

# THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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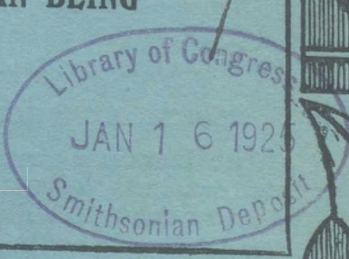
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George Sheringham 1907.



though in the final irrevocable union he undoubtedly believes. In describing "the perfect marriage," he speaks of the two who, "mated upon all planes, 'enter into the light and go not forth again' as separate individuals, but become one individual with a two-sided nature, complete in itself and self-fulfilling."

The chapters on the esoteric attitude towards child-bearing, and towards the prevention of conception, are worthy of attention; and the fact that a knowledge of esoteric doctrines, rightly used, does not tend to an overthrow of our present social system is very plainly shown. It will be enough to quote the following sentence:—"We never touch the higher planes save by fidelity."

E. M. M.

AMEN, THE KEY OF THE UNIVERSE. By Leonard Bosman. London: The Dharma Press. Pp. 117. Price 3s. 6d. net.

As Mr. Bosman truly says, it is necessary, in order to understand the fundamental meaning of the word "Amen" or "Aum," to have "at least an intellectual comprehension, if not an absolute realization, of the basic principles on which the Universe is founded." He deals with these, as revealed by philosophy, religion and science, as clearly as such metaphysical questions can be dealt with, and submits, as the most rational theory, the idea that "spirit and matter, life and form, are opposite poles of one and the same substance . . . aspects of God, Who, in creating a Universe, must . . . polarize Himself, or, as it were, send out two aspects of Himself." He then considers at some length the doctrine of the Trinity, and the conception of the "Mother-Substance," or "Virgin-Mother of the Universe," and concludes that there are really two Trinities, "one of Father, Mother and Son, and the other of Father, Mother and Holy Ghost, the quaternary being seen only when Father, Mother, Son and Holy Ghost are considered together." Finally we come to an interesting (and less abstruse) chapter on "Letters and their Meaning," which leads to a detailed study of "the Sacred Word of East and West," whose antiquity Mr. Bosman declares to be beyond question. He states that its origin is not Hebrew, but Sanskrit, and his exposition of its occult power, when properly used, its connection with the fundamental principles before-mentioned, and the separate and combined meanings of the letters that compose it, is full of fascination for students of such matters. We are glad to learn that he is returning to the little understood subject of the meanings of individual letters in a later work. The brief glimpse given here whets the mental appetite for more.

E. M. M.

CONCERTO IN A MINOR. By Charles Whitby, B.A., M.D. Cantab. Published by John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. Price 3s. 6d.

DR. CHARLES WHITBY of Bath is a prolific poet, and for him Apollo seems in a happy conjunction with Æsculapius. Some years ago I reviewed his former volume of verse, *The Rising Tide and Other Poems*, elsewhere. His present epic, *Concerto in A Minor*, is reprinted from *The Quest*, and delightfully illustrated by Mr. Fred Adlington. It is an heroic theme raging against those unheavenly twins, Mars and Mammon, and reveals the soul of an idealist and a serious thinker.

REGINA MIRIAM BLOCH.



FEBRUARY 1925

THIRTY CENTS

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# OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPER-NORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

EDITED BY RALPH SHIRLEY

*"Nullius addictus jurare in verba magistri"*

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## NOTES OF THE MONTH

I REMEMBER, many years ago when I was a boy at school, the late Mr. Philip Edward Pusey, son of the well-known leader of the High Church Movement, drawing my attention to the fact that the Latin word *invenio*, from which our English word invent is derived, properly signifies "to come upon"; and that, as a matter of fact, the greatest discoveries and inventions are "come upon" by their discoverers through some apparent accident, though in reality through the intervention of Higher Powers who use these "accidents" as a means for communicating some new form of knowledge or some new fact in nature. It will be found, I believe, that most of the great inventions and scientific discoveries have been arrived at through some trivial incident that gave a clue to an important principle in natural science. A discovery of apparently vast importance has been made recently through such a so-called "accident." The lady who made the discovery was engaged in researches among vegetable oils and gums, mainly of Eastern origin, with a view to compounding a new and more efficient antiseptic. In the course of her investi-



gations an experiment miscarried, resulting in an explosion which shattered the vessel containing the oils. This took place while Mrs. Dickinson (the lady in question) was testing the constituents for her preparations by heating them over a Bunsen-burner. From this explosion originated the first diamond-like crystal. Mrs. Dickinson was greatly surprised at this, as she was at a loss to know from whence the crystal could have come, as the material used had been very carefully prepared, and contained, as she thought, nothing whatever to account for the origin of this



FIG. 1.—Micro-photograph showing the substance (Scarab or Proteus) without its emanations.

particle. Later, when filtering the preparation of which the contents of this tube were a part, it revealed a substance of an apparently fibrous nature. It was of a golden red colour, and had appendages resembling the jointed hairy legs of a crab or the tufted leaves of a cactus plant. When subjected to the light of the sun it emitted brilliant rays and scintillations.

Numerous attempts have been made to photograph this substance, but the matter has proved an exceedingly difficult one, as it throws off so much luminosity that the photographic image is, generally speaking, entirely fogged. Fig. 1 was only obtained after thirty or forty attempts. This presumably exhibits the



actual formation of the substance in question, but the usual results of such photographs are as seen in Fig. 2. As a matter of fact, neither represents its appearance as seen by the naked eye.

It was noticed that this nucleus evinced remarkable activities and its rays penetrated through the glass tube, depositing moisture in its immediate vicinity, this moisture solidifying and being in its turn hermetically sealed. The substance appeared, in short, to be radio-active. This was only the beginning of a series of the most astounding experiments. It was found that the tube containing this organism, if immersed in water, conveyed its properties to the water in which it was immersed. Subsequent experiments showed that substances (vegetables, for instance), if boiled in this water, obtained through this process the properties of the

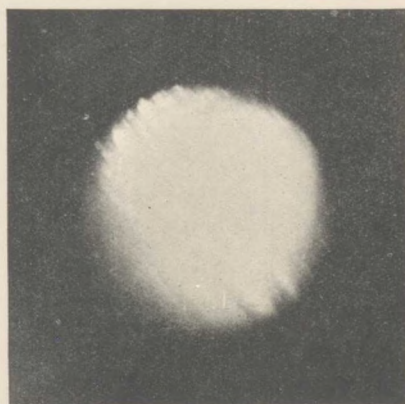


FIG. 2.—Micro-photograph of the Scarab or Proteus showing the emanations.

original substance. Their essence, transmitted in the form of gas, after they had been dissolved in water, could, moreover, be utilized

THE BIRTH  
OF  
INSECT LIFE. for further remarkable experiments. Drops of the water so obtained were hermetically sealed in tubes or between glass slides, and the result was the formation of crystals and the giving forth of gases

which eventually evolved insect life (Fig. 3). I myself saw through the microscope a tiny beetle perfectly formed and obviously alive and moving its antennæ backwards and forwards, apparently evolved from these gases. Mrs. Dickinson assured me that in due course the beetle would revert to its previous crystalline form. Under the influence of the sun's rays, crystals and beetle alike assumed the appearance of burnished silver. I also saw under the same microscope other crystals in a tube. The gases from these



crystals had apparently given birth to several tiny animalculæ which were running around the original crystals. It must be borne in mind that, at least in certain cases, these phenomena take place in hermetically sealed tubes, which have remained air-tight for years on end. Mrs. Dickinson describes these animalculæ as gases, but they certainly assume insect form.

One of the first uses made of this discovery was to employ the water energized by these rays in the making of bread, and

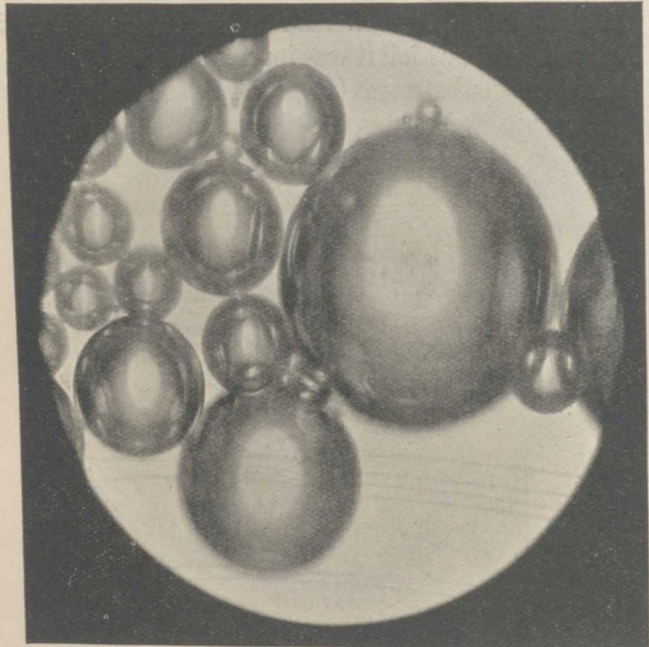


FIG. 3.—Micro-photograph of gas bubbles produced by the "new force."

it was found to answer the same purpose as fermented yeast. A very remarkable point in connection with this "new force" is that there seems to be a continuous transformation of substance passing through the mineral, vegetable, and animal kingdoms, while it is assumed, rightly or wrongly, that the original substance which causes these transformations is vegetable in character. It can, however, be "married" equally to mineral or vegetable. The ray merely requires a body of some sort through which to produce life, and, though vegetable substances are generally used for this purpose, coal and various ores have also been employed. Silver or the essence of silver (or a substance

THE TRANS-  
MISSION OF  
RADIO-  
ACTIVE  
PROPERTIES.



closely resembling it) has in this way been extracted from coal, and gold, also of a radio-active character, has been extracted from a collection of ores. Though the original substance is on view in its own tube, the radio-active tubes actually employed for commercial and medicinal purposes are merely derivatives from the original substance, but appear to be equally efficacious with it. Two notable points should be borne in mind with

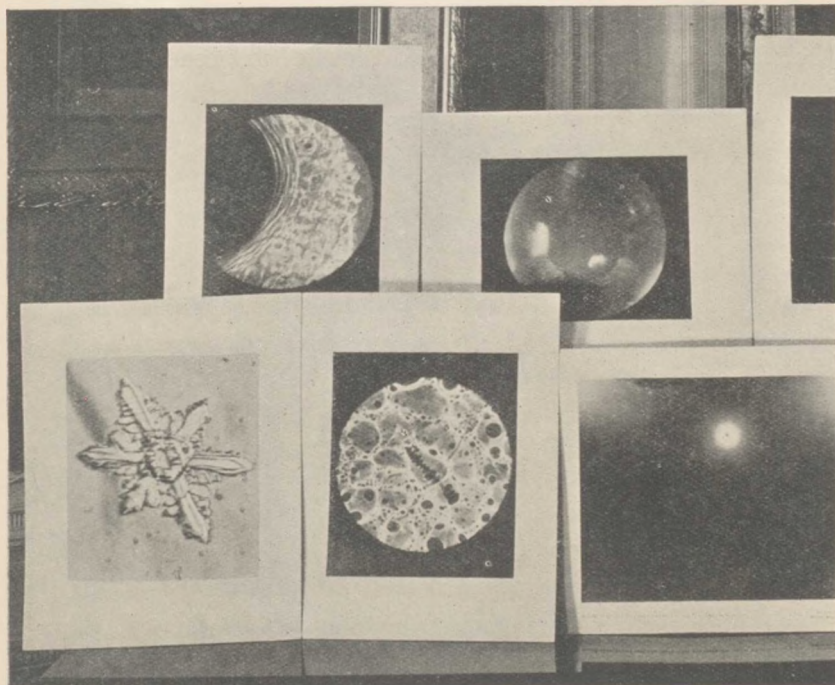


FIG. 4.—Crystal and other effects caused by "organic radium," or the "new force," as seen through a microscope.

regard to this new discovery. It acts as a universal purifier and also as a universal solvent. The value of such a discovery from the commercial point of view is at once apparent, and a company has already been formed to take advantage of these possibilities in various directions. One purpose for which the force stored in this manner has been used is the prevention of scale in boilers, pipes, etc. An enclosed circular vessel of zinc, containing a culture derived from these rays, is inserted in the feeding-tank, and this has the effect of cleansing all the boilers fed from the original tank in a very cheap and expeditious manner.

A  
UNIVERSAL  
PURIFIER  
AND  
UNIVERSAL  
SOLVENT.



The cylinders in which the culture is enclosed have the effect of creating a disintegrating action upon any conglomerating substances, by which they tend to lose their property of cohesion. When the radiation commences, incrustations begin to leave the surface of the boiler and can be swept out in the form of powder.

One point, which will be of supreme interest to the scientific world, lies in the fact that the original substance can transfer its radio-active property to other substances, which are able to retain this quality for some considerable period, and in their turn transmit it again.\* To those of my readers versed in

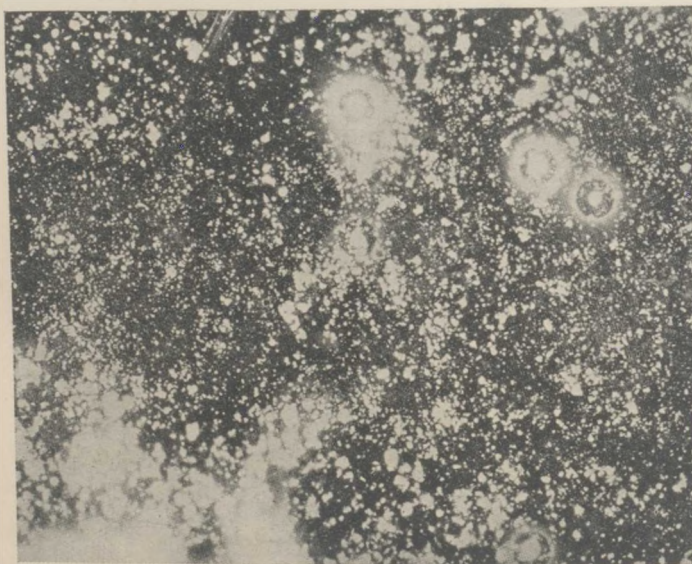


FIG. 5.—Effect on glass of scintillations produced by the "new force."

scientific matters it will be familiar that radium can only transmit its radio-active properties to other substances in a very evanescent manner. Thus radium itself cannot be multiplied, as is the case with "the new force," as Mrs. Dickinson terms her discovery. Mrs. Dickinson also claims that this new force can be used for purposes similar to X-ray photography, and that it has been found on occasion to photograph through lead, which is not the case with radium. Fig. 6 shows impressions of two tubes containing this radio-active substance obtained by photography with a

\* The "cultures," however, enclosed in the cylinders for the de-scaling of boilers, require renewing after some four months.



sensitized plate but without the use of a camera, through lead containers, in which the tubes are enclosed. The threads visible in the photograph, it may be noted, are of cotton, not wire. Experiments on these lines are not uniformly successful, and the method to be adopted in order to ensure certain results remains, at present at least, in doubt.

It will be obvious that by the use of water treated by these rays for boiling in kettles, all the furring incident to their use can be effectually eliminated. In the same manner, if the water in any locality is chalky, the chalk, and indeed any other substance, can be eliminated from the water in the same manner. From the medical point of view, the value of the water

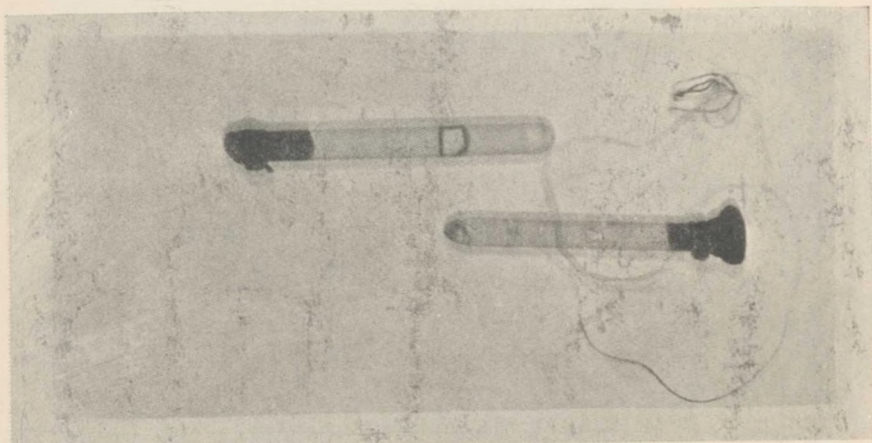


FIG. 6.—Tubes containing the "new force" photographed through leaden casket.

lies in the fact that it can be used as an internal antiseptic.\*

The value of the discovery as a universal solvent can, it is claimed, be substantiated by its use for medicinal purposes, and

AN  
INTERNAL  
ANTISEPTIC. Mrs. Dickinson tells me that she has treated stone in the bladder by this means. From the commercial point of view, the rays can be employed for the separation of metals from their ores, and here, too, we appear to be on the track of a very valuable commercial enterprise. To chemists it will be unnecessary to point out the enormous value of the "radiant" properties of substances treated by the ray as an alternative to radium. Mrs. Dickinson

\* It may be mentioned that Mrs. Dickinson was awarded the silver medal for fine antiseptics at the International Congress of Medicine held in London in 1913.



has described her discovery as "organic radium," but, to avoid misconception, prefers now to adopt the term "new force," as more non-committal in the present experimental stage. Much further investigation will obviously be necessary before it is possible to gauge its exact value in the destruction of unhealthy tissues without impairing the healthy ones at the same time. It is recognized that for such purposes radium is altogether too drastic. Mrs. Dickinson, in any case, holds the view that her discovery will eliminate the unhealthy tissues while leaving the healthy ones undisturbed, owing to the fact that

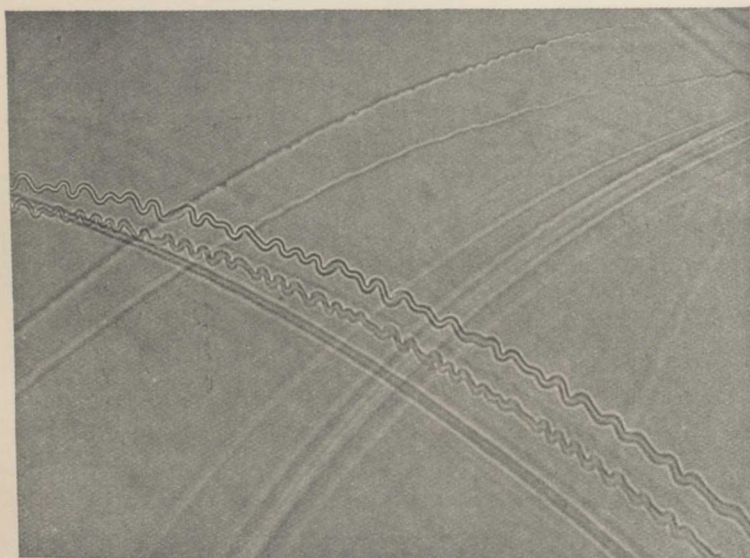


FIG. 7.—Linear formations caused by "organic radium," embedded in the substance of glass.

she can moderate the force of the ray as circumstances require. If so, we are, presumably, on the track of a cure for cancer.

ITS MEDICAL  
POSSI-  
BILITIES.

But it is early days to express any confident opinion on such a matter, and it is obvious that much may depend in this connection on the substance employed as a body to be fertilized by the ray. Vegetable substances have been most frequently used by the discoverer, and it seems probable that these would be less harmful to healthy tissues than those derived from mineral sources. But which vegetable substance would prove most efficacious in any particular case only experiment can decide.

It is in connection with its suggested relationship to alchemical



research that the discovery in question will arouse most interest among readers of the OCCULT REVIEW. Have we here, it may be asked, a clue to the long-sought-for origin of life? and an explanation of the occult basis of the Egyptian worship of the scarabæus? The mysterious transformation of substance between the three kingdoms and its ultimate evolution in the shape of a perfectly

THE  
EGYPTIAN  
SCARABÆUS.

formed beetle might serve to explain why it was that the Egyptians adopted the scarabæus as an object of worship, representing, as it apparently did to them, the secret of all life on the physical plane.

Mrs. Dickinson calls the original discovery, which is the basis of all these subsequent developments, "the scarab." Personally, I prefer to give it the name "Proteus," as the actual beetle is a later transformation, and the substance itself certainly does not suggest an animal—rather, I should say, a collection of filaments, a sort of vegetable (?) "bag of bones." The marvellous thing about it, however, is that whereas, viewed by the naked eye, it emits a red-golden colour, as seen through the microscope

WAS THE  
PHILO-  
SOPHERS'  
STONE  
RADIO-  
ACTIVE?

under the influence of the rays of the sun, it will blaze with far greater brilliance than any diamond. Under greater magnification it is seen as an extended body, varying in colour between gold and red, with dark, and even black, shadowing in between. Some may contend that we have here a clue to the tradition of the Philosophers' Stone—the stone that was

not a stone at all. Surely, at least, in the principle of radio-activity of some sort lies the explanation of certain of the alleged phenomena associated with this mediæval conception.

I confess that after two long visits to Mrs. Dickinson's laboratory, I am filled with amazement at a discovery that seems destined before very long to revolutionize the beliefs of science in more directions than one. As to what its relation may be to ancient knowledge on these subjects, I forbear to express an opinion, but it will be obvious that if we can find in it a solution of the mysterious Egyptian worship of the scarabæus, then the Egyptians must have had the clue to a secret which

THE UNITY  
OF ALL LIFE.

is only now being rediscovered. Did they realize, we may ask ourselves, thus early, that animal, vegetable, and mineral were all in reality one, and that there was no definite line of demarcation between the three kingdoms? Did they realize that one life ran through all alike?

And was the legend of Proteus as narrated in Homer's *Odyssey* \*

\* Book IV.



but the expression of the ancient belief in the possibility of the transformation of this One Life through all the stages of mineral, vegetable, and animal? Such, at least, is the conception that I have endeavoured to voice in the following lines:

Mystic Mirror of the All,  
 In thy life symbolical!  
 The Supreme hath granted thee  
 Freedom of the Kingdoms Three,  
 Back and forth to fare and fare  
 Through the Gateless Barrier.

With regard to the possible relation of Mrs. Dickinson's discovery to mediæval and post-mediæval conceptions of what constituted the Philosopher's Stone, there are several parallels which, it seems to me, are worthy of note; though it would be unwise to press these too far. In the first place, it is to be remarked that this discovery was due to an experiment in which oriental vegetable oils and gums were being employed, and it was from a combination of these that the original substance appears to have been evolved. It is also noteworthy that the substance discovered by Mrs. Dickinson leads to transformations covering the whole range of animal, vegetable, and mineral. According to certain of the alchemists, and to Thomas Vaughan in particular, the Philosopher's Stone appears to have been "the distilled essence of that principle of growth which is found equally in the animal, vegetable or mineral kingdoms, and which is convertible from animal to mineral, or from mineral to vegetable."\* Vaughan says, moreover (*Euphrates* 34-35), that the trees attract this first substance at their roots, and "from thence it ascends to the branches, but sometimes it happens by the way to break out at the bark where, meeting with the cold air, it subsists and congeals to a *gum*." This is remarkable in view of the circumstances of Mrs. Dickinson's discovery. Then, again, the Philosopher's Stone, regarded as an agent for the conversion of common metals into gold, was said to be of a red or yellow colour. Further, the protean character of the Philosopher's Stone is constantly emphasized, and in fact, the variations of its description under different conditions have had more effect in puzzling later investigators than anything else in connection with this strange mystery.

SOME  
 ALCHEMI-  
 CAL  
 PARALLELS.

\* Notes of the Month, Nov. 1922.



The substance is described as "neither earth nor water, neither solid nor fluid. Of no certain colour, for chameleon-like it puts on all colours." It is also said of it that it has something in it that "resembles a commotion." This last observation is of interest in view of the activity displayed by the original substance discovered by Mrs. Dickinson, whilst under the influence of the sun's rays.

Again, the author of *The Suggestive Inquiry into the Hermetic Mystery* observes, in summarizing its characteristics, "This Proteus or Mercury or quintessence of philosophers is warily concealed by them under an infinity of names. . . . In its artificial *fermentation* and progress towards perfection the changes it undergoes are manifold and, as the common life of nature, it becomes any and every conceivable thing in turn it wills to be. Now it is mineral, now vegetable, now animal. By predominance of either principle it is fire, spirit, body, air, earth, and water . . . and anon it is nothing but a potential chaos and egg of the philosophers, a precedential nameless principle always in mutation." It is stated, moreover, by one of the alchemists, whose name escapes me at the moment, that in its vegetable form it is milder and less potent, but of more value for curative and medicinal purposes. It is, in short, the principle of life or the life essence, whether it inheres in animal, vegetable, or mineral.

Another remarkable point is that whereas the substance recently discovered has the quality of communicating its radio-active qualities to other substances and rendering them equally radio-active, it is said of the "first matter" in alchemy by Arnold de Villanova, that "there abides in nature a certain pure matter which being discovered and brought by art to perfection converts to itself proportionally all the imperfect bodies that it touches"; that is to say, it transmits its qualities to other substances, thereby rendering their nature similar to its own. Again, the first medium whereby the substance I have named "Proteus" is transmitted and becomes operative, is water. The first step in all Mrs. Dickinson's experiments is to render this water radio-active, by immersing in it the original radio-active substance or one of its derivatives. This radio-activity can then be transmitted to substances that are infused in it. The water, in short, is the medium for the reception of the seed of the original substance, as the alchemists would put it. Last, but not least, the mysterious "agent," like Mrs. Dickinson's



discovery, is constantly referred to as being in the nature of a "universal solvent."

In another direction, as my readers will remember, parallels have been drawn between the recent discovery of ectoplasm and descriptions of the "first matter" as given by Thomas Vaughan, and these showed a very close parallel indeed. Is Mrs. Dickinson's discovery, we may ask, a clue to the secret of this First Matter or principle of life in one direction, just as ectoplasm is apparently a clue to it in another? Mrs. Dickinson's discoveries require a

A CASE FOR  
SCIENTIFIC  
INVESTIGATION.

properly equipped laboratory, which she does not at present possess, but which she hopes later on to secure. She also necessarily lacks the scientific training and exactitude of method so necessary in pursuing an investigation of the nature of that in which she is engaged. It is a matter for regret that some man of science of the calibre of Sir William Crookes does not take the matter up, with a view to arriving at definite and reliable conclusions. Most scientists are not sufficiently open minded to pursue such investigations undeterred by the difficulties and suspicions that must necessarily confront them in the first instance, and Mrs. Dickinson herself fears the effect of scientific prejudice which would involve her entire research work in undeserved ridicule. Her conclusions may have been in certain directions seriously at fault, but it does not follow from this that her discovery should be ignored, especially in view of the fact that it has stood the test of practical application in a very remarkable manner from a commercial point of view. It looks, indeed, as though the new process for the de-scaling of boilers will create a revolution in this particular field, as hitherto most expensive installations have had to be erected to deal with the matter, and it seems probable that in the future, by the adoption of the new method, these may be entirely dispensed with. As Mrs. Dickinson well says: "The proof of the pudding is in the eating."

With regard to the animalculæ we are on contentious ground, but may we not say this much: Germinal life is everywhere. In its totality it is indestructible by any known means. It only requires fructifying, and in this fructification may not the rays play their part?



## LEMURIA

### THE ATLANTIS OF THE PACIFIC

By LEWIS SPENCE, Author of "The Problem of Atlantis"

A CONSIDERATION of the allied question of the sunken continent of Lemuria in the Pacific area greatly illuminates the problems attending the theory of Atlantis, for it has been proved almost beyond the possibility of doubt that many presently existing populations of the Pacific islands once occupied land areas now submerged, that Pacific islands have disappeared within living memory, and that land-masses of comparatively large area have been drowned beneath Pacific waters within the last few centuries. Moreover, a mass of tradition far too widespread to be void of significance, much too persistent and important to be dismissed by the wave of a conservative hand, renders it abundantly clear that the peoples of the Pacific possess the irrefragable historical memory of not one but several masses of sunken land which were probably the decaying remnants of one or more far-flung continents.

The theory of a former mid-Atlantic continent has at least as many opponents as it can boast supporters. But, paradoxically enough, the belief that a great land-mass once occupied the basin of the Pacific is accepted by the majority of modern geologists, even the most conservative agreeing that from the Primary to the Secondary geological period an immense continent, ringed round with an ocean which communicated with the Arctic, occupied the greater part of the present Pacific area. At the end of the Primary Period this ocean flowed over what is now the region of the Andes and the present Rocky Mountains on the east, and above New Zealand, Melanesia and Papuasia, the Philippines and Japan on the west. By the end of the Secondary Period the Pacific continent had begun to founder, and the west coast of South America to rise correspondingly. So much is generally conceded. It is only regarding the approximate period of the ultimate disappearance of the last vestiges of this continent that debate arises, and if it arises at all, it is because the data in favour of the quite recent existence of numerous large



island-groups in the Pacific has only recently been collected and published.

The hypothesis of a great Pacific continent was first mooted by Dr. Augustus Gould in 1854 in a striking paper, "Remarks on Mollusks and Shells," published in *The Edinburgh New Philosophical Journal*. Charles Darwin, in his *Journal of Researches* (1889), demonstrated that the formation of coral reefs and atolls demanded a long-continued subsidence of the Pacific region, and acting on his suggestion, Professors Sollas and David undertook the boring of the atoll of Funafuti to a depth of 1,114 feet, where cores were obtained which showed that the whole mass of rock was composed of pure coral. As the organisms which form coral reefs cannot live at a depth of more than 150 feet, it was manifest that the ocean floor must slowly and continuously have subsided.

In 1884 Hutton, in his *Origin of Flora and Fauna of New Zealand*, advanced the theory that New Zealand, Eastern Australia and India formed one biological region in the Secondary Period, and that in Lower Cretaceous times a large Pacific continent extended from Lower Guinea to Chile. Later on, he thought, New Zealand became separated and this continent broke up.

Von Ihering believed the Pacific land-mass to have gradually subsided during the Secondary Period, and Dr. Pilsbry was of opinion that it was finally separated from other lands as early as the middle of that period, and that the northern portion became disconnected while the remainder was still joined to the mainland. A careful review of some of the lesser fauna, especially of ants and lizards, led Professor Baur to formulate the theory of a former Indo-Pacific continent extending from Malaysia to the west coast of America. He looked upon the Pacific islands as the last remnants of this continent, which still existed, he thought, until the commencement of the Miocene Period in Tertiary times.

Mr. Speight, in his *Petrological Notes from the Kermadec Islands*, presents geological evidence of the former extension of continental conditions over a large area of the mid-Pacific region. Many volcanic islands, he remarks, now classified as oceanic, will ultimately have to be regarded as having been built up out of the remnants of a continental area. He believes that a continent covered the greater part of the Pacific ocean in Primary and early Secondary times, and that a subsidence occurred during later Secondary and Tertiary times, with more recent local elevations.

The well-known parallelism of the several groups of the



Pacific islands has been advanced as an argument in favour of a formerly existing Pacific continent. It seems possible to explain this "lay of the land," by the supposition that these islands are the remains of a series of mountain chains, as has been suggested by Herr T. Arldt.

Professor Francis Scharff, in his *Origin of Life in America*, remarks: "If a Pacific continent existed, and I quite concur with those who are of that opinion, it must have largely subsided before the Tertiary era. It seems to me as if the central part of it had broken down gradually, the margins slowly following suit, both on the eastern and western Pacific, only leaving here and there a few remnants which either remain as isolated pillars far out in the ocean or have become joined to more recent land-masses. I imagine that the latest pre-Pliocene land connection between North America and Asia was not the Pacific continent, but merely its margin, which persisted probably until Oligocene or Miocene times. . . . I suggest that in Tertiary times a belt of land, possibly representing the margin of the more ancient Pacific continent, extended from the south-west coast of North America in a great curve to Japan and further south."

There is, however, Professor Scharff admits, an extraordinary amount of evidence that an ancient land occupied that portion of the Pacific contiguous to the west coast of Guatemala. The present Central America is, he thinks, "partly formed of the remnants of that land having eventually become moulded together by geologically recent volcanic deposits." Mr. O. H. Hershey is of opinion that this ancient land lay mainly south of the present isthmus of Panama, and that it was a land-mass of considerable extent is indicated by the heavy beds of conglomerate formed from it.

There seems to be good reason for the inference that this Pacific land persisted until comparatively recent geological times. Agassiz found that not a single station between Acapulco on the west coast of Mexico and the Galapagos Islands could be characterized as strictly oceanic. The trawl brought up a sticky mud containing logs of wood, branches, twigs and decayed vegetable matter.

Dr. Burckhardt argued from the enormously thick deposits of porphyrite conglomerates in western Chile that these were laid down on the ancient shore-line of a vast western land-mass of which the existing coast cordillera of Chile is the last remnant. Says Scharff, dealing with Burckhardt's theory: "He advocates, in fact, nothing short of what we might call a Pacific continent



which lay mainly to the westward of Chile. That land formerly extended in that direction I have endeavoured to demonstrate from purely faunistic evidence, but I believe that it was part of a great circum-Pacific belt of land which stretched mainly northward, communicating from time to time with Central America and the Antilles, and also with Mexico and western California, and then eventually bending across to eastern Asia in a great loop and thus joining New Guinea, Australia and New Zealand."

A more recent protagonist of the theory of a great Pacific continent from the fragments of which Polynesian civilization emerged is Professor J. Macmillan Brown, of Christchurch, New Zealand, who, in a recent remarkable work, *The Riddle of the Pacific* (London, 1924), has reviewed the whole subject with impartiality and a marked capacity for dealing with a problem of much complexity in a simple manner. In a passage which will certainly become memorable in the annals of the controversy which has raged so long around the subject of sunken land-areas, he says: "Whether we assume a continental area in the central region of the Pacific or not, there must have been enormously more land than there is now, if not some land connection between the Hawaiian Archipelago and the south-west of Polynesia; for the American scientists, working from the former, find a close affinity between its flora and fauna and those of the latter, whilst there is no evidence of connection with the American continent. In the flora, for example, the only great genera of the south-west that are absent in the north-east are the aroids, ficoids and pines. The affinity of the land-shells is even more convincing. But the north and south connection was the first to disappear, leaving traces in scattered coral islands like Washington, Fanning, Christmas, Malden, Manihiki. The trend of the ancient high land was from north-west to south-east. And as the archipelagoes from New Zealand through Melanesia, Papuasias, Indonesia, the Philippines and Japan rose, Micronesia and southern Polynesia sank; and from the Mariannes, down to Mangareva and Easter Island there are more coral islands than in any other region of the world. . . . In the Pacific Ocean, at least, wherever there is a coral island there has been subsidence, even if followed by elevation. And it is to be granted that along with subsidence in the coral arcs of the Pacific there is sporadic elevation. For the volcanic activity that raised the high land primevally becomes not suddenly but slowly quiescent. In some coral groups there are volcanic islands, as in the Tongan, Samoan, Society and



Marquesan groups; and raised coral islands, like Niue and Rimatara, are not infrequent. In fact, there is clear evidence of alternate subsidences and elevations; the phosphate islands, Makatea in the north-west of the Paumotus, and Ocean Island and Nauru in the west of the Gilberts, have gone down to leach out the nitrates of their blanket of bird manure and come up to have a new blanket several times. And away in the south-east of the Pacific the rise of the two Cordilleras of the Andes along the coast of South America must have had full compensation in subsidence; and this is apparent in the long stretch of the Paumotus and the almost islandless seas to the south of them. Nor has this rise of the South American coast ceased. The great earthquakes and tidal waves that have devastated portions of it in historical times make it patent, and the elevation of the coast is measurable within brief periods."

But we have more than mere geological surmise to go upon in discussing the possibility of the existence of very considerable land-areas in the Pacific only a few centuries ago and which must since have undergone submergence. The logs of the navigators of the seventeenth century contain more than one allusion to Pacific land-masses of large extent now no longer visible. In his *Description of the Isthmus of Darien*, published at London in 1688, Wafer describes how, when sailing in the ship *The Bachelor's Delight*, in lat.  $27^{\circ} 20'$  south, "to the westward, about twelve leagues by judgment, we saw a range of high land which we took to be islands. . . . This land seemed to reach about fourteen or fifteen leagues in a range, and there came thence great flocks of fowls." *The Bachelor's Delight* was commanded by John Davis, a Dutchman in spite of his English name, and had just experienced a severe submarine shock which proved to be the earthquake of Callao of 1687.

Thirty-five years later the Dutch admiral Ruggewein sailed along the same latitude in search of "Davis land," but could not locate it or discover any signs of it. But to compensate for his disappointment he discovered Easter Island on Easter Day. In 1771 Gonzalez, a Spanish navigator, likewise sailed in search of Davis Land, and like his predecessor, came upon Easter Island. This island resembles not at all the land which Davis and Wafer saw, as Beechy, who visited the island in 1825, declares, so that it is positively certain that an island or archipelago of considerable extent foundered in this area of the Pacific at some time between 1687 and 1722.

But there is evidence forthcoming long before the date of



Davis's discovery that land had vanished in this region. Juan Fernandez in 1576 went out of his course when sailing between Callao and Valparaiso, and encountered what he believed to be the coast of that great southern continent which so many of the seaman of his day dreamed of. He saw "the mouths of very large rivers . . . and people so white and so well-clad and in everything different from those of Chile and Peru" that he was amazed. His ship was small and ill-found, and he resolved to return, meanwhile keeping what he had seen secret. But he died without fulfilling his purpose. As late as 1909 the ship *Guinevere* reported a reef in about 95° long. east, and 35° lat. south, which may be the remains of the land Fernandez saw.

There are several well-authenticated instances of the entire submergence of islands in the Pacific during last century. In 1836 the island of Tuanaki, to the south of the Cook group, disappeared. Two natives of the Mangaian group had landed there and remained for some time, and reported to the missionaries at Mangaia that its people were anxious to embrace Christianity. The missionary schooner was dispatched to the island under the guidance of these native sailors, "but it never found the island, and no one has seen it since, although up till recently there was at least one native living in Rarotonga who had lived in it, and one who had visited it. Had the two Mangaians not landed on it and reported it to the missionaries, would anyone ever have known of the submergence of it and its people? There might have been a vague rumour, easily believed and easily discounted, and that would have been all the record," remarks Professor Brown.

The traditions of Easter Island maintain that it was once the hub or centre of a large scattered archipelago. The culture-hero Hotu Matua was forced to land on its shores, says legend, because of the submergence of his own island, Maræ Ronga, to the west, where "the sea came up and drowned all the people." There are numerous reefs round Sala-y-Gomez, a rocky islet about 300 miles east of Easter Island, and the natives of Easter Island tell how this islet was once a large archipelago, of which a certain Makemake was the prince. When Hotu Matua came to his death-day, he ascended a volcano in Easter Island and looked out towards the west, calling to the spirits who hovered over his submerged home. The legends of Easter Island are full of reminiscences of other neighbouring islands now drowned beneath the surface of the Pacific. The immense dry-stone monuments of Easter Island, says Professor Brown, could not have been raised



by an insular people, but must have taxed the capacity of a great contiguous archipelagic empire, maintaining thousands of people of Polynesian stock.

But other mysterious cyclopean ruins besides those of Easter Island are to be encountered in the widely scattered archipelagoes of the Pacific, and equally important are the theories of submergence associated with them. By far the most important and perplexing of these sites is that at Ponape in the Caroline Islands lying between the equator and the eleventh north parallel, some 2,300 miles from the coast of Japan. The deserted city of Metalanim, the ruins of which cover 11 square miles, stands on the south-eastern shore of Ponape. The site is covered by massive walls, stupendous earthworks and great temples, intersected by miles of artificial waterways, from which circumstance it has received the name of "the Venice of the Pacific."

The entire island of Ponape is littered with huge basaltic blocks which must have been brought by raft from a distance of thirty miles, and from similar blocks have been built the massive walls of the harbour and the embankments of the winding canals, many of which are from 30 to 100 feet in breadth. The outer cincture which surrounds the city is partially submerged, and this has given rise to the idea that the land on which Metalanim was built has subsided in later times. It is clear that the waterways were constructed to enable rafts laden with stone to be brought close up to the artificial islands on which the larger buildings were raised.

The city of Metalanim was enclosed on one side by the land and on its maritime side by three extensive breakwaters of basalt, the whole occupying an almost rectangular area. At the north-west corner a sea-gate gave entrance to vessels and rafts of considerable dimensions, and this was carefully guarded by a large breakwater consisting of immense courses of the basalt characteristic of the site. The water front to the east is faced by a terrace built of massive blocks about 7 feet in width, above which frowns the vast retaining wall of the enclosure of Nan Tanach, "the place of lofty walls." A colossal staircase leads to a courtyard littered with the fragments of fallen pillars which encircle a second terraced enclosure with a projecting frieze or cornice. Here lies the great central vault or "treasure-chamber" of a legendary dynasty known to local tradition as the Chanteleur, or "kings of the sun."

The reader who has perused Plato's account of Atlantis will not fail to remark upon the likeness between the general plan of



Metalanim and the city of Atlas. Both were intersected with canals, both had great sea-gates and sea-walls, and two or three rows of walls, encircling the city proper. Had Atlantean and Lemurian civilization and culture anything in common? Most assuredly they had, and a future comparative study of the conditions obtaining in both may cast more light on this phase of the subject, to which I hope to return at another time.

Nan Tanach, the hub of the city, seems to have been the nucleus whence the numerous canals radiated throughout the whole ghostly length of the place. It is surmised that the great blocks of which it is built were put in position by means of an inclined plane—a slope of tree-trunks, greased with coconut oil. The process of hoisting may have been assisted by the use of ropes made of the green hibiscus bark and levers of hardwood.

It is obvious that the Caroline Islands at the period of the occupation of this site must have supported a very much larger population than they do at the present time. At a conservative estimate tens of thousands of labourers must have been engaged in the work of building-construction at Metalanim. The island at its best could never have supported more than 20,000 people, and of these not more than one-fifth would be able-bodied men, therefore it is only reasonable to suppose that labour must have been recruited from outside areas. Professor Macmillan Brown suggests in another work as a solution of this difficulty that the Caroline archipelago is the remains of a vast island-empire, the greater part of which has subsided beneath the waves of the Pacific centuries ago. Yet within a radius of fifteen hundred miles from this as a centre, there are not more than fifty thousand people to-day.

A thousand miles to the west of Ponape Professor Brown found on the little coral island of Oleai with 600 inhabitants, a written script still in use, quite unlike any other in the world. It is still used by the chief of the island, and was formerly employed on Faraulep, an islet about 100 miles to the north-east. On the east coast of the island of Yap there is a village called Gatsepar, the chief of which still levies tribute annually on islands hundreds of miles away. When Professor Brown asked the natives who brought the tribute why they continued to do so, they replied that if they neglected this duty the chief of Gatsepar would shake their island with his earthquakes and the sea with his tempests. This would seem to imply, thinks Professor Brown, that the chief's ancestors "built an empire to the east of Yap, and when some intermediate islands had gone down, the others continued still to look to the



ruler in the west as the holder of all power, natural and supernatural."

Is there any evidence of similar submersion of organized archipelagoes farther east? Polynesia covers a greater space than most of the larger empires of the world have covered, and is occupied by a people more homogeneous in physique, culture and language than the people of any one of the great empires. In handicraft, social and political organization and religious belief they exhibit the remains of a very high type of civilization, and it is obvious that they have been segregated from other races for a space of time so prolonged that an indelible and easily distinguishable mark has been set upon them. "We can scarcely avoid the conclusion," says Professor Brown, "that they have lived unitedly under one government and under one social system for a long period; and that the slow submergence of their fatherland has driven them off, migration after migration, to seek other lands to dwell upon, each marked by some new habit into which they were driven by the gradual narrowing of their cultivable area. . . . All the indications point to an empire in the east Central Pacific having gone down."

And if such a phenomenon occurred in the Pacific area, why not in the Atlantic also? Do not all the indications point to the former existence of an empire in the Atlantic region, and to the subsequent diffusion of its culture? In my view the light which Professor Macmillan Brown has cast upon the problem of the Pacific throws also not a few vivid gleams upon the problems of Atlantis, and it now remains by closer study so to collate the parallel circumstances of the two problems that the lessons of Pacific archæology may be adequately applied to the Atlantean question.



## THE MASONIC INITIATION\*

By P. S. WELLBY, P.M., P.Z.

IF amongst Freemasons there are any who have hitherto failed to appreciate what are termed in masonic phrase "the great and invaluable privileges" secured to them on their reception as members of the Fraternity, this work from the pen of Mr. Wilmshurst should satisfy them that the privileges they possess cannot easily be over-estimated.

The Masonic Initiation, as the author views it, for those who are not content with vanities and unrealities, who desire not a formal husk but the living spirit, may fulfil for them the ancient prayer of the Eastern initiates :

From the unreal, lead me to the real ;  
From darkness, lead me to light ;  
From the mortal, bring me to immortality.

To this consummation devoutly to be wished, Mr. Wilmshurst has already laboured diligently in his former work, *The Meaning of Masonry*, which is highly prized by English-speaking brethren in all parts of the world, and in the present volume he brings his labours to an inspiring and successful conclusion. In his exposition of the symbolic aspects of the Masonic ceremonial and appointments, he outlines, as nearly and systematically as may be, the due sequence and progressive stages of the work of spiritual craftsmanship or self-building. He traces that work from its inception in the heart's desire to pass from darkness to light to the attainment of a higher order of life and mode of being. "For what," he asks, "is life itself, but a slow, gradual initiation process, with the world as a temple in which it is conferred?" Initiation in its real sense effects in him who undergoes it a permanent enlargement and exaltation of consciousness to a level and of a quality never previously known to him. "Nature indeed," to quote further, "exhibits nothing but consciousness in process of expansion through her fourfold series of kingdoms from the mineral upwards, and at each stage of this process the Life-

\* *The Masonic Initiation*. A Sequel to *The Meaning of Masonry*. By W. L. Wilmshurst, P.M., 275 Past Provincial Grand Registrar (West Yorks). Demy 8vo, cloth gilt. Uniform with *The Meaning of Masonry*. London: Wm. Rider & Son, Ltd. Price 10s. 6d. net.



essence is given a new body 'as a mark of its progress.' . . . To one awaiting initiation there opens the prospect of outgrowing the kingdom of animal man, and of entering the higher one of spiritual man. Four kingdoms—mineral, vegetable, animal, human—he has known and built into his organism. He has now to rise to a fifth kingdom, that of spirit, of which already he is a member potentially, but without having yet developed and realized his potencies. The secret science therefore shows him a five-pointed star as an emblem of himself." As Eliphas Lévi has pointed out: "The allegorical Star of the Magi is no other than the mysterious Pentagram; and those three kings, sons of Zoroaster,\* conducted by the blazing star to the cradle of the micro-cosmic God, are themselves a full demonstration of the kabalistic and magical beginnings of a Christian doctrine. . . . As will be seen, all mysteries of magic, all symbols of the Gnosis, all figures of occultism, all kabalistic keys of prophecy, are summed up in the Sign of the Pentagram, which Paracelsus proclaims to be the greatest and most potent of all signs."

Not only has our author absorbed most of the known writings of the ancients on the Divine Science, but he is gifted with a singular measure of genius for interpretation. On the foundation of the ceremonial of initiation as practised in the three degrees of Craft Masonry, he has "raised a superstructure perfect in all its parts." Such an eulogy may seem to savour of extravagance, but it is difficult to praise this book too highly. The work is dedicated "to all builders in the spirit," and the point to which it leads up throughout all its pages must be stated in the author's own words: "It is that before the true spirit and inward content of Masonry could be appreciated upon a scale sufficiently wide to constitute the Order a real spiritual force in the social body (as one hopes and sees indications that it will become), it has been necessary in the first instance to build up a great, vigorous, and elaborate physical organization as a vehicle in which spirit may eventually and efficaciously manifest. In view of the importance of the ultimate objective aimed at, it matters nothing that from two to three centuries have been needed to develop that organization, to build up that requisite physical framework, or that the material of which it has been constructed has not been so far of ideal quality. . . . To take the most appropriate

\* *Transcendental Magic; Its Doctrine, Practice and Ritual.* By Eliphas Lévi. Translated by Arthur Edward Waite. London: Wm. Rider & Son, Ltd. Price 25s. net (p. 294).



analogy, the erection of Solomon's Temple was a work of years, of diversely collected material and engaging numerous interests; but not until it was completed, dedicated, and consecrated as a tabernacle worthy of the Shekinah, did that Presence descend upon it, illuminating and flooding the whole house and enabling the earthly vehicle to fulfil a spiritual purpose. . . . Operative Masonry preceded and became spiritualized into Speculative, and the gross beginnings of the latter are now becoming sublimated into a more subtle conception and tending to a scientific mysticism at once theoretical and practical. We may look forward to the gradual increasing spiritualization of the craft, and to its becoming—in a future the nearness or distance of which no one can presume to indicate—the portal to a still more advanced expression of the Sacred Mysteries."

Within recent years many writers of eminence have thrown new light upon the wider issues of initiation, notably Madame Blavatsky, A. P. Sinnett, Dr. Encausse, Edouard Schuré, Dr. Rudolf Steiner and Annie Besant, whilst for Freemasons in particular a wealth of information and instruction has been supplied by A. E. Waite, John Yarker, Dr. Wynn Westcott, Dr. Fort Newton, and a score of other well known brethren. The gates of knowledge stand open for all who will to pass through, but in whatever direction our researches into the mysteries of Nature and Science are pursued, there will still remain the penalties of our obligations. We are ever reminded by these that the way of the transgressor is hard. On the other hand, to the just and upright there ariseth a light in the darkness, and the path of such an one is as the shining light, the light of dawn, that shineth more and more unto the perfect day.

The deep sincerity and profound insight of Mr. Wilms-hurst's work will recommend it to all who have the highest interests of the Fraternity at heart.



## SOME ORIGINAL GHOST STORIES OF THE WEST COUNTRY

BY FREDERICK C. JONES

THE tourist's map of the West Country is, if he only knew it, a veritable compendium of ghost stories. Choose any county that one will, and in the etymology of its names, clustering around tree, moor, cross-roads, or hamlet, is visible evidence of the credence attached by bygone generations to the occult and the other-worldly. Nearly every village has its haunted house, and the rustic will point out to the sympathetic visitor the ivy-mounted gateway where "dead on the stroke of midnight" a noble cavalier in seventeenth-century dress meets in sacred tryst his spirit-love; or will show you by the lights that flicker in the night-time over the abbey ruins how dead monks light the altar candles, and say masses for the soul. Such things the country dweller will point out in honest faith, accepting, trusting, never doubting. It is only his town-brother, filled with the insincerity and scepticism of city life, who shrugs his shoulders with incredulity. But the country-brother, with all his uncouth garb, the clay upon his heels, and a language more understood by plough-horses than by men, is wiser than the townsman thinks.

The incidents narrated in this article have been collected first-hand by the writer, and for the details of each he can personally vouch. They have been selected from a large number, ranging over a wide field of observation and research, and are intended to enunciate no theory, but to set forth the truth simply as he has heard or seen it. It may be that the reader, carefully perusing these pages, will be able to find among his own experiences incidents quite as interesting and inexplicable as those here set forth.

### THE WHITE DOGS OF STOKE.

Some six months ago a party of four persons, consisting of a friend and his wife, my wife and I, took an all-night ramble into the district lying north of Bristol, known as Stoke Woods. This country is especially beautiful, and abounds with memorials associated with the Beaufort family, of whose estates the woods



until lately formed a part. That ancient family have been famous for generations for their hunting proclivities, and persons still living can recall the old Duke, a typical John Peel, leading his hounds to the meet. But hunting has ceased for twenty years, and hounds have not been kept within a generation. Our ramble led us to the left of the tall granite obelisk on the brow of the hill dedicated to a noble lady thrown from her horse whilst hunting, and brought us back by a wide detour to the rear of the old Beaufort mansion. Here a number of felled trees offered an inviting resting-place for tired limbs, and as the night was warm we unwrapped our provender, intending to make repast in the open air. The trunks on which we reclined lay perhaps twenty feet from the pathway which winds from the grim copse called the Hermitage down to the old fishpool in the middle of the estate. I was in the act of looking at my watch, checking the veracity of the distant chimes which told that it was just 12.45 a.m., when to our absolute astonishment two spectre hounds, seemingly from nowhere, sped down the pathway we had crossed only a few seconds before. Without a sound they passed us, great white beasts, turning neither to right nor left, their tongues hanging out, and—curious part of the whole story—their feet not seeming to touch the ground. Now there can be no shadow of a doubt that actual dogs, prowling about at night, and taking up our scent in their passage down the drive, would have sniffed about us, and demanded toll. So certain was my wife that she saw the dogs that with an involuntary cry she threw her cake into the air, fearful lest the brutes should run at her and seize it. But the gruesomeness of their appearance was only increased by their uncanny silence, for they sped, heads downwards, to the tombs of the forgotten nobles who lie, grass-covered, on the opposite hill.

For a brief moment or two we stared into the blackness: then we looked at one another, and our mouths made but one sentence: Did you see that? We did see "that"; and on our comparing notes our observations tallied to the smallest details, so that we lost no time in gathering up our unfinished meal, and directing our steps to the more companionable village road. In our discussions later we arrived at two alternatives. Either we had seen the traditional Wish Hounds or Yell Hounds, said by country people to hunt the moors at midnight, pursuing the unwary traveller till the dawn that they may catch his soul; or, as my friend emphatically declared, if they were not Yell Hounds they were the spirit-hounds of the old hunting dukes,



taking their nocturnal scamper over the scenes of their earthly happiness. And to one of these alternatives we still hold fast.

#### BRISTOL'S HAUNTED CHURCH.

Much curiosity has lately been aroused by the publication of Mr. Bligh Bond's book *The Gates of Remembrance*, which purports to be automatic messages from a former monk connected with Glastonbury Abbey, conveying information with regard to undiscovered fragments of the ancient edifice. Few people are, however, aware that the old Saxon town of Bristol has its monkish visitation in the grey pile known as the Church of *All Hallowsen* or *All Saints*, standing in the old-world Corn Street. The fabric, which was one of those which inspired the county oath: "As sure as God is in Gloucestershire," has a history going back to the Conquest, as its great circular Norman pillars at the western end testify. Here, over the north or Jesus aisle, was commenced the earliest lending library in England, for in the most remote times the famous Guild of Calendars received copies of all important books illuminated by the monks, and later, on the invention of printing, it was presented in 1477 with the first book printed in this country. Such a unique feature brought to the edifice great wealth, much of which was confiscated in the "Great Pillage" in 1539.

Between the years 1549 and 1552 an order was issued for the confiscation of all gold and silver plate to be melted for the King's Mint. Then occurred the mysterious event with which my narrative deals: the plate suddenly disappeared, and with it also a priest who had officiated at the church. Though search was made both for the priest and plate, neither could be discovered, notwithstanding that the great Norman pillars, where rumour said the ceremonial vessels were hid, were burst open. A few years after this occurrence the sombre spectre of a monk was seen gliding down the ancient chancel. His appearance seems to have been recorded by several vicars, an historic case being recorded in the year 1830, when the monk was seen by two independent witnesses, the rector and his maid, beckoning them to follow him. The cowed ghost passed through the Glebe House, which is built into the S.W. corner of the church, and disappeared into a bricked-up wall. The spectre has never yet been run to earth, and though I cannot vouch for having seen the ghost myself, I can personally attest to some "nameless dread" which at certain periods of the day pervades the atmos-



phere. It may be added that the treasure remains unfound, though in 1819, during alterations to the west window, a rare find was made of valuable manuscripts of the Reformation period. The sceptic who seeks for further confirmation of this story will find it in the printed history of the church which hangs in the west entrance.

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#### A HEADLESS VISITANT.

Ghosts sometimes take uncanny shapes, and forms we "wist not of." The reason of such appearances is debatable, since one would naturally suppose a man who on the earthly plane assumed respectable appearance would, in the spirit world, strive to look respectable also. A strange story, however, was related to me by a person whose veracity, tested in various ways, I have never had occasion to doubt. On the outskirts of a large town on the Avon is a thoroughfare known as Chalks Lane. In far-off days it was a track through a royal forest, and on its left was an ancient stile (which yet remains) called the Devil's Stile in perpetuation of a now forgotten tradition. My friend's business often took him to a distant part of the town, which necessitated his returning late at night through the old lane. It was about twelve o'clock, and a cold starlit night on the occasion the incident happened. Walking in front of him down the lane my friend espied the figure of a man holding up an umbrella. Such a spectacle when the sky was clear was notable in itself, but when he reached the stranger and stepped off the rough flag pavement that he might pass him, the stranger suddenly stepped in front of him, and try how he would he could not pass. So in the undignified fashion of "hop, skip, and a jump," without a word being spoken, they proceeded for a dozen yards, when all at once the curious visitant raised his umbrella, and exhibited a headless trunk.

How my friend reached the end of the lane he does not know, and even now he breaks into beads of perspiration in recounting it. The spectral appearance might well have been deemed pure fancy had it not occurred on two subsequent occasions, so that my friend was always afterwards compelled to make a wide circuit to his home rather than meet the unconventional spirit. Later details which were elicited may help to throw some light upon the episode, though it may not explain the purpose. Forty years ago, before my friend was born, his grandfather, a tea-merchant, would often drive his horse at night along



this country lane. He left on record (unknown to my friend, and only discovered when he related his experiences) that on reaching a certain point in the lane, the horse would suddenly shy, and either stand stock still in a bath of cold sweat refusing to go on, or would break into a fierce gallop, which could not be restrained. The spot where the horse shied coincides with that where the headless visitant appeared so many years later. Did the horse see the stranger with the umbrella, and is there any connection between the two episodes?

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#### THE GHOST AT THE INN.

At the time this incident opens there stood on the London road not twelve miles from Bath a rambling stage-coach inn called *The Lamb*. A medley of a house it was: long wainscoted corridors wandering blindly in and out, a timbered bar-room like the fore-castle of a grand old ship, and spacious chambers strangely hollow as one's footsteps echoed through them. The inn passed into oblivion in the year 1904, so there need be no fear that any person will be disturbed by the following details. A century ago the owner of the inn was one named Mountain, and he employed his nephew as an ostler. In those days the bar was notorious as a rendezvous for broken-down gentlemen and highwaymen, and much gold passed into the leather bag of the close-fisted innkeeper. Strangely enough, however, when he died the money which he cherished could not be found. No will had been made, and though the flooring was pulled up, and a hundred devices employed, the search was unavailing. A week after the innkeeper died, his ghost appeared to the ostler as he slept installed in state in the canopied old bedstead of his late uncle. "Rise up," said the spirit, laying a cold hand on the ostler's shoulder; "follow me, and wealth shall be your reward." The only reply the ostler made was to hide himself beneath the bedclothes, from which his wife, good woman, subsequently rescued him. But the insistent spirit appeared the second night, and again the third night offering to reveal the buried money-bag. On the third appearance of the spirit the ostler registered a sacred vow to meet him by a crumbling arch where the stage-coach yard joined the old market. "Be sure that you are there," said the ghost; "I shall be waiting." The following night was cold and windy, and December snow and sleet were driving hard when the ghostly chimes of the neighbouring church struck twelve, so that the ostler found the comfort of the bedchamber far more palatable



than spectral appointments. Two hours later the ghost of the innkeeper returned, and pulling back with wet fingers the bed-clothes from the terrified and faithless man, loudly upbraided him with keeping him waiting for two whole hours in the snow. Then, with an awful cry the spectre disappeared, his footsteps echoing into distance down the corridor. "It was a live ghost," my informant used to declare, "because in the morning there was a great pool of water by the bedpost where the ghost had stood." The innkeeper never came back after this, and to this day an authentic bag of money—Georgian guineas—remains for the fortunate treasure-seeker. I may say that I have for many years taken a keen interest in this story, since it is family history, and I can personally vouch for my informant's sincerity, though she has long since "passed over."

The foregoing examples, which might be multiplied did space permit, represent but one phase of spiritual phenomena—that of Physical Manifestation. The questions of Invisible Ghosts and Tokens may form the matter of a later article. The incidents I have quoted have been dealt with baldly and as free from colouring as the matter has permitted. The reader will have noticed that two incidents belong to old-time history, while the remaining two have happened in the present century. The universality of ghost-stories, in every age, among every people, believed in by representatives from every phase of society—both by philosopher and peasant—can, when every allowance has been made for fraud and superstition, no longer be disregarded. Gradually, by the enthusiasm of countless men and women, often misrepresented, a Science of Psychic Phenomena has been evolved in which such stories find their place. Man with weak and tired fingers is slowly folding back the door which has so long separated the visible from the invisible. . . . Ever and anon amid his work he touches the ghost-fingers of those who work unceasing on the inside of the door—the "host invisible" who, passing over, labour on with him for the attainment of a yet greater blessing.



# THE GREAT PYRAMID

BY W. GORNOLD

CONSIDERING the vast mass of literature which has been devoted to the subject of the Great Pyramid, one would have supposed that there was little or nothing to be said further on the subject. It comes somewhat in the nature of a surprise, therefore, that two new books have quite recently been added to the list. The work on the Great Pyramid by Davidson and Aldersmith is in itself monumental and practically exhausts all that is presently accessible to us in regard to either the construction, purpose or significance of the structure. It is not until one comes to examine the building, both externally and internally, that anything in the nature of a purpose is evident; but it is impossible to escape the suggestion of intention or design when once we are faced by the figures in connection with the various dimensions of the edifice.

Standing on the borders of Egypt at the south apex and on the central meridian of the Delta, the Great Pyramid, magnificent and enigmatic, has reared its head above all other monuments of human design for thousands of years and still claims more attention than any other relic of antiquity; and while it is safe to say that we know more to-day about the history, geometry and measurements of that Pyramid than was ever known even by the Egyptians themselves, yet in many respects it remains a complex problem, to the elucidation of which the latest books materially contribute.\*

The Polar diameter of the earth divided by 10 millions is found to be the exact value of the Pyramid inch, which is the unit of measure throughout the construction. Twenty-five of these inches make the sacred cubit as defined by Newton. The length of the base line of the side of the Pyramid is 365.24 cubits. The circumference of the base level is 36,525 inches. In both these measures we get the true length of the solar year.

\* *The Great Pyramid: Its Divine Message.* By D. Davidson, M.C., M.Inst.Struct.E., and H. Aldersmith, M.B. (Lond.), F.R.C.S. London: Williams & Norgate. Price 25s. net.

*The Secret of Ancient Egypt.* By Ernest C. Palmer. London: William Rider & Son, Ltd. Price 3s. 6d. net.



The length of the side being 365.24 cubits or 9,131 inches, the diagonal of the square base will be 12,913½ inches, and the sum of the two diagonals will be 25,827 inches, which are the number of years required for an entire circle of the equinoxes. But this is not the whole of the story, and as yet we are only dealing with the outside cover of this sealed book of mysteries. It is found that the height of the Pyramid bears a strict mathematical relation to the square base circumference. In order to secure this relationship it was of course necessary that the slope of the sides towards the apex should be at a particular angle. It is seen by careful measurements to be 51° 51' 14" and the consequent height to be 5,813 inches or 232½ cubits. Now if we regard the circumference of the base to be 9,131 × 4 inches or 36,524 inches, we shall find that it exactly expresses the value of  $\pi$  or 3.14159, since twice the base length gives 18,262 inches and this divided by 5,813 gives the value of  $\pi$ . This factor enables us to solve the great problem of squaring the circle. Put in simpler terms we may say that the height of the Pyramid is the radius of a circle whose area is exactly equal to the area of its square base. It seems evident therefore that the ancient builders of the Pyramid have left us no reason to suppose that we are intellectually their superiors in any particular of geodetic or astronomical knowledge. All that we have recently discovered about the size of the earth, the dimensions of its orbit, its distance from the sun, the rate of precession of the equinoxes, etc., goes to confirm the expressed intention of the builders of this wonderful monument.

It remains to be mentioned that the various layers of stone forming the sides of the Pyramid are not uniform in thickness. This is apparent even as you approach the building, for the 35th course of masonry stands out quite remarkably from the rest in that, while the courses diminish in size as the structure proceeds upwards, this particular course employs stones that are much larger. It is estimated that it took forty thousand extra tons of lifting to secure this result. Why was this feature inserted? It has been found that the distance from the axis of the Pyramid to the sloping side, measured along the level of this 35th course of masonry, is exactly ten times the length of the base in cubits, namely, 3,652.5, equal to a cycle of days in ten solar years. Moreover, when the horizontal measure of the 35th course is divided by its height from the base level, which is 1,162.6 inches, it brings out once more the value 3.14159. The original casing stones which filled in the steps of the masonry



courses were mostly carried away by Mohammedan raiders in the ninth century to build their mosques and palaces in Cairo and elsewhere, but some few were found at the base of the north side. From these we learn that they were so accurately cut and fitted that the original face of the edifice presented a perfectly smooth and white appearance, the casing stones fitting with such precision that only a thin sheet of silver foil could be inserted between them, and even this was filled in with white cement, so that the face of the Pyramid gave the impression of a continuous marble slab sloping upwards to the sky, in such form that Strabo is reported to have said it "looked like a building let down from heaven."

Turning now to the inside of the edifice, we find it to be in every way as far removed from other pyramids in its internal passage structure as it is distinct from and superior to them in outward appearance. About fifty-eight feet above the base level on the north side, there is an entrance which leads by a downward passage which cuts right through the rock on which the Pyramid stands and ends in a subterranean chamber, where for some mysterious reason the work is left unfinished. Leading out from the descending passage and going south, is an ascending passage with an inclination of  $26^{\circ} 18' 10''$ , which is also the inclination of the descending passage. Its length is 1,542 inches from its junction with the descending passage to the north entrance to the Grand Gallery. From a crawling position we emerge upon the Grand Gallery, which leads upwards at the same angle as the first ascending passage, and find ourselves in a state of freedom, for the Grand Gallery, as it is called, is twenty-eight feet high. Its length is 1,881 inches, and it terminates at what is called the Great Step, which is immediately above the Queen's Chamber and also in line with the axis of the Pyramid. A perpendicular line from the apex to the base of the Pyramid shows that the entrance to the Subterranean Chamber, the roof angle of the Queen's Chamber, and the Great Step at the end of the Grand Gallery, are all in alignment with the axis.

Surmounting the Great Step, which is exactly 36 inches in height, we continue southward on a horizontal level, passing successively a low passage under which one has to crawl, a granite leaf depending from the roof of the Ante-chamber, and a second low passage, which emerges upon the King's Chamber. Here we are again faced with cosmic symbolism. The length of the Chamber is 412.132 inches, and if we regard this as the diameter of the circle, it is found that this circle has the same area as



a square whose side length is 365.242 inches. Or again, if we make the length of the Chamber the side of a square, a circle of equal area will have a radius of 232.52 inches, which is the exact number of cubits in the height of the Pyramid. Moreover, if we add the length of the Chamber, 412.132, to its height, 230.389, and divide by the width, 206.066 inches, we again obtain the value 3.14159. The Queen's Chamber is on the 25th course of masonry, the King's Chamber is on the 50th course. The King's Chamber is twice the capacity of the Queen's Chamber. It is constructed of five courses of stones, exactly 100 in number. In the midst of the King's Chamber is the Coffin or Sarcophagus as it is sometimes mistakenly called. By a singular coincidence its capacity is exactly that defined by the description of the Ark of the Covenant in the Exodus. Its outside measure encloses exactly twice the capacity of its inside measure. Moreover, if the length and width of the coffin be divided by its height the result is once more 3.14159. So much then regarding the geometrical structure of the Pyramid. But are we to suppose that this vast structure was designed only as a cosmographical index? My authors say, No. Presuming that the structure was prediluvian, it may have been intended to bridge the gulf when man and nature contended for supremacy, and this infers foreknowledge of such a catastrophe as the flood, which is not by any means peculiar to the Hebrew record, but is found in Peru, Mexico, India, China and Egypt; and it is shown that the calendar cycles of the ancient Egyptians and of the early civilization pictured in the first eleven chapters of Genesis are identical. The Sed festivals of the Egyptians are employed to show this identity of calendarics, and what we know as the Patriarchs are thereby defined as "Houses" or "Dynasties." Thus it is shown that the House of Enoch, identified as Pa-Hanok in the Egyptian Phoenix myth, which in the Hebrew record extends over 365 years, is connected by four such periods with the Call of Abraham, for  $365 \times 4$  is 1,460, and  $365\frac{1}{4} \times 4$  is 1,461. Tacitus and other writers are quoted as referring to an alternative Phoenix Cycle of "1,460 or 1,461 years." The Hebrew dating of Enoch is -3,378 and a period of 1,461 years carries to the date -1917 as required by the calendarics of the Hebrew record. It is shown, moreover, that every period ascribed to the successive Patriarchs is identical with either the last year of a Sed period or the first year of such. Thus the last Sed period from the foundation epoch to Noah's age at the flood began the New Era of these most ancient Egyptian festivals. This goes a long way



to establish a single source of origin for both the Egyptian and Hebrew records, and it is suggested that the Hyksoi or Shepherd Kings of Egypt "who conquered the country without strife" and who were contemporary with the 12th Egyptian dynasty, may have been of Shemetic origin.

The idea of the Pyramid as a chronological index involves that of prophetic prevision, which in the work before us is held to have been an exact science of foreknowledge. Not otherwise could the chronological datings find any true grounds of justification. The idea employs the various passage ways within the Pyramid, elsewhere shown to have exact cosmic relations, as defining the general trend and certain distinct epochs of racial evolution and the progress of civilization. Thus the point of junction between the descending passage from the north entrance and the ascending passage is dated -1486, which is shown by astronomical and historical tables to be the year of the Exodus from Egypt. The ascending passage thus becomes symbolical of the Mosaic Dispensation which terminates at the junction with the Grand Gallery at the level of the passage leading horizontally to the Queen's Chamber in the centre of the Pyramid. This important epoch is identified with the beginning of the Christian era, as the King's Chamber is with its consummation. Indeed, it may be said that the monumental work embodied in the Great Pyramid has its foundation in the Messianic concept, to which all cosmical, geodetic and chronological facts are contributory; and if this end were not in itself sufficient to justify a massive publication of this sort, we should certainly find it in the masterly array of astronomical and chronological tables by which the equalization of eras is effected in a manner not hitherto accomplished in any single work.

The author of *The Secret of Ancient Egypt* has viewed the same monument from a different angle and has sought to prove that the now well-known *Book of the Dead* is the hieroglyphical key to the Great Pyramid, which he regards in the light of a Temple of Initiation. This follows on the acceptance of the theory of Marsham Adams, who has applied the symbolism of the Pyramid structure to the ritual of the Book. Sir Gaston Maspero is quoted as expressing the belief that the Book and the Monument "reproduce the same original, the one in words, the other in stone." The Coptic tradition informs us that "Surid, one of the kings of Egypt before the flood, built the two great pyramids and ordered the priests to deposit within them written accounts of their wisdom and acquirements in the various



arts and sciences, the names and properties of medicinal plants, and the sciences of arithmetic and geometry, that they might remain as records for the benefit of those who could afterwards comprehend them." It is said, moreover, that "in the eastern Pyramid were inscribed the heavenly spheres and the figures of the stars and planets together with the planetary cycles and the history and chronicle of all past time and that which is to come and every future event that should take place in Egypt." Another Coptic manuscript records the tradition that the Great Pyramid was the depository of history and astronomy, and the lesser western Pyramid that of medicinal knowledge. It is therefore clear that the Coptic record associates the Great Pyramid with the science of astronomy, even as the "Secret House" is associated with the Book of the Dead or the Dead Man's Book (*Kitáb-al-Máyit*). Marsham Adams calls it "The Book of the Master of the Secret House" while Sir Ernest Budge translates the title as "The Book of the Mistress of the Hidden Temple." Paul Pierret and Dr. Charles Davis concur in calling it "The Book of the Hidden Dwelling." Although it is somewhat disconcerting to the lay reader that so much diversity should exist in regard to the mere title of a book among those who have essayed translation, we can gather much from a comparative study of the various editions in regard to the purport of the Book itself. According to Davidson, the funerary texts were developed during the 5th and 6th Dynasties and are commonly known as the "Pyramid Texts." They deal with the life of the king after death and "from them originated the later so-called *Book of the Dead*, chapters of which were in existence as early as the 12th Dynasty (2036 to 1854 B.C.)."

The Pyramids of Ghizeh contain no such hieroglyphic inscriptions as are implied by the traditions, and it is only such texts as the *Book of the Dead* which picture the passages and chambers of the Secret House or Pyramid as being lined with instructions and formulæ. But it is obvious, nevertheless, that the Coptic tradition associated the Great Pyramid with their ideal Secret House. The great Jesuit traveller and explorer, Athanasius Kircher (A.D. 1546), has stated that there is a subterranean hall beneath the Pyramid which is known as the Hall of Learning. In the work by Mr. Ernest Palmer we find reference to some evidences of this crypt and also to a southern entrance to the Pyramid which is as yet undiscovered. The whole edifice is the House of Osiris. "Restau is the gate south of An-arer-ef." This is explained to mean "the south gate towards the place



where nothing grows," that is, the desert. This suggests to our author that there are two gates or entrances to the Pyramid, the one facing north and the other south. The north entrance is the only one known at present. The gate of the north is called the "Gate of Tuat, through which must pass the father Temu to reach the eastern horizon in the sky." It is known that Temu is the Candidate for Initiation, and in the other world, the Dead Man for whose instruction and guidance this *Book of the Dead* is written. Tuat is the underworld, and the journey of the neophyte seems to culminate in Tuat, where the body of Osiris lies embalmed. "That is thy duty, to verify the wrapped-up One without Strength," i.e. the mummy of Osiris. Marsham Adams, however, associates the final mystery with the King's Chamber and not with any subterranean chamber of the Underworld of Tuat. It is in the 154th chapter of the Book that the apotheosis of the Holy One is celebrated. "I rise as a venerable god, the Master of the Great House of Osiris." . . . "I come having this my flesh freed from decay; I am whole as my Father, the self-begotten God, whose Image is in the incorruptible body." . . . "Hail, thou Father of Light! do thou establish me and perfect me as Master of the Grave." . . . "I have opened the doors. . . . For all the dead shall have passages made to Him (Osiris) through their embalming, when their body in the flesh shall be raised in incorruption." The Initiate has become a Priest of Osiris. His resurrection from the dead is complete. He has himself become a Master Builder. From these and similar passages in the *Book of the Dead* Mr. Palmer has drawn inferences which might well cause the blood to flow hot in the veins of any archæologist or explorer. He comes to the conclusion that the Book is a ritual of Initiation, and that the Pyramid is the House of Osiris, the concrete representation of this mystery. He suggests that there is a southern entrance to the Pyramid with passages running down to Tuat, where, in the midst of a pool supplied by the waters of the Nile, as averred by Herodotus, is a shrine of Osiris on a pedestal of five steps. This Tuat or Underworld must, he thinks, be much lower than the lowest underground vault at present known.

Having due regard to the uncertainties of translation, of obliquity due to preconceptions regarding the purpose and meaning of the Pyramid, and the great diversity of opinion on the subject, one is constrained to say that while Egyptologists appear to be groping through the labyrinth of an obscure tradition aided by the glimmering light of an inchoate learning, the



Master Key of the Secret House seems to be already in the hands of the astronomer and chronologist, who at all events are on safe mathematical ground. But both ideas are in a sense co-ordinated when applied to the life-history of the race or individual, since Man is an epitome of the Universe; and this history, from the time-view point of the Builder of the Great Pyramid, has been proved to be prophetic. The synthetic concept of the Pyramid symbolism would, therefore, be inclusive of all lines of thought leading up to an understanding of its purpose and meaning, whether cosmical, historical, Masonic or spiritual. It will find its complete fulfilment only when the sun has run its course, when every living soul has realized its purpose and mission in life, and the voice of the Great Architect shall cry: "Behold I make all things new, for the former things have passed away."



# THE SECRET WORKERS

BY BART KENNEDY

## I

THEY were delving and weaving and mending and spinning through the day and through the darkness. And no one ever saw them. But their work was always plain to be seen. It was not to be escaped. It was before and behind ; it surrounded ; it reached up high ; it went down low.

In season and out of season, at all times and in all places, these workers worked. Never was there any cessation. On and on they went. And they worked neither for pay, nor for honour, nor for glory.

What they looked like no one was to tell. They were more intangible than a shadow or a dream. And at the same time their work was vivid and actual and real.

Where they came from, or why they worked, or for what end they worked, was a mystery beyond the power of the mightiest human brain to solve. For thousands upon thousands of years what they did was plain to be seen, and still the greatest philosopher knew as little about them as did the most ignorant savage. They were as great a mystery to the moderns as they had been to the ancients, and to the ancients beyond the ancients. And it was more than likely that they would be a profound mystery to the men to come.

They worked not for man alone. To them one earth-being was as another. They worked for the dead even as they worked for the living. They worked down in the strange, dark bed of the ocean even as they worked on the top of the loftiest mountain. They worked in the deepest recesses of the forest even as they worked in the midst of the far-stretching plain.

And in manifold guises this work of theirs appeared. Now it was dread and fearsome in shape. Now it was glorious and beautiful. Now it appeared in the guise of foul and terrible acts. Now it shone forth in a splendour transcendent. Now it expressed itself in an act of indomitable heroism. Now it was an act of treachery unspeakable. It moved the mind of an innocent child. It guided the dagger of the assassin. It lit the fire of all-reaching destruction. It was behind the book of



glowing and exalted words. It was behind the vast majesty of the immortal symphony.

This work of the secret workers was behind the flight of the eagle—the thrilling song of the lark—the rending stroke of the tiger—the destroying of villages and towns and countries by the sinister men of death.

Behind all things.

But for it the flower would not have bloomed. But for it the proud wheat would not have risen from out the ground. But for it the rocks would not have crumbled, nor the avalanche have fallen. Nor the dead have turned to dust. Neither would man have passed the flame of life on and on and on. But for it he would not have fought with and destroyed his kind. Neither would he have been merciful nor just. Nor built the prison, nor the hospital. Nor grasped the weapon of death, nor the wand of beneficence. Nor the sceptre of reigning. Nor given way to the dread arrogance of an all-ambition. Nor cringed nor kissed the dust before the feet of his conqueror. Nor risen in his might and destroyed the tyrant.

Man was but the puppet of the weaving of these secret workers. Nothing could he do without them. But for them he would have been more helpless than a little child. These workers whom none had ever seen! These workers, strange, mysterious, and immutable. These workers who heeded not nor changed, but went on their way, caring for no one. Neither for king nor peasant, nor for man of power, nor for philosopher profound. Nor for being of the dark ocean depth, nor for being of the high, sunlit air, nor for being of the forest or of the plain.

Who cared not for the past nor the present. Who went on their way even as the earth swings on its way through the heavens. Who would go on their way through the thing that is called Time. Who would go on their way through the thing that is called the End. These workers who had worked before the Beginning.

These beings of mystery inscrutable. These secret workers.

Long had men pondered concerning them. Long had they endeavoured to grasp the way and the meaning of their power. But always had it eluded them. These men but wandered into mazes of darkness. Their ponderings helped them not. Their wisdom was naught. For wide though they were, they went but the way that these secret workers willed. These philosophers were powerless as the lowliest of earth beings. And when it came that they had to obey the behest of the secret workers



and die, they knew no more than they had known in the beginning.

When the world was but a part of a dim wisp of mist they were within it, weaving destinies wondrous and strange. When the world was a globe of intense fire they were yet within it, still weaving.

There arose dense mists, and there fell upon the globe of fire mighty and tremendous torrents. And still they worked on without ceasing. The swinging world became a world of water. Monstrous waves rolled within the shadows and dimness. The heaving air was filled with the sound of moving. Vast shadows uprose and dissolved. There was an ever-weaving of monstrous waves and rising shadows, and mists changing and softening.

And the secret workers went on and on with their strange tasks.

Rain fell heavily down from above on the moving waters. And the vast fire-world of the Afar pierced its way but at times through the dimness. At times it appeared as an immense globe of dull redness. The light of the fire-world was the only light that pierced its way through the darkness of the shadows, to the face of the heaving waters that bounded the world.

And the secret workers worked.

The vast space above was but a dull, dark, changing void. The world of waters was alone—save at times for the dull redness of the fire-world of the Beyond.

Storms raged. Monstrous waves fought stupendously. Winds hurtled and tore immense chasms in the dark heaving. Formlessness fought formlessness. Chaos fought chaos. There was a gigantic warring. And it came that the scene was lit up with flashes of forked fire. Dazzling, jagged lines of fire met in combat. There were immense thunder-sounds and thunder-rumblings. And at last there burst from out the face of the monstrous heaving waters a flame stupendous, that pierced and rent the dark mists above. That tore through the high dimness a chasm through which the fire-world shot a gleam of gold.

The secret workers had made a sudden, mighty effort. And lo! from out the heaving waters there had risen a thing immovable. A thing shaped as a brow.

It was land!

## II

There was a coming of mighty forests through which roamed beings vast and dread. Beings whose footsteps shook the earth as they trod. Through the air passed flying shapes mighty



and terrible. War reigned through the day and the darkness. Living was a continued, awesome tragedy. Death was the price that the mysterious flame of life exacted. Death was the iron arbiter before which all bowed.

For such was the dictum of the secret workers who were behind all. Who were behind life, and behind death.

And the world swung on its stupendous way around the sun. The world of life and death and struggle and coming and going and passing.

The world wherein the secret workers carried on their strange tasks.

### III

And it came to pass that the workers met in a council that had been called by the Power that was behind even them. And the worker who controlled the mysterious flame of vital life spoke thus:

"Let it be that we fashion an earth-being who shall rule over all other earth-beings. Let it be that we compound him from out the essences and the powers of the earth. The time has come. He shall be a being who will be balanced by a uniting of opposing forces. He shall be hot and cold, he shall see and yet be blind, he shall have weakness and power. We will give him dominion, we will give him knowledge. But we will deny him wisdom till the time comes. He shall be one who gropes and, at the same time, be one who grasps the stars. He shall be a being of light and darkness. A being puny and mighty."

"It is well," said a worker. "But why deny him wisdom?"

"We will give to him arrogance in its stead," said the worker who had first spoken. "It is not meet that we dower him with our wisdom till the appointed time."

"Why speak you thus?" asked another.

"Because it is the will of the Power that is behind even us. He bade me to speak as I have spoken."

And so it came to pass that the secret workers fashioned a being of reigning. A being before whom lay a destiny stupendous and strange.

A being from whom the full light and the full wisdom was withheld till he had passed through the gate of Death.



# THE DIVINE LAW OF HUMAN BEING

By MEREDITH STARR

AS Kant said, the philosophy of nature relates to that *which is*, that of ethics to that which *ought to be*.

In an interesting work,\* recently published, Mr. F. C. Constable contends that for Nature and her laws there is no breach between what is and what ought to be, and that there is a moral imperative in nature for man on earth. It is man, the rebel against nature, who has created the gulf between the temporal and spiritual.

Tennyson accused nature of being "red in tooth and claw." But, as Mr. Constable shows, the charge is false. "Is the potter 'red in tooth and claw' for torturing amorphous clay into the form of a beautiful vase?" he queries. "Which were the better part for nature: That, using death, it should evolve man from chaos, or, denying death, it should have left chaos fixed, immovable? What personal right has any living organism, from a jelly-fish to man, to exist? We confound man as a soul with man as a living organism. What right has any living organism to hold that it ought to have long or short life?"

The sacrifice of the one for the many is part of the progressive process. Death is a factor in the process. It is a fact that animals prey upon each other. But Nature has regard to *values*, not facts. The sacrifice of single lives for the preservation of the type has its parallel in humanity in the sacrifice of individuals for the community. The sacrifice, both in mankind and in nature, is one of *facts*, not *values*.

This shows that man is not a mere living organism. Otherwise, how could he possibly feel that by self-sacrifice, that is, by the destruction of his living organism, he is doing what is best, not only for others, but also for himself?

Another indication that man is more than a mere living organism is found in his attitude towards Utopias. All recorded Utopias, from the time of Lycurgus to H. G. Wells, are economic; that is, they represent a state which seems best for man as embodied, as a living organism. And if man were no more than

\* *The Divine Law of Human Being*. By F. C. Constable, M.A. Published by Kegan Paul. Price 7s. 6d. net.



just a living organism, he would be satisfied by the attainment of an economic Utopia on earth. But it never has and never will satisfy him. Why not?

Because, as Mr. Constable shows, an economic perfection leaves untouched humanity's ideal of love, beauty, truth and justice. "Man wants more than this Utopia because he is more than a mere living organism. He wants his economic Utopia to be subsumed under an ideal Utopia."

Again, if with William James we accept ecstasy as a part of human experience, we have strong cumulative evidence that man is more than a living organism, since "in ecstasy imagination transcends human experience." For what has been felt in ecstasy cannot be described in language. "There is in ecstasy transcendence of thought, and language can only express what we think about, for it is but a record of ideas." \*

If with science, we accept the etheric theory, as Mr. Constable very clearly shows, we make the sensuous phenomenal of the non-sensuous, and we arrive at a continuity between the sensuous and the non-sensuous. For "the ether exists in the realm of the unseen, unfelt. It is *manifest* to us as matter, that is, as seen, felt and known. Matter being thus no more than a form of the ether, we have scientifically bridged the gulf between the unseen, unknown, unfelt and the seen, felt and known, that is, between the sensuous and the non-sensuous. Not only this: we have made the sensuous phenomenal of the non-sensuous. We arrive at a continuity between the sensuous and the non-sensuous."

Kant wrote:—

"We may assume that this life is nothing more than a sensuous representation of pure spiritual life: that the whole world of sense is but an image, hovering before the faculty of cognition which we exercise in this sphere, and with no more objective reality than a dream; and that if we could intuit ourselves and other things as they really are, we should see ourselves in a world of spiritual natures, our connection with which did not begin at our birth, and will not cease with the destruction of our bodies." †

Mr. Constable rightly holds that religion (not to be confused with *forms* of religious belief) is instinctive for man. "The religious sense crowns the ideal: there is continuity." Man is "conscious of a transcendental ideal as part of his existence,

\* *The Divine Law of Human Being*, p. 74.

† Meiklejohn's *Kant*, p. 473, quoted by Constable, p. 92.



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and his sense of religion makes him hold this ideal to proceed from what we can only term Transcendental Being." Mr. Constable regards faith as an ultimate of reason. "The very fact that man's reason makes him aware of the relativity of thought proves that man's reason transcends thought. For if man were no more than a subject of thought, by no means could he get *outside* thought to determine its limits. And here steps in Faith. It may be termed practically efficacious as an ultimate of reason. Reason presupposes and leads up to Faith." \*

In his views about Christ, Mr. Constable makes some valuable and instructive statements. "Spiritually," he writes, "Jesus Christ was the first to inform man that what is worst for him, as a living organism, may be the best for him as a real, proper self. Jesus Christ bridged the gulf held to exist, before His coming, between the laws of nature and the will of God. He offered us continuity: He got rid of a glaring discontinuity. The laws of nature proceed from God and hold full power over the sensuous. Man, with intellect and what we term free-will, is to use the laws to make the sensuous an assistance instead of a stumbling block in the path of the manifestation of his soul on earth." † "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Our meanest labour on earth is ennobled if carried out under His spiritual principles. Life is no longer empty, but full of meaning. "For as the trenches cut are an inherent and necessary part of a great temple to exist in the future, so even the planting and digging of potatoes, the mending of a pair of citizen's breeches, the cooking and eating of a daily meal, become, through Jesus Christ, inherent and necessary parts of God's Great Scheme. . . . The meanest labourer who works under awareness that he is doing God's will, finds contentment in life."

At the same time, it is pointed out that Jesus Christ did not originate the spiritual principles He relied on. These were already in existence. But, as a nexus between God and man, He made humanity more fully and definitely acquainted with the ultimate principles of religion. He showed that earthly life, if governed by the spiritual, is part of man's spiritual ascension: it is discipline for the soul, trench work for the foundation of God's Temple.

What did Christ mean, asks Mr. Constable, when, with His hand on the head of a little child, He said that unless man

\* *The Divine Law of Human Being*, pp. 124-5.

† *Ibid.*, p. 175.



became like one of these he could not enter the Kingdom of Heaven? He did not mean that man must revert to the intellectual status of a child, as this would make the parable of the one and ten talents nonsense. But "He meant that man, evolving in intellectual power, must always use his power, great or small, in childlike subjection to simple spiritual principles; must always try to determine his evolving thought and conduct under the guidance of such principles which, for us, stand fast through time from childhood to age." \*

The laws of nature demand the sacrifice of the one for the many, and Jesus Christ also required the same sacrifice from His followers, for the welfare of humanity. That is to say, He judged man, not as a living organism, but in relation to his value for humanity.

As a matter of fact, our judgments of our fellows are not really anthropocentric, as Mr. Constable shows. Our standard of judgment for values is Humanity. If I love a human being and think well of him, it is because I perceive a light which shines through the windows of his soul into my own. This light is directed towards me, and I am a part of humanity. It matters not what I may call the light; it may be devotion, goodness, humility, wisdom or sincerity—the principle remains the same. Our deeper selves are attracted to individuals in proportion as they have value for humanity. This accounts for hero-worship as well as for friendship. Each of us is conscious of a personal relation to the hero because the latter manifests the spiritual qualities that are latent in us all.

It is perhaps in Christ's attitude towards suffering that the divine law of human being is most clearly perceived. Christ said that He brought a sword into the world and that His followers would have to suffer. Now suffering arises largely from man's rebellion against nature; or we may also say with Mr. Constable that sin, which results in suffering, exists in man's failure to rule his inner thought and conduct by the spiritual principles which Jesus Christ addressed to the soul of man.

"But this was not the form of suffering (writes Mr. Constable) which Jesus Christ said His followers must encounter. The suffering they had to encounter was suffering which had its origin in their *own deliberate* thought and conduct. They had to struggle spiritually *against* the rebels of God. The followers themselves had to live free from lust, to eat and drink even to the glory of God, to keep themselves, as living organisms, healthy

\* *The Divine Law of Human Being*, p. 178.



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in body, brain and thought by sober living. And they had to try to govern all thought and conduct by the spiritual principles of Jesus Christ. If so living, they lived *free* from the suffering that rebellion against God and His laws imparts. But they had to pursue their duty on earth to humanity, that is, to influence all their fellows to live as Jesus Christ would have them to live. The suffering they were bound to encounter arose from their struggle *against* the rebels of God; they were free from suffering *as* rebels. They had to teach their fellows to free themselves from the suffering which they, their fellows, were themselves responsible for, because they rebelled against God. It was this activity in example and teaching which set up the suffering." \*

In all ages, the pure seekers of love, beauty, truth and justice have encountered suffering at the hands of man in their strife against his rebellion or ignorance. And as a consummation, we are faced by the supreme sacrifice of Jesus Christ, embodied as the ideal man.

As Mr. Constable states, sufficient emphasis has not been placed on the fact that Jesus Christ bridged the gulf between the material and spiritual, so that there is no conflict or contradiction between the two for the Divine Law of Human Being.

"There is the grand sequence of events in continuity from chaos to the appearance of man. The soul of man is embodied in the universe as a living organism to carry on in continuity the evolution of humanity, till the whole world shall be peopled by God's elect. And each one of us, high or low, has been allotted part in the great scheme. How ennobled is each one of us, even the meanest, when conscious that, valueless in himself, he has value as part of God's transcendental scheme! The appeal is direct to the soul of man." †

When this realization ceases to be only a dead concept and becomes a dynamic feeling in daily life held by the major portion of mankind, then indeed will Humanity become one glorious Brotherhood. This may well be that "great far-off divine event, to which the whole creation moves."

\* *Ibid.*, pp. 248-9.

† *Ibid.*, p. 268.



## 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 REDISCOVERY OF TRUTH."

To the Editor of the OCCULT REVIEW.

SIR,—Mr. H. S. Redgrove, in his review of my book, *The Rediscovery of Truth*, says that the value of my numbers are invalidated by the fact that I am bound to the denary scale.

I require no scale, but I give a cosmic value to each of the first 8 digits, and treat 9 as the Infinite, as did also the ancients, who always used whole numbers, never fractions. On these 9 digits rests every number that can be formed. I reduce these 9 digits to regular forms in geometry in whole numbers, which cannot vary the relativity of form. Plato insisted on his pupils knowing geometry before he would teach them philosophy, and said, "God always geometrizes." Thus, an equilateral triangle (3), a square (4), a regular pentagon (5), hexagon (6), and octagon (8), formed in a circle from a force centre, are the same whatever the scale. One is always an entity, so I use the whole circle. Two is the spirit number, as is seven. Two equal lines cannot form a contained figure, but if crossed at the centre show that the spirit forces range the whole  $360^\circ$  of the circle. Seven, the spirit number in 3-dimensional space, cannot be contained in a regular figure of equal sides in a circle, for an equal-sided heptagon cannot be formed in a circle, for the  $360^\circ$  of the circle cannot be divided into whole numbers by seven. Nine, or the nonagon, lies beyond the octagon (8), or matter, so is God the Absolute infinite space beyond matter, and matter is the beginning and end of 3-dimensional space.

Whatever scale we use the  $\pi$  (pi) relationship of the circumference to the diameter is the same in any sized circle. It is true that in using 3.1415 I use the denary system in the decimal, but the 3 stands for the Trinity in Unity, and the decimal for Creation, and is endless in any scale.

Since writing my book, I have been looking into the numbers of the Kabalah, which I had never seen until a year after my book was published; and there I find that 31415 is used for "Elohim" without a decimal point. This shows a fundamental cosmic value of the order of the digits themselves.

In the Kabalah (the hidden wisdom of the Hebrew Rabbis) the order of the digits used, 31415, for Elohim looks as if some great funda-



mental cosmic truth lay in the geometric proportion of the circumference of a circle to its diameter. In any event, the proportion in geometry can never be altered, nor can it make any difference in regular geometric figures constructed in a circle from a force centre.

10 is not included in the nine fundamental digits, nor can it alter their relativity or proportions to one another, nor alter the natural laws of observed phenomena, of which only the first nine digits are an expression. From 10 to 100 is an artificial device of extending these digits as 10, 20, 30, etc., but their relative proportions are the same as 1, 2, 3. After the 90 is passed we extend them singly to 99 to prepare for the new extension in 100's. So 100, 200, 300, etc., is relatively the same again till we arrive at 999 to show the 1,000 series. Thus we can see conclusively, especially by geometric expression, that the first 9 digits have an intrinsic cosmic value of their own and a relative value to one another, apart from all scales or systems. Hence the importance of finding all of them and no other compound number in the Universal Spectra. Had a Newton discovered these values they would have been accepted at once.

Now number rules all forms in 3-dimensional space and at the same time represents the expression of dynamic force (spirit) from a force centre, when expressed geometrically.

You need not be afraid of the possibility of the machine. It will not be long now before its production. Will you accept it *then* as a proof of my theories? Truth is seldom accepted or wanted in any age, it is too disturbing to vested interests, religious sects, and the many various cults.

Two and two make four, whether multiplied or added together, without reference to any scale; and my Divine Trinity, 1, 2, 3, are the same number, 6, whether added or multiplied, and 6 is vegetation (green) the beginning of life. This is also shown in the hexagon formed by the two interlaced triangles of the Shield of David.

Tao-Sze (*The Book of Reasoning*) says, out of 1 comes 2, out of 2 comes 3, out of 3 come all things. Undoubtedly the first eight digits are the fundamental expressions of all forms and numbers in 3-dimensional matter; 8 being  $2 \times 2 \times 2$ , and ending the spectrum in violet; nine, being the infinite or absolute beyond. The early Christian Churches, who received the mysteries (*see* St. John's Gospel, chap. i, and 1st Epistle, chap. v., vv. 7 and 8) preserve them in the ringing of the bell 3 times, 3 times, 3 times, and 9 times. The first 3 is the Divine Trinity 1, 2, 3; the second 3 is 4, 5, 6, Creation of Life from vegetation, 6, to man, 4; and the third is 7, 8, 9, the Law of Creation out of matter; 8, from the Absolute; 9, by sending forth the spirit; 7, to lift it out of chaos. Neither numbers nor physics can function in the Absolute, nor is there time or space finite therein. The finite cannot be a factor of the infinite, but a creation from it. Colour, and number—the first eight digits, are the expressions of the Divine Law and Spiritual forces on matter. In the Divine Trinity,



1 is the Logos, 2 the Spirit, 3 the Father, covering 2 and 1 by 3. Here is the expression of the Mystery of the Trinity in Unity, and it will be manifested in the machine by the continuous generation of electrical force by the use of infinite factors.

The expression of the eight digits appears throughout all natural phenomena :—

We have the octave of the musical triad in sound ; in colour the eight digits as assigned by me to the spectrum ending in the violet, 8, matter ; and in the elements we have eight groups of allied elements, with a zero group of such kinds as helium and argon which combine with no others : this zero group represents 9, the infinite.

EDWARD HALL.

WELLINGTON CLUB,  
GROSVENOR PLACE, S.W.1.

#### A CASE FOR INVESTIGATION.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—An account has appeared in a Sunday newspaper (the *News of the World*) of a Belgian psychic who has been flung into prison at Brussels. No charge of moral delinquency has been brought against her, but doctors are to examine her with a view to deciding whether she is sane or not ! I need hardly point out the danger this unfortunate lady is faced with in a Catholic country, with the vindictive force of the Roman priesthood against her, and in the hands of doctors who are either materialists, prepared to regard every mystic and sensitive as insane, or Catholics prepared to be prejudiced against any unauthorized visionary. The lady, Mde. Berthe Mrazek, is, according to the newspaper account before me, a faith-healer, a "soothsayer," and a priestess. Her life has been eventful and apparently useful. She was a nurse during the war and also a secret service agent in the interests of the Allies. She prefers the male attire, and this little fancy (with which, being a male, I can entirely sympathize) has caused the Church to forbid her the sacraments. She was cured of a dangerous illness by prayer, and has exhibited the sacred stigmata of Christ, as were shown by St. Francis and other saints. She declares she has a mission from the Christ to heal the sick. Now she is in prison—in prison for supposed madness!—and I feel sure that students of the occult and the psychic will want to watch her subsequent fate with careful interest. Would it not be possible for occultists and spiritualists in England and elsewhere to get into touch with bodies in Belgium representing their own line of mystical thought and so learn of the decision regarding her, and if an attempt is made to hold her prisoner under the specious plea of insanity by the inheritors of the orthodoxy that burned Jeanne d'Arc, imprisoned Cagliostro, and vilified H. P. Blavatsky, to leave no stone unturned to fight for her release ? I write this, in case no one more able than I am brings the case of this



unfortunate lady to the notice of the occult public. The newspaper relates she has influential friends, but a handful of influential friends could not save Señor Francisco Ferrer from martyrdom in Catholic Spain, and the method adopted towards this visionary appears to be more subtle than the crude methods of the Spanish priests. If a revolutionary is arrested and unfairly dealt with, Socialists all over the world interest themselves in his or her behalf; shall those, who as occultists or mystics have the right to spring to the defence of a persecuted psychic, do less?

Yours sincerely,  
E. V. HAYES.

### IS LIFE THE SAME FOR ALL?

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—After reading the letter by Amy M. Irvine, a question arises in my mind, that has often helped to spoil a seemingly logical belief. It seems to me, that in sharing the act of living at all, we pass through very much the same scale of experience, the only difference being in such trivial details as a greater or less degree of wealth, health and education. Whether noble or peasant, learned or ignorant, we possess the same emotions in common, and when we are ready to die, each one knows life, and it is not very different in any station. What is there, then, that makes reincarnation worth while? Is there enough difference to justify it? And where are those old and gifted souls that have gleaned the advantage of many births? Great men have deplorable weaknesses, small men rise to sublime moments, the saddest individual remembers hours of sunshine, and life bestows equal gifts. Even the blind man has powers denied those with sight. Providing that an individual lives a normal life, how do you figure that the world holds enough different experience to make rebirth worth while? Do we not every one of us, receive it all, in some form or other? These questions are asked with deepest respect for those who believe in reincarnation, and with a whole-hearted desire to KNOW.

Very sincerely,  
CATHARINE HARTLEY GRIGGS.

69 RANDOLPH AVENUE,  
WATERBURY, CONN., U.S.A.

[If my correspondent considers that life has much the same to offer to a Central African negro as to a Shakespeare or a Goethe, her view has at least the merit of originality.—ED.]

### “TRUTHS.”

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I should be indebted to any of your readers who could help me to trace the origin of a book entitled *Truths*. It has no printer's name, nor author's, nor publisher's, nor date. The sole clue



is the name "Ivy" on the front cover. It contains messages from inner spheres to which are attached the names "Azra" and "Azrael."

Yours sincerely,

T. H. REDFERN.

#### THE PROBLEM OF NUMBERS.

*To the Editor of the OCCULT REVIEW.*

SIR,—The very interesting letter from Caxton Hall in the present (January) number of the OCCULT REVIEW (which bears the same title as I have used above) has prompted me to send you these few lines on the curious part which the number 13 played in the life of the great composer Richard Wagner. To begin with: "Richard Wagner" is composed of 13 letters; he was born in 1813, while these figures added together make 13. "Tannhäuser" was completed on April 13, and was produced for the first time in Paris on March 13, (1861). "Parsifal" was completed at Palermo in 1882 on January 13. Finally, Wagner died the following year on February 13. The fact may already have been commented on; if not, it may be worth while bringing it to your notice.

Yours truly,

17 LUNG' ARNO TORRIJAM,  
FLORENCE, ITALY.

CLAUDE TREVOR.

#### HAUNTED DOORS.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—In your issue of January your contributor on Haunted Houses speaks of a haunted door. . . . I think this is a not uncommon form of haunting. I have met it not only in England but in Western Australia. In the latter place I had no knowledge of hauntings in any special degree, and, frankly, I did not believe any of the stories told about the house when I first went to live in it. It was perhaps one of the first houses to be built in Albany, W.A., and had originally been a native school, then a nunnery, and finally a private house. It was a most peculiar structure. One huge high-walled room with windows set very high up in the walls formed the whole of one side. Above this were three small rooms, with a narrow staircase leading up to it. The rest was a long rambling house, built in the usual colonial bungalow fashion, consisting of one long narrow room out of which opened six small rooms. The legends connected with the place were these. A nun, who had died in one of the three upstairs rooms, walked on the stairs. A Mr. Camfield sat in the cellar and turned the pages of his law books with a heavy flopping. Why he did this, no one could ever make out, for although his wife had started and maintained the native school, neither of them had ever lived in the house! The house was full of weird sounds,



constant banging of doors, and eerie moanings. The nun I surprised on one of her walks, and found her nothing worse than an inquisitive ring-tailed opossum flopping down the stairs. Mr. Camfield and his law books proved to be the same creature jumping from rafter to rafter when playing with its fellows. Having laid the ghosts, the banging doors and moanings never worried me. Carelessly shut or unshut doors accounted, I thought, for the one, while the wind whistling through crevices explained the other. One summer night I could not sleep, and lighting a candle I took a rug and a book (I did not wish to disturb my sister with the light) and, spreading the rug over some wide steps that led out of the narrow room, placed the candle on the top step and sat reading comfortably. The six doors were dimly visible in the candle-light. Suddenly they all banged one after another. I looked up, and as I did so, the door nearest to me opened slowly, then banged. A few seconds later the next one did the same, and this happened to all the six doors. Putting down my book, I walked through the narrow room and found all the doors shut. I tried them to see if they were fastened. I had not the faintest suspicion of anything supernatural in the banging. Having secured the doors, as I thought, I went back to the steps and recommenced reading. Once more the doors opened and banged. I was determined not to be beaten, so I went and locked every door, testing them to see if they were effectually fastened. Once more I sat down and watched. The nearest door slowly opened and then banged. That was too much for me, I fled back to bed, quite possessed with the idea that something lurked in that house. The doors banged every night, but I never carried my investigations any further. In England I lived in a haunted house in Westmorland. The haunted room was my favourite one, and although I saw nothing I knew that it was haunted, and never felt afraid, but at night nothing would make me venture into the lower portion of the house, where bells rang weirdly and doors banged continuously all through the hours of darkness. Some sinister presence lurked there of which I had a great dread. Strange to say my cat would never remain in the haunted room unless I was there, and once, when I tried to shut him into the lower story, he nearly killed himself in a mad effort to tear his way through a window.

Yours faithfully,

PHILIPPA FRANCKLYN.



## PERIODICAL LITERATURE

A CONSIDERABLE part of LE VOILE D'ISIS, in the last issue to hand, is consecrated to the memory of F. C. Barlet, as it may be thought, somewhat late in the day, seeing that he passed from this life in 1921. There is little known of him in England, but he was a familiar figure in the esoteric circles of Paris and was much respected in all for his elevated spiritual views and his influence for good on others. Reminiscences concerning him and essays in appreciation of his work and character are contributed by ten writers, themselves of repute in the movements of which LE VOILE D'ISIS may be regarded as an unofficial spokesman. It will be sufficient to mention M. Edouard Schuré, who bears witness to the extent and solidity of Barlet's knowledge; Sédir, who praises the tolerance, breadth and profundity of the EVOLUTION DE L'IDÉE; and Dr. Marc Haven, who terms him the corner-stone of all the occult groups. M. Chacornac furnishes an apparently exhaustive bibliography of his writings from 1880 and onward for over forty years, being mostly contributions to magazines belonging to the groups. His separate publications include L'ART DE DEMAIN, L'ÉVOLUTION SOCIALE, and a study of St. Yves d'Alveydre, with special reference to LA MISSION DES JUIFS. F. C. Barlet was also the editor and presumably founder of the REVUE COSMIQUE, LA SCIENCE ASTRALE and L'ÉTOILE D'ORIENT, periodicals of promise, which failed, however, to secure a permanent position. His knowledge of astrology and the zeal with which he prosecuted its study are recognized on all sides, and the sympathetic consideration of Barlet from this point of view is illustrated by a figure of the heavens at his birth on October 14, 1838, and at noon on the day of his decease, October 27, 1921. It may be added that there are three portraits, the last of which represents the death-bed, and the inscription beneath describes him who has withdrawn as *le chef incontesté de la haute spiritualité Française*.

Among theosophical periodicals, THE MESSENGER of Chicago mentions the passing on of Edgar Lucien Larkin, the well-known astronomer, who had charge of the Mount Lowe Observatory for a period of nearly twenty-five years. Our contemporary says that he was a member of the Theosophical Society and an occasional lecturer at the Los Angeles Lodge; but this offers a very limited idea of his psychic and occult interests. We remember him as deeply concerned in the philosophy and phenomena of Spiritualism, and as at one period a frequent contributor to THE PROGRESSIVE THINKER, not to speak of periodicals which now belong to the past. His hypotheses were bizarre and his manner of expression not a little confused and confusing in later days; but even in their strangeness, and sometimes on that account, they had their side of attraction and were often redeemed



from absurdity by striking intuitive flashes. . . . ANTHROPOSOPHY informs us that the scheme for rebuilding the Gotheanum of Dr. Rudolf Steiner is now in an advanced stage, and that a year has been spent in the construction of a new model. The old edifice was principally of wood, and will be replaced by one entirely of concrete. . . . Mrs. Lang continues to unfold in DIVINE LIFE her conception of independent theosophy. The last issue has articles on the relation of Nature to the Christ in man, on the higher self and the ethical side of concentration.

THE CANADIAN THEOSOPHIST discusses Occult Masonry in connection with knowledge of the Word and the quest thereof. It is suggested that the search in its cosmic aspect is for "the manifested truth of the Divine Idea," while in the microcosmic sense, or, so far as man is concerned, with and within himself, it is "a search for true vision of the manifested God," the Word in man's own being. The implicits of these notions are developed at some length, with references to the Yoga system of Patanjali and to the Vedas; but it could all have been expressed quite simply as experimental realization of the Divine Presence in the soul of man and in the universe. There is a sanctuary in our own Temple in which it is possible for those who have ears to hear the Voice of the Word, and when we have truly heard it within we shall hear it as the Voice of the cosmos. The article is not without interest and is reverentially expressed throughout, but it falls into the old etymological error which derives the word Religion from the Latin *religare*. . . . M. Oswald Wirth exhibits for our diversion in LE SYMBOLISME a certain *malin esprit*, when he recommends the devil to our attention as something much nearer at home than we shall find in dissertations on God. We appreciate also the cynical humour which affirms that it is even more glorious to be a man than merely a Frenchman, though to be a Frenchman is a good beginning on entering the path of glory. But we regret very much that LE SYMBOLISME did not look up the question of dates before suggesting in a later article that Elias Ashmole became an astrologer and alchemist, thanks on one side to his relations with people like Lilly, and on the other with Dr. Dee and Robert Fludd. It happens that Dee died in 1608, some years before Ashmole was born, and that the latter was but out of his 'teens when Fludd himself passed away. The old fable that Ashmole belonged to the Rosicrucian Order is with us once again inevitably, though there is no vestige of evidence. . . . The place of honour in THE SQUARE is given to an account of Mother Kilwinning and its historic background: it is instructive on the question of origin, but alludes once only to the fact that Kilwinning is "rich in tradition" and misses altogether the vast horizon which opens out from its legendary connection with the High Grades. There are sound articles of their kind on the Third Degree and on the Order of the Royal Arch. A word must be said also of an essay on Ancient and Modern Freemasonry which has won the annual prize given by the Grand Lodge of Manitoba. It is excellent in spirit and expression,



but it fails to offer a reasonable connecting-link between the old order and the new. We hear of "a faithful few" who had preserved "the secrets of the craft," and of a time when they were again communicated in new lodges established at different centres. As the circumstances of the revival and the foundation of Grand Lodge in 1717 are available to every one, and should be familiar to all Masons, it is difficult to see how the Reading Committee of Manitoba could have adjudged the prize to a thesis which so completely misses the mark over ascertainable matters of fact.

M. Léon Denis opens in *LA REVUE SPIRITE* the first considerations of a study on the character, aspirations and personality of Jean Jaurés, the socialist, whom he has known for many years, from youth indeed upward. It is an example of Denis at his best, and the purpose in view is to show not merely that Jaurés was an idealist—which appears to be of common knowledge—but also a spiritist and one deeply impressed by the importance of religion, regarding it as ineradicable from the human heart. It was destined also in his conviction to a great renewal when the socialism of which he was an apostle had established a new order on foundations of justice. An article on the essence of religion will, no doubt, be proceeding further in an issue to come, as it reaches no definite term after several pages of analytical discourse, though it appears—not unnaturally—that spiritism is a path which leads to the heights, proclaiming God and the irrevocable reality of life beyond the grave. M. Ernest Bozzano, well known by his articles in the *REVUE MÉTAPHYSIQUE*, and one among its few contributors who is in cordial agreement with the spiritistic interpretation of psychic phenomena, replies to objections put forward against that view—for example, the alleged dubious value of what is called convergent proofs. The article does not finish, and the question of its validity as a rejoinder must be considered later. It remains to add that Camille Flammarion produces from his inexhaustible repertoire some striking examples of apparitions of the living, and subjects them to an alert analysis.

We have read with satisfaction some illuminating reflections written in the editorial chair of *THE HARBINGER OF LIGHT* on "the assurances of survival." It looks back upon the past of tradition, the past of imposed doctrine and on the present position when, to some extent at least, the veils have been lifted from the mystery of life beyond. The day of visionary abstractions is over, and the other side of the world of man is either a spiritual realm in which natural law prevails—though in a sense not conceived by Drummond—or spiritual law—amidst all difficulties of environment—is at work and reigning on this clouded earth of ours. . . . Mr. W. Leslie Curnow is contributing to *THE TWO WORLDS* a very careful historical survey of physical phenomena in the past, and we meet in its columns with the names and records of many familiar figures belonging to the earlier days—Judge Edmonds, D. D. Home, Thomas Lake Harris, the brothers



Davenport, and so forward to Stainton Moses, Towers the clairvoyant, and J. J. Morse. A special correspondent has also given a notable account of his visit to Gabriel Delanne, who is termed "the grand old man of French spiritism." Having been born about 1855, he is not so aged in years, but we learn that he is frail in frame and that his sight is almost gone. His belief in reincarnation remains as firm as ever, while as regards phenomena it is said that his investigations have never ceased and that he is as keen an inquirer now as he was in the distant past. *L'ÂME EST IMMORTELLE* and *L'ÉVOLUTION ANIMIQUE* are two among his well-known works, which—perhaps rather curiously—have never been translated into English. The interview is accompanied by a portrait in which we can trace faintly characteristics observed on the occasion of M. Gabriel Delanne's visit to London, *circa* 1894.

*THE SPIRITUAL RECORDER*, published at Dacca, and edited by Mr. P. P. Dutta, B.A., is a new addition to Anglo-Indian publications, which we welcome as such and as a magazine devoted to Spiritualism, Occultism, Oriental Philosophy, etc. Of these subjects, judged by the five monthly issues before us, it is paying attention more especially to doctrines and records of the East and to the study of spiritistic phenomena. The operation of the Law of Karma, its effects on spiritual evolution, the Vedantic doctrine of a future life, Vedanta as philosophy and Vedanta as the law of self, are the chief subjects treated in the first class, and in respect of the second it will be sufficient to say that two native writers give first-hand accounts of their experience. It is, we believe, well known and almost goes without saying that distinctive spiritistic mediumship, and therefore its phenomena, are comparatively rare in India, so periodical literature is dependent mainly on reports from the Western world. For these and for other reasons, we are more interested on our own part when *THE SPIRITUAL RECORDER* is dealing with that which, so to speak, is at its own doors, and we confess that our sympathies are awakened by the eloquent special pleading which affirms, in connection with a recent celebration, that Krishna is for all faiths and nations, not for Hindus alone; that his life and message have a value for humanity at large; and that howsoever we name God, He is the one and only God of all religions, the Parent-Spirit of every race of man.

Among other new issues and issues which—within our recollection—have not reached us previously, we have to acknowledge: (1) *THE CHURCH OF THE NEW AGE MAGAZINE* (Manchester), containing an esoteric interpretation of the Argonautic Quest by Princess Karadja; (2) *THE WORLD HELPERS MAGAZINE* (Saco, Maine, U.S.A.), concerned with spiritual healing and connected subjects; (3) *THE THREEFOLD COMMONWEALTH* (New York City), expository of Dr. Steiner's views; and (4) *ÆSCULAPE* (Paris), devoted to letters and arts in their relation to the sciences and medicine. There is an illustrated article of exceptional interest on materializations obtained by M. Paul le Cour with the medium Eva.



## REVIEWS

THE WAY OF ATTAINMENT. By Sydney T. Klein. London: William Rider & Son, Limited, 8-11 Paternoster Row, E.C.4. Price 5s. net.

IN his present volume, which may be regarded as complementary to *Science and the Infinite*, Mr. Sydney Klein indicates, in simple language, "a ladder, each rung of which, when firmly attained, encourages spiritual growth in the human heart. He desires not so much to teach as to help others to think to their own advantage, to stimulate a radical growth of the soul from within. In the chapter on prayer Mr. Klein advises the reader to practise resignation to the will of God, but, judging from other portions of the work, I take it that he does not exclude the positive attitude derived from concentration and meditation. Resignation to a perfect will does not necessarily interfere with the active power to assist in the working out of that will on earth. Indeed, it should stimulate such activity. The natural result of being negative to the highest will should be positivity to everything else. But I do not think Mr. Klein is justified in asserting that prayers for specific earthly gifts can only result in disappointment, as there are countless instances on record where such prayers have been answered. The life of Heinrich Jung-Stilling, for example, is packed with answers to specific prayers. It is true, however, that the highest, noblest prayers are those in which nothing is asked, and in which the activity of praying itself is its own reward. Emerson wrote that prayer is the contemplation of the universe from the highest possible point of view, or we may say with Mr. Klein that the action of true prayer is the reflection back to the All-Loving of that love which originally proceeded from Him.

There is an interesting chapter on the dogma of the Virgin Birth. Professor Flinders Petrie is quoted as showing that Mary was regarded like any other important saint down to the time of the condemnation of the Nestorian heresy in 431; only after that date can be seen "a steady growth of regard, adoration, and finally dogmatic compulsion." None of the earlier figures represent Mary with her son. But in the third and fourth centuries in Egypt the worship of Isis and Horus was specially directed to the type of mother and son. This in the fifth century was imported into Christianity, transformed into the dogma of the Virgin Birth. As Mr. Klein well says: "Our religious beliefs can never be limited by human authority or by finite verbal statements, laid down in the present as demonstrated beyond possibility of change."

Mr. Klein draws on the achievements of science to demonstrate the illusory nature of time and space. I do not, however, think that much spiritual benefit is to be gained by the reduction of colour to mere vibrations. Goethe's colour theory is a much truer approach to spiritual reality because it appeals direct to human experience.

Mr. Klein concludes with giving a progressive series of formulæ for prayer and meditation, which will be found helpful, provided that the student follows Mr. Klein's advice in concentrating on the meaning rather than the words.

MEREDITH STARR.



THE DEVIL'S SAINT. By Dulcie Deamer. London: T. Fisher Unwin, Ltd. Pp. 316. Price 7s. 6d. net.

THIS is a brilliant and in some respects a horrible romance of mediæval times: brilliant in its richness of colour, dramatic force, and imaginative intensity; horrible in its intimate and penetrating analysis of the secret soul of a young girl drawn by heredity and superstitious obsessions into sympathetic contact with unclean powers. Whether it will be widely appreciated at its true value may be doubted. It is too frank in its portrayal of Panic cruelty and sensual self-abandonment to be read with advantage by the immature, and too subtle in its seeming acceptance of incredible things to be fully understood by the sceptically-minded. Nevertheless it is a work of quite extraordinary power and distinction, and one which few who read it are likely to forget. As a romantic story alone it deserves high praise for its ingenuity and technical efficiency. But it is chiefly remarkable by reason of Miss Deamer's vivid and sensitive writing (sustained from first to last at a very high level), and her astonishing insight into that dim region of the subconscious which she depicts—as by the necessities of art and the extravagancies of superstition it has been depicted throughout the ages—in the form of a world of phantom beings and magical occurrences. The book is, indeed, more than a work of fiction: it is a suggestive study of the real nature of the strange excursions and nightmare obscurities that are among the reputed practices of mediæval witchcraft. No doubt Miss Deamer's purpose is primarily that of the story-teller; but without the deft touches of implied interpretation which redeem them, her descriptions of Sidonia's growing obsession by sinister shapes and voices, and of her exultant flight into the nameless orgies of the Witches' Sabbath, would be intolerable. The climax of the story, though forcefully written, is less successful. The miracle in the market-place leaves one dubious for many reasons; but, inasmuch as it represents the triumph of light over darkness, it will command sympathy where it does not carry conviction.

This notable book should enhance the already high reputation which Miss Deamer enjoys among those who are familiar with her earlier work.

COLIN STILL.

MY PSYCHIC ADVENTURES. By J. Malcolm Bird, Associate Editor of the "Scientific American." Pp. 309. Published by J. Allen & Co. Price 7s. 6d.

THAT a paper of the standing of the *Scientific American* should be willing to publish the results of an unbiassed investigation into supernormal phenomena, and that one of the Editors should undertake this investigation, shows the enormous strides made during the last few years. Only fifty years ago, not a single scientific journal could be found to publish such a paper as that read by Professor (now Sir William) Barrett before the British Association on his investigations into this subject, in which he pleaded for a Committee to be appointed to inquire further into the matter. This paper, and the need of a society to record and investigate psychical phenomena, led, as is generally known, to the formation of the Society for Psychical Research.

Mr. Bird states that the partisans for and against the truth of spiritualism seemed so prejudiced that it was felt essential to try and discover the truth through a wholly unbiassed observer. Hence Mr. Bird's journey to England, France, Germany, etc., where, partly through Sir A. Conan



Doyle, he had sittings with many of the best known mediums, such as Mrs. Osborn Leonard, Mr. Sloan, Mr. E. Powell, etc., and with Mr. Hope, the photographic expert.

Mr. Bird gives detailed descriptions of all he saw, and whenever phenomena *could* be explained by trickery or by collusion or hallucination, is careful to state this; but some of the physical manifestations baffled all power of explanation by ordinary methods. He was just an observer, his rôle was not to suggest explanations or theories nor to reject or accept the phenomena, it was merely to report with absolute fairness and accuracy everything that happened, leaving others to explain them. These accounts were published in the *Scientific American*. However, in this supplementary volume he adds a chapter headed *Remarks and Conclusions*. He dismisses collusion, hallucination, hypnosis, fraud as inadequate to account for many of the occurrences. One feature struck him forcibly, the rapidity with which objects were located or moved in absolute darkness without any fumbling or bungling, or noise of movement. He does not, however, consider anything he heard or saw as evidence of survival after death or of communication to human beings from those who have passed over. On the other hand, he says nothing constituted evidence *against* such survival. He thinks that possibly the energy of the brain may be externalized and may have potential receivers other than the human brain, so causing various physical effects. This might also explain psychic photography, "the black sheep" of physical phenomena, as he calls it. Without Mr. Bird having witnessed or described anything startlingly new, his extreme care and fairness are deserving of all praise, and his accounts of the various séances at which he assisted are deeply interesting.

ROSA M. BARRETT.

**BROTHERS AND BUILDERS : THE BASIS AND SPIRIT OF FREEMASONRY.**

By Joseph Fort Newton, Litt.D. Cr. 8vo. Cloth. The Masonic Record Library, 38 Great Queen Street, W.C.2. Price 2s. 6d. net.

A SMALL volume of essays which will be welcomed by the large body of Freemasons who are familiar with the writings of the author, who for many years edited *The Builder*, published at Iowa, U.S.A. In the eight chapters comprising the book, he offers many suggestive reflections on the time-honoured symbols of the craft, revealing the significance of their use as an aid to "living faithfully and nobly." P. S. W.

**FREEMASONRY : WHAT, WHENCE, WHY AND WHITHER.** By Rt. W. Bro. The Hon. Sir John A. Cockburn, M.D., K.C.M.G., P.G.D. Cr. 8vo. Cloth. The Masonic Record Library, 38 Great Queen Street, W.C.2. Price 2s. 6d. net.

THIS little book, by one of the most highly revered and beloved leaders in English Masonry, is the very thing that has been wanted by many who were entering on their masonic career. It is of peculiar value in that it gives kindly, practical and interesting instruction on points which so often evoke questions from the young Mason. It is written in an easy readable style, and without being grandiose touches frequently on the sublime. It is a most acceptable and admirable addition to the Masonic Record Library. P. S. W.



YOGA AS PHILOSOPHY AND RELIGION. By Surendranath Dasgupta, Professor of Philosophy, Presidency College, Calcutta. Trübner's Oriental Series. Published by Kegan Paul, Trench, Trübner & Co., London. Price 10s. 6d. net.

As Professor Surendranath Dasgupta admits, the motive which prompts most Yogis to realize the *summum bonum* is the avoidance of pain. This is a selfish motive even though it necessitates the practice of *ahimsā* (non-injury); but it is better that men should do good and seek truth from egoistic motives than that they should do evil and remain in ignorance. "An ordinary man feels pain only in actual pain," says the Professor, "but a Yogin, who is as highly sensitive as the eye-ball, feels pain in pleasure as well, and is therefore determined to avoid all experiences, painful or so-called pleasurable." This seems a cowardly proceeding in contrast with the true Christian spirit of rejoicing in suffering for truth and humanity, nor does it apply to the Karma Yogi, who works without being attached to the fruits of his work. But the true Christian is just as rare as the genuine Yogi; many Yogis like Sri Chaitanya and Sri Ramakrishna Paramahansa (who of course were Bhaktas) have manifested the true Christian spirit, and it is quite possible to take up Yoga as a means to an unselfish end.

Unless he has a very good memory, the reader who is unacquainted with Indian philosophic terms may find it difficult to follow the first part which deals with Yoga metaphysics. A glossary giving the meaning of the various terms is much needed. In the first part too much has been compressed in too small a space—the subject-matter covered by the Professor is enormous—but the second part, which deals with the ethics and practice of Yoga, is admirably and lucidly expressed, and will be found very helpful by the Western student.

In support of the contention that the *vāsanās* (tendencies) are beginningless, Professor Dasgupta writes that if a baby is thrown upwards, it is seen to shake and cry, and from this follows the inference that it is afraid of falling to the ground. This phenomenon, the Professor holds, illustrates the baby's instinctive fear of death, but I do not agree with him. May it not be the case that the symptoms of fear are caused by the actual process, rather than by fear of the results, of falling and hovering in the air? It is like a rapid descent in a lift which produces an unpleasant breathless feeling, even though the safety of the descent may be assured.

On p. 144 the virtues of steadiness are shown. In the presence of one who has acquired steadiness in non-injury, all animals give up their habits of enmity; when a person becomes steady in truthfulness, whatever he says becomes fulfilled; non-covetousness being confirmed, the cause of past births becomes known; by steadiness of cleanliness, disinclination to this body and cessation of desire for other bodies is obtained. This will give the reader a good idea of the contents of this excellent and informative volume.

MEREDITH STARR.

AVERNUS. By Mary Bligh Bond. Oxford: Basil Blackwell, Broad Street. Price 7s. 6d. net.

THIS is an amazing story of reincarnation. For countless ages an angel spirit is prisoned in human form, and is compelled to undergo



a cycle of rebirths before it may hope to expiate the sin of the long-lost past.

At each dissolution of its earthly existence, the merciless Magus of Atlantis presents himself afresh to re-enact the hideous scenes of debauchery and defilement that were the cause of the angel's fall.

A single ray of hope has, however, gleamed from afar; for, through æons of time, the pure essence of a brother angel's love has followed the wandering spirit everywhere, and ever across the voiceless void, courage has contrived to outcast despair.

At last the twin souls meet, humans both, as girls together in a school. From the very first moment a strange bond of sympathy links them as friends apart from other companions, an unspoken secret is revealed but only imperfectly understood: it becomes of paramount importance towards the end of a summer holiday when, at the time of the equinox, they fearfully and quite fully recognize themselves as errant souls of angel ancestry both nearing the last dread hour of destiny.

The tragic epic of dissolution, the terrorizing description of their encounters with the Children of the Moon; the corrupt ritual of the Atlanteans in the circling Dance of Death as they gloat over their returned victim returned to them again for the frenzied feast, all make terrible reading and mark a series of chapters in occult literature which for sheer strength and lurid realism have hardly ever been equalled, and for such reason the book, with all its extraordinary power, may not be recommended either for the young or for the sensitive among occult readers generally. The writer has painted an outstanding picture, perhaps a little out of perspective according to prevailing taste, and has placed upon record the vivid story of a most remarkable dream.

CHRISTIE T. YOUNG.

THE PHILOSOPHY OF WITCHCRAFT. By Ian Ferguson. 7½ in. × 5 in. Pp. 219. London: George G. Harrap & Co., Ltd. 1924. Price 5s. net.

MR. FERGUSON has a pleasant and vigorous style; so pleasant and vigorous indeed as to make us forget sometimes that what he says is not perhaps so agreeable as his manner of saying it. For he does not spare anybody in his condemnation of the treatment the witch has had to suffer at the hands of Church and State. He sketches briefly and epigrammatically the evolution of the witch through prehistory and through early history; his account of the conflict between the witch and the Church, and between the witch and the doctor, in the Middle Ages being particularly convincing.

With the exception of some remarkable statements about Joan of Arc, who, it appears, was connected with the Dianic cult, with warlocks, and with black magic, Mr. Ferguson is on sound enough ground. But when he turns to a consideration of modern psychical research he is more amusing than anything else. In a few pages he dismisses with a superior air the various branches of psychical research, regretting benevolently that we are not more scientific in our work. Indeed he appears to make no distinction between spiritualism and psychical research. If this last part had been omitted this would have been a good book.

THEODORE BESTERMAN.



FIDELITY. By Susan Glaspell. London: Jarrolds Limited, 10 and 11 Warwick Lane. Price 7s. 6d. net.

As in religion, so in social and married relations, the letter killeth and the spirit giveth life. By living with a married man, whose wife refused him a divorce, Ruth Holland became a target for the abuse of those "correct" persons, whose lives are ruled by the letter, the fanatics of fact. Yet Ruth's relation with Stuart Williams was justified because it brought out all that was best in her. It made her alive to the finger-tips, compassionate, steady, and generous. Finally Stuart's wife relents and grants him a divorce, and Ruth and Stuart, after living together for eleven years, are free to marry. Ruth, however, refuses to marry, because existence with Stuart was becoming a humdrum affair; she could no longer make life a living thing for him. And in her decision she is faithful to herself, true to the vision of her soul. She was faithful to her overwhelming desire for life—ever more life: "Love had not failed—nothing had failed—and life was wonderful, limitless, a great adventure for which one must have great courage, glad faith. Let come what would come!—she was moving on." The trouble was that Ruth's union with Stuart was not founded on permanent spiritual qualities in both persons, though it developed and strengthened these qualities in her. Stuart was not equal to her. He was not like his splendid friend Deane.

The book is well written and characteristically American in style and feeling. A strong subjective current runs through the novel, but this current gradually merges into the objective ocean of limitless life. *Fidelity* is a problem, a giant query flung in the face of the truth-seeker. It reveals the futility and wrong of judging others until we know their circumstances from within.

MEREDITH STARR.

THE SIMPLE WAY OF LAO-TSZE. An Analysis; with Comments by the Editors of "The Shrine of Wisdom." London: The Shrine of Wisdom. Pp. 55. Price 3s. net.

It is not very long since Miss Isabella Mears' so-called "tentative translation" of the "Tao Teh King" of Lao-Tsze was reviewed in these pages. Now appears a fresh version of this world-famous book of the "old-young" Chinese sage, written amid the solitude and stillness of the mountain-pass of Kwan Yin, ere his final disappearance from the world. The Editors of *The Shrine of Wisdom* quote a number of comments from Chwang Tsze, one of Lao-Tsze's greatest disciples, and these are often very enlightening, though perhaps not more so than the more personal notes in Miss Mears' version. It is extremely interesting to compare the two translations, and to mark the subtle and often very slight differences which, nevertheless, quite definitely distinguish one from the other. Miss Mears takes the chapters in the order in which they appear in the original; the new translators have rearranged them under subject-headings; but, as the original numbers are preserved, it is quite easy to make comparisons. Comparisons, it may be added, in this case are not "odious," but, as said before, of very real interest, and anyone lucky enough to possess both versions should be able to acquire a good measure of insight into the teachings of this philosopher born in 604 B.C.—teachings in which, as his translators point out, are to be found solutions of almost



all the problems of to-day. The Chinese painting reproduced as a frontispiece to the new version is a decided attraction, and print and binding are both excellent. E. M. M.

LA DANSEUSE AND OTHER POEMS. By Elsie Paterson Cranmer.  
London: The C.W. Daniel Company, Graham House, Tudor Street, E.C.4. Price 3s.

MRS. PATERSON CRANMER is bravely continuing to tread the difficult path that leads to perfection in art, and *La Danseuse and Other Poems* presents a marked advance on her previous publications. Her art has gained in subtlety and delicacy on the one hand, and in a joyful creative energy on the other hand. The last quality shines resplendent in "Barum Fair." The whole poem throbs with life, energy, and radiant goodwill. It is a splendid inspiration. Other notable creations are "Sappho Modernized," "Will o' the Wisp," and "La Danseuse," which contains some exquisite lines:—

"Beneath the swaying poplar's shade  
There stands a little dancing maid,  
With lips half-parted, eyes a gleam,  
Feet tip-toeing on the edge of dream.  
Frail and translucent as a pearl  
Glimmers the little dancing girl.  
Slowly she comes to earth again,  
For dreaming only ends in pain.  
Warm as a fairy flower that glows  
Flushes the wildling human rose."

MEREDITH STARR.

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THE COMPANY OF AVALON. A study of the Script of Brother Symon, Sub-Prior of Winchester Abbey in the time of King Stephen. By F. Bligh Bond, F.R.I.B.A. Author of "The Gate of Remembrance," etc., etc. Oxford: Basil Blackwell, Broad Street. Price 7s. 6d. net.

*The Glastonbury Scripts*, III, "Concerning Saint Hugh of Avalon," by F. Bligh Bond, F.R.I.B.A. Obtainable from The British College of Psychic Science, 59 Holland Park, W.11; or of P. B. Beddow, Publisher, Anerley Station Road, London, S.E.20. Price 1s. 6d. net; post free 1s. 9d.

*The Glastonbury Scripts*, V, "How the Grail appeared to Brother Mathias of Eirenn," Metrical Version, by F. Bligh Bond. To be obtained of the Secretary, Abbots Leigh, Glastonbury; or at Goodall's, 11 High Street, and the *Gazette* Office, Glastonbury. Price 1s. net.

*The Glastonbury Scripts*, VI, "The Rose Miraculous," Metrical Version by F. Bligh Bond, of Script by H. T. S. To be had of the Secretary, Abbots Leigh, Glastonbury, Somerset. Also at Central *Gazette* Office, Glastonbury. Price 1s. 6d. net; by post 1s. 8d.

This delightful volume, *The Company of Avalon*, is, in the author's own words, "A supplement to the *Gate of Remembrance*." The messages comprised in all these Glastonbury scripts are among the most interesting and valuable of the many supernormal communications I have been called upon to read, and a debt of gratitude is owing to Mr. Bligh Bond for his patience and heroism in placing them before the world. This further volume emanates from the hands of different automatists other than Mr. John Alleyne, but as it has already been discussed at some length by the Editor of *The Occult Review*, in his "Notes of the Month" in the Special number, little remains for the present reviewer to add. Special attention, however, must be called to the author's opening chapter, which details a "Brief history of the Excavations in 1921," a year which seemed to have little in prospect for the archæo-

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logist, but which suddenly developed events of importance, and has resulted in the present volume. In this chapter, too, Mr. Bligh Bond, for the benefit of the general public gives full details of the regrettable controversy in which orthodox archæology and orthodox ecclesiasticism held up joint hands of reprobation, because of a certain "new and disturbing factor," which had come to light, and which is "inadmissible" in the *Transactions* of a learned society as at present constituted. (Psycho-analysis might possibly trace this attitude to the terrible affair of "Bill Stumps, his mark!") The hostility of *The Challenge* and *The Month*, two religious organs, had this pleasing variation: inasmuch as the former suggested that "The plan of the Edgar Chapel as marked out upon the ground was 'fictitious' and 'imaginary,'" while the latter periodical opined that the whole of the knowledge conveyed in the script was "consciously or unconsciously the writer's own," and accused him of having had special access to some "ancient document" from which he had quoted. These various accusations being without foundation, apologies, regrets, and recantations, were duly obtained by Mr. Bligh Bond from their respective sources.

A brochure also appeared attempting to disprove Mr. Bligh Bond's architectural measurements and contentions. In this regard one need only quote Mr. Bligh Bond's final statement, on page 9 of *The Company of Avalon*, that before giving to the public his conclusions he obtained from the Borough Surveyor of Glastonbury "a certified measure, by chain, of the standing ruins."

For further details readers are referred to the book itself. It must be

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remembered with regard to all such attacks and mis-statements that not every one who read the original animadversions would have read also the subsequent apologies, and retractions; and in the interests of justice it is to be hoped that the number of readers of *The Company of Avalon*, and of Chapter I in particular, will be very large indeed. . . .

The three pamphlets mentioned above are also supplementary to *The Gate of Remembrance* and its sequel. Numbers V and VI are especially beautiful, the former telling "How the gold Chalice of Glaston was wrought in its likeness, when Brother Petrus received the Sign of Our Lord's Wounds." The latter, which was received through the well-known hand of "H.T.S.," recounts an exquisite and hitherto unknown legend of "The Rose Miraculous," and relates "How Joseph of Arimathea came to Glaston, bearing in his bosom the Sangreal." . . . EDITH K. HARPER.

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