story of the Soul*, as outlined by this author in a series of powerfully-written essays, on various types of mental states, ought to commend itself to a large circle of thoughtful readers, who are not absolutely wedded to conventional thinking.

In an interesting discourse on "The Carnivorous Mind," Mr. Lisemer asks :

"When you speak of the animal kingdom, what do you mean ? Where is it ? Animals and birds are everywhere about us. Then where is their kingdom ? They haven't one. The epithet is a misnomer. Then cannot the hypothesis be considered that they have a kingdom in the next world—the spirit world—and that their existence is there as it is here, with us ? Why do you say that the animals of the field have no soul, those animals whom you slaughter, and whose flesh you eat ? "

The question is certainly a pertinent one.

On the power of the mind to send or to receive those winged messages known as "telepathic impressions," he has much of moment to say. It is an axiom that the receiving station must be attuned to the vibrations of the sender. It is questionable, however, whether universal telepathy would be an unmixed blessing, unless, indeed, as in our physical wireless broadcasting system, there existed also the protective ability to shut off intrusive messages.

Referring to "Spirit Aid," the author makes allusion to Sir Ernest Shackleton's belief in the beneficent help of Invisible Agents, and quotes the great explorer's own words, from his book, *South* :

"When I look back on those days I have no doubt that Providence guided us, not only across those snowfields, but across the snow-white sea that separated Elephant Island from our landing-place on South Georgia. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterwards Worsley said to me, 'Boss, I had a curious feeling on the march that there was another person with us.' Crean confessed to the same idea. One feels the dearth of human words, the roughness of mortal speech, in trying to describe things intangible, but a record of our journeys would be incomplete without a reference to a subject very near to our hearts."

EDITH K. HARPER.

OCCULTISM AND MODERN SCIENCE. By T. Konstantin Oesterreich. Translated into English. Crown 8vo, pp. viii + 181. London : Methuen & Co., Ltd. Price 6s. net.

DR. OESTERREICH is Professor of Philosophy in the University of Tübingen, and his work has been translated anonymously into English from the second German edition, which was called for six months after the issue of the first. It has, therefore, created a certain impression at its place of origin, where we are told that its field of knowledge has not been much cultivated. Cultivation is needful, however, in the author's view, so that certainty may be reached on the subject, its measure of truth determined and "the proper philosophical consequences deduced therefrom." It is not altogether a convincing or satisfactory book, and while it furnishes a formidable list of bibliographical references in a Literary Appendix, it is only a review of evidence and offers no trace anywhere of first-hand knowledge. The title is singularly misleading, at least for us in England, where a desirable distinction is made between world-wide modern phenomena, covered broadly by the denomination of psychical research, and those which were characteristic of the past, the latter only being commonly described under the term occultism, whether they are considered historically or in their occasional recrudescence at this day. The reader must understand, therefore, that Professor Oesterreich does not offer a survey of Ceremonial Magic, Ceremonial Divination, Astrology and Alchemy under the searchlight of Modern Science, but of the "impersonations" connected with the name of Helène Smith, the psychometry of Mrs. Piper, the telekinesis of Eusapia Palladino, and the materializations of Eva C. After the investigations of Aksakow, Zöllner, Schrenck-Notzing, and Grunewald it seems curious to suggest that these subjects have not been "much cultivated" in Germany, but it is even more strange to discover that a later chapter is set apart to the consideration of Modern Theosophy and the claims of Dr. Rudolf Steiner, a very sudden transition from the domain of evidential research to that of high speculation. It is suggested in the course of this chapter that Spiritism has been merged in Theosophy, or at least to some extent; but this is certainly not the case; while a criticism which affirms that the latter movement "considers itself

as a sort of godhead" is out of court on every count. Of Dr. Steiner it is said that he "sweeps grandiosely above all the probabilities." Those who are unacquainted beforehand with either subject cannot fail to derive incorrect impressions from such lucubrations, and the fact is that Professor Oesterreich is not in any real touch with them on his own part. It may be noted, for the rest, that the general design of the work is "to call attention to the reality of parapsychical phenomena."

A. E. WAITE.

LA SCIENCE SECRÈTE. Par Henri Durville. Royal 8vo, pp. 896.
Paris: Durville, 23 rue Saint Merri. Prix 40 francs.

M. DURVILLE is well known in France as the author of several volumes and many pamphlets on experimental and curative magnetism, on therapeutical suggestion, hypnotism and the phenomena of lucidity and pre-science. He is connected also, editorially and otherwise, with two monthly magazines which are devoted to these subjects and have been mentioned frequently in THE OCCULT REVIEW, in its articles on Periodical Literature. He has every reason to regard the present publication as his *magnum opus*, but in view of the vast proportions it is possible only to offer him sincere congratulations on the completion of such a task: to review it in any adequate sense lies far beyond the limits assigned by necessity to book-notices. Much as we respect and admire the author's devotion, it would transpire, moreover, in any critical consideration, that his mode of presentation scarcely corresponds to what is expected of scholarship in England. There is an undue appeal to authorities who are known at second hand only, and to writers who carry no valid titles, as in the account of the Rosicrucians. There is also a disposition to submit affirmations on matters of fact for which no authority is offered. An instance to the point is one that affects me personally on one side of my researches. I am acquainted with the Hermetic Order of Unknown Philosophers by casual allusions in Thory, Ragon and the author of *L'Étoile Flamboyante*. I am anxious to extend my knowledge, and M. Durville informs me that it was an association of "mystics" practising twelve Degrees, corresponding to twelve stages of alchemical work. This is of considerable interest, but I cannot pursue the subject, as he offers no references. As regards the Secret Science itself, it investigates the mystery of human being and destiny, and the law of evolution which works thereon and therein. The key is self-knowledge, which opens a door to more intimate communion with the seen and unseen worlds. By the hypothesis, it has been presented invariably under two aspects—exoteric for the world at large and esoteric for a restricted circle of initiation. M. Durville traces this science through China, India, Egypt, Greece, Israel, early Christianity, Gnosticism, and thence through the Rosy Cross, Hermetists and the Masonic Brotherhood. This closes the first part of the treatise, and the second offers an application of the data thus derived from the past to the needs of the present day. Without claiming to be in agreement with the author's congeries of theses, there is no question that they are actuated by a high intention and are expressed in lucid terms. It is to be noted that the science of Christian Mysticism, as comprised in records of experience from pseudo-Dionysius to St. John of the Cross, has no place in the pages.

A. E. WAITE.

LIFE OF SIR EDWARD WIDDRINGTON, KNT., AND BARONET OF
CARTINGTON, IN NORTHUMBERLAND, ETC., ETC. By a Catholic
Gentleman. London: Burns, Oates & Washbourne, Ltd., 28
Orchard Street, 8-10 Paternoster Row, E.C.4; and at Manchester
and Glasgow. Price 5s.

THE author of this slender and attractively fashioned volume has evidently been at much pains to collect within its small compass the scattered information concerning a long-departed scion of the noble and ancient Catholic family of Widdrington—a name which still, to North Country ears, brings echoes of romance and historic glamour.

During the Civil War, Sir Edward raised two regiments to the service of King Charles I, thereby considerably reducing his own fortunes. At the Restoration, however, his loyal services were so ill requited that, being very religious, and "tired of the illusions of life," he left England and settled at Bruges, where he "devoted himself exclusively to the service of God," and became a "source of edification to the whole town." At his death his body was buried in the church of the Capuchin Friars, at Bruges, where an enormous number of people came to venerate his remains. That Sir Edward died in the Franciscan Orders is evident from the fact that his portrait exists at Lulworth Castle, "laid out in a Franciscan habit," and is reproduced as a Frontispiece to this little book. Very calm and beautiful is the expression of the saintly face.

Some contemporary notes by Father Bede, Sir Edward's spiritual director, are quoted, in which the reverend father narrates a remarkable dream he had after the passing of his beloved friend.

Various family alliances between the Widdringtons and the Houses of Norfolk, Derwentwater, and others, are briefly indicated by the author, as well as some particulars of the "Romantic Story of the Eighth Duchess of Norfolk and the Hon. Perigrine Widdrington," of that ilk. The work, which is evidently a labour of love, ends with the words: "As is the case with so many of our old Catholic and Jacobite families, the fate of the heir remains a mystery. . . . As far as is known, no male descendant of this once flourishing and numerous race now exists. May the souls of those who have gone rest in peace."

EDITH K. HARPER.

DAWN IN THE WOODS. By Marion Pryce. (Edition limited to 350 copies.) Price 3s. 6d. net. The Village Bookshop, Highgate.

IN this slight attractively printed volume Marion Pryce offers to a limited circle of readers a sheaf of forty short poems. They have the charm of a quiet sincerity, and give expression to phases of genuine if subdued emotion of a reflective rather than of an insistent character. . . . There is no disruptive modernity in these pages, but such gentle and serene reveries as are symbolized by the title chosen for the little book. To quote from a sequence of nine poems addressed "To the Beloved":

"A narrow blessing God has given us,
To be together seldom and to be
Strange to each other, though my dream of thee
Walks to and fro in Heaven, and thine of me
Smiles every morning through the golden bars of Paradise."

P. S. W.

THE SUPREMACY OF SPIRIT. By C. A. Richardson, M.A. Crown 8vo, pp. viii + 159. London: Kegan Paul. Price 5s. net.

MR. RICHARDSON has written previously on *Spiritual Pluralism and Recent Philosophy*, and the present volume is a new statement of his theories in a shorter and less technical form. It is the work of a writer who is convinced of "the reality and the supremacy of spiritual values." These are his final words, but they express in unmistakable form his whole position as regards the root thereof. There are chapters devoted to that quest which is also his own—the discovery of "an explanation of the universe"; to the common origin of philosophy and science; the Einstein hypothesis of "space-time," in connection with immortality and freedom; the relations of body and mind, designed to show that the spiritual functions of the latter are not of necessity dependent on the former, and that mental activity may quite well continue after bodily death. There is subsequently an exploration of mind in the conscious, sub-conscious and unconscious fields or "levels," with strictures on the terminology of psycho-analysis, leading up to an important chapter on psychical research and the need for further investigation. Mr. Richardson's thesis insists (1) on spiritual being as "the fundamental type of

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" "	Dr. W. J. Vanstone.	Wed. 12.	Mr. Ernest Hunt.	" "	Mr. Bligh Bond.
Mon 3.	"At Home" for members only, 7 to 9 p.m.	Sun. 16.	Mr. E. W. Beard.	Wed. 26.	Mr. Wm. Melton.
Wed. 5.	Mr. Horace Leaf.	Wed. 19.	Dr. W. J. Vanstone.	Sun. 30.	Miss Florence Morse.
Sun. 9.	Mr. Ernest Meads.			" "	Mr. Ernest Hunt.

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concrete existence"; (2) on the reality of individual spirits; (3) on their interaction; (4) on the reconciliation within them of "the categories of change and perseverance"; (5) on the tendency of matter and spirit to merge into one another; (6) on the survival of bodily death as the only real problem, so far as spirits are concerned; and (7) on the consequent vital value of "the science of psychical research." Having stated thus the main content of the thesis, it remains to say that it is developed from point to point with captivating lucidity. To go further than this would mean entering into a consideration of the "pure pluralism" and "pure monism" between which Mr. Richardson seeks to establish a mediatorial *tertium quid* in "the universal ground of interaction of spiritual beings." It is here that the debate, if any, must of course centre. For my own part, as one who is at least in sympathy, I note with satisfaction that having dealt in two books "mainly with the Many," the author speaks of another to follow, which will deal with "the nature of the One."

A. E. WAITE.

THE CHALICE OF ECSTASY. A Qabalistic Interpretation of the Drama of Parzival. By a Companion of the Holy Grail, sometime called Frater Achad. Chicago: The Yogi Publication Society.

EXACTLY thirteen years ago we read for the first time the story of Tannhauser, retold by one sometime called Frater Perdurabo. We have always been thankful that such was our first introduction to Wagner, and incidentally to Rosicrucian Philosophy.

We could wish that this present volume of Frater Achad's might meet with a similar fate, and be the means of introducing many new-comers to the story of Parzival, which "is not subject to time or circumstance, and need not be sought outside the human heart that has learned to beat in time and tune with the soul of the world." "It is," says Frater Achad, "in the hope of awakening some spark of the smouldering fire of this inner consciousness in the hearts of those who may read these lines—not having previously understood the Legend—and from that spark enkindling a great fire that will burn up the veils which hide man from Himself—from God—that I have dared to add these fragments to the great mass of Grail Literature already given to the world." We wish him God-speed. "Was Wagner a great Qabalist? Who can say?" To continue quoting Frater Achad, "rather would we suggest that being inspired, this drama must of necessity conform to truth on all planes." "The most important points of the drama are connected with the Cup—Understanding—Binah the third Sephira; the Spear—Will—Wisdom—Chokmah the second Sephira, and the Heart—the Castle of the Grail—Tiphereth the sixth Sephira. If we examine these spheres on the Tree

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of Life we find they form a Descending Triad representing the Bowl of the Chalice of Ecstasy, the points of which are 326.

Now 326 is the Numeration of Jeheshuah, the God-Man or Redeemer. We are also told that probably the oldest spelling of Parzival is Parchval, whose numeration is also 326. The word Jeheshuah symbolizes the descent of "Shin," the letter of the Holy Spirit, into the Four-lettered word I.H.V.H., the Ineffable Name and the Formula of the Four Elements. Thus Parchval symbolizes the whole process perfectly."

The enumeration of the other characters in the story and the enumeration of the word Grail are equally remarkable, but we purposely leave this for future readers to discover.

How Parzival, after divers tribulations, completes the circle and, returning to the Temple of the Grail, heals Amfortas with the Holy Spear and is himself crowned king, space does not permit us to tell. Apart from the charm of Wagner's story, we find in Frater Achad's version a homily well worth reading.

We wish that Dean Inge or some other well-known cleric would read the book and serve it up again to the more intelligent among the masses: it would ensure to the volume the widespread reading it deserves.

E. F. W.

LIGHT IN DARKNESS. London: Burns, Oates & Washbourne, Ltd., 28 Orchard Street and 8-10 Paternoster Row, E.C.4; and at Manchester, Birmingham and Glasgow. Price 1s. 6d.

THIS interesting brochure appears over the signature "A Catholic American," and contains a lovely portrait of Sœur Thérèse de Lisieux, the young Carmelite nun who is known as "The Little Flower of Jesus," and of whom the author says she is "the most recent and the most perfect example of spirit communication with the human race. . . . When asked if she would 'look down' from Heaven, she answered, 'No, I will come down.'" And, wonderfully, "The Little Flower" has fulfilled her promise. Of another Saint, little known either to Catholics or non-Catholics, the Blessed Anna-Maria Taïgi, the author tells us that she "worked hard, leading a life of self-denial and charity. Her extraordinary gift was 'Second Sight.' The 'spiritualists' have not yet produced or discovered any medium that is her equal in 'clairvoyance' or in foresight. It takes a volume to enumerate her prophecies and visions." The author truly states that the "greatest enemy of God in the twentieth century is materialism," and that "the most notable body of men who of late years have been forced . . . into the search for supernaturalism are scientists." He deprecates the attitude of hostility taken up by many Catholics toward this scientific search, remarking with great perspicuity: "But what would be, on our part, a retrograde movement is a step *forward* toward the 'Kindly Light' (toward the 'White Magic' of the supernatural Church), when taken by materialists and agnostics, men who feel the pressing need of a reaction against the sensuality and the hopeless despair of matter without soul."

EDITH K. HARPER.

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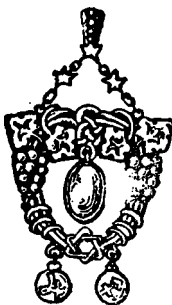
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