

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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JUNE 1924

No. 6

NOTES OF THE MONTH

A DIFFICULTY to which I have alluded before and which, more than any one other single objection, has militated against the belief in the survival of human consciousness after death, lies in the fact that it is apparent to the ordinary rationalistic mind that consciousness cannot function either on this plane or any other without a material organism of some kind. I remember in old days my doctor, who used to be fond of discussing problems of

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SCIOUSNESS
CANNOT
FUNCTION
WITHOUT
AN IN-
STRUMENT.

this kind, would make the remark in defence of the materialistic position: "It stands to reason that the mind cannot function without a brain through which to operate." If there were no answer to this objection I think it would be very difficult to defend logically the belief in a future life. Sir Oliver Lodge, in his latest book, "Making of Man" * has some very pertinent observations on this point, and, as it seems to me, he puts the position more forcibly because more scientifically than it has ever been put before. It is, he admits, "difficult to suppose that life and mind can exist without some sort of body or instrument of manifestation or at least of utiliza-

* London: Hodder & Stoughton, Ltd. 3s. 6d. net.

tion. Nor can we expect it to operate effectively without some control of energy." He takes the view, however, that "there is no need to assume any such deprivation." In order to understand the position clearly, we have to begin by asking ourselves how consciousness operates upon matter on this present physical plane. This seems to us a very simple thing, because we are so accustomed to it, but in reality it is not so. "We do not know," says Sir Oliver, "how mind acts on matter at all, nor by what means we can produce the movements which we design and determine even of the simplest kind." But we can at least make a conjecture of the *modus operandi*, and this conjecture may not improbably help us to the solution of the other and apparently more recondite problem. Life, it is now fully recognized, does not operate directly on the muscles, but indirectly through the nerves and central ganglia. Does it even operate directly on these? Sir Oliver thinks not. He would suggest that "Life's direct connection is not with matter at all, but with its ethereal counterpart." That is to say, it operates on the nerves and central ganglia through the ether and again through the nerves upon the muscles.

Atoms do not ever come into actual contact. They act on each other across space. How do they affect each other at all, if not through the intermediary of the ether? We cannot sense the ether, it is true—at least in its primordial form, but we are bound to postulate it if we want to arrive at any sort of explanation of phenomena. We cannot prove its existence directly. We cannot take it and analyse it. But we are forced to infer its presence, whether it be in the action of one atom upon another or on a larger scale in the influence of the sun upon the planets in a system, and in the mutual interaction between the planets themselves. "Life," says Sir Oliver, "takes the opportunity of entering into relation with matter at every turn. It presses forward into material existence on every heap of rubbish." Assuming the existence of the ether, is it not incredible that it would have failed to utilize this for its own purposes? Obviously it may be doing so all around us, without our being able to sense the fact. We only realize its presence when the time comes for it to interact with ordinary matter. If this is the case, the material medium that life and mind need for manifestation need not always be matter in any of its familiar forms. It may be that it merely manifests through matter on the material plane. On

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HOW DOES
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other planes it may manifest in some more fundamental form of substance of which matter is a modification. This hypothesis will explain the phenomenon of telepathy—a phenomenon the proof of which has always seemed to me to carry with it as its implication the probability, if not the certainty, of life on another plane. Telepathy has been used by many as a convenient explanation for a large proportion of psychical phenomena by those who were anxious to escape from committing themselves to the acceptance of a belief in human survival, but the acceptance of the principle implicit in this phenomenon surely comes near to a tacit admission of consciousness in operation outside the material plane.

We have long accepted the principle of the conservation of energy. Strictly speaking, as Sir Oliver Lodge, following Haeckel, observes, "It is the sum of energy plus matter which is really conserved, and not one or the other alone." And he suggests that this doctrine of the conservation of matter and energy may probably have to be supplemented by the conservation of life

and mind. If this is so, we shall be forced to admit that the universe is a much more complete whole than science has imagined. It may be that when we pass from the present material plane the change will not be so great as has hitherto been assumed. We shall doubtless cease to operate on this plane, but we shall continue to act upon the ether as indeed, if this supposition is correct, we have been doing all along, though unconsciously to ourselves.

With regard to our present physical body, as Sir Oliver Lodge points out, this is necessarily afflicted with all the disabilities of the matter of which it is composed; i.e., friction, imperfect elasticity, degeneration, and decay. "We can only operate on very complex molecules; in other words, on the intricate chemical substance called protoplasm, and these molecules of protoplasm are in a state of continual flux and, like the complex atoms of radio-active substances, are liable to break down. Indeed, it may be through their breaking down that we derive the energy necessary for our activities." It is difficult, I should imagine, to suppose that it could be otherwise. Sir Oliver contrasts with this the ether in which "there is no imperfection or breaking down"; but I would question if he is right in suggesting that there seems every chance that when we have got rid of our temporary and imperfect instruments our real (ethereal) existence will be unhampered and perpetual. I question, that is to say, whether our future existence will be unhampered and perpetual

because the ether in its primordial form has no friction and because its elasticity is perfect. The fact is, we have no justification in presuming that we shall, even after death, utilize the ether in its primordial form, but rather in some derivative condition. It is, indeed, admitted on Sir Oliver's hypothesis, that we are utilizing it already. But the question is, could it be utilized even on another plane except in one of its innumerable transformations? It is difficult to think so, and if not, are we not bound to assume that even this ethereal body will also be liable to

IS THE
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eventual disintegration? In other words, I would submit that it is only through its modification that the ether is utilizable as the garment of spirit. The spirit is protean and takes and drops bodies according to its spiritual needs. The ethereal body may doubtless be more permanent and less liable to friction and degeneration than the physical, but we are hardly entitled to argue its perfection because ether in its primordial form is essentially perfect and frictionless. With what Sir Oliver Lodge adds, however, in regard to the relation of our present state and our state after death, I am in entire agreement. "All," he says, "we can make sure of by experiment and observation, is direct testimony concerning transition of this state of things to the next, though really the word 'next' is inappropriate. There is no 'next world' save subjectively. The universe is one. It is not so much a sequence as a co-existence, and death is, so to speak, a mechanical operation, a setting free of our more permanent and essential body, or spiritual instrument, from the matter body; i.e., the assemblage of molecules which it has put together and utilized for a time."

Sir Oliver has some pertinent remarks to make with regard to what I may call the importance of resistance as a means to spiritual development. He sees in this the clue to the importance of earth experiences for the development of character. It is only through struggle that the spirit can grow, but the nature of the opposition may not be active: it may be merely negative

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or passive. "We are constantly," he remarks, "up against the obstructiveness of matter in its various forms. Even our own bodies are sometimes a burden. . . . Opposing forces need not be human or conscious. They may be active, but they may equally well be inert. To drive a tunnel through a mountain is a difficult operation, even though there is no enemy on the other side to obstruct our work." So, too,

the sculptor has to exert himself in order to carve a statue. The marble has to be coerced by hammer and chisel, to yield up portions contrary to his design and thereby to be made to submit to his will. This resistance is properly termed "reaction" and it is due to inertia, a fundamental property of matter. In this fact Sir Oliver thinks that we have the solution of the problem which gave rise to Manicheism, that cult the basis of which lay in a belief in the essentially evil nature of matter.

Sir Oliver Lodge is an optimist, and his optimism is built on the rock of evolution. "Look," he says, "what man has already become even in the short space of time since his appearance on the scene!" If during past ages he has evolved to what he is now, what may he not attain to in æons to come? Like many before him, he attributes the evil side of man's evolution, his development of powers of destruction as well as his higher and more spiritual capabilities, to that freedom of choice which has come to him in the course of his long development and without

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which the attainment of his divine destiny would be impossible. The recognition of this fact, however, is bound to go hand in hand with a fear lest this freedom may be misused, and many ask themselves in trepidation whether, if man has so free a hand as some would contend, the future of the race may not be gravely imperilled. Sir Oliver comforts himself with religious musings which will certainly ring more agreeably in the ears of the orthodox Christian than in those of the critical scientist or the philosopher. Perhaps the determinist is happier in believing that after all man's freedom is strictly limited, and hedged around by an overruling purpose which he could not nullify even if he would. Perhaps we may say that what is good in man is part of the eternal Source from which all life and existence flows, and that in the indestructibility of this part we have a guarantee for the eventual triumph of good over evil. Good, in short, is stamped at its very source with the seal of its own inherent immortality, just as evil contains within itself the germ of its own inevitable disintegration.

I confess that I like Sir Oliver Lodge best when he is most definitely scientific, and least when he fills the rôle of the preacher, especially when that preacher misuses the philosophical terms of Herbert Spencer in a context to which they have obviously no relation. Thus, he writes:—

That which man is conscious of exists in the whole and is part of the Absolute. The Absolute is no self-centred self-sufficient Being without

friendliness or desire for companionship He has brought into being not the worlds only but the animate free creatures endowed with power of choice, knowledge of good and evil, freedom to go right or wrong of their own volition, so that in due time, after many struggles and disappointments, after much pain and suffering and evil, they can rise ultimately to the heights for which they are intended.

Herbert Spencer would surely turn in his grave if he read such a passage as this. To describe the Absolute as a being with friendliness and desire for companionship shows an amazing misunderstanding of the whole conception of the term. Sir Oliver is, in

fact, mixing up the abstractions of Herbert Spencer's philosophy with the teaching of the Prophet of Nazareth in regard to the "loving heavenly Father," and the two will no more mix than oil and water. Perhaps Herbert Spencer's philosophical

theories have been too readily accepted by recent generations. Perhaps, after all, he is merely playing with words when he seems to be treating of actualities. However this may be, the Absolute is merely an assumption based upon the fact that in the manifested universe we know of nothing but limitation and relativity, and the mind of man through this very limitation is bound to think in pairs of opposites, and to postulate an Absolute as a complement to the relative. The statement may appear to have but little meaning when we attempt to grasp its implications, but the truth is, that if we would dogmatize at all on such insoluble problems, the conception of Deity cannot be grasped at all by a mind which of necessity thinks in these pairs of opposites, inasmuch as the idea of Deity, to have any intellectual justification, must subsume both absolute and relative in one.

Are we responsible for what we believe or disbelieve? The orthodoxy of an earlier generation delighted to denounce the atheist as an abandoned character on account of his beliefs. Rationalism retorted that man was not responsible for what he believed, because in that matter he was guided purely by his own judgment and reason, and that he could not, therefore, be held accountable either for what he believed to be true "PROBLEMS OF BELIEF," or to be false. Mr. Schiller defines belief as "a spiritual attitude of welcome which we assume towards what we take to be a truth." * If this is a correct definition

* *Problems of Belief*. By F. C. S. Schiller, Fellow and Senior Tutor of Corpus Christi College, Oxford. London: Hodder & Stoughton, Ltd. 3s. 6d. net.

he contends it is plainly an affair of our whole nature and not of mere intellect. Again, we may add, though Mr. Schiller does not emphasize the point, that belief is also a matter of environment. The fact of being brought up from childhood to accept certain beliefs is largely influential in making us hold them. The Hindu does not look at the facts of existence from the same standpoint as the European, and the reason doubtless is that his environment is different. Unquestionably our judgment is influenced in all matters by many conditions outside pure reason, and Mr. Schiller is therefore surely right in saying that belief is an affair of our whole nature, if not in theory, at least in actual practice. But, as he well says, between the two extremes of belief and disbelief there exists a vast region occupied by the various intensities and shadows of belief—half-beliefs, pseudo-beliefs, make-beliefs, etc. We talk in a rough and general way of the beliefs of Christendom, but can it be supposed that at any single period of the earth's history so-called Christendom actually intellectually

accepted the dogmas of the Church? Such a supposition is to my mind frankly incredible. The acceptance in most cases was at best a nominal one—an attitude of mind which acquiesced in the opinions of others who presumably were better in a position to judge than the individual himself. With special regard to matters of religion, the indifference of mankind to his future destiny on the other side of the grave, and indeed to the question whether there is any such destiny at all, is one that at first sight may well excite the greatest surprise on the part of the thinking man.

In the days when I was young [says Mr. Schiller] and had innocently allowed myself to be indoctrinated with the traditional illusions of philosophers about the rationality of man, I had naturally been shocked by the monstrous irrationality of men's collective attitude towards the prospect of death and the possibility of surviving it. From the merely logical point of view, which in those days was the only one philosophy would recognize, it seemed plain that here was a question of enormous vital importance, in which every one ought to take an intense personal interest. For, alike whether a man desired a continuance of his being after death, as all were popularly supposed to do, or preferred to sleep well after life's fitful fever, as a few might be suspected of doing, it was not a question to be put aside as indifferent either to his feelings or to his conduct. It seemed therefore incredible that anyone should repudiate the duty of ascertaining the truth about his place in the cosmos and his future fate.

As a matter of fact, however, the indifference of mankind generally on this subject is notorious. As Mr. Schiller observes,

“ The normal condition of men is pretty complete absorption in the affairs of this life, and this suffices to reduce the interest in any future life to a rather faint half belief.” Besides, men shrink from thinking about a future life because they cannot do so without thinking of death, and to think of death is painful. Accordingly, as Mr. Schiller observes, any thought which involves the thought of death becomes repugnant to our nature. It is thus, generally speaking, only when people are, by the realities

THE
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FOR IT.

of the situation with which they are confronted, necessarily brought face to face with this thought that they turn their attention to the question of a future life, and the problems connected with it. A very striking instance of this truth was brought to general notice by the Great War, one of the most marked effects of which was to increase enormously the general interest in such problems. But this interest diminishes in proportion as the imminence of the catastrophe recedes into the background. For the ordinary man it remains profoundly true that any faith in the spiritual world is shadowy and unsubstantial. The orthodox churchwarden whom Frederick Myers interviewed on the question typifies the attitude of the man in the street where the question of another world is concerned. Pressed by Mr. Myers to say what he thought would happen to him after death, he finally blurted out : “ I suppose I shall enter into everlasting bliss ; but I do wish you would not talk about such depressing subjects ! ”

Another reason for man's indifference on this question is doubtless his conviction that nobody is really in a position to solve the riddle. In theory the parson should be a specialist on this subject, and should be in a position to satisfy the doubts of the sceptical. But mankind has learnt through long experience that the parson has his own axe to grind, and is committed in advance to beliefs that he is in no position to substantiate. “ Every religion,” says Mr. Schiller, “ professes to aim at the spiritual salvation of the believer. Every religion soon sells itself to the rulers of this world and becomes an instrument of government, undertaking to teach its votaries their station and its duties in return for a comfortable establishment.”

RELIGION
AND THE
WORLD
TO COME.

Subject to certain noteworthy exceptions, Mr. Schiller's contention is that, generally speaking, by far the best test of belief lies in action. If a man really and sincerely believes in the truth of any proposition he will act as if he did so, and the fact that he

does not so act is presumptive evidence that his belief is not a genuine belief at all. If the bad man really and truly believed in hell-fire, he would cease to live an evil life. So, too, if every man believed that as he sowed so also would he reap—not as a half belief, but as an absolute and firm conviction—we should be within measurable reach of the millennium. Mr. Schiller quotes the case of the Scotchman who was ready to take his oath as to the truth of his assertions but shrank from betting “saxpence” when challenged. He cites another case in which I must confess I am quite unable to see eye to eye with him, though I am amused to find it recalled after so long a lapse of time.

When the OCCULT REVIEW started in 1905 [he writes], I was asked by the editor to contribute an article to the first number. I felt a little shy, but finally decided that it might be a good opportunity to point out to the believers in the occult the essential difficulties of their position, and how it might be overcome. The public they were trying to convince was composed of ordinary people, who would not believe in what had no direct practical value, and of academic personages, who would not believe in any subject that could not support a professor. Now it was a fact that if occultist beliefs were true, many of them were capable of direct application to human life and of profitable exploitation. Much money could, for example, be made out of a thoroughly trustworthy working system of telepathic thought-reading. I exhorted the occultists, therefore, to aim at developing methods by which their disputed knowledge could be applied on a commercial scale.

This was the genesis of Mr. Schiller's article, entitled “The Commercial Value of Occultism,” which appeared in the first issue of the REVIEW. Mr. Schiller's position seemed to me a reasonable one. I will not here argue the point as to the justification for applying occult knowledge to commercial purposes. I would merely suggest that this to a great extent depends on what branch of occultism one is considering. As Mr. Schiller well points out, water divining by the divining rod is at present practised on a commercial scale, and he contends that it is the only branch of the occult which can be said to stand the pragmatic test. It surely could not be argued that the dowser was otherwise than justified in applying his gift to commercial uses. However this may be, indignant letters reached Mr. Schiller from people who considered that his proposal would mean the prostitution of occult science. All the correspondence was not of this complexion, however, and an astrologer wrote him pointing out that the knowledge which this science conferred in relation to the

physical constitution and probable length of life, if properly utilized, could be applied for the purpose of speculation in life assurance policies. The astrologer in question had vainly tried to raise the necessary capital for this purpose. His conclusion therefore was that it was necessary to prove an invention theoretically first before attempting to put it to commercial use. Mr. Schiller evidently did not take his astrologer seriously. He wrote, however, suggesting that he should send him a dozen astrological predictions to come true within the next year. "If they did," he said, "I thought I could get him a certificate from the council of the S.P.R. attesting the fact. On the strength of this he would easily get the money subscribed." The astrologer, however, was not to be drawn. Mr. Schiller argues from this that his astrological friend was not aware that his belief in astrology fell short of full conviction. "Yet his action showed that it did. For," he argues, "if he fully believed in the reality of his discoveries, he would have been willing to risk his own capital." In this connection, the first and most obvious comment to make is that in all probability the astrologer had not the capital to risk! The second point is that, as regards his refusal to close with Mr. Schiller's proposition, he may well have thought that the offer looked like putting astrology on the level of ordinary fortune-telling, and that his proposal was hardly to be taken seriously. It seems to me that if Mr. Schiller had been in earnest in the matter (which I take leave to doubt), he might well have acted somewhat as follows: He might have written to the astrologer offering to produce, say, a dozen nativities of people who for the purposes of the test had been born, say, at least fifty years ago. Of these six should at the time be living and six deceased. He might then justifiably have challenged the astrologer to say which were living and which were dead. Such a test would have borne directly on the point at issue, and I do not think the astrologer could or would have refused it.

The fact is, however sceptical science may be, there is a definite and demonstrable relation between the positions of the planets at birth and the constitution of the "native," and obviously it was on this scientific fact that the (unnamed) astrologer based his commercial proposition. Whether it would work commercially is, of course, another point. If the times of birth could be substantiated in every case and given

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AND THE
ASTROLOGER.

A FAIR
TEST.

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sufficient capital and a sufficient length of time for testing the experiment, I have no doubt myself of the result. But the difficulty of obtaining correct horoscopes of persons whose lives have been insured would surely prove a serious obstacle and it is questionable how far the day of birth itself would be a sufficient basis upon which to work. Certainly in some cases it would be most misleading. The astrologer may have had absolute faith in the science of astrology, but only a half belief in the efficacy of his scheme. As regards Mr. Schiller's proposal to him, I should consider the acceptance or rejection of this a matter rather in the region of conduct. I should myself in the circumstances unhesitatingly have rejected it, just as I should have unhesitatingly accepted the alternative test outlined above. It seems to me that nothing has done astrology more harm than the way in which it has been mixed up with fortune-telling, and anything that tends to confirm this attitude of the public towards it should be emphatically discouraged.

Many people have pursued mares' nests, or what the world has deemed mares' nests, in the past, and devoted their lives to their pursuit. But the fact that a man is willing to devote his life to a single object is surely sufficient evidence of his belief in its reality. In this way the late Mr. Alan Leo devoted his life to the study and promulgation of astrology. Surely such cases answer to Mr. Schiller's test that the best proof of belief lies in its effect on action. If pecuniary interest is involved, this argument is obviously vitiated, but in such instances as the one alluded to and others I have in mind, the reverse is generally the case.

I would draw attention here to the recent publication of a new work by my publishers entitled *The Brotherhood of the Rosy Cross*, by Mr. Arthur Edward Waite. For a number of years past this subject has been unrepresented in the literature of the day. Mr. Waite's original work, *The Real History of the Rosicrucians*, was published as long ago as 1887, and has been long out of print, and Mr. Hargrave Jennings' work, *The Rosicrucians: Their Rites and Mysteries*, a reprint of which has recently appeared, is discursive and unreliable in character. For the compilation of his latest work, Mr. Waite has had the advantage of access to some important MSS. and other rare sources of information which throw light on the first beginnings and subsequent ramifications of this mysterious

THE
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CROSS.

Occult Society. The book is a new work throughout and entirely supersedes his original volume on the subject, which was admittedly defective through lack at the time of sufficient knowledge and information on the subject. The new work is a large and very artistically designed volume of 672 pages, with 16 full-page plates, and printed on deckle-edge paper. It is published at thirty shillings net. A full notice of the book will appear in the next issue of this Magazine.

I am asked to draw attention to Mr. Holden Edward Sampson's lecture class at 38 Edith Road, W. Kensington, London, where he will be delivering lectures during the ensuing months on Human Physiology in relation to the Houses of the Zodiac. The lectures are held at 8 p.m. weekly on Thursdays, and no charge is made for admission.

Theosophists and others will also be interested to know that Mrs. Annie Besant is again lecturing at the Queen's Hall on Sunday evenings at 7 p.m. The subjects of these lectures are: Civilization's Deadlocks; The Religious Key; The Educational Key; The Scientific and Artistic Key; and The Key to a Human Society. Tickets are obtainable from 23 Bedford Square, London, W.C.1.

PSYCHIC SCIENCE AND OCCULTISM IN SCANDINAVIA, AND AMONG THE LAPLANDERS

BY HORACE LEAF

PROBABLY no branch of inquiry has, during the last few years, aroused so much interest in the public mind as Psychic Science and its contingent belief Spiritualism.

My tour through Australasia in 1922 showed me that the study of supernormal phenomena had ceased to be the exclusive concern of a few select bodies of people in these far-away places, and had actually assumed something of international importance. Practically every daily newspaper and weekly journal had something to say about them, and followed with the keenest interest the utterances of anyone whom they believed able to speak with authority about mediumistic manifestations and the conclusions drawn from them.

Several of the newspaper correspondents that I met revealed a genuine desire to understand and forward the best interests of the study, mainly from the scientific point of view ; but the religious significance was by no means overlooked, and in some instances was obviously regarded as of first importance. The tone of the Press reports and comments were almost entirely friendly. Several leading editors, I found, were closely studying the subject in all its aspects, and intimated that they believed that the time was not far distant when, in all probability, its religious implications would give rise to a controversy that would shake established theological notions to their foundations.

When it is remembered that the tone of life in Australia, Tasmania, and New Zealand is materialistic rather than spiritual, the vigour with which Psychical Research is asserting itself will be better realized. Young colonies with immense resources and small but ambitious populations are not easily stirred from their mundane considerations. The necessity of establishing their economic conditions and securing their general national interests naturally tends to engross their attention, and they desire nothing so much as to obtain a secure position among the great nations of the earth. The fact, therefore, that these peoples show a disposition seriously to consider new and unorthodox scientific

and religious problems, testifies to the impressive nature of those problems and the manner in which they are presented.

My recent visit to Scandinavia has shown me that the same serious interest in Spiritualism and Psychic Science prevails in Denmark and Sweden. A little more than three years have elapsed since my first journey to Denmark at the invitation of the Psykisk Oplysningforening, a neutral society established for the purpose of promoting the study of psychical subjects. The neutrality consists in the fact that the organization is committed to no particular point of view except that, if supernormal phenomena exist, they must have a meaning which may prove of value to the human race; the race should therefore be encouraged to acquaint itself with them. In forwarding this object the services of lecturers and mediums of various kinds are obtained. Difference of language is not permitted to be a barrier, interpreters being engaged to help.

During my first visit it was clear that great public interest prevailed, as most of the newspapers wrote sympathetically about the effort; but now the situation is much more developed and the entire Press has been won to a serious and unbiased view. Probably in no other country has such a sweeping victory been gained, for it is not very long since the subject was ignored or lampooned in these very journals.

Excellent evidence in support of this change is that the proprietors of the *Politiken*, a daily newspaper with the largest circulation in Denmark, invited me to lecture three times under their auspices, and advertised the lectures throughout the country. They were even anxious that some mediumistic demonstrations should be given, and they treated the whole subject most sympathetically. In addition, the English Debating Club of Copenhagen, one of the principal cultural organizations of Scandinavia, made a similar request; and, finally, the Medicinsk Forening, a medical society composed entirely of doctors and students, requested me to lecture before them in the auditorium of the Rigshospitalet, the largest and most important hospital in Scandinavia, on "Some Evidence of the Power of Mind over the Body in the Light of Psychic Science." Few more significant proofs of the great interest that psychic subjects are assuming on the Continent could be given than this last. Rarely, indeed, is a layman invited to lecture before special technical societies, especially medical societies. Indeed, anyone known to be particularly interested in psychic and occult subjects has hitherto been rigorously barred. This prejudice

is breaking down, and the signs are altogether propitious. Needless to say, I accepted these various invitations, and was charmed by the manner in which my efforts were received.

In Sweden the general interest was not so keen, although the Press showed great willingness to treat the subject courteously. Stockholm, the centre to which my activities were restricted, is rather isolated, and has not, therefore, as much facility as Danish towns for exchanging ideas with other countries. This naturally tends to develop a parochial outlook, and limits knowledge and interest. Here the interest lies in very high quarters, and is very influential. I met on intimate terms members of several of the highest families and found them all convinced believers in supernormal phenomena, while almost all of them were convinced Spiritualists. The home of Count and Countess Breitholtz, my host and hostess, was the centre at which these folk met, and from which they drew much of their inspiration. One thing struck me as being a particularly good sign, namely, the complete fearlessness with which they announced their conviction. At the public meetings they all appeared on the platform, Countess Breitholtz occupying the chair.

I had the good fortune to meet in Stockholm Mr. Karl Tirén, the great authority upon the manners, customs, and beliefs of the Laplanders, and was enabled to get a good insight into the psychology and religious practices of those interesting people. Mr. Tirén has lived among them for a large number of years and has won a unique place in their confidence, for they have come to regard him as one of themselves and have revealed to him many of their most secret and sacred beliefs and have initiated him into some of their magical practices. In this respect he may be regarded as a Shaman.

The Laps are a primitive race, gradually declining in numbers ; at present they do not exceed thirty thousand. They live in the northern part of Europe, their territory being divided between Norway, Sweden, and Finland. The climate is thoroughly arctic, and in the northern parts is experienced unbroken daylight in summer and unbroken darkness in winter, for two or three months each year. The fact that through the greater part of the country the sun does not set in summer or rise in winter during a considerable portion of the year must have a profound effect on the temperament of the inhabitants, and to some extent accounts for the well-known mystical disposition of the Laplanders. People who, besides the other peculiarities of seasons have, for two or three months each year, no more light than the

“cold glimmer of dawn,” are likely to become exceedingly poetical and mystical, and perhaps actually do get in touch with occult aspects of nature which in other climes are rendered impotent by the greater daylight. I stress this point because of the well-known destructive effect of strong light on supernormal phenomena, a characteristic so often observed by trained experimenters that it may now be regarded as one of the laws governing psychical manifestations.

The contradictions common to the different races of mankind are to be found among these people. It is a widely accepted opinion among us that, whoever would contact successfully with the unseen in an elevated way, should abstain from excesses in diet and carefully select their food, flesh being abandoned in favour of fruit and vegetables. Yet the Laplanders are one of the most carnivorous of peoples, meat being their favourite diet. They are nevertheless a quiet, inoffensive race, crimes of violence being almost unknown among them. They were at one time much addicted to drunkenness, but owing to stringent regulations they are now unable to obtain intoxicating liquors in any great quantity.

As with other primitive people, they assiduously hide their religious practices from the unsympathetic white man, and but for Karl Tirén we should be almost entirely ignorant of their ideas and actions in this respect. No foreigner appears to have been taken into their confidence so much as this charming and remarkable man, to whom, out of sheer affection, they voluntarily taught some of their dearest secrets. So strange are some of them that Mr. Tirén has decided that they shall not all become public property until after his death. He informed me that it would be useless to tell them broadcast at present, as the ignorance of the occidental mind about occult things is so great that no good could come of the astounding revelations. In the growth of interest in Psychic Science he saw a gradual preparation of the way for a serious and sympathetic appreciation of the wonderful powers of the Shaman, and even of the common men and women, of Lapland. However, some of these things he has already spoken about, in public and in private.

The Laplanders have very good reasons for distrusting civilized people. They have been for many centuries the unresisting victims of the injustice of their conquerors, who at one time regarded them as slaves, and not only dispossessed them of their land, but actually sold them and farmed them out. Nor was the professed Christian, who lived among them osten-

sibly for their spiritual upliftment, much kinder, for the very monasteries established in Lapland claimed proprietary rights and enslaved them. It is long since these abuses were abolished, but the iron has entered deep into the souls of these humble, sensitive people, and the past is not readily forgotten.

They became Christianized in the way that most primitive people do, but behind their profession lie their true belief and practice, and these seem never likely to die out. Their "heathen" practices survived openly well into the nineteenth century, and are still in existence in a less obvious form.

Centuries ago they were noted for their magical powers, their repute extending all over Europe. That was why Ivan the Terrible of Russia sent to Lapland for magicians to explain the cause of a comet, and why Eric Blood-axe, son of Harold Haarfagen, found, when he visited Bjarmaland in 922, Gunhild, the daughter of Asur Tote, living among them. She had been sent there by her father for the purpose of being trained in witchcraft. It is necessary to be careful about the much-abused word witchcraft. Tradition has given it a bad name, while attributing to it many things that to-day we are realizing were distinctly good. Religious prejudice is dangerously misleading, and often deludes the earnest student, destroying his power of judgment, and causing him to condemn what he would otherwise applaud. Psychic Science is proving an invaluable ally in enabling us to understand old truths in a new light, and to realize that the harm and danger ascribed to many magical practices existed rather in the minds and methods of the critics, than with the reputed witch and wizard.

Karl Tirén is to be congratulated on the valuable work he has done in this direction in connection with the Laplanders. His intimate acquaintance with them has shown not only that they are almost without guile, but also that they actually do possess powers which might well be called magical. "I agree," he assured me, "that a good deal capable of a natural explanation has been surrounded by the Laplanders with superstition, but it is their sincere belief and not meant to deceive."

"Do you think," I asked, "that the so-called natural explanation is always the correct one?"

He was obliged to confess that he did not, for there were certain peculiar features which seemed beyond the explanation demanded by so-called "common sense." The following is an example of these strange characteristics.

For several years Mr. Tirén held a responsible post in Lap-

land under the Swedish Government. Among his subordinates was a Swede noted for his vigorous health and great physical strength. One day Mr. Tirén ordered this man to conduct a party of Laps across a river, a task the man disliked very much. He showed his resentment by treating the Laplanders in a shameful manner, subjecting them to various kinds of indignities. The natives yielded meekly to his bullying, but as soon as they reached the opposite shore a change took place in their demeanour. One of them, who was evidently the chief among the party, and who had been the principal object of the Swede's bad temper, turned to him and said :

“ You have had your turn. Now wait a minute and I will give you something that your strength cannot resist.”

He thereupon advanced some distance up the shore and deliberately made a small clay image, intimating that later he would “ shoot ” it. Now, this practice of “ shooting ” is regarded as a deadly form of magic among the Laplanders, who believe that when performed by a qualified person the death of the individual that the clay effigy represents will take place. The Swedish workman appeared not to believe in the power and treated the Laplander's conduct with contempt. That evening he and Karl Tirén shared the same cabin. According to Mr. Tirén, his companion fell fast asleep. In the middle of the night, however, the man suddenly sprang up with a loud cry, and placing his hands over his heart cried, “ My God, I am shot,” and fell dead. A post-mortem examination showed that the unfortunate man was perfectly healthy, the verdict of the doctors being that he must have died from heart failure.

Another practice which perplexed Mr. Tirén was the undoubted ability of the Shaman to discover a thief, or rather to compel the thief to reveal his identity. Exactly how this is done remains a secret, but it seems to be quite true that if a person has been robbed and appeals to one sufficiently gifted, this person can so operate on the thief that he will often give himself up. This, indeed, may account to some extent for the fact that Laplanders are notably honest.

Their mysterious power to heal all kinds of physical disorders is well known in Scandinavia, where what is known as “ Lap-reading ” is much practised, even in big centres such as Stockholm. The method appears to be based upon the belief of Laplanders that every condition of body and mind is related to certain sounds or words. In addition, these words invoke the aid of spiritual powers which are thought to be quite inde-

pendent of the patient, and they help to restore the desired health. I made the acquaintance of a number of highly educated men and women who assured me that they had benefited by the practice. Mr. L—v, a well-known Swedish engineer and inventor, informed me that he had been instantly relieved from most severe pain due to a terrible scald, simply by a woman Lap-reading to him; and other equally striking cases were told me. Karl Tirén is the possessor of some of these magical phrases, as they may well be called, and he has found them work most successfully. He knows also the form in which they must be applied, for in addition to the utterance of each particular formula a certain manner of touching the patient's body seems necessary.

Massage sometimes plays a part. Mr. Tirén once very severely injured his thumb and decided to apply to a Laplander for treatment. The Lap intimated that he would like to be alone with Mr. Tirén, and took him out into a wood, away from all other human beings, and then commenced delicately to massage the injured member. After a while he commenced to whisper—this was the Lap-reading—and then to blow gently upon the thumb, and in a short time all pain went and the injury quickly healed.

Lap-reading, when performed by a Shaman, or Noaide, is very remarkable. By means of it the very blood-stream can be immediately affected, as Karl Tirén himself proved. The formula for stopping the flow of blood from the arteries was taught him by the Laps, and on various occasions he has been able to apply it successfully. News was brought him one evening that a man had had his arm torn off in a railway accident. The doctor had been sent for, but would be unable to arrive in time to save the victim, who must die in a few minutes through loss of blood. Mr. Tirén, feeling quite hopeless of being able to render any useful service, rushed to the spot where the man lay, arriving just in time to see his eyes turn up and his lids drop, and saw that his arm had been torn off from the shoulder, the blood pumping out of the exposed arteries like a fountain. Instantly placing his hand in the approved fashion at the back of the dying man's neck, he uttered the Lap-reading formula, and to the astonishment of all present, including himself, had the satisfaction of seeing the hæmorrhage stop and the patient open his eyes and gasp, "The pain has gone. I feel better." When the doctors arrived they were perplexed and astounded to find the man alive, the arteries and veins exposed and yet no blood escaping from them! They admitted that had they

not actually seen it they would not have believed such a thing possible. The patient eventually made a complete recovery.

On another occasion Mr. Tirén was called to help a woman who had been injured by an elk-horn, which had inflicted a terrible wound by penetrating the upper part of the forearm and descending as far as the hand. The poor woman was in an awful state and losing a great quantity of blood. The hæmorrhage and pain instantly stopped when Mr. Tirén applied the appropriate Lap-reading.

Mr. Tirén was of the opinion that suggestion was the foundation on which these and similar cures were effected, as he had witnessed almost equally striking results obtained when words other than the formula prescribed by the Laps had been uttered, although in each instance the patient had believed that the proper words had been used! There still remains, however, the interesting fact that, on the whole, the correct formula is usually more successful than any other combination of words, even when the person treated is unaware of this. Also, it is evident that some people are able to apply the treatment better than others.

Can it be true that sounds are related in this strange manner to body and mind? The Hindus have long believed in the significance of sounds, and have, like the Laps, related them to spiritual states. Is it merely a coincidence that races so far removed from each other geographically and in manners and customs have the same idea and *work* it? Among Laplanders everything has its appropriate sound or sounds—grass, trees, mountains, rivers, lakes, streams, animals, and even human thoughts, feelings, and emotions. Karl Tirén has studied this aspect of these people closely, and gave me a private demonstration of these beautiful harmonies, for they are nothing less. There was the harmony relating to birch trees, that related to a single-peaked mountain, and that to a double-peaked one, to a person in sorrow, a reindeer, a dog dying, and many others; sweet, plaintive, powerful, commanding, but all of them revealing a wonderful sense of harmony. In the mind of the Laplander they are but fragments from the great symphony of Nature which in its entirety is a harmonious whole. These combinations of sound have for these simple people a deep spiritual significance, for they believe that in addition to belonging to the great scheme of visible things they are related to an invisible world which, by means of these cadences, can be recruited in the service of mankind to make, remake, or destroy.

A NOTE ON A CURIOUS SECRET SYMBOL

BY DR. CHARLOTTE STURM

THE Latin tract entitled *Aureliæ Occultæ Partes Duæ*, which forms part of the fourth volume of the *Theatrum Chemicum*, contains one of the most curious of all published Rosicrucian symbols, and one moreover which is occult in the correct sense of an abused word, for it conceals among other doctrines the most secret teaching of the Order. Thirteen figures in all illustrate the tract, one of them, not that here represented, reappeared more than a century later among the beautiful coloured plates of the *Geheime Figuren der Rosenkreuzer* (Secret Symbols of the Rosicrucians) published at Altona in 1785. As the *Geheime Figuren* is one of the few authentic literary memorials of Rosicrucian doctrine, and is, I believe, accepted as such by the still existing Mother Lodge, a Rosicrucian imprimatur may not unreasonably be claimed for this figure. The *Aurelia Occulta* itself, which was drawn upon by Henricus Madathanus for the *Geheime Figuren*, and has been attributed without evidence to Basil Valentine, was regarded as of authentic Rosicrucian origin both by the author of the *Suggestive Enquiry* and by Thomas Vaughan, the latter of whom, quoting it largely in his *Coelum Terræ*, attributes it to "one of the Rosy Brothers, whose testimony is equivalent to the best of these (i.e., the alchemists), but his instruction far more excellent." Such are some, though by no means all, of the credentials behind the illustration to this article. I need not labour a point which is of vital interest only to those who have other evidence upon which to decide for themselves.

The Secret Symbol in question, copied and reproduced herewith, represents a double-headed man-woman standing upon a crouched dragon. Beneath the dragon, and partly encircled by him, is a winged quadrated globe within which are traced the Square and the Triangle. The female, or left hand, of the figure holds a Gnomon; the male, or right hand, a Circinus, symbols which at a later date became the square and compasses of masonry. Upon the breast of the figure the name REBIS, reversed, receives a ray from each of the seven planets. The whole is enclosed in an oval or ellipse, for the same reason

that the names of the illustrious dead were similarly circumscribed by the royal cartouche in old Egypt.

And here, that I may not seem to be ignorant of, or to disregard, certain claims which have been made upon the attributions of this symbol, or others that may arise out of the present explanation of it, let me emphasize the merely historical fact that the *Aurelia Occulta* was written and illustrated prior to the origin of freemasonry. The Gnomon and Circinus in the hands of *Rebis*, in so far as they are Western symbols at all, or of Western origin, are hermetic and Rosicrucian. They occur in one other pre-masonic diagram, and so far as I have been able to discover, in one only: namely, in that curious illustration to the *Cabala Chemica* of Johann Grasseus, the Syndic of Stralsund, whose sympathies are sufficiently indicated by the fact that he ends his work with *Responses from Brethren of the Rose Cross*. The figure well repays study. The description attached to it contains a phrase of great significance in view of later developments and offshoots of the Order R.C., for the text explains how, having traced his circle, the old man places the compass upon the square: *hic senex circino super centrum posito, globum circinabat, ut æqualiter rotundus fieret, deinde circino suo Gnomini imposito dicebat: Ter facta est multiplicatio in ipso.*

We have here the first mention in any literature of a symbol which came to mean, among other more withdrawn attributes, physical union as symbolized by the Gnomon of 90° (the evil square aspect of astrology) and spiritual union seen in the lucky "sextile aspect" of the Compass opened at sixty degrees.

The Gnomon or square is really the shadow-pin of a sundial (*γνώμων*) and so symbolizes time and time-relationships, the vertical limb being the active-male energy, the horizontal the passive-female. The Circinus or Compass (*κίρκινος*) which describes the figure of infinity, that is the circle, symbolizes all that is out of the material world and beyond time, the moving shadow. It would please me to claim an Egyptian origin for these emblems, but I cannot, though an ancient dial and gnomon unearthed at Pompeii was found to be cast for the latitude of Memphis.

We have to consider what exoteric, if any, evidence can be found to throw light upon (a) the name *Rebis*, (b) the dragon which treads the winged globe and is itself trodden beneath the feet of *Rebis*, (c) the significance of the tracings within the globe, which from its wings and quadrature is obviously that of the world, (d) the meaning of the figure as a whole.

(a) The word *Rebis* has been wrapped in needless mystery by those who have professed to explain it. Mr. A. E. Waite affirms it to be "a mystery of the substance of the wise during its passage through the first process of the great work," which is to obscure one mystery by another. The Hermetists themselves



were less reticent. The author of the *Apologia Argyropoeiæ* believes it to be corrupt Latin for "the double thing," or that which is now two but shall again be one (*hanc materiam barbaro nomine componitur, quæ tandem coctione diuturna futura sit una specie et numero*); and Laurence Ventura derives it from *res bis*

composita, that is, *res ex duobus composita*. But see also an interesting passage in the *Correctorium* of Richardus Anglicus in the second volume of the *Theatrum Chemicum*. These and other passages, taken together with its attribution to a human figure which is half man and half woman, would leave no doubt, even in the absence of traditional teaching, that *Rebis* is the name given to the human Ego, which previous to its entry into incarnation is divided into two halves, male and female, who must seek one another until they are again united in one spiritual body. It is significant that one of the forms of *Rebis*, which is the badge of the so-called thirty-third degree of masonry, is a double-headed eagle.

As it is fairly obvious that the derivation of *Rebis*, as given by the Latin writers above quoted, is fantastical, however attractive it may appear on the surface, I offer an alternative derivation for what it is worth. This derives the word from the name given to the fourth day of the week, which in Hebrew is called *Rebis*. It was upon the fourth day of Creation (*Yom Rebis*) that the sun and the moon were created, or separated from chaos; and this fourth day, the day called *Rebis*, is that fourth cosmic cycle, the Tellurian Period, to which Rosicrucian doctrine assigns the separation of sun from moon, and male from female.

(b) The Dragon is desire, not evil in itself, but in its debasement. He must die that he may live—*draco mortuus ut reviviscat*. The dragon in all systems has the same attribution. With the Gnostics he was the garment of shame who had to be trodden underfoot.

In Apophis the Egyptians saw the enemy of God and the soul, and gave eternal life to those who overcame him. "Let me destroy the Dragon in the moment of his greatest power" is the prayer in the Hymn to the Sun of the *Papyrus of Ani*. The hailers of the dawn who are transformed into the four apes of the sun as the disc rises above the horizon hate and fear Apophis, for they are stragglers who fell behind in evolution because of desire.

The dragon with his tail in his mouth is the circle of necessity, and so long as he is in this position souls are lured into incarnation, for he is immortal matter. This curious symbolism receives a not less curious explanation from the alchemist, Master Isaac of Holland, who says that the ancients called matter the serpent impregnating himself, a statement which finds an exact parallel in the Egyptian creation story (*Veteres materiam Draconi venenato*

assimilavere, ac dixere: Draco suam ipsius caudam voravit, ac materiam etiam vocarunt serpentem seipsum impregnantem). Hermes in the *Turba Philosophorum* adds that so long as the dragon devours his tail water will rise in clouds and fall in rain. Alchemical writers of the Rosicrucian Order always call the dragon the body, or the corporeal water, that is the astral body. When the dragon is finally killed he arises as an eagle; the Scorpion of the Zodiac becomes the Eagle of the Rosicrucian doctrine. The Dragon trodden beneath the feet of *Rebis* is therefore the conquered Body of Passion.

(c) The globe is winged to indicate its motion; it contains the cross which symbolizes manifestation in all its forms, radiating outwards from the Word, the central point of creative energy. The cross indicates the quadrants of the revolving world, marking sunrise, noon, sunset, and midnight; it represents the solstice and the equinox. The letter Z at the lower solstice is the sword of intelligence, symbolizing the Spirit's victory over matter; the I at the upper solstitial point is the *Igne Natura Renovata Integra*: the divine fire of love by which all Nature becomes renewed. The square marked with the number 4 represents man's four-fold elemental body on the fourth Day of Creation; the trine within the square, marked 3, is the three-fold Spirit, the first-begotten of the Trinity.

(d) When first differentiated, the Spirit manifested in the inner worlds as Will and Imagination. The physical body, hermaphroditic and amenable both to solar and to lunar forces, remained so until the separation of the sexes in the Tellurian Epoch. This separation of energies which previously had worked together in the undifferentiated body of evolving man was followed by a separation of the positive and negative aspects of the Ego and a differentiation of its vehicles into male and female, bringing that necessity for co-operation which was the birth of the dragon of desire. With the Spirit's achievement of the next evolutionary step, the process which on the day *Rebis* marked its attainment to humanity will be reversed, and the two aspects will reunite in one body as the positive and negative energies of one Eternal Spirit.

THE BOOK OF DEATH :

A FANTASY

By REGINA MIRIAM BLOCH

IT had grown dark on Judgment Day,
A dusk of mists and moons.
The angels ranked in dread array
'Mid broken plenilunes.

Sheens of a myriad sinking suns
Hazed all the shrouded dead,
Whilst o'er their shaken antiphons
God's Throne flared ruby-red.

The baying Trump long since was gone,
Grave portents had been rife,
The vasty Archangels had done
Reading the Book of Life.

Finished was now their leader's voice,
Whose lips like rosy flames
Had told the secret of old joys,
Lost loves, forgotten shames.

And all the hidden things, the soul
From the first dawn had felt,
The mighty and relentless scroll
In woven chapters spelt.

It made the spheres hush in affright,
The risen armies reel,
When God had called across the night
And closed it with His seal.

Then spake He from the ruby's core
A whisper like a breath :
" *The Book of Life is sealed and o'er,
Bring forth the Book of Death.*

*"Ye all have heard this sorry game
Of madness, greed and sin,
Woe unto him whose mortal name
I shall have set therein."*

A murmur like a moaning wail
Swept through the harried dead.
The Archangels grew bleak and pale,
Crying: "*The Lord hath said.*"

Upon a chain of livid wrack
The sable Book rushed past.
The Throne of God was whelmed in black,
The dead fell down aghast.

As Samaël, High Priest of Fate,
The heavy clasps would ope,
They screamed as some long-ruined gate
Beyond the reach of hope.

Page upon page with lambent eyes
His avid hunger drank,
Then cried aloud: "*O Master Wise,
The Book of Death is blank!*"

And lo! the Throne from baleful gleam
Waxed white as driven snow,
While laughter, sweeter than a dream,
Rang from the pearly glow.

Saying: "*My children come to Me,
Although ye strayed amiss,
There is no soul on land or sea
Which hath been set in this.*"

Then from the dead in surfy roars
Their glad hosannas pealed.
Their keen feet shook the shining floors,
Their mirth rang unconcealed.

As tumbled waters surged and swept
Their phalanxes unshod.
The angel barrier broke—they leapt
Unto the Throne of God.

THE THERIOMORPHIC SOUL

BY W. N. NEILL

ALL mediæval Europe believed that the soul could leave the body during sleep. Endless tales are told—in Asia as well—of souls being seen stealing forth from the mouths of sleepers in the shape of small animals or insects. Such souls in animal form are termed “theriomorphic,” from the Greek word *θηριόμορφος*, which means “having the look or form of a beast.”

Perhaps the most complete of such stories is that related by Paul the Deacon, who lived in the eighth century, and the translation given here is that of W. P. Ker, in *The Dark Ages*. “It befell one day that Gunthram, King of the Franks, went hunting in a forest, and, as often happens, his companions were scattered and he himself left alone with one loyal attendant. He was overcome with sleep and slept with his head resting on his retainer’s knees. As the King slept, the other in whose lap he lay saw a small creature like a lizard come out of his mouth and look for some way to cross a slender stream of water that was running near. He drew his sword from its sheath and laid it across the water, and the little reptile went over it to the other side and disappeared in a hole in the hill. It returned not long after and came back over the sword and into the King’s mouth. When Gunthram awoke he described a wonderful vision. It seemed that he had crossed a river on an iron bridge and entered a mountain where he found a great treasure of gold. Then the squire told him what he had seen when the King was asleep. Search was made in the place and great heaps of ancient gold discovered there. Of this the King had a paten made of great size and weight and adorned with precious stones, which he intended to have sent to the Holy Sepulchre in Jerusalem, but he was prevented and placed it in the shrine of St. Marcellus of Chalons, the capital of his kingdom, where it is till this day.”

The dream of Gunthram may be taken as the typical tale of its class, for it contains all the necessary elements: the weary man and his wakeful friend, the theriomorphic soul, the runnel of water acting as an obstacle to be overcome by the improvisation of a bridge, the treasure vault, and the acquisition of the precious

hoard. Endless variants, of course, occur, but the family resemblance can never be mistaken.

A Scottish version, for example, is given by Hugh Miller, in *My Schools and Schoolmasters*, talking about his cousin George, who had communicated to him a tradition illustrative of the Celtic theory of dreams. Two young men sat down on a mossy bank beside an ancient ruin. A tiny stream, with some withered stalks of grass lying across, ran between them and the ancient pile. One fell asleep while the other kept awake. The watcher saw something like a bumble-bee creep from the mouth of the sleeper, cross the stream by the grass-stems, and disappear among the ruins. In his alarm he shook his companion to wake him, and luckily just as he showed signs of stirring the little cloud-like creature came flying back in a tremendous hurry and re-entered his lips. The dream recounted was practically the same as that of Gunthram up to the point when the treasure was seen. The dreamer was just about to load himself up with gold and jewels when he awoke. He was lucky to have awakened at all, as will afterwards appear. In this case the bridge was of silver. A similar story, bumble-bee and all, occurs in Lincolnshire. Bees were considered in the olden days to have a close connection with the soul. That may be why it is the only insect in Paradise, according to Mahomet. It may also explain the presence of a bumble-bee in the tobacco-box of Archbishop Sharpe, after his murder on Magus Muir.

In Germany the theriomorphic soul mostly appeared as a toad or a mouse. The Teutonic goddess Holda, who was the guardian of souls, was symbolized as a mouse, and scared such vermin from slumbering maidens and children. In France it might be a white weasel. Helinand, in his *Chronicle*, tells how Henry, Archbishop of Rheims, and brother of King Louis, while travelling with his retinue halted for a rest. The Archbishop and some of his attendants took the opportunity of indulging in forty winks, and a white weasel was seen to emerge from the mouth of one of them and attempt to cross a brook. In this case, as in Hugh Miller's tale, the treasure was not discovered.

Dr. W. A. Craigie gives a Danish example in his *Scandinavian Folk-Lore*, but the soul in this case is hardly theriomorphic, being more of a blue vapour than anything. Before, however, it crossed the inevitable water on the shaft of the watcher's whip which he stretched over for its passing, it entered a horse's skull that lay by chance upon the grass and, which was full of blue flies that made their usual incessant buzzing. The treasure was

found in this case, and in the interpretation of the dream the horse's skull was a great house where a large company made merry with singing and playing, while the friend with his whip was a giant who laid a huge tree to serve as a bridge.

Although Mr. Kipling has laid down as an axiom that "East is East, and West is West: and never the twain shall meet," it does not hold good in religion or folk-lore. Passing eastward, the same story meets us in different lands. J. Lockwood Kipling gives what he calls a "Lamia story" in his *Beast and Man in India*. A peasant meets a lovely disconsolate woman wandering in the woods, brings her home and makes her his wife. A holy man passes that way and repays the peasant's hospitality by warning him that his wife is a Lamia, and giving him instructions how to detect and destroy her. The husband prepares a very salt curry for supper, having previously taken the precaution to break all the drinking vessels in the house. As he lies by her side in bed, pretending to sleep, he sees her beautiful head rise from the pillow, the neck slowly lengthens, the forked tongue plays in feverish thirst as the serpent craves and twines round the hut, seeking the door. Then, with a sinuous stretch, it glides out and away, and he hears the lapping of water on the distant river brink. All this time the fair body by his side is cold and still. The snake returns to its place and the lady sighs with contentment in her sleep. Next day, while his industrious wife is busy at the oven outside, the peasant thrusts her into its glowing depth and piles on wood till the fair body is utterly consumed.

Now this is no "Lamia story" at all, but a very incomplete version of the theriomorphic soul in the shape of a serpent, from a land where snakes abound. The typical Gunthram tale also occurs. A story from Baring-Gould's *Curious Myths of the Middle Ages* shows that it was no Lamia but an innocent woman that the stupid peasant cremated. "According to Bohemian belief, one must not go to sleep thirsty, or the soul will leave the body in search of drink. Three labourers once lost their way in a wood. Parched with thirst, they sought, but in vain, for a spring of water. At last one of them lay down and fell asleep, but the others continuing their search, discovered a fountain. They drank, and then returned to their comrade. He still slept, and they observed a little white mouse run out of his mouth, go to the spring, drink, and return to his mouth. They woke him and said: 'You are such an idle fellow, that instead of going yourself after water, you send your soul. We will

have nothing more to do with you.' ” From the similarity of these two tales one begins to suspect that here we have two editions of another story from that of Gunthram.

A story of somewhat the same stamp is given by James Napier as prevalent in Partick while it was yet a country village. An old soldier, while on active service, swallowed some small creature as he drank from a ditch during a long march. Years after, on becoming medically unfit, he was discharged. The disease from which he suffered was a peculiar one. His hunger was so great that no amount of food could satisfy him, and, although he was ever eating, he grew thinner and thinner. Doctors gave him up in despair. At last he met a skilly old man, who told him that there was an animal in his stomach, and advised him to buy a salt herring and eat it raw. However thirsty he became he was to take no water, but go and lie down with his mouth open by the side of a pool. He had not lain there long when he felt something move within him, and very soon a huge toad emerged from his mouth and made for the water. Having drunk its fill, it was returning to its old quarters, when the ex-soldier put his foot on it and killed it. Many people in the village had seen the dead toad.

In China and Japan the common belief is that the soul may wander about in the shape of a butterfly. The ancient Greeks thought the same of their Psyche, and the same idea occurs in certain parts of England and Ireland. Sir J. Rhys, in his *Celtic Folk-Lore*, says: “Country people in Yorkshire used to give the name of ‘souls’ to certain nightflying moths. Cornish tradition applies the term ‘Pisky’ to both fairies and moths: the latter believed to be departed souls.” He also quotes an Irish example, where a child was chidden by her companions for chasing a butterfly, as it might be the soul of her grandmother.

Lafcadio Hearn, in *Kwaidan*, has a version of Gunthram’s dream under the title, “The Dream of Akinosuké.” Akinosuké fell asleep under a cedar-tree in his garden, while two of his friends sat drinking and chatting by his side. He dreamt that he was carried off by certain resplendent officials to a strange country, where he married the king’s daughter, and remained as a sort of colonial governor for twenty-three years. After his wife’s death the king took charge of the children and sent the widower back to his own land. It was at this moment that Akinosuké awoke. He related his dream to his friends, who in turn told him that they had seen a yellow butterfly escape from his lips and alight on the ground beside him. Immediately some big

black ants seized it and dragged it down into a hole. A few moments afterwards the butterfly reappeared and re-entered his mouth. The three men out of curiosity got spades and began to dig round the roots of the cedar, where they discovered a great ants' nest, which by various prominent features Akinosuké recognized as the kingdom of his dream. On further search he discovered the tomb of the princess his wife, and within it lay the dead body of a lady ant.

What E. S. Hartland calls "the supernatural lapse of time in fairy-land" may be observed in all these stories, but Akinosuké's case is probably unique, one second or two of earthly time representing twenty-three years in dream-land. *Kwaidan* also contains a story of a goblin, Rukoro-Kubi, which has faint traces of resemblance. Rukoro-Kubi is a Japanese demon in human form that goes forth by night to feast on worms and insects, sometimes human flesh. It is only the head, however, that does so. It separates itself deftly from its body while the latter is asleep, and sets out in search of its prey. If, however, the body is moved while the head is absent, on its return it cannot rejoin its trunk, and after striking itself on the floor three times and bounding like a ball, it dies.

Even the Burmese Buddhists cling to the belief that the life that moves is a "Leyp-bya," or butterfly spirit, which may be seen at times in this attractive form. They think it lives in the blood, for the blood is the life—as the poor maniac says in Bram Stoker's *Dracula*—but when the body is asleep it roams about. For that reason no one must be rudely or suddenly awakened, lest the "Leyp-bya" forget to return in time or lose its way. The sleeper would then die, or some "Bhut" or evil spirit might take the butterfly's place, causing idiocy or madness.

Quite a cycle of tales deals with the danger of a rude awakening or the movement of the sleeper. Praetorius tells, for instance, of a servant-lass at Saalfield, in Thuringia, who fell asleep while her companions were shelling nuts. Suddenly they observed a little red mouse creep from her mouth and run out of the window. A thoughtless lout who was present shook the girl but could not wake her, so he moved her to another place. Presently the mouse ran back to the original spot and dashed about seeking its owner. Not being able to find her it vanished once more through the window, and at the same moment the poor girl died. A reminiscence of this tale seems to have been present in Goethe's mind when he depicted the Witch-Sabbath on the Brocken. It

was a little red mouse—sure sign of a witch—issuing from the lips of the fair sorceress he had chosen for dancing partner that made Faust leave her in disgust. A miller in the Black Forest, after cutting down some trees, was weary and fell asleep. A servant saw a mouse run from his lips, and he with his companions set off in pursuit of the tiny creature. They successfully scared it away, little dreaming it was the soul of their master whom, of course, they could never again rouse. Dr. Craigie tells that in Denmark two men were once out digging turf, and lay down for a nap. One saw a mouse run out of the other's mouth and, when it returned, held his hand over the sleeper's lips so that it could not get in again, and with that the man died. Another story from Denmark tells of a tailor who tried to catch a friend's soul by laying a piece of rag over his mouth to prevent its re-entry. On finding it could not return it began fluttering about the room and the tailor finally caught it and confined it in a box. One begins to wonder if the bee in the tobacco-box of the Scottish Archbishop was as innocent as it looked, or was it the soul of some poor fellow done to death by its capture. Hebrew women seem to have been inveterate catchers and confiners of souls, if that is the sense in which the concluding verses of the thirteenth chapter of Ezekiel must be read. Eleanor Mordaunt, in the series of Mauritius tales published under the title of *The Island*, has a pathetic story of the death of a faithful wife through the crushing of her soul in the shape of a velvety white moth by the brutal skipper, her husband. Standing on the beach at midnight she would project her theriomorphic soul so that it might hover round his head wherever he might be. One night as he sat drinking in a saloon he became so annoyed at its presence that he caught it with his great hand and broke it upon the table. Next morning his wife was found dead on the beach at Tamatave without a mark or scratch upon her, save that both her arms were broken.

The theriomorphic soul of the primitive folk-tale is probably the tender shoot that was destined to develop into that mighty tree that grows so strongly in the East—the doctrine of metempsychosis. The development noted in Burma—the evil “ Bhut ” taking the vacant place of the wandering “ Leyp-bya ”—is quite a logical one, granted the omnipresence of demons, and lay at the root of two great tenets of the Christian Church—the belief in demoniac possession and in witchcraft.

MATTER: SOME REFLECTIONS

By P. H. FAWCETT

WIRELESS messages broadcasted in the past may be recovered by a sufficiently delicate instrument! Surely this discovery must afford psychic investigators food for thought. The shades of the old alchemists, those super-scientists of their time, ruthlessly suppressed by the bigotry of a mediæval Church, might well be tempted to return and thrust a finger upon the cryptic verbiage of their manuscripts.

Matter, they asserted, exists in forms invisible, imponderable, and impalpable. There is a fluidic force in nature which resembles and yet is not electricity—a fluid which connects mind to mind and all minds with the Universe of imperishable ideas. Water, they said, when fortified by a certain mysterious substance, will dissolve or disintegrate all forms of matter. By means of this mysterious substance physical life and motion may be indefinitely prolonged.

There were of course alchemists and alchemists, men who, we opine, must have received at least a measure of instruction at one or other of the Occult Communities of which I have written previously, and others who, whilst convinced of the illimitable fields of knowledge open to the student, passed their lives in vain and selfish attempts to discover the entrance gate. Even in the light of what Science has already discovered, was the Philosopher's Stone so vain a chimera? How is it that to-day the decay of the body may be arrested, time and space annihilated, and concrete objects "created" by those who have learnt the secrets of Matter in these Occult Communities? For these places have a real existence. Many people amongst us have witnessed the actual "creation" of foodstuffs and other objects from the apparent void. Such phenomena occur at spiritualistic séances, in spite of the trickery and fraud which beset this research. The alchemists were ahead of their time. They worked in secret and concealed their knowledge beneath a cloak of obscure symbolism.

The Smaragdene Tablet hints at the existence of a primal substance which "will overcome every subtle thing and penetrate every solid thing. By it the Earth was formed."

Let us venture upon an attempt to understand these cryptic suggestions, which whet the appetite in so tantalizing a manner.

At the base of all matter which has descended through the various planes of Consciousness into Manifestation is an actively creative substance, which is the link between the physical world and the more ethereal world state which gave it birth. From this transmuting agency emerges the life principle which preserves form in the various kingdoms of the physical world. Broadly this has become subject to two modifications, that which sustains inorganic activity, and that which vivifies all organic life. Inorganic life is an expression of mass consciousness, dependent upon the forces at work within the earth's surface; organic life has its reservoir in the Sun. Which is why the Sun was, and still is, the object of the most ancient and logical worship.

In the mineral kingdom a lady scientist discovered, or rediscovered, this creative principle in radium. It is constantly at work, breaking down, adapting, reconstructing, and "creating" the mineral world in an orderly and definite programme of evolutionary purpose. The application of this energy to human use has hardly commenced.

In the vegetable kingdom the creative principle is contained originally in the seed, but it is reinforced by a chemical process of transmutation carried out by the roots from the mineral principle, and by the direct bombardment of the Sun upon that portion above ground, particularly the leaves. Vegetable life consequently partakes of both natures, and is more highly organized in the Group state of Consciousness. Some plants gather more of this vital force than others, even as some mineral formations are richer than others in radium. Expert knowledge of these plants permits the extraction of this vitality in more concentrated form in essential oils. It is no fairy story that some herbalists have recognized this potency in the humblest plants, about which the pharmacopœias of the world are silent.

Radium, being the vital principle of inorganic and underground life, is inimical to the bodies of animals and human beings. It is being experimented with, it is true, in certain diseases, but it destroys healthy flesh cells, converting them into its own kingdom of inorganic matter beyond the power of recovery. The modification of this same vital energy in organic life endows it with the power of growth under the limitations of the laws of heredity, with resistance to destructive influences from outside, and with recuperative force to repair damage.

During the height of Egyptian civilization the essential oils

of certain plants, gathered at the suitable phases of the moon and under carefully studied astrological conditions, were so highly prized, that potentates presented them to one another. In these days when the influence of the moon and astrological aspects are both esteemed superstition, the secrets of these essential oils are held only by the Communities and by a few outsiders. The latter seem to have received it hereditarily. The writer knew a planter in Ceylon whose daughter had long suffered from hip disease. She had undergone operations both in London and in Germany with no avail. A Mohammedan priest, for a large sum on the "no cure no pay" understanding, rubbed a certain oil into the hip periodically for a fortnight, and the child was perfectly cured. He excused the extravagant charge by saying that the ingredients were difficult to obtain, and that the preparation of the oil involved fifteen years of burial to mature! Knowing as we do that a single drop of some poison may kill, why should it be so difficult to believe that one drop of some other compound may cure? Most of us can recall stories of such a thing.

There is more reason than has been or can be made public yet awhile to believe that the civilization of the mythical Atlan employed the vital principle of both plant and mineral for illumination and locomotion. For the moment this must be regarded as a mere statement, although the proofs of the existence of Atlan and its wonders of scientific discovery are by no means beyond the reach of demonstration, as soon as certain difficulties have been overcome or Those who control these matters decide that the moment has arrived. There seems to be little doubt that specially prepared essential oils were used by the Egyptians for virtually permanent illumination, emitting no heat and exhausting no element of the surrounding atmosphere necessary for human life and health. Indeed, the rays may not impossibly have exercised a most beneficial effect, such as does not exist in the case of a single illuminant which we employ to-day. This knowledge, long forgotten with the decline of Egypt and the rise of war-mad Europe, is used in its perfection by the Communities, as also in a certain part of the world still unknown to geographers, but which is under the influence, and I suppose protection, of one of the most important and ancient of these organizations. So freely is it employed that even what one might term the outer ring of degenerate indigenes is aware of the fact. That radium possesses illuminating potentialities is well known, but its essentially earthy nature involves deleterious effects upon human and

animal life, which modern science has yet to discover how to neutralize.

In the animal kingdom this vital force centred in a living substance is evidenced in the building and recuperation which is always at work. It is rich in the nervous centres and probably in the secreting glands. That the extraction of this substance is possible there can be but little doubt. It is highly probable that it was done, in spite of the consequences of interference with life in its transitory stages from Group to Individual Consciousness, of which the ancient priesthood would not have been ignorant. But the crude process of grafting the glands of apes or goats on to the human body cannot but be injurious, and it is interesting to observe that medical experts have already drawn attention to its futility.

By a curious chain of circumstances, some years ago a lady chemist in this country came into the possession of a small irregular "stone" about the size of a ladybird. Not one in ten thousand would have given it a second thought. She, however, imprisoned it in a test tube. When examined later under a microscope it was found to throw out periodically a tentacle or visible ray at the end of which appeared a small crystal. Crystals were found outside the tube (glass being apparently no obstacle) and even at a distance of several yards from the "stone," varying in size from microscopically small ones to a flake about the size of a threepenny bit. These crystals, as well as the "stone," were found to possess the property of inducing a species of radio-activity in any substance with which they came into contact. The rays, however are beneficent and not destructive to organic life. Under the microscope the following cycle of activity is clearly recognizable. Both crystals and "stone" liberate or "create" small globules of an unknown gas, very beautiful in form and colour. These tiny globules, after a certain period of inertia, develop motion by spasmodic elongation into ovals, and then cohere into geometrical groups. After a further interval of quiescence these groups contract into what seems to be an organically perfect insect with the form of a beetle, with six legs. It is transparent in colour and extremely active in movement. This exceedingly microscopic insect then busies itself in seeking the nearest mass of impurity, massages it with the forelegs and proboscis, and throws it aside—pure!

When its activity draws to a close it becomes a crystal! This crystal then commences to develop spontaneously what seems to be the embryo of vegetable life! This amazing cycle one would

imagine would throw the scientific world into a fever of excitement. The properties of the "stone" and its crystals are extraordinary enough even so far as research has extended under discouraging conditions. The activity induced is brought into play through the agency of water! It will mummify and keep, in a perfectly preserved state, any organic substance submitted to its influence. The rays will penetrate any substance, including lead. It will extract the chlorophyll from flowers and spread it over the surface of a sheet of paper in exquisite designs. It will bleach material without prejudice to it, and eliminate dirt. Pathologically it provides a perfect antiseptic, even now in use by some great surgeons. So far as it has been possible to test its influence through the agency of activated light rays, there is reason to believe that it may destroy those scourges of our civilization, cancer and consumption! It will break down the most refractory ores, purify coal into a smokeless heat producer, refine oils, and has already proved itself of inestimable service for commercial purposes. But the properties do not end here. It can and does lend in its all-penetrating rays the force which permits of the materialization of objects similar to those in its vicinity or even in human thought concentration! It has duplicated a precious stone, and "created" in the middle of a thick slab of plate glass the facsimile of a pearl! Experiments are still in their infancy, They have to be carried out in the face of obstinate scientific jealousy and conservatism, commercial opposition where vested interests are threatened, and what is perhaps even more prejudicial, the tendency of some well-meaning people to attribute these properties to the agency of "spirits."

It opens up an enormous vista in the future treatment and the comprehension of disease. It is interesting to observe that the action of these "stones" is not unknown in certain modern circles in Egypt to-day, for they are termed "the life of the desert." As a very wise friend wrote to me not long ago: "Are there not enough of these near the Nile to-day to heal the whole of the western world?" But they are so small, so insignificant looking, that few would recognize in them more than a tinted fragment of quartz.

Egyptologists have admitted that the scarab was symbolical of certain mystical ideas. It was self-existent, self-begotten, symbolic of metamorphosis, and of the positive principle in nature. It was the vivifying soul. It is surely straining a point to imagine that the Egyptian priesthood would have picked out the lowly dung beetle for this symbolism and applied it to such lofty con-

ceptions. It is far more probable that the initiated priests were aware of the cycle of activity I have described, and used the chance similarity of the dung beetle for exoteric purposes. It is more than probable that the activation of water was employed in the preparation of the mummy. It may reasonably be asked how the priests could possibly have known of what to us is only visible under the microscope. But occult students must be aware that an Initiate of the Occult Mysteries has developed his faculties to comprehend both the infinitely small and the immeasurably great.

The scarab of Egypt symbolized more than has yet come to the knowledge of the archæologist. I quote from one whose sources of information are unique and indisputable. "The Egyptians believed that the scarab was a symbol of the Mortal Ego and from it were thrown off crystals which represented the incarnation of the Immortal Mind in the Body of Desire. When the symbolic scarabs were buried with the mummy, the scarab stood upon the ear of corn, to show what it had done in the experience of the past and to represent the residue of these experiences. It represented the Ray from the facet of the Diamond Soul, needed to gather new experience in life."

The Egyptian priesthood knew the secret of how to introduce gold within the thickness of glass, and of making precious stones. Did they know also how to produce gold? It is as least possible. We know now that radium in the mineral kingdom is the active agent in the evolution of metals, as it may be of crystals. That gold will be artificially produced before long is no longer a dream of science. It was produced by some of the alchemists; and the story of Thomas Vaughan and his attempt to dispose of too pure gold is familiar. Gold in very old civilizations was sacred to the Sun. Why? It was also enormously abundant. I have myself known of two instances in the East where gold was chemically obtained. Professor Soddy has, I believe, produced synthetic gold by a process which is economically useless. It has been produced in this country in small quantities, at practically no cost! "Hermetic gold, according to the Rosicrucians (vide *Isis Unveiled*) is the outflow of the Sunbeam or of light suffused invisibly and magically into the Body of the World. Light is sublimated gold rescued magically by invisible stellar attraction out of material depths. Gold is thus the disposal of Light. Light in the Celestial World is subtle vaporous magically exalted gold or the spirit of flame. Gold draws inferior natures in the metals and intensifying and multiplying converts into itself."

The process of thought is intimately associated with the functions of this vital force. We "create" matter from invisible sources and pour it into the ocean of Ideas, from whose shallows we draw the pictures which we call Memory. But the instrument which we operate is not tuned to sufficient sensitiveness to enable us to probe more than the shallows. True, some can go a little deeper than others, but it is relatively nothing. The ability requires expert tuition. Clairvoyance, such as the untrained or naturally gifted can command, is able to gather from the ocean of Ideas pictures of the past, the present, and the future which are not directly associated with itself; but this faculty is very limited in range and very rarely accurate enough to avoid misconception. Nevertheless it is a valuable faculty which should be scientifically recognized.

Now let us consider what happens at a genuine spiritualistic séance. A certain number of people are gathered together with anticipations of phenomena of a more or less indefinite nature. Or the particular character of the phenomenon may be defined and expected. With them is a "medium," an individual with such imperfect control over his or her constitution as to enable an induced, or in very rare cases a foreign, intelligence to materialize sounds out of the past, or forms preserved within the memory reach of some member of the circle. The liberated force may be unintelligently directed into the movements of material objects, or converted into beautiful light effects. Energy expressed in these ways is gathered partly or mainly from the medium, partly from those present, encouraged sometimes by currents set up by a carefully arranged contact circuit. Neither medium nor any member of the circle can secure any concrete results without a permanent loss of a fraction of this vital energy! Some are drained more than others. Disembodied intelligences have not power in themselves to produce these effects, or the teeming life of the invisible world (some of it extremely dangerous) would make physical existence impossible. There is, however, a possibility that a very recently disembodied personality, animated by a direct purpose of great strength, and temporarily in the Borderland State, might communicate. Such cases must be extremely rare, as the consciousness of physical environment on the part of a person violently deprived of the body would be very fleeting. Others pass the Borderland State in coma. The vivid past in the Universe of Ideas may be reproduced in the illusive phenomenon of familiar voices, with all their individual peculiarities; or both recognized and unrecognized

forms may be built up (witness the case recently reported of the form of a man believed to be dead but found later to be alive); or furniture may be moved; or articles may be materialized as "apports." The motive power is the vital force extracted from the circle and endowed with temporary directive intelligence by the united vague expectations of those who are present. Not only has the writer experienced the whole gamut of these spiritualistic phenomena in their perfection, even including touching, lifting and conversing with materialized forms, but has done so under the favourable circumstances of good light. Not long ago, at the request of Brazilian friends in a somewhat remote district of that country, he conducted some experiments. The most perfect and, be it confessed, enchanting reproduction of several voices, well known to those present, were obtained in perfect clarity, singly and together. Apports of flowers, freshly cut, were materialized, some of which were not to be found in the locality. But for one who understands the processes at work, the nature of the phenomena were no more wonderful than the feats of the true Yogi are to the operator. We are unconsciously operating in these séances the phonograph and moving film of the Universe of Ideas. Messages from the dead may be received as from the living, by what we call telepathy, and even the form of the deceased may be recognized; but these things must occur within a very short time after what doctors term physical death. Once the link is finally severed, the disembodied know nothing of physical life. There are, as Maeterlinck says, no dead. We are never separated from departed friends. We all live in the after-death-world to-day just as we shall when we discard the physical body. But we cannot transfer consciousness of this experience to the physical brain without instruction whose secrets are carefully guarded, any more than we can recall pre-life experience. A disembodied personality may be temporarily reincarnated in a visible vehicle only by the arts of sorcery, which carry their special Nemesis. We are under influences of many kinds, protective and suggestive, during life, and it is true that clairvoyant vision can picture a subjective form for these. But clairvoyants, as we understand them, know nothing of the astral worlds and their dense populations. Such knowledge can only be obtained under the direct guidance of one who knows the dangers. What clairvoyant could hope to cross the threshold with its terrifying guardians? They do not do so, before graduating in that advanced science in which The Masters are adept.

The knowledge of the part which the vital energy plays in life illuminates many dark corners of our vicissitudes. Foolish and destructive habits deplete the reservoir. The poisons generated by the emotions of fear, greed, hate, and fatigue have to be neutralized at its expense. If the vital energy is overtaxed, old age and disease supervene. The reproductive faculty in endowing the embryo or potential embryo with a definite share of this creative force, is a charge upon the vitality of the parents. It is necessary, therefore, that for perfect health certain rules should be observed and undue exhaustion carefully avoided. The preservation of this fount of energy is imperative for the development of the latent faculties. That is why such stress is laid upon the cultivation of calm and chastity.

Surely in the light of what is written here may be found a suggestion for a better understanding of the more obscure phenomena of Nature and the unlimited potentialities which we possess. The processes of Nature, obscure as they may seem yet awhile, are sublime in their perfection and their simplicity. That they should be susceptible to a superstitious interpretation is the shadow of an ignorance which is rapidly disappearing before the dawn of Wisdom.

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 OSCAR WILDE SCRIPT.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—May I again claim a little of your space for the purpose of making a brief reply to the arguments put forward by Sir Arthur Conan Doyle in your April number. Sir Arthur quotes (not always correctly since there is no "*russet evening*" in any of my brother's script) certain passages from the "Oscar Wilde" scripts in both the epigrammatic and decorative styles, and his main contention appears to be that it would be very difficult to produce by normal means parodies of equal merit. I, on the other hand, still hold the opinion expressed in my letter that a prize essay competition in, say, the *Westminster Gazette*, on the subject of "a short *serious* parody of Oscar Wilde, illustrating the epigrammatic and decorative styles," would result in *some* imitations equal to or superior to anything there is in the script. As regards the possibility of such a competition producing "floods of *Barries* and *Stevensons*"—writers not mentioned by me in my letter—I will express no opinion, since I have not seriously considered the possibilities of parodying these writers.

But in the case of Wilde I will enumerate the reasons for my opinion :—

(i) It is far easier to *assimilate* a style than to *create* a style. Wilde's epigrams provide well-defined models, and the parodist can easily invent similar examples by using Wilde's tricks of *sharp antithesis* and *perverted aphorism*, e.g., "Bad women bother one ; good women bore one." "Nothing succeeds like excess," etc.

(ii) While I agree with Sir Arthur Conan Doyle that many people would find it easier to burlesque a style than to imitate it seriously, I think this is largely a question of temperament. To people (like myself) who are not cursed with an incurable disposition to see the "funny" or comic side of everything under the sun, writing a short "serious" parody would come far more naturally than a so-called "funny" effort which would give us no artistic satisfaction whatever.

Again, it seems to me to be begging the question to say that a serious parody would "argue an equal brain" since, granting that the scripts are genuine products of automatism, it must be admitted that at present we know very little of the mind's unconscious powers of imitation, invention, etc., or of the satisfactions of the unconscious mind, and the hidden motives which govern its working.

Further, I maintain that a person might possess the power to imitate Wilde in his capacity of essayist and wit, and yet be entirely destitute of the power of inventing a plot or the faculty for telling a story. The mere production of epigram and decorative prose by no means exhausts the literary versatility of the real Wilde, who, besides being a clever playwright and excellent classical scholar, was in addition a born story-teller. "Wilde ne causait pas," says André Gide, "il *contait*." Of this marvellous faculty which Wilde possessed of improvising stories to illustrate an idea that made his conversation like a continuous fairy tale, I find no trace in the scripts.

(iii) An excellent serious parody of Oscar Wilde in his two styles has been published by Mr. Laurence Housman in a little book called *Echo de Paris*, which consists of conversations with Wilde, only a few of which the author assures us are recollections of Wilde's own talk, the rest being imaginary conversations invented by Mr. Housman in the manner of Wilde. The two stories with which this book concludes are, I consider, in substance and manner practically indistinguishable from the real Wilde.

(iv) Sir Arthur Conan Doyle lays stress upon the high quality of "the subject matter" of the scripts. But I would point out that Wilde's own subject matter is by no means recondite or highly original. His ideas on Art were for the most part a re-hash of Mallarmé, seasoned with the nervous eclecticism of Pater. He had, indeed, curiously little to say that was really his own, but other men's thoughts he invested with epigram and paradox, seeking to dazzle and bewilder a British public to which the ideas of the French school had not as yet permeated. And it is just because Wilde had no great message to deliver to his generation from his own inner consciousness that, judged by the highest standards, his style is not truly great. Both Ruskin and Carlyle had something really vital to say, and as an inevitable consequence they forged out unique ways of saying it. A unique style is inseparable from a unique subject matter. That is why imitations of Ruskin and Carlyle seem so futile.

It is a significant fact that so eminent an authority as Prof. Saintsbury, in his history of English prose, devotes a good deal of space to analysing the prose of Ruskin and Pater, both contemporaries of Wilde, but Wilde himself he does not consider important enough to mention. One might also add that in the best modern anthologies Wilde's poetry is scarcely represented, so little has it stood the test of time.

But arguments about style are so largely questions of individual taste and preference that I fear that when Sir Arthur Conan Doyle had read all the arguments I could adduce in support of my thesis that the style of Oscar Wilde is easy to imitate, and when I had read all the arguments Sir Arthur could marshal against me, we should still find ourselves very much in the position of the philosophers at the court of Charles II, who argued among themselves for hours as to *why* "a bowl of live fish should weigh heavier than a similar bowl of

dead fish," until the wise king intervened with the remark, "Gentlemen, let us have fish, water and scales, and *see first if it really is so.*"

In the same spirit I would suggest in all courtesy that Sir Arthur might use his great influence to persuade one of our leading literary weeklies to inaugurate a competition, having as its subject, "A *serious* 1,000-word parody of Oscar Wilde, written to illustrate his two styles, epigrammatic and decorative." Such a literary exercise would, I feel sure, prove a most attractive feature, besides going far to answer a vexed question. I hope it can be done.

In answer to the other question which Sir Arthur raises concerning those parts of the script which deal with incidents in the life of Wilde, I would like to point out that in the case of the "Glenree" incident, and of the "Asquith luncheon," it is the remarkable parallelism between the information given in the script and what are probably the only printed accounts in existence, which makes us suspect that these latter and not the memory of Oscar Wilde are the true source of the facts given in the script. Although the information volunteered seldom completely exhausts the printed account, it never goes beyond it. Thus, it strikes Mr. Wilfrid Blount that "Asquith was rather out of it." Strange to say, "Wilde" also remembers that "Poor Asquith was like a fish out of water," etc.

In conclusion, I should like to assure Sir Arthur Conan Doyle that neither I (nor I hope anyone else) have the slightest desire to say anything that might be construed as a monstrous suggestion of shameful fraud on the part of four persons of unblemished character. If I have discussed the possibilities of conscious imitation and fraudulent production, it is merely that I am adopting the impersonal coldly scientific attitude which will probably be assumed by the psychic researchers of the next generation. Only by studying what could be forged normally can we gain any estimate of what can be forged unconsciously. And I am sure that Sir Arthur Conan Doyle will agree with me that if it could be shown that it is beyond human power to forge these scripts in their entirety, then their value for posterity will be greatly enhanced.

I am,

Yours faithfully,

C. W. SOAL.

HYPNOSIS OR THOUGHT TRANSFERENCE ?

To the Editor of the OCCULT REVIEW.

DEAR SIR,—It is always a pleasure to read contributions to your Magazine from Mr. Reginald Span, and his last article on "Hypnotic Suggestion" is no exception.

I think, however, he is mistaken in ascribing the feats of Hindoo fakirs to that power. Can "large crowds of people, European and native," simultaneously come under the influence? No passes are made over the people, no staring into their eyes, no stroking of their

faces and hands, no fixing of their eyes on a gleaming object till they close, or any other means employed of inducing hypnosis.

A very good account of the magic of the fakirs will be found in Mrs. Handley's book, *Roughing it in Southern India*.

She saw the rope trick at Lahore ; and at Bangalore 200 persons present at a garden party agreed that a fakir brought the wistaria off the wall and put it back again. My own friends and relatives have recounted to me similar stories, and I suppose all whose families are connected with India have heard them, just as Mr. Span relates.

I think these wonders are due to the power of concentration of thought possessed by the workers. They picture the illusion they wish to produce and those present, one and all, *see their thought*, and naturally suppose that what they see is being enacted before them in the material world : and the photographic plate comes out a blank.

Yours truly,

HENRY A. ROOME.

CROMLECHS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Permit me to raise a few points with reference to the article under the above heading, published in your April issue.

To begin with, the term *cromlech* is applied no longer to megalithic tombs of the stone chest or table type, the most eminent authorities of the present day transferring this term to the stone circle. Mr. George Austin is probably quite correct in translating *crom* as "circular," and *lech* undoubtedly means "stone" or "stones," so it is easy to see that *cromlech* might well mean stones arranged in a circle, whereas it is quite inapplicable to the squarish monument now universally called a dolmen ("table stone"). Mr. Austin's suggestion that such constructions were called cromlechs "because the capstone is generally convex" goes for very little, as the builders seem to have preferred a flat slab if it was possible to get one. Anyhow the word fits the stone circle far better, and all up-to-date authorities on Stonehenge call it a cromlech, and that term is now restricted to stone circles.

Mr. Austin writes : "There is finally the old and now more or less abandoned theory that cromlechs were burial places." Had he said "the modern and now generally accepted theory," he would have been nearer the truth, for the old fanciful ideas about dolmens are now entirely exploded, and no modern archæologist of any standing considers them to be anything but sepulchres. Those untampered with have been found to contain human remains, but as the great majority have been open to the depredations of man and beast for countless centuries, how could one expect to find urns or bones in them? The large ones, as well as the small, were originally covered with an earth mound when not in a too rocky situation (in which case

stones were piled round them), and there are fine specimens of covered dolmens in Brittany and the Channel Islands. The idea that they were constructed in connection with Druidical mysteries is obviously absurd, as they date from the Neolithic period (somewhere about 2000 B.C.), and must have been already antiquities when the first Druids came over.

Yours faithfully,

LEOPOLD A. D. MONTAGUE.

CREDITON.

EYELESS SIGHT: DR. STIEN'S VIEWS.

To the Editor of the OCCULT REVIEW.

SIR,—I read with considerable interest Mr. H. Stanley Redgrove's illuminating paper on "Eyeless Sight" published in your March number. The subject is discussed in a thought-provoking manual entitled *Thinking in the Heart*, by Kate A. Boehme, a spiritual healer of many years' standing. She quotes with approval the following observations of Dr. Stien, who some years ago bent his energies to the perfection of an invention by which the blind might be made to see, no matter how badly the sight might be impaired:

"Man does not really see with his eyes, but with his brain. The eyes are only an instrument for receiving images, which are conveyed to the centre of perception in the brain by the optic nerve. The blind man who perceives the size, shape and nature of an object with his hands sees in a limited sense. If men had evolved without eyes, but with all their present brain power, they would doubtless be able to see by some other method. Some of the lower animals have no eyes, but perceive light with their whole bodies.

"Now, if an image of material objects can be conveyed to the brain by some other agency than that of the eyes, it follows that a blind man who has a sound mind will be able to see perfectly well. This is exactly what my invention accomplishes.

"An image is gathered on a screen instead of on the retina of the eye and is conveyed directly by an electrical current to the brain. Such a use of the electric current has already been foreshadowed in the process well known to science as cataphoresis. By this it is possible to convey medicines, anæsthetics and other substances into the interior of a man's body without his being aware of it. By its aid cocaine can be sent through the solid bone, conveying insensibility to nerve and marrow.

"This instrument in a slightly varied form will also enable the deaf to hear.

"I may point out to you that the mere fact that we can see images in our dreams, in the dark, and with eyes closed, is proof of the possibility of seeing without eyes as we at present understand them."

Dr. Stien posits the inherent probability of sight without the instrumentality of eyes. The author of *Thinking in the Heart* goes

a step further and avers that we could see without the brain, saying
 " If one material medium could be dispensed with, why not another ? "

Yours in love and truth,

KESHAVLAL L. OZA.

(*Professor of English.*)

BAHAUDDIN COLLEGE, JUNAGAD, INDIA.

A STRANGE EXPERIENCE.

To the Editor of the OCCULT REVIEW.

SIR,—Perhaps your readers may be able to give some explanation of the following curious experience which happened to me some years ago in Dorset. I was walking down a steep slope to the sea, about 3 p.m. on a fine afternoon in June, to bathe. At the bottom of the slope was a small mere or swamp, usually at the end of the summer quite dry, but at this time of the year still containing water much overgrown with reeds, etc. As I approached this spot, a slender column of what I took to be mist about 12 feet high rose suddenly from the centre of the mere, and made in my direction with great speed. As it approached, and passed, I could see a sort of head and face which was exceedingly small in proportion to the rest of the body ; it half turned towards me, and the expression on the face was intensely evil, although in a way impersonal. There was an extraordinary sensation of cold for a second or so, and a most unpleasant odour as of decaying animal matter. The figure passed and melted into the air. I have no explanation to give. It was a warm sunny day, no other persons in sight ; I was in good health and feeling very cheerful with things in general.

Yours faithfully,

R. M.

MRS. ANNE PALMER.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Further with reference to Mrs. Anne Palmer, of Rose Hall. A few years ago I read in a book of Legends of Jamaica (the name and author of which I cannot remember) some more particulars of the evil doings and death of this wicked woman.

She appears to have domineered over her husband and a stepson, as well as over the negroes, and it is recorded that, on finding her stepson admired a young negro (or mulatto) girl, Mrs. Anne Palmer had her killed on some trumped-up charge, and showed her stepson the girl's head preserved in spirits, with the taunting query: " Do you not admire the pretty creature now ? "

Mrs. Palmer's favourite method of punishing the negroes was by striking them with a kind of ladle, pierced with holes, which caused blood to spurt out after a violent blow. She met her end thus:—One day she beat a young buck negro so severely with a whip that he turned on her and seized her by the throat. In the scuffle she fell

to the ground, whereupon the other negroes rushed up with a mattress, which they threw upon her, and literally trampled her to death. Then they all fled to their quarters, taking the mattress with them. The circumstances attending her murder remained a mystery for many years; but at last an aged negro, when dying, supplied the particulars given above.

It is said that when her wedding ring was removed, there was found engraven inside it this "posy"—"If I survive, I'll have five." Mr. Palmer is supposed to have been either the third or fourth husband.

Yours faithfully,

ELIZABETH N. F. HELE.

ROMANS AND ENGLISH.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—As an occultist I have the moral backbone to think differently on matters of science from the average "educated" man or woman, who swallow whatever Professor So-and-So wants to make them believe.

In matters of race-theory, especially on the origin and development of certain races, I am directly opposed to modern theory.

This prompted me to write you, for you are both an Englishman and an occultist, and last but not least, scientifically trained, and will have a word to say in pro or against what I am going to tell you here.

Contrary to the teachings of modern and ancient historians both in England and abroad, I hold that the English people in essence has directly descended from the Romans, who though extinct as a nation speaking the Latin tongue, survived and still survive in the Anglo-Saxon people.

My reasons for believing this to be true are the following: The fable of the degeneracy of Rome before the inpour of Goths, Vandals, etc., is greatly exaggerated.

Romans had a high culture and sufficient backbone at that time, and they saw to it that they should not perish as a *people*. They *sacrificed the language*, but left the ruling ideas: mastery of the seas, colonization on the largest possible scale, love for sport and races, law and justice and equity and, before and above all, the love for the Latin language as an inheritance to their immediate successors, a mixed race. The first mixture on English soil must have been with the Celtic tribes, and here I venture to state again (contrary to scholarly opinion,) the Latin got the upper hand. I even go as far as to say that the Normans must have found a thoroughly latinized Anglo-Saxon on their coming to England, else the English language of our days could have never come into being. *I emphatically deny* that the enormous amount of Norman-French elements in the English language should be the outcome of Norman oppression only. No

oppressor ever forced his language upon the oppressed, and the Normans were oppressors of the first water.

The fact is, that the *already* latinized Teuton, or rather teutonized Latin, got a Norman touch, that's all.

British politics and policy of the last four centuries clearly show the world-embracing imperialistic tendencies of ancient Rome, the democratic basis and the tendency to anglicize, just as Rome had the tendency to latinize, which she most effectively did (Roumanians, Portuguese, etc.).

Secret traditions of their *real origin* must have been alive in the English for some time, but they have been lost. It is time to get back to the real roots of history and trace the true origin of the nation.

Truly yours,

61 ARENA STREET,
c/o UNGAR, BUDAPEST VI,
HUNGARY.

ALEXANDER WEISS.

[Surely if there is truth in this theory, it would point to Roman egos reincarnating in Anglo-Saxon families.—ED.]

PERIODICAL LITERATURE

THE modes of persecution differ, but it would seem that the spirit abides: the motives vary as of old, but the chronicles of activity continue. The Holy Inquisition of the Church, though it still exists in name, has become of no effect, but the policy which prompted it yesterday is with us to-day and—as it looks—for ever. Most of us will hear with astonishment, if not with complete scepticism, that the modern spirit of science in the person of some of its representatives can stoop to acts which are emphatically those of persecution and betray after its own manner an intolerance not unlike that which has characterized Roman orthodoxy. The authority at the moment and the inspiration of these remarks is *LA REVUE MÉTAPHYSIQUE*, annotating revelations contributed by Herr Schrenck-Notzing regarding the Hungarian "pseudo-medium" Ladislas Lasslo. They are affirmed to demonstrate the existence of "a vast, methodical and circumstantial plot," connoting unexpected resources and extraordinary complicities, brought to bear upon "psychical science" for "the avowed purpose" of bringing it into discredit and paralysis. Schrenck-Notzing devotes nearly thirty pages to a close critical account of spurious phenomena produced by Lasslo in a series of séances held at Budapest during the course of 1922 and 1923, depending chiefly on the records but in part also on his own observations during a visit for this purpose. His analysis is accompanied by photographs, showing counterfeit ectoplasm issuing from the mouth of the supposed medium. Lasslo was unmasked in December, 1923, by a professional hypnotist who became his confidant, apparently for the purpose of betraying him. It should be added that three months previously, by word of mouth and a little later in writing, Schrenck-Notzing had recorded his personal suspicions and conveyed serious warnings to the leader of the Hungarian Research Committee, which had suffered the deception of practically two years, supposing that their precautions were exact and the opportunities of fraud *nil*. After his exposure Lasslo not only boasted that all his phenomena were part of a planned hoax, but that he had been "influenced, encouraged and continuously trained by third persons in concealment," whose intention was to publish a work on fraudulent phenomena and so stultify the findings of "metapsychical science." The part of Lasslo was to multiply press-interviews, in which "he posed . . . as a hero who had bamboozled Schrenck-Notzing himself." One of the conspirators is identified as a person belonging to the committee who was in unceasing communication with the pretended medium, provided the materials used at the séances, and was in fact "the soul of the plot."

These are the facts in outline, and in respect of the alleged com-

plidity it is to be noted (1) that the accused person was a friend of him who was leader of the Research Committee and chief victim of the fraud ; (2) that in conjunction with two others—who were also members—he has admitted publicly that he was acquainted with the imposture but gave no warning ; and (3) that one of this trio has borne witness that the conspirator in chief handed to the medium within the cabinet the objects which enabled him to produce bogus phenomena. We do not remember a more disgraceful business in the annals of psychical research ; but as it stands by itself no one could accept seriously the suggestion of a “ vast conspiracy ” on the part of science for the discredit of psychical phenomena. The *REVUE MÉTAPHYSIQUE* proceeds, however, to say that the events at Budapest are by no means isolated. The famous medium Guzik has stated in one of the chief Warsaw journals that before leaving Paris he was offered 300,000 francs on condition (1) that he ceased to give séances, and (2) that he signed a confession referring all the pretended manifestations of his mediumship to pure trickery. It is added that “ two other well-known mediums, one of whom has worked for the International Metapsychical Institute, have received identical proposals.” Our French contemporary observes that “ comment is needless,” which is true enough in one sense. On our own part we do not of course believe in any “ vast conspiracy ” ; a shameful policy of identical character has been pursued independently in several quarters, but if it should be propagated yet further for a little time to come we are quite certain that its efforts will be unmasked successively, to its own discomfiture and to the credit of “ psychical science.”

The American Society for Psychical Research devotes the larger part of its last *JOURNAL* to a careful and complete record by Mr. Harry Price of thirteen experimental “ sittings ” with the medium Stella C., some portions of which have appeared in other places, so that she and her powers are not unknown to readers of such papers. Manifestations were mostly physical, including the usual raps, levitation of tables—one of which was completely broken up—and analogous well-known occurrences. Outside these, and on April 12, 1923, Stella saw and described a picture on the front page of *THE DAILY MAIL*, giving also the date, namely, May 19, 1923, on which date the prevision was verified by the appearance of a pictorial advertisement corresponding with reasonable accuracy to the account given beforehand. It is pointed out that the prediction was right in ten definite points and constituted certainly, an “ amazing case ” of its kind. The record of the sittings as a whole is regarded by the editor of the *JOURNAL* as “ one of the most important ” that have appeared in its pages. Four lines of assault to which it may be open are indicated, the burden of proof being—in each case—on those who adopt them, failing which it is affirmed that the record “ must stand as solid testimony to the genuineness of physical mediumship, whatever the ultimate explanation of the phenomena may be.” In the opinion

of thousands there is sufficient evidence already, though more is always welcome. The phenomena produced in the presence of Stella C. are raised above the ordinary level (1) because she had never been under previous experiment, though she had been "the centre of psychic activity without being aware of its meaning," and (2) because the object-lessons comprised in thirteen séances for her development not only failed to interest her in psychical research but she decided to discontinue them, as "the sittings made her feel tired" and her time was fully occupied otherwise. It remains to add that the record of Mr. Price is also raised above the general level of such memorials by its extraordinary wealth of detail, its tables of thermometrical pressures, medium's temperature and pulse-rapidity, as also by the number of scientific devices adopted, namely, a telekinetoscope—invented by Mr. Price—pressure flaps, apparatus for indicating and measuring air pressures, shadow apparatus and so forth. In Mr. Price's opinion the Stella experiments have demonstrated that "the temperature of a séance room falls during the psychic exudations of some mediums" and that the power, "in an attenuated state" can "permeate a soap film and exert its strength to a pressure of at least two ounces." He adds that these facts have been proved by instrumental means.

There is considerable interest in several foreign periodicals and among others in *ATANØR*, a monthly review founded recently at Rome and concerned with initiatory studies. In accordance with the programme thus delineated by the help of a sub-title, the fourth issue begins a series of papers on the esoteric side of the Rosy Cross and depends for historical materials on Gould's *CONCISE HISTORY OF FREEMASONRY*, though it is from some other source that it derives its most astonishing piece of information. According to this Thomas Vaughan was made a Mason in 1641, or five years prior to his contemporary Elias Ashmole. We learn also that Richter's alchemical treatise of 1710 on the *PERFECT AND TRUE PREPARATION OF THE PHILOSOPHICAL STONE*, according to Rosicrucian processes of that period, gave birth to a Masonic Grade entitled Sovereign Prince of the Golden Rosy Cross, which was conferred by the Grand Lodge, Royal York of Berlin, until 1798. Here is the kind of history, but the account is of great interest as an ingarnering of continental reveries from many sources. Another study is concerned with esoteric aspects of Dante's *DIVINE COMEDY* and draws from writers like Eugène Aroux, for whom the immortal *VISION* contained not only all the hidden mysteries behind the institution of chivalry and the Order of Knights Templar, but those also of the Rosy Cross, some centuries before this Fraternity was founded. Compared with these enchanting dreams the mere actualities of history are a dull business. We are indebted also to *ATANØR* for its account of Martinism in France at the present day. Taken altogether, no more interesting occult periodical has ever appeared in Italy, and we look forward to future issues. . . . The French magazine *EON* is also concerned with initiation and that

which lies behind it. It comes about therefore that the new issue reproduces—as it is said, from a manuscript of the eighteenth century—certain Statutes of Unknown Philosophers, without apparently being aware that they were printed long ago by Baron Tschoudy in *L'ÉTOILE FLAMBOYANTE*, of which there are several editions. Other articles are on the Grand Initiates of prehistoric Greece, the ether in Orphic tradition and the elements of alchemy, the last belonging to a series which promises to be of some importance. There are also revelations on Modern Theosophy, according to which the famous alleged Master of Madame Blavatsky, Koot Hoomi, though a real personality, was neither a Mahatma nor a native of Tibet but a “rascal” in the pay of the Russian Government. When his true character became known to H. P. B. he entered into collusion with the Coulobms for the manufacture of the Adyar scandals. The author of these revelations writes under the name of Roserius, his authority in chief being veiled by the initials M. X. The lucubrations remind us continually of Mr. C. G. Harrison's *TRANSCENDENTAL UNIVERSE* in respect of general purport. . . . *LE VOILE D'ISIS* publishes a secret alphabet of the Comte de Saint-Germain in which he is said to have written, apparently with his own hand, a manuscript treatise on the Sacred Magic revealed to Moses. By the title, however, it was claimed to have been found in an Egyptian monument and to have been preserved subsequently in Asia, “under the device of a winged dragon.” The article which discovers these marvels is pseudonymous, and on the assumption that it is to be taken seriously one must regret that there is not a more particular account of the mysterious document, its dimensions and the paper on which it is inscribed. Where also was it found, and when? One is weary of alleged MSS. on occult subjects which no one can see and which are described so badly by those who have found them that it is difficult to accept their testimony.

There is no end to the “organs of initiation,” and *LE SYMBOLISME* is another example, as its sub-title shows; but it is devoted especially to Masonry and deserves well of its readers, under the careful editorship of M. Oswald Wirth. He contributes to the last issue a consideration of the God of Theology and the Grand Architect of Masonic belief, very much to the advantage of the latter if we may venture so to put it. We fail, however, to be convinced on our own part, except when the author concludes that the Grand Architect of Freemasons, as understood by French Brethren on the rare occasions when they consent to recognize His existence, is in no sense identical with the God of religions. It is certainly and of all things true, but we shall look towards Thomist Theosophy, the Deity of Eckehart and Ruys-hoeck, rather than to the progressive Grand Architect who finds favour with M. Oswald Wirth. . . . In a recent issue of *THE MASTER MASON* we are grateful to one of the contributors for regarding the emblematic search in the Third Degree as “a symbol of the soul of man journeying on its mystic quest for its lost and forgotten source.”

REVIEWS

A CONCISE ENCYCLOPÆDIA OF PSYCHOLOGICAL ASTROLOGY. By Charles E. O. Carter, B.A. London: W. Foulsham & Co., Ltd. Pp. 159. Price 5s. net.

PERHAPS the greatest compliment one can pay to the compiler of this *Encyclopædia* is to say that his book will send all students of Astrology rushing to their collections of horoscopes in order to "compare notes"! It is hard to imagine a more enthralling occupation than going through a few hundred individual horoscopes with this book at hand, for it contains the fruit of years of original thought and close study, and is far from being a mere stereotyped repetition of stale and out-of-date information. One can, indeed, whole-heartedly endorse the publisher's statements—that "it shows how rapidly modern Astrology is assuming the form of a complete Science," and "unquestionably marks an advance in the quality of books dealing with the subject."

A special word of praise must be given to the introductory Essay on the Zodiacal Signs, with its really illuminating analysis of the Triplicities and their various modes of manifestation through the medium of Earth, Air, Fire and Water. The remainder of the book is arranged alphabetically, and scarcely an entry can be looked up without finding some suggestive comment upon one of the numerous problems that beset the astrologer's path. One or two discrepancies may be noted, as when on p. 94 we are told first that Thomas Hardy was born with the Sun in Gemini, and then in Cancer (Gemini being, of course, correct); while on p. 104 it is stated that "the Mercurial signs are probably least fond of wild nature," and a few lines further down that "the Fiery signs are probably less fond of natural beauty than most of the other twelve." But these are details which can easily be corrected in a second edition, and it is to be hoped that the book will run through many editions, growing in value and completeness every time. The author invites suggestions and criticisms, especially when accompanied by data, so let all astrological students hasten to buy this fascinating *Encyclopædia*, and take part in the good work of helping to perfect it!

E. M. M.

ASTROLOGY OF THE ANCIENT EGYPTIANS. By "Karma." London: Philip Allan & Co. 211 pp. Price 10s. 6d.

To those who know little or nothing of Astrology the title of this book may be somewhat misleading. They may be led to suppose that the author has been engaged in research among Egyptian records and is expounding a special and very authoritative form of the science. But any reliable text-book on Astrology might with equal reason be said to deal with the Astrology of the Ancient Egyptians; and if "Karma" claimed to have anything really new to say on a subject to which countless students and thinkers have already given long and careful consideration, one would necessarily approach his book with reserve and recommend it with diffidence. As a matter of fact, the author makes no fresh contribution to our stock of knowledge of Astrology, nor does he suggest any

new interpretations of the influence of the several signs, planets and aspects. The book is, indeed, only a re-statement of the general principles upon which all competent astrologers cast and read a horoscope; but, as such, it is extremely well done. With this work before him, any beginner of ordinary intelligence should be able very quickly to gain sufficient knowledge for experimental investigation into the practical value of Astrology; while those who are already well advanced will find the book most useful as an aid to synthetic judgments, for the author's method of arranging the many considerations which have to be borne in mind in the reading of a horoscope could hardly be better.

On the purely speculative side of Astrology "Karma" is less successful. It is a curious fact that few who can write knowledgeably about the casting and the reading of horoscopes can also write convincingly about the ultimate basis of the science. Most modern astrologers show a tendency to obscure and sententious rhetoric in dealing with fundamental problems. This fault may be due to the want of clear and coherent metaphysical conceptions, or merely to the lack of a well-defined and intelligible terminology with which to express them; but it is a fault that gives scope to the sceptics and to the critically-minded, and it is a fault which "Karma" could have avoided with advantage to an otherwise admirable book.

COLIN STILL.

THE GOLDEN BOUGH. A Study in Magic and Religion. By Sir James George Frazer. *Abridged Edition*. 8 $\frac{3}{4}$ ins. \times 5 $\frac{1}{2}$ ins. Pp. xiv. + 756. Macmillan & Co., Ltd., 1922. Price 18s. net.

FOLK-LORE IN THE OLD TESTAMENT: Studies in Comparative Religion, Legend and Law. By Sir James George Frazer. *Abridged Edition*, 8 $\frac{3}{4}$ ins. \times 5 $\frac{1}{2}$ ins., pp. xxx + 476. Macmillan & Co., Ltd., 1923. Price 18s. net.

It is impossible to have anything but admiration and gratitude for the patience, devotion and erudition necessary for the production of such works as those the abridged editions of which are under present consideration. To what remarkable degree Sir James Frazer possesses these qualities will not be readily perceived by the man-in-the-street from these volumes, as the author, to make room for more text, has sacrificed all that magnificent efflorescence of annotation which forms so noteworthy a feature of the original volumes. But the student well knows what immense reading and concentration are implied in the wide sweep and careful detail of the plan of these books. And it is to be hoped that the number of those who are interested but who have not the time required for the consumption of the fifteen tomes which these two abridged ones represent, will be considerably increased by the appearance of these volumes.

The scope and purpose of the *Golden Bough* have been much extended since Sir James Frazer published his first edition (in two volumes) in 1890. Initiated to explain the "rule which regulated the succession to the priesthood of Diana at Aricia," it has come to be a complete survey of the magic and mythology of all countries. Nothing of this variety has been sacrificed in the *Abridged Edition*. The *Table of Contents* alone, here as in the *Folk-lore* volume, is a mine of information and gives some clue to the wonderful fascination of the subject.

Folk-lore in the Old Testament, though seeming as limited in its scope as

the *Golden Bough*, succeeds equally well in opening its pages to the romance of the tradition and folk-lore of ancient countries. Such Biblical legends as the Creation and Fall of Man, the Flood, the Witch of Endor, and other less known stories are considered and traced through the mythology of other religions and civilizations until they are lost in the deep night of the prehistoric.

By a judicious omission of all notes and all not strictly relevant matter, Sir James Frazer has succeeded in preserving all the interest and not a little of the instruction of their originals in these abridged versions. For to his other not negligible qualities the author adds a literary gift and a power of inspiring dead bones with the sap of life that are rare even among litterateurs. It is pleasant to conclude by saying that every care has been spent on the printing and binding, and that each volume has an excellent index.

THEODORE BESTERMAN.

IN THE SHADOW OF THE BUSH. By P. Amaury Talbot. London: William Heinemann, Ltd. Price 18s. net.

ANY ONE who is as exhilarated by lore and legend as I am, will be wise to secure at once this wonderful and painstaking feat in the art of letters, *In the Shadow of the Bush*, by Mr. P. Amaury Talbot. As the author is engaged in the Nigerian Political Service, he has had ample and peculiar facilities for studying the African tribesmen at close quarters, and, as he also possesses infinite patience, an eye for the picturesque and a wide survey of comparative religion, the result is as complete as it is fascinating.

It is very hard on a reviewer to confine himself to a mere notice of an important work of this kind, when every page bristles with analogies and universalized religious ritual-forms. Mr. Amaury Talbot reveals the Dark Continent with customs akin to the formulæ of Isis in Egypt, the priests of Babylonia, the Druids of the Bronze Age. Here we have feminine and masculine mysteries as old, or even older, than those of the land of the lotus; witch-doctors, like those of the Middle Ages, and Black Magic such as flourished in Britain and Gaul. Here are stone-circles like Stonehenge, juju-trees inhabited by spirits which coincide with the Hellenic tree-sprites and that dawn-spring of thought when, as Schiller has it: "Every tree held its Dryad and every reed its Pan." Frequently, the folk-mind expresses itself in seemingly childish parables which only the initiate recognizes as being profoundly abstruse. Take, for instance, the native story of the ghost-town in which the ghosts could count up to six, but none could add the number seven. Six is the numeral of Venus or ideal loveliness, after this come the three Divine Numbers. Seven is the mystic odd number, which, like Pallas Athena, was born from the head of Zeus. The earthbound ghosts could not pass beyond the number of Venus! The book is full of similar psychic truths.

Mr. Amaury Talbot relates that the natives are devotees of ancestor-worship, like the Chinese and Japanese, and of the nature-forces, like the ancient Greeks. As he says in his beautiful, lucid manner:

"As one passes up the river, farther and farther from Calabar and all it represents, one leaves behind not only one's own race, but one's own century as well, and glides backward through the ages, up the stream of time, to the childhood of the world—to a land full of mystery and terror, of magic plants, of rivers of good and ill fortune, of trees and rocks, ever lowering to engulf unwary way-

farers ; where the terror of witchcraft stalks abroad, and where, against this dread, the most devoted love or faithful service counts as naught."

When one looks at the written symbols, the artistry of many of the aboriginal implements, household utensils and coiffures, one wonders once more at the many facets in the eternal problem of man's spiritual evolution, which draw one ever back and backward into the mists of time.

REGINA MIRIAM BLOCH.

ABERRATIONS OF LIFE. By James Clark McKerrow. London : Longmans, Green & Co. Price 6s. net.

DR. MCKERROW presents the not uncommon spectacle of a man struggling with his intellect.

In his earlier book, *The Appearance of Mind*, he sets out to do away with the Subject, to prove that we are not conscious, willing individuals, but "bundles of tendencies-in-respect-of-changes," "series of more or less consistently related reactions."

A short resumé of this earlier book would have been of great assistance to the ordinary reader. *Aberrations of Life* applies to particular abnormalities the principles laid down in the earlier work. The fundamental laws of life in Dr. McKerrow's view are three, viz. :—

- (1) Activity tends to be repeated in similar circumstances.
- (2) Unviable Activity tends not to be repeated.
- (3) Action tends to occur at its proper period.

By means of these Laws we are enabled to do away with Consciousness and the Subject.

In a single sentence Dr. McKerrow's philosophy is this : "The individual determines nothing ; it is determined" (p. 42). An indomitable adherence to his laws lands the learned doctor in some strange situations. He remarks, for instance, on page 23, "We, when we think, do not ourselves think our own thoughts ; we get them from the 'nowhere' . . . If the imagination of a man's heart were evil continually from his youth, man would not be to blame. . . . Descartes did not think his thoughts. Contrariwise."

The main errors into which he falls are two. First of all he states on page 9, "Degeneracy and Evolution are convertible terms. But the Survivor, the man who tells the tale, has the choosing of the names." Surely this is a forced use of the word "Degeneracy." On the same page he refers to the reversion to primitive type that is characteristic of cancer cells. It is this kind of change, a tendency in the direction of simplification, of lack of correlation, which we describe as degeneracy ; for the other type, the refinement and complication of the structure, we must find another name. In other words we conceive of normal evolution proceeding in the direction of "higher" types.

Secondly, his use of the words "Viable Equilibrium" is altogether too vague. Man functions on many planes, and an action which may tend to viable equilibrium on the physical plane might be in a reverse direction on the moral plane. Thus, stealing his brother's dinner might restore a man physically to Viable Equilibrium, but upset him on the moral plane.

It is at points such as this that the occultist will perhaps smile. The doctor's whole system is tending, in spite of its predestination, in the

direction of mysticism. But he has not the words in which to express himself; consequently the result is confused. His point of departure—the physical plane—is continually tripping him up. He allows the physical organism an environment, but about emotional and mental environments he is doubtful. "Thoughts," he says, "come from the 'nowhere' . . . and we take refuge in the term 'Inspiration'" (p. 27).

In his attempt to do away with the Subject, even theoretically, Dr. McKerrow cannot be said to succeed. The factors of change are not all without the organism. There is an inward principle of growth which determines the direction of its unfoldment. Repetition (p. 97) is *not* the very stuff of our being, our informing Principle, Soul, Spirit.

Dr. McKerrow has a lively mind, unconquerable fortitude in the face of facts, an engaging honesty and a sense of humour. Convinced, as he says, more or less of the (approximate) truth of his theory, he is willing to turn the Human Understanding upside down. And he has made a notable attempt to do so.

G. H. BONNER.

POINE: A STUDY IN ANCIENT GREEK BLOOD-VENGEANCE. By Hubert J. Treston, M.A., Professor of Ancient Classics in University College, Cork. Pp. xi + 427. London: Longmans, Green & Co. Price 21s. net.

THE punishment of murder is a subject which has always occupied men's minds; Professor Treston has given us an exhaustive account of its history in Greece. His book is divided into three parts, in which he deals respectively with Poine in Homer, from Homer to Dracon, and in Attic tragedy. He shows how the wergeld or compensation system of the earliest times, gave place under the Achæan domination to a death penalty, which in practice could be avoided by the flight of the slayer. In the "Hesiodic" age (1000-750 B.C.) various migrations and economic changes disturbed the peaceful operation of clan-laws, and there arose the barbarous vendetta system which, with its accompaniment of ancestral curses and deprivation of burial, has left so marked a trace in Greek legends. Into this state of chaos came, in the seventh century, the Apolline religious code. The murderer now becomes god-hated. At the same time the synœkized Greek State is evolved, and properly instituted courts take over the trial and execution of homicides.

The book is both scholarly and written in an interesting manner. From an historical or literary point of view Professor Treston's treatment of his subject leaves nothing to be desired; to the occult student, however, the book will prove somewhat tantalizing. Several matters of great interest are merely glanced at and then passed by. The subject of the Eleusinian Mysteries, for instance, and their influence on Greek thought is one on which much has yet to be written. We could have wished also that the evolution of religious ideas in Greece had not been treated quite so much from the external side.

A work on Greek religion written from the esoteric standpoint by a scholar of Professor Treston's qualifications would be of great value. For such a book we shall probably have to wait; in the meantime, *Poine* will be welcomed by all students of Greek history and tragedy.

G. H. BONNER.

G G

THE NEW PHYSICS. By Arthur Haas, Ph.D. Translated by Robert W. Lanson. $7\frac{1}{2}$ ins. \times $4\frac{3}{4}$ ins., pp. xi + 165 (with seven diagrams). London: Methuen & Co., Ltd. 1923. Price 6s. net.

H. P. BLAVATSKY, in her *Secret Doctrine*, and other occultists before and since her time, have made remarkable forecasts concerning the trend of science in the future. Some of these prophecies have now been found to be the empty vapourings of idle quacks. But many of them, especially those of the writer named, are beginning to be verified in the most interesting fashion. These forecasts have referred more particularly to the make-up of matter, the contention of occultists having been that matter is simply, in ordinary terminology, the radiation of energy. Since the discovery in 1879 by Stefan of the law of radiation which bears his name, and in 1898 by M. and Mme. Curie of radium, and since the formulation in 1900 of the general law of radiation by Herr Planck, this conception has been largely justified. With these facts, and with others of a similar kind, the author of this book, which consists of six lectures given by him as Professor of Physics at the University of Leipzig, deals in a popular and incomparably interesting manner, his chapter on the bearings of Einstein's Special Law of Relativity being one of the most useful. The occultist has greater need than anyone else to preserve a true perspective in looking at the world, and it is difficult to see how better this can be done than by considering a sentence such as this (it may be useful to say that a quadrillion is a number which contains twenty-five figures):

"The exact value which we are now able to give for the mass of a molecule of hydrogen indicates that a quadrillion of molecules of hydrogen only possesses a mass of 3 grams. Since the mass of the earth is estimated at about 6,000 quadrillions of grams, it follows that the mass of a molecule of hydrogen would be related to that of a stone weighing about 130 grams in approximately the same way as is the mass of the stone to that of the whole earth."

THEODORE BESTERMAN.

THE WILL TO PEACE. By Mrs. C. A. F. Rhys Davids, D.Litt., M.A. $7\frac{1}{4}$ ins. \times $4\frac{1}{2}$ ins., pp. 160. T. Fisher Unwin, Ltd., 1923. Price 5s. net.

THIS book is a vigorous and unsparing polemic conducted against what Dr. Rhys Davids considers to be the incorrect principles and terminology of orthodox and "new" psychology. Psychology has so far almost entirely neglected in its consideration of the phenomena of the mind the quality or faculty (or whatever one likes to call it) of the will. Dr. Rhys Davids thinks the will to be in fact the most important factor to be considered: she would replace, I take it, Descartes' *cogito ergo sum* by Schopenhauer's *volo ergo sum*. It is likely that the author is right in her contention. She is, however, definitely wrong in declaring the theories of the Nancy school of auto-suggestion to be the result of "slovenly speech"; it would have been more correct to say that they are due to slovenly thinking.

Dr. Rhys Davids' application of her will-psychology to the problem of war and peace appears to me to contain some inconsistencies. The author contends that if we *will* peace, we shall get peace; but she goes on to say that if war starts it is a duty for every individual to fight. Considered as much from the practical as from the philosophical point of

view, it is obvious that this attitude is precisely the one that leads to war. I took the chair on one of the platforms in the great "No More War" Demonstration of last summer, and received in that capacity sympathetic messages from twenty or thirty countries. From the wording of these messages it was obvious to the psychologist that the organizations sending them all *desired* peace, but that very few *willed* it, while none *willed* it in any effective sense. For it is not sufficient (and it is here apparently that Dr. Rhys Davids would differ) to *will* a thing, it is also necessary to be prepared to transmute the willing into action when the opportunity arises. Notwithstanding this fundamental fallacy, the book under consideration (as is to be expected from so distinguished a scholar) is a noteworthy contribution to the psychology of will and of war, written generally with incontrovertible logic and always with conviction and cogency.

THEODORE BESTERMAN.

MYSTERIUM MAGNUM: An Exposition of the First Book of Moses.

By Jacob Boehme. Translated by John Sparrow and edited by C. J. B. In two volumes. Royal 8vo, pp. xxxii + 981. London: J. M. Watkins. Price £2 10s.

THERE are three points of view from which these noble and beautiful volumes must be accounted as a precious possession. They present to the English reader the Teutonic theosopher's *magnum opus*, an enterprise which has not been attempted for about one hundred and forty years; they present it in Sparrow's translation, which is nearly three hundred years old and is almost inconceivably better in spirit and manner than is that in the so-called edition of Law, which appeared in 1780; finally, this new publication is a memorial of Mr. C. J. Barker's long self-devotion to the editing and production of Jacob Boehme's writings. It will be dear to many and is very dear to myself on this account. As regards Mr. J. M. Watkins, its publisher, under whose care it has passed through the press, he has produced a worthy edition and deserves all praise. It is good to read over the delightful preface of Sparrow, who accounts himself among "the unworthing of the children of men," though he writes like a saint and is certainly one of the most understanding in the deep things of his author.

They are deep things indeed, and who shall speak of them in the course of a brief notice like this? I must be satisfied only with giving a word of counsel, based on personal experience, to the growing circle of readers who feel that there is something in Boehme and would like to go further, but find that they are in the presence of a vast system of theosophy written in a strange language and presupposing doctrinal beliefs concerning Jewish and Christian Scriptures which they may have ceased to hold. For those who do accept them and are otherwise prepared there must be great lights in the system, understood as a whole, or it could not have been taken into the heart of hearts of men like William Law and his contemporary in France, Louis Claude de Saint-Martin. But there is another way of approaching Boehme which is possible to a wide circle, and that is for the sake of those great spiritual lights with which his texts abound and which are apart from his system. They are in all his works and perhaps eminently in the MYSTERIUM MAGNUM. I confess that I read Boehme and shall go on reading him, in this great treatise and otherwise, for his "intimations

of immortality," his wells of deep experience in the ways of God and of the soul in Divine paths. It is so that I read the great old book of the ZOHAR and care little enough for the system in either case. The name of this sacred MIDRASH reminds me that it comprises also a commentary on Genesis. Swedenborg wrote another and so did Martines de Pasqually, all works of revelation, and it might be wondered how he should fare who would try to compose their harmony. I believe that I have indicated the better way with Boehme, a way more illuminating for most, even if it be also the line of least resistance.

A. E. WAITE.

CURIOUS SURVIVALS. By Dr. George C. Williamson. Demy 8vo, pp. xii + 256. London: Herbert Jenkins, Ltd. Price 12s. 6d.

IT is obvious that a work under this title would extend to many volumes and far exceed the possibilities of a single collector and editor unless the field which it covers were restricted. It must be understood therefore that those "habits and customs of the past that still live in the present" are mainly of England, Scotland and the Channel Islands, while London occupies about one-half of the whole story. It is not less obvious that even within these limits the "curious survivals" must be rigidly restricted as to subjects, or again all measures would be exceeded. It comes about for this reason that Dr. Williamson draws nothing from the resources of folk-lore or the occult side of things. He has much to tell us concerning London civic dignitaries, the city's customs and privileges, the Houses of Lords and Commons, Law Courts and London streets. Beyond these bounds there are habits and ways surviving in country life, in manorial customs, in ecclesiastical ceremonies of old religious use, in fealty ceremonies at Guernsey. It is an unpretentious and delightful volume, on every page of which one acquires knowledge as he reads. We are also reminded of many things—as it may be, of Hocktide festivities, Maundy money and Biddenden cakes. The chapter on Bishops and Clergy is a typical example of good work in the book, and we have also to thank Dr. Williamson for the abiding convenience of an excellent index.

A. E. WAITE.

THE VOICE ON THE MOUNTAIN. By Marie, Queen of Rumania. London: Duckworth. Price 7s. 6d. net.

IN describing the Queen of Rumania's beautiful romance as a "spiritual allegory," there is no implication that the story lacks in human interest. On the contrary, it is by its intensely human element that it grips the reader "by the heart-strings."

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Glava's mysterious gift of healing sorrows and ills, whether of mind

or body, comes, we are told, entirely from Gorromo, her dying lover, who, when at last he becomes aware of the waning of her devotion to him, is unable longer to dower her as of old with his own spiritual strength. He dies, and at a supreme crisis Glava finds herself helpless before a clamouring multitude of suppliants, who, mob-like, then turn, and heap curses upon the "goddess" who has failed them. In anguish she leaves her mountain heights and joins the lover awaiting her, the man who has won the love that was once Gorromo's. But Gorromo in dying has spoken words full of mystical truth, and their portent lingers with the reader at the story's close:

"Glava," said Gorromo, "it sometimes happens that two world-wanderers who have started on a journey hand-in-hand—cannot—cannot remain together. It is perchance because the one loiters whilst the other goes too fast—or—because the one has perceived a light that the other cannot follow, or—Glava, it may also be that the one picks up a diamond which the other did not see. And so it comes to pass that at the end of the way the wanderers are no longer together—that the one stands before the Great Portal—alone . . . Do not tremble, Glava; be not afraid. It is only this that I want to tell thee: there is a land beyond the sunset, a shore beyond the sea. There I shall await thee, Glava. But thou must not hurry, Glava—because I can wait."

EDITH K. HARPER.

THE BOOK OF EL-DAOUD, THE FATHER-KING: WHICH IS THE GOSPEL OF SIMPLICITY GIVEN UNTO HIS OWN. London: John M. Watkins, 21 Cecil Court, W.C. Price 7s. 6d.

THE four visions at the beginning of the book certainly indicate that the recipient has attained to a high degree of illumination. The work is said to have been dictated by the Spiritual Being to whom the government of this planet has been entrusted, and it deals chiefly with the creation and evolution of man, as seen from the spiritual aspect, from the beginning up to the present time. It would be interesting to compare *The Book of El-Daoud* with Steiner's *Outline of Occult Science*, which deals with the same subject, though the last work is the outcome of actual vision or the ability to read the Akâschic Records. *The Book of El-Daoud* is certainly a very striking work, with great breadth of view, and imbued with high principles. As to whether its contents are true or not, can only be decided by the student who is able to awaken in himself the memory of the events with which it deals. I cannot, however, help thinking that it is a pity the book was dictated, even by so great a Being as the God of this planet, instead of being "remembered." One point, however, is very greatly in its favour: the recipient appears to have been fully awake and conscious when he had the visions which precede the record.

MEREDITH STARR.

DANTE. By Edmund G. Gardner, Litt.D. London and Toronto: J. M. Dent & Sons, Ltd.; New York: E. P. Dutton & Co. Price 3s. 6d. net.

NEEDLESS to say, this newly published work by Dr. Edmund Gardner contains much fine gold, not only for the student of Dante, but for the general reader of culture and taste. Dr. Gardner himself, in a short

introductory note, modestly describes the book as "merely a revision of his earlier primer, as far as possible brought up to date," but in substance practically the same.

The first chapter, after touching briefly upon the End of the Middle Ages, sketches Dante in his own times, from his childhood to the last period of his exile and untimely death, at Ravenna, "amidst the monuments of ancient Cæsars . . . on the feast of the Exaltation of the Holy Cross—the Cross which he represents as the mystical bond with which Christ had bound the chariot of the Church to the tree of the Empire."

The second and third chapters deal respectively with the poet's minor Italian works—*The Vita Nuova*, *The Rime*, and *The Convivio*, and his various Latin writings. The fourth and concluding chapter is devoted to a description and very full analysis of *The Divina Commedia*, that marvellous allegory which, while it embodies or typifies the life and ideals of the later Middle Ages, is yet, in Dr. Gardner's words, "a vision of the world beyond the grave . . . an allegory, based upon that vision, of the life and destiny of man, his need of light and guidance, his duties to the temporal and spiritual powers, to the Empire and the Church. In the literal sense the subject is the state of souls after death."

Fully to understand and enter into the spirit of the *Divina Commedia*, one must know so far as possible something of those stormy days in which the life of its inspired author was passed—days of treachery, intrigue, and revenge. In Dr. Gardner's pages Dante stands out as the man of action, the hero of a great political drama, the complex personality in whom "the poet and the practical man—teacher, prophet, politician, philosopher, reformer—are inseparable."

A biographical appendix, also an appendix of diagrams and tables relating to the *Divina Commedia* and a complete index of names, conclude this deeply interesting book, for which we owe Dr. Edmund Gardner infinite gratitude.

EDITH K. HARPER.

ANCIENT INDIAN FABLES AND STORIES: Being a Selection from the Panchatantra, by Stanley Rice. London: John Murray. Pp. 126. Price 3s. 6d. net.

THREE princes, the despair of moralists and pedagogues, are taken in hand by a Brahman and their conversion is effected by story-telling. The authorship and date of the Panchatantra, which contains the Brahman's reforming anecdotes, are unknown. Presumably, the work is not less than 2,000 years old. Animals figure in them reasonably, craftily, wickedly, gratefully. A prudence repugnant to lofty morality and an honourableness stronger than the instinct for self-preservation both address the princes through the wise Brahman's mouth.

The modern reader will find himself distinctly interested in the science of conduct which this little book inculcates. While he will mentally shrug at the supposition that the apologues set before him "enlightened" and "polished" three "intractable" profligates, he will acknowledge that one of these apologues, in which a goat successfully bluffs a lion, is a jewel of humour prettily symmetrical to the eye as a triangle. It may be added that a beguiling book like this tends to refine the grossness of mind which translates into sport the slaughter of creatures whose mentality is either ignored or unduly depreciated.

W. H. CHESSON.

A PRIMER OF HIGHER SPACE, THE FOURTH DIMENSION, TO WHICH IS ADDED MAN THE SQUARE, A HIGHER SPACE PARABLE. By Claude Bragdon. 9 in. x 6 in., pp. 81. New York: Alfred A. Knopf.

MR. BRAGDON, who is well known as the translator of Ouspensky's *Tertium Organum*, sets out in this little book to give a popular explanation of the highly abstruse mathematical Special Theory of Relativity and of the fourth dimension. It is unlikely that the lay reader will be able to follow even this simple exposition, but it will not be for lack of effort on the part of the author. After some preliminary philosophical considerations to prove the possibility of the existence of a higher space, Mr. Bragdon proceeds by means of thirty beautifully designed and printed plates, with annotations, to lead up from simple one-dimensional concepts to four-dimensional ideas, from correlations in time and space to the density of bodies "as an indication of a pressure from the direction of the fourth

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1	14	15	4
8	11	10	5
12	7	6	9
13	2	3	16

author's case, and Mr. Bragdon is to be congratulated on his remarkably lucid and careful exposition, and the publishers on the graceful and dignified get-up of the book itself.

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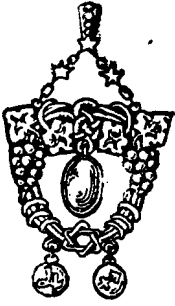
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