

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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 PERIODICAL LITERATURE
 CORRESPONDENCE REVIEWS

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EDITED BY RALPH SHIRLEY

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NOTES OF THE MONTH

IN the issue of the *Radio Times* for April 10 appeared the text of a lecture by Sir Oliver Lodge recently broadcast from the London and provincial stations of the British Broadcasting Company, dealing with the nature of relationship between life and matter. The main problem presented for our consideration is to be found in an answer to the question, How does life or consciousness contact the matter of the physical plane? Sir Oliver holds that it cannot do so directly, and his argument may be summarized somewhat as follows: Consider any solid object, say a vase or statue. What holds the atoms of this object together in the particular shape which they present to the eye? If these atoms were not connected they would be moving about at random like the atoms of a gas. Sir Oliver distinguishes between gases, liquids and solids in the following terms: A solid has both size and shape; a liquid has size but not shape; a gas has neither. Sir Oliver holds that it is the ether which holds together the atoms of any object, and that this is as essen-

tial to the characteristic configuration of an object as the ordinary matter of the physical plane.

It is of course true that whereas we directly apprehend matter, we can only infer ether. But Sir Oliver's argument is that if there were no ether, matter itself could not take form or shape, and, further than this, that life only enters into relation with matter through the medium of ether, and that it cannot do so directly. When we touch an object we move it and we consider that we have entered into contact with it, but as a matter of fact atoms of matter are never in contact with one another, and similarly our physical bodies cannot actually be in contact with them. When two pieces of matter come within close range there are forces of repulsion between them which prevent such contact. An electron, for instance, cannot touch another electron. The fact then is that in touching, as we believe, any object, we only do so through the medium of the ether, just as a magnet attracts a piece of iron through the ether; i.e. we act on ether directly and on matter indirectly, and if this is so, we may go further and say that our real bodily manifestation is through the ether primarily and through the matter associated with it indirectly. This ether, then, is, according to

DOES LIFE
MANIFEST
THROUGH
ETHER?

Sir Oliver, the actual substance which is animated by life and it is this animated ether in turn which interacts with matter. In short, the true vehicle of life and mind is ether, and not matter at all. If, however, we acted on ether only, it would not be possible for us to make any impression on the senses of our neighbours on this material plane. Hence we may see the necessity for mediums in contacting another plane. Hence the pathetic experiences related at many séances of those who have passed over trying in vain to attract the attention of those whom they have left behind. Some remarkable instances of this are given in a book entitled *Thirty Years among the Dead*, by Carl A. Wickland, published by the National Psychological Institute, of Los Angeles, Cal., U.S.A. Sir Arthur Conan Doyle, in his book, *Our Second American Adventure*, relates how greatly impressed he was by the phenomena he witnessed at Mrs. Wickland's séances. A case is given in this collection of records of a communication received from a certain Freda Lesser, who utilized for the purpose the physical form of Mrs. Wickland. The story is as follows:—

There was an alleged murder case at Topanga Canyon in July, 1919, to which prominence was given in the press at the time and which aroused considerable interest. A certain Harry

New was accused of killing his sweetheart, Freda Lesser, at this spot. What is certain is that a shot was fired which cost the girl her life, and Harry New was arrested on a charge of murder. The girl had been expecting motherhood, and this was adduced at the trial as a motive for the alleged crime. Harry New was convicted and sentenced to penal servitude for ten years. Had the communication from Freda Lesser been accepted

THE
WICKLAND
SÉANCES.

as evidence at the trial, the result would have been very different. Freda on taking possession of Mrs. Wickland's body began at once to wring her hands in despair. She complained that she could not get the people at the court to listen to her. "Oh, Harry, Harry," she exclaimed, "it was not your fault! What are these people doing with him? He has not done anything. It was my foolishness. I fought with him. I got hold of the revolver and was going to fool him. He tried to take the revolver away from me and we both fought over it." On Dr. Wickland's inquiring why she took the revolver with her, Freda answered (through the mediumship of Mrs. Wickland), "I was only trying to scare him. He tried to take the revolver away from me, and it exploded. I feel so bad, and he will not talk to me. I told him that I would kill myself, and I went and got the revolver. He did not do it. I got it from his auto, and I had it. I did not mean to do anything. I was just going to frighten him. It was just foolishness." On the doctor asking her if she realized that she had lost her body, Freda replied:—

"I do not know anything except that I go to mother and Harry, and all over, and no one pays any attention to me. I want to tell them how things happened, but no one will listen to me. I am so distressed, and I do not know why I cannot be heard when I talk." And again: "Oh, that poor fellow is suffering for my foolishness. You do not know what my condition is. No one will listen to what I say—not one!"

How many tragedies of this kind might not evidence from the other plane reveal! Will evidence of the sort, one wonders, ever find acceptance in courts of law?

In another instance a young man was accused of killing a college girl, Marion Lambert, and while the trial was in progress at Waukegan, Ill., the spirit of the murdered girl entranced Mrs. Wickland. She was weeping uncontrollably, and in such distress that she was at first unable to speak. Then suddenly she cried out:—

"I did it! I did it! Nobody can help me now. If only

I could tell him and make them understand, but they will not listen. I am in the dark and can see only the past and everything foolish I have done. Oh, what a foolish girl I was. . . . And now they blame him for my death. I should so like to do something to make them understand he is not guilty.

I talk to the different people at the court house, but they take no notice of me and will not listen to me. Everything is so strange I do not know what to do."

In such cases the suffering of those on the other side can at best be only alleviated. The mischief has been done past repair.

The moving finger writes, and having writ
 Moves on, nor all your piety nor wit
 Shall lure it back to cancel half a line,
 Nor all your tears wash out a word of it.

In other instances, however, cases have been treated by Dr. and Mrs. Wickland which, but for their intervention, would have involved the sufferers ending their days in the lunatic asylum. No doubt cases of the kind fill at the present time the lunatic asylums both of Europe and America, and almost every country in the world.

In the following case a lady, Miss R. F., who became a patient of Dr. Wickland, had suddenly become addicted to very eccentric conduct, and was intermittently seized by impulses to run away from home. It appeared that she had become obsessed by the spirit of a man who did not yet realize that he was dead. In coming back to consciousness after a long comatose period on the astral plane, he found himself in occupation of the lady's body, and imagining that his hair had grown long during his protracted trance he proceeded to cut it short. He was driven out of the patient's body by electric treatment, but afterwards returned, and was subsequently allowed to control the body of Mrs. Wickland. Conversation ensued between him and the Doctor as follows:—

Doctor.—"Why did you cut off your hair?"

Spirit.—"Do you think I want to wear long hair like a woman? No, sir, I don't. I am going, I tell you."

Dr.—"Where will you go? You have no home."

Sp.—"I won't stay here, I'm going."

Dr.—"How long have you been dead?"

Sp.—"I am not dead; I'm going. I don't want those awful things put into me all over my body" (referring to static electrical treatment applied to the patient).

Dr.—"You felt the electricity I gave to a patient."

Sp.—“ I tried twice to run away, but I was brought back.”

Dr.—“ Why did you make that lady cut her hair off ? ”

Sp.—“ I did not make anybody cut their hair off. It is my body, and I can cut my hair off if I want to. I went to sleep, and when I woke up my hair had grown so long that I didn't know what to do. I could not go to a barber's shop as I was too much ashamed to be seen on the street, so I cut it off myself.”

Dr.—“ You did not cut off your own hair, you cut off the hair of the lady you were controlling.”

Sp.—“ It was my own hair I cut.”

Dr.—“ You have been disturbing a lady and doing her a great wrong. You say you are a man, and yet you are wearing lady's clothes. How do you account for that ? ”

Sp.—“ I could not get any man's clothes.”

Dr.—“ Should not that fact open your eyes and show you there is something the matter with you ? ”

By degrees the doctor induces the obsessing spirit to realize that he is in reality controlling his wife's body. Like many another earth-bound spirit, he has lost memory of time and place, and even temporarily of his own surname. He can remember his Christian name only. The doctor explains to him that having become a wandering spirit he had drifted into his lady patient's aura, controlling her and making her act as if she was insane.

“ Is it right of you,” asks Dr. Wickland, “ to do the things you have done ? ” “ When you have been walking in darkness for a long time,” the spirit replies, “ and you see a light, don't you want to stay ? ”

It will be noted how frequently the experience of seeing a light is alluded to when spirits are attracted to a medium. The doctor replies :

“ This is not the right kind of light. You need the spiritual light of understanding.”

Finally the spirit is able to get his bearings a little more nearly. He says that according to his recollection the year is 1901. “ That,” retorts the Doctor, “ was nineteen years ago.” The spirit then remembers that in the winter of 1901 he was taken ill and can recollect little after that.

“ Where were you then ? ” asks the Doctor.

The spirit replies : “ I was working in the woods. I worked in a lumber town at lumbering. I remember something hitting me on the head, that's all. My mother says my name is Stirling. Yes, that's it.” (In the course of the conversation the spirit's mother had made herself visible to him, and he had turned to her for help.)

The Doctor then reproaches him for troubling the lady patient, and driving her into eccentric courses, to which the spirit retorts :

" I was not the only one. There are two more just as bad as I am."

Dr.—" When you have understanding you must help this lady to get well and take the other spirits away from her."

Sp.—" I will try. Thank you. Good-bye."

The above will give some notion of the methods adopted by Dr. and Mrs. Wickland to cure patients of that type of obsession which is usually put down as a form of insanity, but the real nature of which was probably better understood in the days when the Great Master walked the earth in Palestine, than in these modern scientific times.

Here is another case where remedial measures were resorted to as the result of their psychic knowledge and experience by Dr. and Mrs. Wickland which had the effect of restoring an unfortunate lady to sanity and normal health after a form of obsession which followed the shock of her husband's death. Following this tragedy of her life, Mrs. W. developed a melancholia which was succeeded by what are called hallucinations of hearing. She was constantly tormented by hearing the voices of spirits, and would dash madly out of the house screaming and tearing her hair. In particular she was pursued by the spirit of a jeering man whom she frequently saw, when she would be seized with paroxysms of terror, exclaiming, " There comes that terrible man again." At length she became uncontrollable and was taken to the psychopathic ward at Los Angeles. Eventually she was declared insane and committed to an asylum, where she remained for a year without any improvement. Fortunately for her Dr. Wickland came to hear of her case. She was placed in his care, and within a few months the tormenting spirits were persuaded to withdraw. The lady became entirely normal and has since remained perfectly well. If Dr. and Mrs. Wickland's methods were adopted it is not beyond the bounds of possibility that our lunatic asylums might be depleted of more than half their occupants. There does not, in fact, seem to be any serious attempt made by the generality of the medical profession to deal with cases of this kind from what I would make bold to call the common-sense point of view. The persistent disbelief in the psychical side of life debars the medical profession from taking the only steps that could possibly prove effective. Some little time ago I myself received a long and interesting letter from an in-

ANOTHER
CASE OF
PSYCHIC
HEALING.

mate of one of these asylums, who, by the way, sent me, at the same time, a novel which he had written and which was, I take it, published before his incarceration. In this letter, which perhaps showed rather mental instability than actual insanity, he was at pains to explain to me that the large bulk of the cases in his asylum were cases of obsession pure and simple, and I have no doubt in my mind that he is justified in taking this

PSYCHIC
HEALERS
AND
LUNATIC
ASYLUMS.

view and that this generalization would prove true in the vast majority of similar institutions. If a man of the type imagined by Mr. Algernon Blackwood in his celebrated book, *Dr. John Silence*, were to take in hand one of these asylums, what a marvellous work of mental healing might he not accomplish? Dr. and Mrs. Wickland, it appears, are doing a somewhat similar work in certain special cases. When the medical profession ceases to shut its eyes to spiritual facts there may yet be hope for many of the poor victims of these blots on the surface of the earth.

What is required, in short, of psychical research generally, it seems to me, is a more practical outlook. Innumerable séances are held with very little benefit to those who attend them, and the

TO WHAT
PURPOSE?

cry still goes up that the people engaged in this work are bringing forward further evidence to prove the truth of a future life to an unbelieving world. It may be questioned, however, whether those who have investigated and rejected the evidence accumulated by the Society for Psychical Research and kindred movements during the last generation would ever be satisfied with any evidence, however cumulative, that might be forthcoming from whatever quarter. It is indeed impossible to find any evidence with which a certain type of mind is not prepared to cavil. Every kind of incident can be explained away on the assumption of telepathy or of abnormal and hitherto unsuspected powers of the human mind.

Perhaps no one has investigated such phenomena more fully and with more painstaking perseverance than Professor Richet, and yet in his latest work, *Thirty Years of Psychical Research*, he still declines to accept definitely the hypothesis of the survival of the human consciousness; because, apparently, he cannot satisfy himself that the conscious mind can operate apart from the physical body. If the evidence which he has so carefully accumulated and tabulated is sufficiently cogent and sufficiently cumulative to establish this, surely the assumption is that there is, as Sir Oliver Lodge holds, another and an etheric body which the departing consciousness, when it leaves the physical form, con-

tinues to occupy. Sir Oliver Lodge in accepting the evidence which Professor Richet himself does not deny, adopts, as it seems to me, the only logical conclusion and shows, moreover, that that conclusion is not unscientific. To go on indefinitely accumulating evidence which certain minds are unable to accept, seems to me to be merely travelling in a vicious circle. It is to the credit of Dr. and Mrs. Wickland that they have realized that the knowledge obtained through psychical investigation may be applied to very practical and very useful purposes, and that its main object is not served by perpetually carrying on trivial conversations with third-rate entities on the astral plane. If justice can be rendered more certain and more unerring by evidence obtained through supernormal methods, and if mental ailments, now considered incurable, can be alleviated or even entirely removed by psychical treatment, surely there is a large field open for human endeavour in the direction of the amelioration of the present conditions of the human race.

Mr. Dennis Bradley has evidently a similar idea in his mind. In bringing over Mr. Valiantine for séances, at his home near London, he has attempted to call in medical knowledge from the other side to the assistance of the medical profession here, and he has induced certain members of the profession to attend his séances in the hope that some clue may be found by this means to stem the ravages of such diseases as cancer and consumption which are playing at the present time such terrible havoc with the human race. It has unquestionably been found possible to reduce the toll of deaths from the latter disease by more up-to-date and more hygienic methods, but as is well known, deaths from cancer are steadily on the increase, and the conditions of modern civilization appear to tend rather to foster its inroads than to render them less virulent. Whether Mr. Bradley is or is not too sanguine in his anticipations, time alone can show, but he has at least appreciated the fact that psychical research has its very practical side, and that to ignore this is to shut our eyes to a great part of its real value. One of the problems that arises in this connection is how far disease is purely an affection of the physical body, and how far its origin must be looked for further back than this, in some undesirable condition of the etheric body. If Sir Oliver Lodge is right in his surmise that our real bodily manifestation is "through the ether primarily and

THE
PRACTICAL
SIDE OF
PSYCHICAL
RESEARCH.

DENNIS
BRADLEY
AND THE
DOCTORS.

DOES
DISEASE
ARISE IN
THE ETHERIC
BODY?

only through matter indirectly," this is surely a not unreasonable hypothesis. If the true vehicle of life and mind is ether and not matter at all, it is surely in the etheric body that disease finds its origin, and the true cure is to attack it at its source. However this may be, it is pretty clear that the knife is no only sound method for cancer, because the knife cannot eliminate the causes which lead to the poisonous condition of the germ cells in which cancer finds its opportunity for development.

THE LORIST'S LAMENT FOR THE FAIRIES

By IAN DALL

ALAS, it is the earth's unspoken grief
That fairies are destroyed by unbelief,
The gnomes, the elves discredited, and gone
The last far echoing horn of Oberon.
The sea-sweet faces, mermaids, nereids bidden
To sing no more nor comb with golden comb
Their sunset hair, must wander aimless, chidden,
Through trackless sadness of the patterned foam.
The layman's pride it is, the cleric's task
To bare suspicious thickets and unmask
Old fallacies and drive from pagan places
Dispirited nymph and faun; the primate raises
His hallowing candle high and answering burns
Enquiry's lamp; the slow professor turns
Stone upon stone: there is no hole or burrow
Where shades untroubled rest. The ploughshare spills
Its earthen surf and blots the daisies out;
Titania's meads are torn; and ribbed with furrow
The secret township of the hollow hills.
Their stars are darkened who with song and shout
Revelled incurious of Time's to-morrow:
In realms of Reason Fancy's but a thief:
The fairies are destroyed by unbelief!

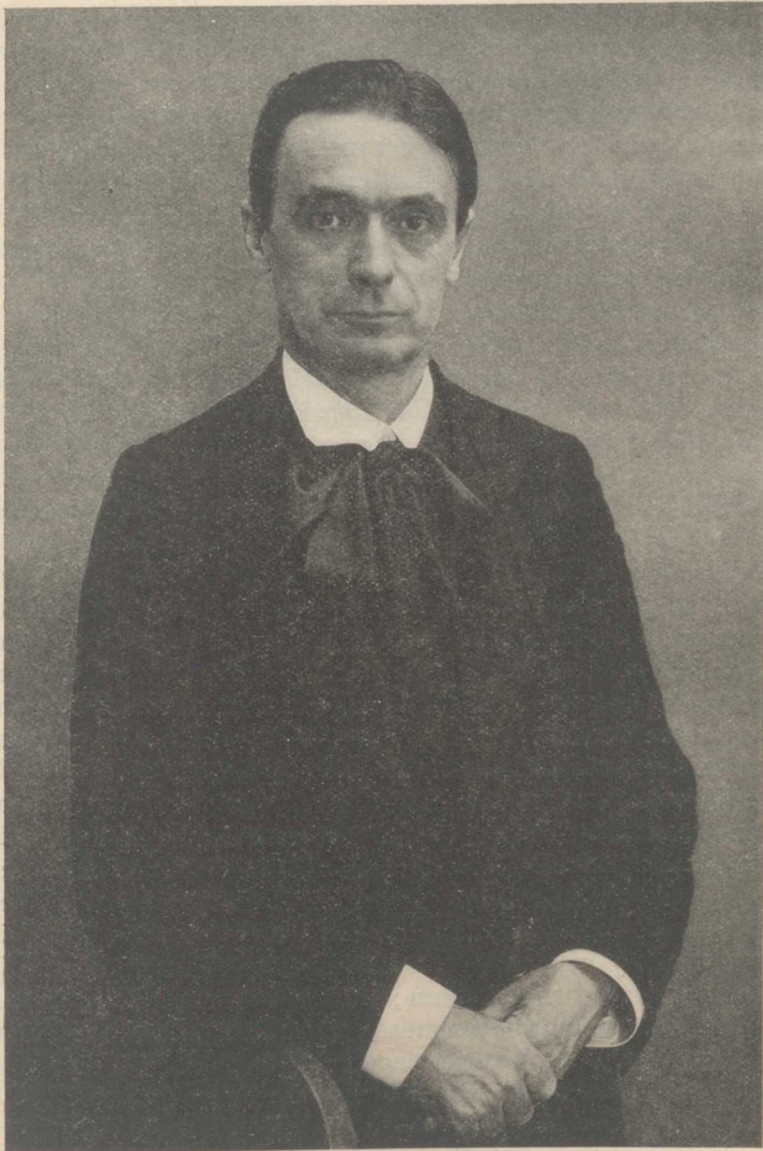
RUDOLF STEINER: A STUDY

By D. N. DUNLOP

"FRIEND of God and Leader of Mankind,"—thus did the Swiss poet, Albert Steffen, speak of Rudolf Steiner after his death at Dornach, Switzerland, on March 30, 1925. Tens of thousands of men, women and children of all nationalities are mourning his death, and future generations without number will assuredly look upon his life work as a beacon light in the spiritual culture of mankind.

Rudolf Steiner was born of peasant parentage on February 27, 1861, at Kraliewitz, a small town on the Austria-Hungarian frontier where his father was stationmaster. He was educated at the Modern School at Wiener Neustadt and afterwards at the Technical College at Vienna, being intended for a career of Railway Engineering. The depth and power of his inner and intellectual life, however, were apparent from his earliest boyhood. He forged rapidly ahead in all subjects and earned the affection and respect of the best among his teachers both in school and university. His inner life and development were characterized by two things from the very outset: a direct experience of the spiritual influences and presences in Nature and a strong impulse to become a master in the world of thought—Philosophy, Logic, Mathematics and Natural Science. In his school and university career there were very few with whom he could share the results of that direct vision of the spiritual world which were afterwards to bear fruit in the impulse of the Spiritual Science which he has bequeathed to mankind. During Steiner's university days, however, the professorship of German Literature was held by a man of deep insight, Karl Julius Schröer, one of the most profound and penetrating commentators of Goethe. Schröer recognized in the young Steiner the combination of faculties and interests which might lead to the awakening of true Idealism in an age increasingly materialistic and technical. Through Schröer's influence Steiner entered upon a long, intense period of literary, philosophical and scientific activities which culminated towards the end of the century in his becoming editor of an old-established weekly review, the *Magazin für Literatur*, published in Berlin. Already he had produced many invaluable

philosophical and literary works, for example *The Philosophy of Spiritual Activity, Truth and Science, Goëthe's World Conception* ;



RUDOLF STEINER.

he had edited and written commentaries on the scientific works of Goethe ; he had edited the works of Schopenhauer and Jean Paul and the poet Uhland—and all this time his inner spiritual faculties

D D

were developing the mastery of the secrets of physical and supersensible life which afterwards brought thousands to his feet.

In the year 1901, Steiner began his Anthroposophical activity as General Secretary of the German Section of the Theosophical Society. He had made it clear from the outset to the leaders of the Theosophical Society that his own work must be independent and unfettered, and by the year 1912, when Mrs. Besant cancelled the Charter of the German Section, his following had grown to such a rapid extent that the Anthroposophical Society came, by natural development, into being. The Anthroposophical world conception had been unfolded by Rudolf Steiner in lectures and writings without number. Of his printed books the following may be mentioned to give some idea of the scope and range of his mighty spirit: *Theosophy: An Introduction to the Supersensible Knowledge of the World and the Destiny of Man*; *Knowledge of the Higher Worlds and its Attainment*; *An Outline of Occult Science*; *The Road to Self-Knowledge and the Threshold of the Spiritual World*; *The Spiritual Guidance of Man and of Mankind*; *The Lord's Prayer*; *The Riddles of Philosophy*; *Mystics of the Renaissance*; *Christianity as Mystical Fact*; *The Gates of Knowledge*. To members of the Society he gave literally thousands of lectures on the deeper aspects of Spiritual and Occult Science, for example, on the Four Gospels, the Apocalypse, Rosicrucianism, Eastern and Western Mystery teachings, Spiritual Beings and Hierarchies, the Evolution of the World and of Man, and other subjects too numerous to mention.

It is of course impossible in a short study to give any adequate characterization of the range of the teaching of such a man. "Spiritual Science"—for such indeed it is, embraces the whole wide sphere of the Heavens above and the Earth beneath. Very briefly, let it be said that Rudolf Steiner has given to humanity the possibility of a *conscious knowledge* of the spiritual worlds and of the true being of Man; he has illuminated the deepest of all Mysteries, that of the meaning and purpose of the Incarnation of the Christ; he has placed the other Great Teachers in their true relationship to that Christ Being; he has brought the knowledge of the Spirit into practical application in the world of men in the spheres of philosophy, sociology, science, art, religion, medicine, education. And he has made it possible for every living soul, if they so will, consciously to approach the portal of Initiation into those same spiritual worlds whose secrets were unveiled before his all-seeing spirit.

Rudolf Steiner's wisdom revered the traditions of the past, illuminated the problems of the present, pointed forward to the possibilities of the future. Those who sought his personal guidance found a simple, loving personality who overlooked their faults and weakness and understood their deepest problems. You did not feel overawed in the personal presence of Rudolf Steiner; you felt that the highest in you was stimulated and enriched beyond measure, that you could go forth and battle against the darkness of life. He never refused help and guidance to those who sought it in sincerity. Thousands came into personal contact with him in this way. The wonder of it was that he could find time to enter into their personal difficulties in the midst of all his Lecture Courses and other activities. But nothing was impossible to his love. He gave so much of himself to others that his superhuman physical powers at last gave way and the body could no longer contain his spirit.

Possibly the severest blow of his life was the wilful destruction of the Goetheanum by fire on New Year's Eve, 1922-23. This building was an artistic expression of the Anthroposophical world conception in colour and plastic form. The huge stage was a fitting home for Eurhythmy, the new Art of Movement inaugurated by Rudolf Steiner, and for the contemplated production of his four Mystery Dramas. Many lecture courses—educational, scientific and philosophical, were held in this great wood and concrete building before its destruction, and were attended by students from all over the world. Form, organic and living, in its endless possibilities of metamorphosis faced you as you passed up the Dornach hill and entered the Goetheanum with its double domes of blue Norwegian slate. The sun pouring through the coloured windows sent shimmering rays of blue, green, red, violet, across the huge auditorium and tinged the surfaces of the pillars and carving. The second building upon the site of the first is now in course of construction.

While the building of the first Goetheanum was proceeding, Rudolf Steiner was developing the Art of Movement known as Eurhythmy. For him "the laws in accordance with which the artist goes to work are none other than the eternal laws of Nature, pure, uninfluenced and unhampered. . . . The artist creates according to the same principles as Nature, but applies these principles to the individual." Thus Steiner's exact clairvoyance was able to penetrate into the laws constituting the inner nature and rhythm of the human organization, and to relate these to the sounds of spoken language and the musical notes and intervals

lectured to another Anthroposophical Summer School on "True and False Paths of Spiritual Investigation," showing how a true *conscious* spiritual cognition must replace subconscious and hallucinatory modes of spiritual research. During this visit he visited Tintagel and was able to speak of the mysterious interplay between astral and elemental forces which had been known and understood by those individualities of whom the legends of King Arthur and his knights tell.

At Christmas, 1923, the Anthroposophical Society was newly formed and constituted by the Foundation Meeting which took place at Dornach. Rudolf Steiner undertook the direction of the society and gave it its statutes. All its publications, including the hitherto private lecture courses, were now made public. From the Christmas meeting onwards, a new sense of strength entered into the inner and outer lives of members of the society—in such a way that the work of Anthroposophy can go forward with increasing vigour although the physical presence of its leader has been withdrawn. "To further the life of the soul—both in the individual and in human society—on the basis of a true knowledge of the spiritual world"—such was the message and the life work of Rudolf Steiner.

He died in his studio in the little wooden building at Dornach, whither thousands of souls had come to seek his guidance and inspiration. Beside his deathbed stood the great figure of the Christ which his own hands had carved. Little children had no terror in the presence of his death. "Christ was in his dying"—so said a poet.

His death was referred to in the public press by a few lines only, but future generations will live to honour his name and the high spiritual mission which he, by his life, fulfilled. There was no sphere of human activity which his genius could not illuminate. He transformed the dead to the living in all his works.

OCCULT SEALS AND COLUMNS *

By MEREDITH STARR

DR. RUDOLF STEINER has been regarded by many as the foremost known exponent of Rosicrucian teachings adapted to the requirements of the present age. Under his guidance, as a last legacy to humanity, a very remarkable production * has recently appeared, a work of profound significance and interest to the serious student. The portfolio consists of reproductions of seven sigils, or occult seals, and seven columns which in pictorial form body forth the fundamental truths of life, as revealed to the Initiate's gaze.

In the descriptive letterpress Dr. Steiner points out that these are not arbitrary symbols, to be interpreted by reason, but written "characters" of spiritual science. All speculations and intellectual interpretations, however able, are out of place in dealing with such signs, since the latter are not arrived at by thought, but are purely a description of what the seer perceives in the invisible worlds. The signs here reproduced are a description of living experiences in the astral and spiritual (Devachanic) worlds. The "seals" of the first seven plates represent actual facts of the astral world, and the seven "columns" facts of the spiritual world. But whereas the seals reproduce directly the experiences of "spiritual sight," this is not the case with the seven columns. For perceptions in the spiritual world as distinct from the astral world are rather to be compared with "spiritual hearing" than with "sight." Experiences of spiritual hearing can only be expressed in a picture, by being translated from "sounds" into form. This has been done in the case of the columns, the nature of which is only comprehensible when the forms are thought of as plastic, not pictorial.

According to spiritual science, the causes of things in the physical world are situated in the supersensible or unseen. What

* *Occult Seals and Columns*. Photogravure and Half-tone Reproductions and Drawings, worked out by Baron Arild Rosenkrantz from indications given him by Dr. Steiner. With a Descriptive Letterpress from a Lecture by Dr. Rudolf Steiner. London: The Anthroposophical Publishing Co., 46 Gloucester Place. Price £2; in art vellum, £5 5s.

is manifested physically has its archetypes or primeval pictures in the astral world, and its original spiritual forces (primal tones or sounds) in the spiritual world. The seven seals give the astral archetypes of human evolution on earth, in accordance with spiritual science (*Geisteswissenschaft*). When the seer on the astral plane traces that evolution back into the remote past and on into the distant future, these are displayed to him in the seven seals. He has not to invent anything, but merely to understand the facts he spiritually perceives.

Seal I. It will be found that in many respects this and the other seals are similar to what is described in the Apocalypse, yet not entirely so. For behind the present pictures lies a method of spiritual science which, though in harmony with all traditions, has yet been developed in its own form, corresponding to the modern spiritual needs of mankind since the fourteenth century, in the circle whose mission it is to cherish these things. It must be expressly stated that many things in the seven seals have already been published in various works of recent times; but one who is initiated in such matters will find that other reproductions deviate in many points from the form here given, which is intended to represent the genuine basis existing in spiritual science.

With the first seal may be compared its description in the Apocalypse. "And I turned to hear the sounds which reached me; and then I saw seven golden lamps, and in the midst of the lamps one like unto the Son of Man, in a long garment and with a golden girdle about his loins; and his head and hair were shining white like wool or snow, and his eyes were as a flame of fire. And his feet were of living fire as though burning in a furnace, and his voice was like the sound of many waters. And in his right hand were seven stars, and out of his mouth came a sharp two-edged sword, and his countenance was as the sun shineth in his strength." Here, in general images, most far-reaching mysteries of human evolution are indicated, for this seal represents comprehensively the entire earthly evolution of man. If we were to describe fully what the seer can behold in these pictures, a large book would have to be written.

In myths and religious narratives the image of a fiery "sword" coming out of the mouth indicates the future spiritualized manner of production. The first stages of man's earthly development occurred when the earth was still "fiery," and the first human incarnations were formed out of the element of fire. At the end of his earthly career man will radiate his inner being

outwards creatively by the force of the element of fire. The beginning of earthly evolution stands forth in the fiery feet, its end in the fiery countenance, and the complete power of the "creative word," to be finally attained, is seen in the fiery sword emanating from the mouth. Whilst this evolution is in progress, man's development and the powers he unfolds in its course are under the successive influence of forces which are expressed in the seven stars in the right hand.



Seal II, showing the Beasts of the Apocalypse, which also appeared to Ezekiel in a vision, represents one of the first evolutionary states of humanity, with all that belongs to it. In the remote past, earth-man had not yet that which is called the individual soul. At that time there existed in him what now is possessed by animals which were left behind at an earlier stage of human development: namely, the group-soul. When imaginative clairvoyance, looking back on past ages, traces

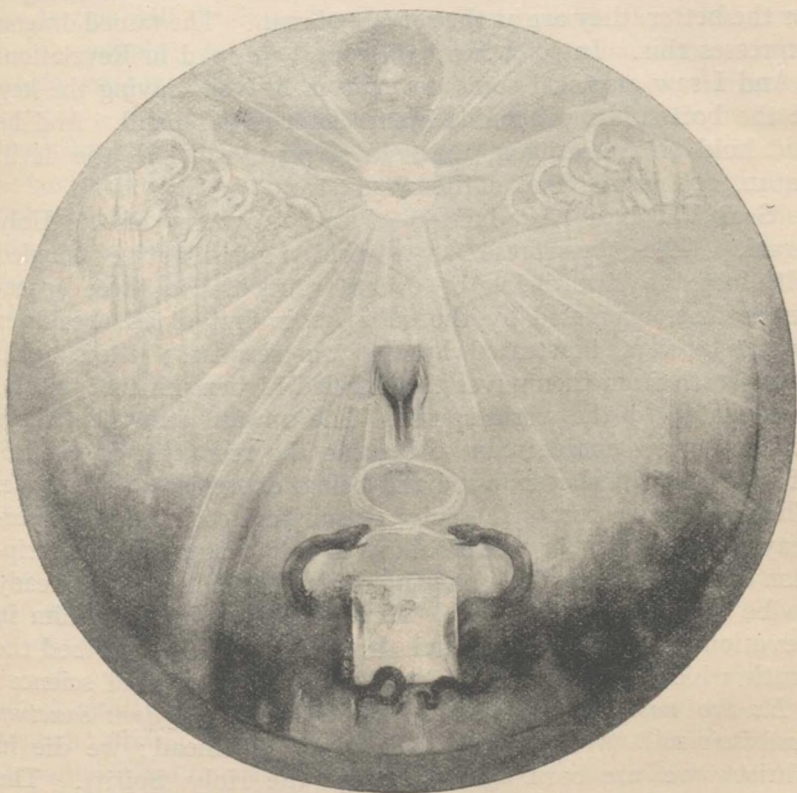
human group-souls on the astral plane, their various forms may be reduced to four fundamental types: the lion, ox, eagle and that form which as a group-soul approximates to the individual soul of contemporary man, and which is therefore called "man."

Seal III, showing the four Horsemen, the seven Trumpets and scroll with seven Seals of the Apocalypse, represents the mysteries of the so-called harmony of the spheres. The angels blowing the trumpets represent the spiritual primordial essences of world-phenomena; the trumpet sounds themselves, the forces flowing forth into the world from those primordial essences, and by means of which beings and things are built up and maintained in their growth and activity. The "Apocalyptic riders" depict the main points of development, through which a human individuality passes in the course of many incarnations and which are represented on the astral plane by the riders on horses: a shining white horse indicating a very early stage of soul-development; a flame-coloured horse referring to the warrior stage of the soul's development; a black horse corresponding to the stage when only the soul's outer physical perception is developed; and a gleaming green horse depicting the ripe soul, which has gained the mastery over the body (hence the green colour, which appears as the expression of vital force working from within outwards).

Seal IV is connected with the tenth chapter of Revelation. The serpent on the left is crowned by the rounded shoulders and head of a beautiful angel, with a proud fiery countenance. The serpent on the right of the picture has a sinister, angular Mephistophelian head, whose features are an embodiment of the cold calculating intelligence of a being devoid of heart. Balanced between these hostile yet complementary forces, rises in calm majesty the glorious figure of an angel, whose countenance is as the sun in its splendour and whose timeless eyes are filled with the wisdom of ages. He is arrayed, as it were, with a cloud, and a rainbow is upon his head, and in his left hand, between the pillars, is a scroll, while with his uplifted right hand he makes the sign of the Risen One.

In these pillars is indicated the mystery of the part played in human evolution by red, or oxygenated blood, and blue, or carbonated blood. Blue blood is the physical expression of the knowledge-bringing forces, which however by themselves in their human form are connected with death; and red blood is the expression of life, which in itself, in the human form, could give no knowledge. Both when co-operating represent the tree

of knowledge and the tree of life, or the two pillars on which the ego's life and knowledge progress onwards to that degree of perfection where man will become one with the universal earth-forces. Man will then no longer acquire "knowledge" from without, but will have "devoured" it, as is indicated by the book (or scroll) in the midst of the seal. Not until it is thus "devoured" on a higher stage of existence are the seven



seals of the book shown in Seal III opened. In the Revelation of St. John are found the significant words, "And I took the little book out of the angel's hand, and ate it up. . . ."

Seal V, showing "the woman clothed with the sun," or rather the "woman whom the sun brings forth," relates to a higher stage of human evolution, as it will take place when the earth will have once more united with the sun, and man will no longer work merely with earth-forces but with sun-forces. Certain forces of a lower kind, which now live within man and

hinder the complete unfolding of his higher spirituality, he will then have put quite away from him. These forces are represented in the seal, on the one hand, by the dragon with "seven heads and ten horns," and on the other hand, by the moon under the feet of sun-humanity.

Seal VI represents the purified human being, not only spiritualized but grown strong in spirituality, who has not only subdued the lower forces, but so transformed them that, changed for the better, they are at the service of man. The tamed dragon expresses this. In reference to this seal we read in Revelation, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, Satan, and bound him a thousand years."

Seal VII is a reproduction of the "Mystery of the Holy Graal." The cube represents the world of space, not yet mingled with any physical being or event. Out of the three space-dimensions, expressed by the cube, grow first of all the lower human powers, illustrated by the two serpents; these again bring forth from themselves the purified higher spiritual nature, represented by the world spirals. The upward growth of these higher powers enable man to become the recipient, or chalice, of purely spiritual cosmic life and being, expressed by the dove. Thereby man becomes the ruler of spiritual cosmic forces, portrayed in the rainbow. The above is only a superficial description of this seal, in which unfathomable depths lie hidden, ready to be revealed to one who allows it to work upon him in devotional meditation. Round the seal should be inscribed the truth which serves as the motto of modern spiritual science: "*Ex deo nascimur, in Christo morimur, per spiritum sanctum reviviscimus*" (We are born out of the Godhead; we die in Christ; we are born again through the Holy Spirit). The meaning of human evolution is completely suggested in this motto.

* * * * *

Between every two of these seals should stand one of the seven columns, which are reproduced in the second series of pictures. These forms are by no means arbitrary, but such as quite naturally result when the "seeing human being" allows the "spiritual music," or harmony of the spheres, which is streaming through his whole being, to work on his shaping hand. The plastic forms are really a kind of "frozen music," expressing

cosmic mysteries. To one who realizes what is involved it seems a matter of course that the forms should appear as the capitals of columns. The basis of the physical development of earth-beings is in the spiritual world. From that world they are "supported." Now all development depends on progress in seven stages. We must look at the forms of the columns, identifying ourselves with them through artistic feeling, and allow the capitals to work upon us purely as form. He who neglects to do this will think he has before him merely allegories, or at best, symbols; in which case he will have misunderstood the whole matter. The same motive passes through all the seven capitals: a force from above and one from below, first striving towards each other, then meeting and co-operating. These forces must be felt in their fulness and inner vitality, and then the soul itself will experience how, taking living shape, they expand, contract, are enclosed, intertwined, unfolded, and so forth. It is possible to feel this complicating of the forces in the same way that one feels in plants the "self-forming" process from out of their living forces; and it is possible to feel how the line of force at first rises vertically upwards in the column, and how it develops below in the plastic forms of the capitals, which open and unfold themselves to the forces coming to meet them from above, so that a supporting capital fraught with meaning is the result.

He who is able to feel all the cosmic events expressed in these columns feels far-reaching laws of existence, which solve the problems of life in a very different way from abstruse "laws of nature."

An example is given, in these illustrations, of the way in which spiritual intuitive vision may become form and life, and assume artistic shape. It should be noted that the drawings reproduce vital forces of existence belonging to the higher worlds; and these higher spiritual forces have a profound effect on one who contemplates the pictures. They work directly on forces corresponding to them which are dormant in every human being. But their effect is only right when the pictures are looked at in the right disposition of soul. He who hangs them up or places them in any casual place where he would confront them with everyday thoughts and feelings, would become aware of an unfavourable effect, which may even influence physical life adversely. This should be kept in mind, and the pictures should only be approached in a mood which is in harmony with devotion to spiritual worlds. Such pictures should serve to decorate a

room devoted to the higher life ; never should they be found or looked at in a place where people's thoughts are not in harmony with them.

A word of praise is due to Baron Rosenkrantz, who has executed the drawings under difficulties of an almost insuperable nature. The masterpiece of the collection is undoubtedly the drawing of the Fourth Seal, which is here reproduced. The Fifth Seal is in my opinion the weakest. Taken as a whole, the portfolio is a unique work of its kind, a wonderful production, which will undoubtedly deepen and broaden the stream of initiation which is already gathering force in the Western hemisphere and which owes more than is generally realized to the life-work of Dr. Rudolf Steiner.

THE CHOICE

By J. M. STUART-YOUNG

BETTER give all you have and penniless die
Than hoard a pitiful heap of futile pelf—
Into the vastness of Eternity
One only thing you take : Yourself !

Better have faith in falsehood to the last,
And bear illusion into age from youth,
Than over Beauty doubt's dim mantle cast,
Or scorn the radiant light of Truth !

Better be called a fool, an "innocent,"
Knowing that by your grave sad hearts will weep,
Than boast the mockery of a monument,
Beneath whose marbled weight you *cannot* sleep !

THE DRUIDS

BY GEORGE AUSTIN

THE subject of the Druids is one upon which much ink has been expended and many bitter words written. It is a curious fact in human nature that the worship and symbolism of a priesthood of two thousand years ago should still be provocative of so much controversy. The circumstance that little of definite record has come down to us only makes the rival theorists more dogmatic; indeed, so hotly has the warfare raged that even historical fact has at times been in danger of being obscured.

In a short essay it is impossible to do more than state a few general facts and considerations, and the aim of this article is more to give a survey of the whole question than to press any one theory.

There are many methods by which the subject may be approached—the historical, the archæological and the imaginative; but the most fundamental and the safest is to consider the contribution which the Druids made to the religious thought of the world and their place among the great mystical organizations. The conclusions which may be drawn from the ruins of temples are, as has been repeatedly shown during the last century, apt to be contradictory; even the remarks of historical observers are not above suspicion, for all such are necessarily local and coloured by the observer's own prejudices, but in the actual religious precepts of the order we have a source of information which is as sure as it is basic. The Welsh Triads, when properly understood and correlated with other philosophic systems, give us a substantial foundation upon which to build up a reconstruction of the Druidic system.

It would be tedious and unnecessary to enter into a discussion upon their authenticity. It is well known that in the flourishing period of Druidism no part of the sacred lore was permitted to be written. As was the case with the Greek Mysteries, the teaching was only committed to writing when the exterior institution was decadent. In the great period there was no need for, and many reasons against, any such setting down; but when the temples became corrupt and the priests debased, we may imagine some true custodian of the pure teaching

looking ahead into the dark ages and seeing none in his own time who was fit to be entrusted with the secret learning, and therefore deciding to set it forth in writing, veiled to the multitude, yet plain enough to the man who held the key. Without troubling, therefore, to go into the question of the precise date at which the Triads were first put into writing, we should judge of their genuineness purely upon their interior content and its relation to other systems of religious thought.

Before doing so, however, it will be wise to set out briefly what Druidism was. It is generally conceded that the Druids were a hieratic body divided into three orders: the Druids proper, the Bards, and the Ovates. The Druids themselves were the priests; their robes were white and they performed the actual ritual. The secret and philosophic tradition was in their keeping and they were also responsible for the education of the young. The Bards wore blue robes, they were musicians sacred and secular, and at some periods were the official historians and genealogists. Some doubt exists as to the precise functions of the Ovates. Some authorities suppose them to have been neophytes who wore green robes and attended to the actual details of the ceremonies, while according to the author of *Barddas*, the three orders, Bard, Druid, and Ovate, were co-equal in point of privilege and dignity, but different in regard to duties.

It is probable that originally the third order was concerned with the practical application of the principles of religion to human affairs, and that they were responsible for the administration of justice and other civic duties. The duties of the three orders probably differed widely in different times and countries, especially when the institution became more debased, as, for example, it is said that the Irish, the Cymry of Armorica and the Germans corrupted what they had learned of Bardism in Britain; but from all the uncertainty which surrounds the matter there emerges the fundamental fact of the triple nature of all things Druidical.

This basic principle of triplicity is the key which will unlock all the secrets of Druidism. It is a monotheistic religion, but whenever the Supreme God is considered it must be in one of His three primal aspects, since, as the Absolute, nothing can be predicated of Him. To quote from *Barddas*: "God consists necessarily of three things: the greatest in respect of life; the greatest in respect of knowledge; and the greatest in respect of power; and there can only be one of what is greatest in anything."

Or again: "The three characteristics of God: complete life; complete knowledge; and complete power."

It is interesting to compare these Triads with the Plotinian conception of God as the Good, the True, and the Beautiful.

Another of the fundamental concepts of Druidism is that of the three Circles of Existence: "The Circle of Ceugant (or Infinity), where there is nothing but God, of living or dead, and none but God can traverse it; the Circle of Abred, where all things are by nature derived from death and man has traversed it; and the Circle of Gwynvyd (or Felicity) where all things spring from life, and man shall traverse it in heaven."

There are also "the three states of existence of living beings; the state of Abred in Annwn (the Abyss, the Great Deep); the state of liberty in humanity; and the state of love, that is, Gwynvyd in heaven."

Man is conceived of as being created by God in the state of Gwynvyd, but as falling from that blessed state into the Circle of Abred in Annwn. In Abred all manner of evil and suffering befalls him, until at last, having undergone the three necessary occasions of Abred—"to collect the materials of every nature; to collect the knowledge of everything; and to collect strength to overcome every adversity and Cythraul (the principle of destruction)—and having been made familiar with its three principal calamities: "necessity, forgetfulness, and death," he obtains the three victories over evil and Cythraul: "knowledge, love, and power," and attains to the Circle of Gwynvyd and its three restorations: "original Awen (or Genius); primitive love; and primitive memory." On these restorations it is unnecessary to dwell, since they have been so beautifully elaborated in Fiona Macleod's essay in *The Winged Destiny*, "A Triad."

There is a close parallel between the idea which is so prominent in the Triads, namely, that "Gwynvyd cannot be obtained without seeing and knowing everything, but it is not possible to see and to know everything without suffering everything"; and the Greek thesis that it is necessary for the soul to descend into matter in order to become self-gnostic.

And, just as in the myth of Persephone, Dis carries off the Maiden from her divine mother and imprisons her in the underworld, so in the Triads the soul of man must dwell in the Circle of Abred until it can free itself from all that holds it back from Gwynvyd.

Yet it would seem from the Triads as if the sojourn in Abred

might be considerably curtailed. For instance, we find in a Bardic catechism the following :

“ Q. How often may one fall into Abred ?

“ A. No one will fall once of necessity, after it has been once traversed, but through negligence, from cleaving to ungodliness, until it preponderates over godliness, a man will fall into Abred. . . . And he will fall only once in Abred on account of the same ungodliness, since it will be overcome by that fall.”

To sum up, therefore, this brief consideration of the bases of Druidism we find in it: (1) a philosophic Trinity; (2) the doctrine that a descent into matter enables the soul to gain knowledge and experience which it would otherwise lack; (3) the notion of a possible further fall through human pride entailing suffering which, in the absolute sense, is avoidable.

That there were other tenets of the system equally profound and reasonable can hardly be doubted. We get a glimpse of one such in the poem of Taliesin, where Taliesin describes the states through which he passed before he attained. There is a significant likeness between this poem and the passage in the Bhagavad Gita where Krishna replies to Arjuna's question, “ Who art Thou, O Slayer of the Serpent ? ”

But this subject is so vast and all-embracing, that it demands separate treatment. In the Triads we get only portions of the system, not a complete whole worked out in all its details, but that which we have is sufficient to enable us to surmise the rest. Indeed, it is possible that there may exist at the present day in untranslated Welsh manuscripts materials which, if the proper key were applied to them, would throw much light upon the Druidical teachings.

The very striking parallels between the Druidical triplicities and the Pythagorean system would seem to point to the fact that Druidism, as we know it historically, owes a great deal to Greece. It has been maintained by some authorities that Egypt was its origin, and though this view has some truth in it, since the Greeks probably owed their knowledge to the Egyptians and Chaldæans, it is possible that, as an organized system, Druidism was indebted mainly to Greece. The first Druid of history, Zamolxis, was a member of the Orphic brotherhood, while his successor Abaris was a disciple of Pythagoras. The fact that in Cæsar's time the Druids used Greek letters may also be significant.

There is, of course, the difficulty about the stone monuments, which are held by archæologists to be considerably older than

the first millennium B.C., which would seem to be roughly the date of the beginnings of Druidism. This again is a subject of much controversy. Whether the Celts or some older people were the first erectors of megalithic stone monuments, whether the archæologists are mistaken in their estimate of their date, or whether, as seems more probable, the Greek-taught Druids found some, at least, of the monuments already in existence, erected by some earlier priests who were also Druids in the wide sense of the term, and used them for their own worship, are questions which are not yet satisfactorily answered.

Interesting as they are, they are not really of such vital importance as some archæologists would have us believe, since, after all, the matter which affects us most nearly is the contribution which the Druids made to the science of God and not the exact manner in which they made it. Of the actual ritual of Druidism very little is known, and the observations which have come down to us seem to have been made at periods when the institution was exceedingly corrupt. It is hard to reconcile the lofty philosophic thought of the Triads with practices of human or even animal sacrifice, and we must conclude that these blood-thirsty rites crept in when the true secrets were lost. The celebrations took place at astronomical periods, especially at May Day and November Eve. Much nonsense has been written about the sun-worship of the Druids. They no more worshipped the physical sun than did the Egyptians or do we, but they were wiser than we are in that they looked upon the physical sun as the most expressive symbol of Deity, the Spiritual Sun or Sun of suns.

A very common form of Druidical temple is that of a large circle surrounding two smaller ones. This is the form of the temple of Avebury, where the large circle is set in the middle of a representation of a serpent. The significance of this form of temple is obvious when we remember the three Circles of Existence, the large circle representing Ceugant or Infinity, and the two smaller ones Gwynvyd and Abred, Heaven and Earth, the Above and the Below. Sometimes one of the smaller circles contained a standing stone, the other a cromlech or dolmen. It would seem that the former represented the positive principle or heaven, the latter the negative or receptive principle, earth. Man is supposed to exist at the point where the two balance each other, for : " There are three primeval Unities, and more than one of each cannot exist : one God, one truth, one point of liberty, and this is where all opposites equiponderate."

The cromlech, representing earth, was naturally the place of initiation. In the mystical language of the Druids, to enter into the womb of Ceridwen was to be born again through initiation. Ceridwen, or Ked, was the Great World-Mother, the Isis of the British Celts. There were three stages of re-birth, after the last of which the candidate emerged "thrice-born" and perfected.

It is evident that the Druidical institution held a sovereign place in the life of the times. Members of royal houses and of the nobility came voluntarily and submitted themselves to the discipline; kings themselves were dependent upon their Druids, and for the common people the greatest punishment that could be inflicted was exclusion from the sacrifices. It is easy to talk of a priest-ridden and superstitious people, and it is probable that in the latter and degenerate days of Druidism such a description would accurately describe the state of the Celts. But considered fairly and in its ideal aspect the Druidical system was an attempt to carry the principles of religion and philosophy into all the walks of life.

It remains to consider what relation these ancient priests and their philosophies have to us at the present day. All great systems of religion produce, if they continue long enough, great art and great literature. The literature and art of the Celts was only in its infancy when their religion became decadent. Even so, their art reached no mean standard of excellence, and their poetry, so far as we can judge of it from what has been put in writing in times long after it was first composed, was characterized by great beauty. But on the whole the impulse towards expression which a real religion invariably begets did not find an outlet in any way comparable to the arts of Egypt or Greece. Whatever goes in will at some time come out. These islands are, as it were, a storage battery of spiritual force charged to a high potential, and as soon as the minds of their inhabitants turn once again to the realities of life the force which is latent in every forgotten grove and circle will pour itself out once more in strength and beauty.

The highest part of Druidism is not dead, nor can it ever die, for it is the lasting heritage of the land where it flourished. The Druids evolved a system of philosophy of unique sublimity, and as a religion Druidism exercised a far greater influence over the people of Britain than has been the case with the official churches since its day.

ON A TRANSLATION OF THE "PISTIS SOPHIA"

By WILLIAM LOFTUS HARE

A SENSE of pleasant surprise arose in me on opening this book,* due to the fact that the Society for Promoting Christian Knowledge should have added to its laurels by the publication of the first English translation of *Pistis Sophia* made direct from the Coptic. We have travelled far from the days when official Christianity would have burned the book as dangerously heretical, to these more tolerant times when any ancient work which throws light, directly or obliquely, on Christian history is welcome as a matter of scholarly interest.

I. A WORD OF CRITICISM.

Pistis Sophia has had a most curious career, especially since the Coptic version was discovered by Askew more than 150 years ago. Extracts from it appeared in the pages of learned scholars from time to time, and translations were made into Latin and French. Mr. G. R. S. Mead was the first to publish a complete English version in 1896, from the Latin of Swartze; checked by the French of Amélineau. It has served us very well as a classic of Gnosticism for many years, but it could not hope to be the permanent standard version on account of its indirect contact with the only complete Coptic MS. in existence. Mr. George Horner's version will now, presumably, earn that distinction and keep the title "Standard Edition" until some one with courage and adventure issues a version in the King's English. For, alas! Mr. Horner has given us what he calls a "literal translation," and made it as difficult and tiresome to read as Mr. Mead's is graceful and easy.

I know little of the canons of translation accepted by the scholarly world, but I venture to express the opinion that the habit of issuing "literal translations" shirks the responsibility we have a right to ask that the translator should carry. True, he may, possibly must, make a crude, unliterary, word-for-word version for his own use first—as Mr. Horner and his colleague

* *Pistis Sophia*, literally translated from the Coptic, by George Horner. 1924. xlviii + 205 pp. S.P.C.K. 16s.

Mr. Legge appear to have done—but he should not rest there. A true translation must render into English syntax and English idiom the elements of the original. It is not enough to give us a string of English words and leave us to rearrange them mentally into literary form. Yet this is what Mr. Horner has done; he has taken a middle course betwixt the interlineal “crib” and a true literary translation; and though we are grateful for it, we would have wished to be more grateful. He has given us an English that we neither speak nor write, and only, with knitted brows, can read. I will support this complaint by a few examples.

It happened therefore Jesus having gone into the heaven, after three hours were disturbed all the powers of the heavens . . . And were disturbed also the men who (are) in the World with the disciples also, and they were all thinking that perhaps would be rolled up the World . . . And the disciples were sitting with one another being in fear, and they had been disturbed greatly greatly, but they were fearing because of the great earthquake which becometh . . . Jesus therefore . . . spake with them, saying, Be confident of heart, I am, fear not.

It happened therefore, the disciples having heard this word said they, Lord, if thou art, draw away unto thee the light of thy glory, etc.

Mr. Mead's version loses nothing of critical accuracy and preserves the beauty of the familiar English, “Take courage, it is I, be not afraid.” Even in the matter of punctuation—which I imagine is absent in the Coptic—Mr. Horner provides us with an irregular system of his own which hinders, rather than helps, the understanding of a work that is not easy to follow. I do not wish to stress the point too severely, but why must he thrust upon us “The mountain of the olives” and such-like phrases? Would Mr. Horner expect us to say, “It happened therefore that going we were from the Square of Trafalgar to (the) Station of Victoria”? I venture to say, moreover, that he does not give us the true Coptic idiom, which I understand is simple and precise. Rather it is the Greek original passing through the medium of the Coptic that is literally translated. The index is very inadequate, and contains, for example, no reference to Valentinus, the author of the book.

2. THE BOOK'S CAREER.

There are three main points of interest in the *Pistis Sophia* before us: (i) The critical discussion as to its origin and career through the centuries, (ii) the story it tells, and (iii) the general body of Gnostic doctrine to which it belongs.

On the first I will say few if sufficient words: that scholars

believe the book to have been written in Greek or compiled from originals by Valentinus, the great Gnostic doctor of Alexandria, in the third century A.D. Its frequent use of Gospel texts settles its date generally, and the many untranslated Greek words in the Coptic MS. determine the language of its origin. On the other hand, it contains so much that is pre-Christian and non-Christian that its sources must be traced to ideas that lay outside the Church which, nevertheless, Valentinus and his colleagues sought to draw into it. Coptic was, in the early days, the vulgar tongue of Egypt, and it was natural that the Gnostics, who had affinities with the older Egyptian theology as well as Oriental doctrines coming from Babylon, Persia and even from India, should have their Greek writings rendered into Coptic for Gnostic readers.

Further, I will only say that Mr. Legge's learned Introduction analyses the contents of the collection into five documents and an interpolated fragment, which, with certain unfortunate *lacunæ*, testify against the unity of original authorship but in favour of a single compiling hand—possibly of Valentinus himself—in the case of the first and second documents. The third, fourth and fifth parts are considered degenerate and later in date.

3. GENERAL GNOSTIC IDEAS.

I will deal briefly with my third point next before passing to the contents of the book itself.

Gnosticism goes back, philologically at least, to the Jnâna-Marga or path of Knowledge of the ancient Indian philosophers, as contrasted with the way of Devotion and the way of Works. Such a division of aims was bound to appear in Christianity as the result of speculation following on the original Gospel impulses. The *Gnosis* was opposed to and was superior to *Pistis*, faith or belief. All men who claimed to possess the knowledge of the world's structure and destiny, with man's vicissitude, were Gnostics termed. Such men were found in the Christian fold (or were drawn into it) in the first century. Some were Platonic Gnostics, others Syrian, others Buddhistic, and still others Egyptian. They viewed the world dualistically, placing God and His hierarchy at the head of many places or planes, and chaos of Matter at the foot, with its various depths of evil. They placed midway (like Plato) a Demi-Ourgos or half creator—Archon, Ialdabaoth, "Son of Chaos." They had to find, of course, a place for Christ and, following the Gospel teaching,

they gave Him a very exalted station in the highest heaven, whence He had descended into the world to redeem mankind, and again after His resurrection, a second time, to complete the instruction of His disciples for their own peculiar mission to the world.

It is easy to see that speculation, once started on its course, would run in many directions; and that "Gnosticism" was not an orthodoxy but a flowering heresy or group of heresies. Its ethical influence in the main was good; its ecclesiastical power was disruptive; and it gave way gradually to Catholic discipline. Its only adequate witness is the *Pistis Sophia* and in *Fragments of a Faith Forgotten*, by Mr. G. R. S. Mead, may be found what the title of his book suggests.

4. PISTIS SOPHIA A PERSONIFICATION.

Who is Pistis Sophia? She is a personification, I venture to think, of that Sophia or Chochmah whom Greek and Jew had drawn with so fine a pen. Here, however, she is "Wisdom-Belief," as her name implies—one who has faith in Wisdom; one who seeks the Gnosis or exact Knowledge here below which is to be found only by ascending to the Height. Consequently, the book is an epic of the rescue of Pistis Sophia, the aiding and defence by Jesus Himself of the movement in the world we now know as Gnosticism. This longing for Wisdom is fulfilled by the work of Christ—such is the long-drawn-out story of these Documents.

As a literary venture this epic was not original in character. For 200 years the Palestinian Jews had elaborated such an epic in their Apocalypses. They sketched a cosmogony with its many celestial and mundane spheres, its inhabitants of angels and demons. They put forward a philosophy of history which placed them and their little nation in the very centre, and the future with its cataclysms and successive relapses and redemptions was painted in precise detail. The Zoroastrians and Egyptians had, *mutatis mutandis*, done the same for their systems. Their Saviours came down at the right moment to redeem mankind. Buddhism had, by the second century, produced similar cosmogonies and soteric systems; and Plato, the modernist of his day, was followed for centuries by his school which did the same for Greek speculation. The *Pistis Sophia*, then, was of the same species as the others and drew material from them, consciously or otherwise. All affirmed a *Gnosis* once known, now lost, and difficult to be found again. Mr. Horner considers Pistis Sophia

to represent "the heathen world before the light of Christianity raised it from the degradation into which it had fallen by its material luxury, and restored it to something like what was supposed to be its primeval innocence."

I prefer my own interpretation, for it is surely the heathen world that is persecuting Sophia?

5. HER REPENTANCES.

Sophia makes thirteen repentances from the sins into which she fell by the machinations of the "Self Willed." They are summed up in the thirteenth which I quote here:—

Because of this I said twelve repentances according to each one of the Æons. Now therefore, O Light of the Lights, forgive to me my transgressions, because great greatly it is, because I forsook the Place of the Height, I came, I dwelt in the Place of the Chaos . . . Hear me while I hymn to thee . . . saying the Repentance of the thirteenth Æon: the place out of which I came down . . . the Æons which I transgressed, I came down out of them.

I am unable to notice any difference in the repentances or the sins which led to them; and in this respect the book has a repetitive and boring effect upon the reader.

6. PERSONALIA OF THE BOOK.

Besides Pistis Sophia herself, the great figure of Jesus stands with the group of His disciples and contemporaries. Page after page lifts the veil and reveals some occult fact or mystical interpretation of familiar Gospel incidents and phrases. The two Marys offer conflicting interpretations of the way in which Jesus received the divine powers of Mercy, Truth, Righteousness and Peace. With this document before them it is hard to understand how Theosophists have exploited the notion of a world Saviour entering the body of Jesus at His baptism. He received on that occasion, "powers," not an entity, according to this book.

On the basis of the words "Ye are not of this world," the disciples also are provided with souls of a transcendent type which Jesus brought down with Him from twelve Saviours. John the Baptist, on the authority of a Gospel saying, is shown to be a reincarnation of Elijah, whose soul Jesus found in the higher worlds. It is strange that neither Valentinus nor his modern representatives remember that Elijah was translated without death. The Gospel words, of course, refer to the pro-

phetic status of John the Baptist, not his personal identity with Elijah.

7. ETHICAL SYSTEM.

It is impossible for me to attempt in this article an explanation of the structure of the Gnostic Cosmos, its Spheres and its Æons. The one point that is of interest is that Jesus produced great changes in the machinery of the universe on the occasion of His mission—"He changed the motions of the spheres," and thus broke the inevitable astrological destiny or Karma of the world—not by His "atonement," but by His power. Forgiveness became rational and possible. Following upon this, the ethical system of the book is that of ascetic Christianity, admirably set forth in the "Third Document." The disciples are to preach the renunciation of the whole world—of murmuring, superstition, spells, calumny, false witness, boasting and pride, gluttony, garrulity, evil caresses, avarice, robbery, evil words, pitilessness, wrath, reviling, pillage, slandering, ignorance, sloth, adultery, murder, hardness of heart, atheism, magic potions, blasphemy and false doctrines. On the positive side they are to practise diligence, love, gentleness, peace-making, mercy, compassion, charity, and so forth. Nothing could be closer to the Gospel teaching.

The book as a whole, therefore, must be regarded as an allegorical exploration of the Cosmos, designed for the edification of those who felt the need for some "occult" knowledge to support the difficult Christian life in the world as conceived by the third century Gnostics. It may even rest on mystical experience, re-interpreted allegorically—though this is doubtful. It puts a philosophical basis under the familiar Christian teachings, both theological and ethical, and draws the material for this basis from various sources. The book does not shrink in its later documents from drawing in lurid colours the punishments that must follow upon sin, some of which are worthy of a place in Dante's *Inferno*.

It is pleasant to learn, however, that for those of us who have lived a good life but have not shared in the Gnostic initiations, there is a mild purgatory in which the heat of the fire delays us but a little on the path to salvation.

ONE AMONG MANY

BY BART KENNEDY

YOU see the faces as you go along the streets of a great town—thousands upon thousands of them. For an instant—or part of an instant—they are fixed sharp in your consciousness. Pictures that come and go, never to return. The brain has a wonderful power of erasing them utterly from the memory. Sometimes, however, there comes a face so peculiar that the brain stores it for reference. But this is rare indeed. Practically all the pictures of the faces you see flash upon your consciousness—and pass—and come not again.

As you go idly along there comes a face that causes, as it were, your consciousness to halt and refer it back to some hidden archive within your brain. It was merely a face like to the face of some one you knew, perhaps twenty years ago. Some one you knew in some far-off place. But it passes and you think not of it again.

Strange is it to go through a great town where the faces are not the faces of the people of your own race. Say, some great town of the East. How like they are one to the other. It is difficult for you to distinguish the difference that exists between them. It is too subtle for you to grasp. But that is only for a little time. Soon you find it as easy to note the difference between them as to note the difference between the faces of the people of the race to which you belong.

It is this power that the mind has of seeing a face, and at once forgetting it, that is so remarkable. It is not done consciously. It is done without your knowing it. The brain is a far more wonderful organism than consciousness understands or appreciates. It knows far more than the owner of it. For it existed long before the owner existed. Its powers have been transmitted through many, many lives. Nay, more than this. Its power has been transmitted through thousands upon thousands of years. And more even than this. Its power and its knowledge have been transmitted through the many phases of the life-stage through which man has passed in his journey on this earth. Within it are the stored memories even of the profoundly far time when the progenitor of man lived in the waters

Dim these memories of memories are, but even so they live within that mysterious organ, the brain. When the time comes, these memories of memories may be evoked. So, therefore, marvel not at the power that the brain has of dealing so wonderfully with the faces of those that pass you as you go along through the great town.

Here is a face that suddenly brings up a light into your mind. It is the face of one you know—perhaps a friend. It is in the midst of the faces that are passing. It appears to you as something bearing a sudden distinctness—as something in a sense luminous. You nod and smile, and pass on. Or perhaps you may stop and talk for a little while. Or perhaps it is that this face that you know is that of one who has done you an ill turn—is that of an enemy. Or you may have done the owner of it an ill turn. You feel a curious sensation, hardly to be defined, and you pass on.

It may be that you go along through the crowd, thinking of a face that you do not want to see. You may be one who has broken the law—a criminal. And you know not the instant that this face may loom up amongst the faces that are passing. You will know it when you see it. You think of it with fear—this face of the cold vengeance of the law. Will you see it here in the crowd? You know not. You cannot tell. This great town, through the crowded street of which you are now passing, is far away from the great town wherein you broke the law. A vast ocean lies between them. The chances are many against seeing the face of the one whom you fear to see. You are disguised, you have changed yourself. Yes, the chances are even more than many against your seeing the one who may be here looking for you. They are millions to one against it! But still you fear. You know not the moment!

Or it may be that you are one who is looking for some one. Some one you loved, and still love. Some one who is lost. You go on and on, hoping to see that one.

Or it may be that you are looking for one whom you feel has passed into the Beyond. But you do not know absolutely. Conceivably the one for whom you are looking may be alive. There is a face that is like to the face of the one of whom you are thinking! Well, it matters not. You have seen faces such as this before. The one of whom you are thinking is gone. There is no more to be said.

Do the people who are passing think at all of those who surround them? Are they absorbed altogether in themselves;

or are they as you are? Do they wonder as to the fate and the circumstances of their fellows who are going through the crowded street even as they are going? You wonder as to this. You wonder if those who are together—and who still do not know one another—have after all within them a sense of fellowship? And as you think you answer the question to yourself. Yes, they have a sense of fellowship one with the other. Their looks of coldness, their self-absorption belies them. If the need arose, they would give practical proof of the instinct of caring for each other which lies within them. If one of them were suddenly to become ill, or receive a hurt, these people who look so cold and so self-absorbed would help that one. They would give what assistance lay in their power. They would do their best. If the need arose.

These people whom you see in passing! They are as you are. Even though you know them not, you are still linked with them. You are of them, and they are of you.

They go along on their strange, several ways. Going hither and thither on the tide of their affairs.

How wonderful it is to pass in their midst!

MADAME BLAVATSKY'S LETTERS

By HARRY J. STRUTTON

IF there is one thing more than another that strikes the onlooker, it is the remarkable manner in which the memory of the Founder of the Theosophical Society appears to be obscured by the devotion on the part of the majority of members of the Society of the present day to a personality differing markedly in many respects from the rugged Bohemian character who came as a messenger of the Eastern Brotherhood to found the Theosophical Society. Not that the "Old Lady," as she was affectionately termed by those who remained loyal throughout those troublous times, would have had it otherwise. For one characteristic common to both Madame Blavatsky and Mrs. Annie Besant stands out in prominence; their devotion to their mission.

The handicap under which H.P.B. laboured in giving *Isis Unveiled* and *The Secret Doctrine* to the world, and nursing the life of the infant Society through the vicissitudes of its early days, would have been overwhelming but for Their aid. A study of her letters * makes it abundantly clear that it was not alone the strength of her will that kept Madame Blavatsky going. For her own part she was weary of the struggle and the pain, and longed for the coming of the end. With shattered health and racked with pain, she struggled bravely on, awaiting the appointed time when she should hand over the reins to her successor. It is difficult to imagine how rife were treachery, deceit and intrigue among the rank and file of the Society in those days. Yet the Old Lady knew well what she had to expect. In a heart-broken letter to Mrs. Sinnett (Letter XLV) soon after the alleged "exposure" of the S.P.R., she writes:—

Never, never shall you, or even could you, realize with all your earnestness and sympathy for me, and your natural keen perceptions, all I had to suffer for the last ten years! . . . Bound up as I was from head to foot by my pledge, an oath involving my future life, aye, even *lives*—what could I do since I was forbidden to explain *all*, but insist on the truth of the little I was permitted to give out, and deny simply the unfair charges? But as I hope redress in my future existence, when this terrible period of *Karma* wanes away; as I venerate the Masters and worship my Master—the sole creator of my inner Self which but for His calling it out, awakening it from its slumber, would have never come to conscious

* *The Letters of H. P. Blavatsky to A. P. Sinnett, and Other Miscellaneous Letters*, transcribed and compiled by A. T. Barker. London: Fisher Unwin. 21s. net.

being—not in *this* life, at all events ; as I value all this—I swear I never was guilty of any *dishonest action* . . .

My dearest Mrs. Sinnet—*my heart is broken*—physically and *morally*. For the first I do not care ; Master shall take care it shall not burst, so long as I am needed ; in the second case there is no help. Master can, and shall *not* interfere with Karma . . . I shall never—nor could I if I would, forget that forever-memorable night during the crisis of my illness, when Master, before exacting from me a certain promise, revealed to me things that He thought I ought to know, before pledging my word to Him for the work He *asked me* (not *ordered* as He had a right to) to do. On that night when Mrs. Oakley and Hartman and every one except Bowajee (D. N.) expected me every minute to breathe my last—learned all. I was shown who was right and who wrong (unwittingly) and who was entirely treacherous ; and a general sketch of what I had to expect outlined before me. Ah, I tell you, I have learnt things on that night—things that stamped themselves for ever on my soul ; black treachery, assumed friendship for selfish ends, *belief in my guilt*, and yet a *determination to lie in my defence*, since I was a convenient step to rise upon, and what not ! Human nature I saw in all its hideousness in that short hour, when I felt one of Master's hands upon my heart, *forbidding it cease beating*, and saw the other calling out sweet future before me. With all that, when He had shown me all, all, and asked " Are you willing ? " I said " Yes," and thus signed my wretched doom, for the sake of the few who were entitled to His thanks. . . . Death was so welcome at that hour, rest so needed, so desired ; life like the one that stared me in the face, and that is realized now—so miserable ; yet how could I say " *No* " to Him who wanted me to live ?

Perhaps there is no more vital self-revelation in the whole collection of Letters than this spontaneous unburdening of an anguished heart, meant only for the eyes of an intimate friend. If objection is raised to the fact that this particular communication has been mutilated, the signature and a few words in the body of the letter having disappeared, we would point out that the whole style, the phraseology, the sentiments, and doubtless, since it has been included by the compiler in the volume, the handwriting also, leave no room for doubt as to its authenticity.

It is not to be supposed, however, that the evidence for the existence of the Masters rests only on this letter. There is no lack of collateral testimony. In Letter No. LXVIII, for instance, Madame Blavatsky relates an incident that occurred whilst she and the late Countess Wachtmeister were alone together. Madame Blavatsky was engaged in writing, the Countess sitting on the arm of her chair looking on. Suddenly the Countess pricked up her ears, so to speak, and going into another room, went straight to a certain drawer and there found a letter of the existence of which neither she nor H.P.B. were aware. On her return to the room with the letter, the Countess explained

that she had heard the voice of one of the Masters directing her to the spot in question, and telling her what to look for.

The Countess, a natural psychic, was both clairvoyant and clairaudient, and it was at one time proposed to collect independent testimony as to the existence of the Masters, in which it was intended that the experiences of the Countess should figure prominently. The idea was, however, subsequently abandoned, as it was not considered desirable to attract further attention to the phenomenal aspect of the Movement.

The late Dr. Franz Hartmann, another prominent Theosophist and occultist of that time, may also be quoted in connection with phenomena. In a postscript to one of his letters he remarks: "If ever I had any doubts about H.P.B. and the Masters, they have all been cleared up for ever by something that happened to me this morning."

Of this gentleman, by the way, Madame Blavatsky once had occasion to write: "Poor Hartmann. He *is* a bad lot, but he would give his life for the Masters and occultism."

H.P.B., as a matter of fact, appears to have been very strong in her likes and dislikes. Perhaps her pet aversion was "the divine Anna,"—Anna Kingsford. Apparently the Masters thought more of Mrs. Kingsford than did the Old Lady, who seemed never to tire of complaining that her instructions were to endeavour to keep her in the Society, and wondering what in the world the Masters could see in her that they should insist on encouraging her. The Old Lady was apparently by no means the autocrat that she appeared to be, and a study of her correspondence brings home to one a vivid realization of the grave nature of the pledges involved in accepted discipleship; in "taking the obedience" in its truest occult sense. In fact, in *Madame Blavatsky's Letters*, and the companion volume, the *Mahatma Letters*,* each of which is almost indispensable to the other, on account of the numerous cross-references, many a helpful clue may be found, by those who care to search, to the nature of chelaship, and the qualifications demanded of the candidate. Not everybody is possessed of the necessary inner strength to climb the precipitous path of Occultism, and many fall by the way; but better to have tried and failed than never to have tried at all, even though for the despondent candidate it may be difficult to realize that no effort is wasted, and that failure in one life may very well prove the stepping stone to success in a later one.

* *The Mahatma Letters to A. P. Sinnett.* London: Fisher Unwin. 21s. net. Index to above, 1s. 6d. net.

FOLKLORE AND OCCULTISM AMONG THE ARABS

By THEODORE BESTERMAN

LET us hope that Lord Balfour, endowed as he is with wide knowledge, keen mind, and discriminating taste, kept a journal during his visit to Palestine. In that country, with its almost unique associations, its diversity of climate, its population of Muslim, Jew, and Christian, each with their characteristic customs and observances, its unrivalled flora, very much is to be observed of the very greatest interest to the student of occultism and folklore, especially as advancing civilization is rapidly bringing with it its usual effect, the stifling of the most interesting characteristics of the newly civilized race, religion or nation.

For the moment we are specially concerned with the Arab inhabitants of the country. It is interesting to learn from Mrs. Spoer's recent book * (Mrs. Spoer will be well known to those interested in psychical research as Miss A. Goodrich-Freer), that seven days after the Arab child is weaned it must eat a pancake made with an egg laid on a Saturday. There are interesting parallels to this custom among other peoples. Similarly the following practice will sound familiar to students of sympathetic magic. When the child's navel-string is cut an old woman walks round the child beating a pestle. This is done in order that he may not grow up timid. Most of the African tribes of Bantus do the same. Eastern peoples, of course, have great confidence in the miraculous power of faith. That the Arabs are no exception is shown by the story told in this connection by Mrs. Spoer. Arab fathers much prefer boys to girls and accordingly there is no eagerness to announce the birth of a girl. There was once a midwife who had such an announcement to make to a father who was particularly anxious to have a boy-child. Every step she took her heart sank lower and lower; fortunately she had faith in Allah, "who can put water under a kettle and make the water that is within to boil, or put fire under

* *Arabs in Tent and Town*. By A. Goodrich-Freer (Mrs. H. H. Spoer). 8½ in. × 5½ in., pp. 325. London: Seeley, Service & Co., Ltd. Price 21s. net.

it and make it freeze," and so at every step she repeated "From step to step, O Lord, I ask thy help." Her faith was so great that on arrival she announced the birth of a boy! And lo! a boy the girl-child became! Arab mothers, in common with those of the world over, often have a vision giving the name of the coming child.

When the child grows to a man or woman there are innumerable little customs that have to be observed; the meaning of many of these beliefs the Arabs have long lost. But there appears to be justification for some of them. Thus the tomb of Muhammad, which overlooks Ramleh, is held to be a protector of the good Muslim, being supposed to have worked many miracles for this purpose. Now during the dry season all vegetable, and much animal, life in this district is dependent upon the plentiful dew that falls every morning. Within historical memory the dew has been known to fail on only one occasion, the details of which are related by Mrs. Spoer. This was in 1916, when a bomb had been dropped on Ramleh, killing and mutilating a party of Arabs celebrating a harvest-wedding. After this slaughter of the innocents, the dew did not collect for ten consecutive days. If this is not a miracle it is something very much like it. In connection with the weather the Arabs believe that the coming of the rain is associated with the Jewish Feast of Tabernacles, and they have many stories showing the remarkable rain-bringing talents of the Jews. This seems to be an unusual virtue of this much-talented race. In the seventeenth century, for instance, when the safety of the Jews of Jerusalem was threatened by the Muslims owing to the lateness of the rain, the former went in pilgrimage to the tomb of Simon the Just, to pray for rain within three days. They took with them their thickest clothes, and their faith was justified, for the rain came at the appointed time.

If space permitted, many more of such legends, very valuable as they are to the folklorist and occultist, could be related. But a considerable number of them can be found in the most interesting and well-written volume of Mrs. Spoer, whose knowledge of western occultism makes her writings on such a subject peculiarly valuable.

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.]

“TOLSTOY AND NON-RESISTANCE.”

To the Editor of the OCCULT REVIEW.

SIR,—Although I happen to be away from my books of reference, I think I can answer the questions of your correspondent, Mabel Collins, on the matter of “non-resistance.”

Tolstoy never claimed that the doctrine was “his own” invention or discovery. On the contrary, in *The Kingdom of God is Within You* he gives what he believes to be the history of it, and ascribes the formulation of it to Christ. At the same time he gives the Buddhist and Chinese parallels. The doctrine may, however, rightly be called “Tolstoyan,” because it was the great Russian who, in our own time, brought it into the light again, and many Tolstoyans attempted to practise it.

It was, however, pre-Christian. In the *Crito* of Plato, Socrates teaches that we must never do evil to those who do evil to us.

The “occult” side of the matter has great interest and is found in Yoga, in the Buddha’s teaching, in Lâo-tsze, and may be stated simply as a doctrine that those who are in a state of love, untainted by fear, will not be injured by man or by animal. “Perfect love casteth out all fear.” Practise *Ahinsâ* and you will yourself be unharmed.

Tolstoy’s historic researches, however, were incomplete, and he did not reach to the most ancient roots of the subject which I have set forth in detail in my little book, *Christian Religion* (C. W. Daniel).

Khammurabi, the King of Babylon, first formulated the law of justice or the restriction of punitive injury to the exact measure of the injury received—an eye for an eye, a tooth for a tooth, bone for bone, and so on. He lays down in a score of cases that, instead of indiscriminate and unmeasured revenge, which might alone satisfy the feelings, an injured party must not exact more than he had suffered in his person or his property. Thus he does not *teach* revenge, but *controls and diminishes* it. The Mosaic law in several of its re-visions (*Exodus* and *Leviticus*) confirms this textually, but rather cruelly. “As he has sought to do unto thee, so shalt thou do unto him—eye for eye, tooth for tooth, stripe for stripe, burning for burning. Thine eye shall not pity.” Now it is this general Semitic law of equal justice that Christ explicitly rejects, substituting mercy which

endures the evil and does not retaliate. He amplifies the ethic of Socrates, without, perhaps, being aware of it—though this is not certain.

Finally, Miss Mabel Collins's suggestion that this teaching was esoteric cannot be sustained for a moment. "The Sermon on the Mount" of Matthew is in Luke "the sermon on the plain"—a level place on the side of a hill. True, He is speaking to His friends and believers, but not to the twelve alone. In any case, He would wish that His teaching should be repeated by them in their own mission. The introduction of the notion of the "occult path" leads to confusion.

An examination of the illustrative examples show that the principle had been well thought out. A man suffering in his person, property or liberty is advised to endure the injury without retaliation. It is a new doctrine of jurisprudence intended ultimately for the world, which is, of course, slow to perceive its value.

If it was not proclaimed from the house-tops, this was merely a matter of prudence—"Cast not that which is holy unto dogs." But there are many ready to hear—more often those who make no claim to be "on the path," I fancy.

It is a most dangerous doctrine that the best is not for the multitude. The seed was to be cast widely and would take root if it fell on good soil.

Yours faithfully,

WILLIAM LOFTUS HARE.

RUDOLF STEINER.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Rudolf Steiner was one of those great men whose modesty and gentleness are characteristic, shunning the self-advertisement and aggressiveness of the commonplace. At Oxford I remember taking him to the Bodleian Library, where I showed him with some pride the long list of his books in the catalogue. He looked at me pathetically, as if he had done something wrong, and sincerely expressing his regret that his works should occupy so much space, plaintively asked to be shown matter more interesting.

He never appeared to me as the overbearing occultist embroidered with symbolism or blazing with magic, but appealed to me and many others by his transparent honesty and healthy outlook—as a man sane, practical, and clean-minded. Of "occult tricks" he had none, and disliked the attitude of Father Confessor that some of his admirers tried in vain to force upon him, and he deprecated the trivial gossip of incarnations, Masters, occult visions and occult advancement. His great object with his pupils was to encourage individual effort and stimulate originality. His first important book was the *Philosophy of Freedom or Spiritual Activity*, and to this he remained true all his life, steadily refusing to dogmatize or dictate.

He was assisted in his outlook by a keen sense of humour, natural

and never forced ; often whimsical and sometimes boisterous, never cynical nor unkind. Superficial occultism with its affectations and pretence was often the butt of his wit ; on one occasion after a long public lecture on astronomy, when pestered by questions foreign to the subject, such as vegetarian diet and what was best for spiritual development, the only answer he gave was that it was encouraging to note that people were so anxious to reach heaven that they would try and eat their way into it.

His followers frequently took advantage of his good nature. I remember two of them asking him why he wore a large, loose, black tie. They asked if there was any occult significance. With a kindly smile he undid the tie and did it up again, saying "No. At the University I wore a red one, but not wanting to be mistaken for a Socialist, I changed it to simple black."

At the Shakespearean Plays his mirth was boisterous. Three years ago he was invited by prominent educationalists to Stratford-on-Avon, where he gave the inaugural address on Shakespeare. When in England he was usually very jolly, but on this occasion he arrived pensive and sad. Every evening he went to the plays, and at the performance of *Twelfth Night*, when Toby Belch sat on the lap of Andrew Aguecheek, Rudolf Steiner burst into such a fit of laughter that the audience turned round and the actors themselves were almost convulsed.

It seems only the other day at Penmaenmawr when he escaped from his friends and climbed to the Druids' Circle in a storm ; we were somewhat anxious, for it was getting late and no one knew where he was till he returned home smiling like a truant.

He was always natural, and while his honesty and simplicity were delightful, his knowledge of the world, keen intellect and great learning placed him at once on a par with the cleverest and most distinguished of his contemporaries. His enemies were either those who opposed what he conceived to be his mission or those who were jealous of his position ; but no one of any importance has ever questioned his honesty and sincerity of purpose, or his honour and integrity in his family and private life.

Though he frequently warned his hearers of the dangers to civilization, he was no pessimist ; his character was optimistic, for his occult investigations showed him the ultimate victory of the good. An expert in most matters of art and science, there is hardly a topic upon which he has not thrown new spiritual light. He never claimed that his system was complete, but of set purpose has cast a new point of view on every theme and bequeathed his knowledge in such a way that there is something left for each individual to develop. For instance, the artist and architect can build up a new art upon the lines given from spiritual investigation ; so, too, the scientist, the doctor, the schoolmaster, the actor, the politician, the priest and the philanthropist ; every man according to his own spiritual bent. Every

worker, however humble and humdrum that work may be, can receive the advice most fitting and helpful for the situation in which he is put.

In these days of rush and hurry, Rudolf Steiner takes us to those rests by the river that are so essential in present civilization. He has given a fresh spiritual impulse to us all; perhaps at times apparently divergent, but in reality uniting in one great spiritual harmony; where each one of us has been left something to do unselfishly in accordance with the Will of our Creator. He has added to our motto, "Watch and Pray," the significant word "Work."

Yours faithfully,

H. COLLISON.

THE ASTRAL PLANE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have read with considerable interest David Learmonth's article on the mystery of mediumship and the dangers connected therewith. While concurring with much that he says, he seems to me to unduly limit the operation of the astral plane, the sphere into which we pass at physical decease, making it merely a reflex of this, instead of one of wider scope and greater opportunity.

He says "man in his astral consciousness is but a counterpart of what he was in the physical. It is the dream side of his earthly life." Surely it is something more than this. Is he not rather overstating the case? Does he mean that no experience can be gained except through an interminable series of earth lives? Is it impossible to develop either intellectually or spiritually on the inner planes? Does not the mental operate in and through the astral after physical decease?

If the foundation of experience has been laid during earth life, surely the working of Providence is not so restricted that it cannot continue the work on the astral and other planes. If so, does all further experience end when we finish our earth life, or lives? Would not this bring us to a dead stop and destroy all hope of immortality? The astral plane, as every occultist knows, is largely illusive, but is not the physical equally if not more so? Is it not true that the astral is denser, more substantial and more permanent than the physical?

If the Astral World is simply as David Learmonth asserts, might I ask him how we are to look upon "Annie" mentioned by Dennis Bradley in his book *Towards the Stars*? Is she his sister, or merely a shell, or a reflex of his own consciousness, or what? Again is "Johannes" the actual spirit of a philosophical Jew who lived over 2000 years ago, or simply a counterfeit? I have given the above two cases as they are probably known to the majority of your readers.

Yours faithfully,

W. P. S.

THOUGHT-FORM OR ASTRAL BODY?

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Some years ago, while I was working away from home, my wife saw me apparently enter the kitchen while she was having a cup of tea, when she nearly dropped the cup from surprise. On another occasion she saw me apparently entering the bedroom, but on looking round found me lying fast asleep beside her.

Recently I told a friend of ours that one night, unknown to her, I would will that she should see me. A few days later I called at the house, when her first words after the exchange of greetings were, "So you tried your experiment last ——?" And she named the actual night when the experiment was carried out. I asked her what she saw. She replied that during the night in question she awakened suddenly, and turning saw what she thought was me going across the room towards the stairs, when she called me by name, thus awakening her husband. At the time, she said, she thought I was flesh and blood, but hearing no footsteps concluded that I had tried the experiment. Was the figure she saw an astral body or a thought-form?

Yours faithfully,
GERALD BRADBURY.

HAS HUMANITY ATTAINED TO SUPERHUMANITY?

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Comparing the ideas of different writers, the above question begins to press itself forward.

Reading *The Golden Bough*, by J. G. Frazer—for instance—one gathers how all peoples in all ages have believed in and worshipped superhuman forces and beings, and have invariably personified the super-forces.

The modern tendency seems to be almost complete reversal: non-belief in, even direct denial of, the existence of any beings higher than the human.

Where any belief remains, the tendency seems to depersonify into Ideals. Yet the same super-forces are in operation to-day, altogether beyond human control, though in slight degree utilized and directed to service. But belief in super-beings seems dying away, or merging into belief in an advanced phase of human existence.

It is said that no man is a hero to his valet, to the one who serves. Does service of the super-beings—God, Christ, and in the Church angels and saints—lead to dissipation of belief, and consequent vanishing of persons into Ideals? Or does such service raise the human consciousness to the level of the superhuman? To the superhuman there can be no super-existence: the super-existence becomes the natural and normal.

So the question arises: Is humanity already entering on a phase

of super-consciousness where all that was called supernatural become normal and natural? If it is so, it opens up stupendous possibilities in immediate evolution.

Yours sincerely,
ELLEN S. GASKELL.

SOUL-TRAVELLING.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Some years ago I had a severe illness. For days and nights I could not sleep. I told my doctor that I should go out of my mind if I could not get any sleep. He had already given me some sleeping-draughts—but he promised to give me a stronger dose. After taking it I lost consciousness for a few moments, but only to be rudely awakened by a noise like a volley of guns being fired outside my bedroom door. I was nearly in tears with anger, and turned to the nurse—a Scotch girl—and blamed her for not keeping watch (one is so unreasonable when one is really ill). She only smiled in response to my unkind remarks, and said, “You’re wandering, lassie; I’ve heard no guns—it must be in your brain, dearie.” Her calm reply incensed me more than ever, and I said, “Brain fiddlesticks!” (with all the emphasis my weakness would allow) “I heard the guns—they woke me up, I tell you.”

That night, however, real deep sleep came. I was conscious of a Presence in my room, which I could not see, but which I felt instinctively—and a voice said “Come.” I got out of bed, my wrist being grasped firmly by a strong, magnetic hand. The walls of my room had vanished, and I floated out into space with my invisible guide. I experienced a wonderful feeling of freedom from pain, worry and tiredness. A delicious dreamlike motion carried us over hill and dale, which I could see through a blue mist beneath us. In fact, everything looked blue—it seemed a deep blue cobalt in the chasms and valleys and a lighter shade on higher ground. The hills were purple at the base and blue and mauve at the summit. The light was dim, as it is an hour or two before sunrise.

I saw no building anywhere—yet, suddenly, to my amazement, we had entered one, though how we got inside I do not know. We stood on a balcony or gallery which overlooked a large round hall beneath. I bent over and looked down—it seemed the most beautiful place I had ever seen. It was built of white marble. I noticed a platform at the end of the hall—wide steps led up to it from the marble floor. There were openings each side of the platform like doorways, and a procession came out from the one on the left side, led by two venerable old men with white beards and hair. Round their heads were wreaths of green leaves. One carried a wreath in his hand, the other a scroll of parchment. Behind them came a tall, noble-looking figure, whom I at once recognized as L. L.—a famous artist who had

lately died. Behind him came in two men young and old—all adorned with the green wreaths, except L. L. All wore beautiful white robes, and as they walked I noticed for the first time that shafts of white light fell upon them, which seemed to come from the dome-like roof. Wherever the light touched the robes it looked like molten silver, glistening and scintillating, so that the brightness seemed almost too much for my sight.

I cried out, "Oh, I know him! It is L. L., my favourite artist, whose paintings I have always loved so much. Tell me why he is here and what they are doing down there?" My guide answered: "This is the Temple of the Essenes, and the new-comer is being initiated into the Brotherhood."

I watched the ceremony with awe and wonder. Then my guide told me to look at the wall at the back of the gallery. It was composed of marble tablets most exquisitely carved. On closer inspection I found to my surprise all the pictures of L. L. I had ever seen carved on these tablets. Asking the guide what it meant, he said, "You see here recorded all the first creative thoughts of the artist, which later find expression on the paper or canvas."

I noticed other groups of tablets which represented the thoughts and ideals of great sculptors, architects, shipbuilders, and others; nothing that was great or beautiful was lost. I wanted to see more, but my guide, who had never lost hold of my wrist, said, "No more this time, we must return—but you shall come again."

I did not bring back to waking consciousness how we left that wonderful place nor the return journey. I was just suddenly wide awake. The first beams of the rising sun forced themselves through the venetians into my room, and I knew the day was breaking. I felt peacefully happy over my amazing experience: the remembrance of the beauty of that lovely Temple and what I was permitted to see within it gave me endless joy and food for thought. I rapidly regained my health: but alas, so far I have not been privileged to visit that Temple again.

Yours faithfully,

IDA M. DIXON.

PERIODICAL LITERATURE

THE HIBBERT JOURNAL gives prominence to an address on Spiritual Healing which was delivered by the Bishop of Durham to the Durham Diocesan Conference on March 14. It embodies an expression of his views on the "large amount of official sanction" which has been given to the faith-healing doctrines and methods of Mr. Hickson, represented especially by the Pastoral Letter to which the Archbishops and Bishops of Australia have affixed their signatures. As some English prelates are prepared to follow the same course, and as "a strong tide is running in the direction which Mr. Hickson indicates," the Bishop of Durham deems it obligatory on him to state the personal views which will determine his own official action. The address, in the first place, gives full opportunity for the sincerity and success of Mr. Hickson to emerge, and in the second presents a verbatim extract from his recent work on the subject. Thereafter it proceeds to deal with the healer's five chief assumptions and decides against them. (1) The Ministry of Jesus is not the "norm or standard of Christian Ministry," in the sense that miracles similar to His should be performed by His priests to-day. (2) The commission of Christ to the Church did not include the physical healing of the sick, and the individual direction of St. James cited no Divine ordinance. (3) As no such obligation was imposed, so it is not true that the Church was guilty of repudiating it at an early period. (4) Mr. Hickson's book is filled with testimonies to his cures, but they offer little in support of his claim that spiritual healing is effected by the miraculous action of God. (5) The Church's immediate duty is not to revive an alleged long-disused ministry of healing, but to continue and increase the co-operation between "the incommunicable task of the physician," and that of the priest on the spiritual side, within the sphere of conscience. At the back of these judgments are certain questions of fact:—(1) that two independent Committees in 1914 and 1922 agreed that no cures effected by spiritual healing could not have been effected by psychotherapy; (2) that healings at Lourdes and similar places are less than 5 per cent. of those who come to be cured; (3) that general faith-healing "appears to have no relation to morality"; and (4) "that, of all English Sovereigns, the one who was most conspicuous as a 'spiritual healer' was Charles II, who might, perhaps, not unfairly be regarded as morally one of the worst." Without seeking to adjudicate ourselves, we do not feel that the spiritual ministry of the Christian priesthood is proving itself at this day of such world-wide efficacy that it should be called to intervene on the physical side, and we are so far at least in agreement with the Bishop of Durham. . . . Among other notable articles in THE HIBBERT there is that of Dr. William Brown on Religion and Psycho-

logy, which is in part an important contribution to the question of mystical experience and its validity, and that on *Eternal Life, Immortality and Resurrection*, by the Rev. J. R. Lloyd Thomas, which is a plea for faith in "the survival of the fulness and vitality of the whole personality."

In *THE QUEST*, Mr. G. R. S. Mead opens a deep consideration of the Enigma of Sin and Ignorance, but of necessity leaves its development to a future occasion. He expresses a "lively faith" that did we only know not one of us would want to do evil: our sympathies are with him and our own profound conviction. He affirms also that it is "an imperative task" devolving on those who have the vision to clear the ground "for the emergence of a genuine spiritual science," for the integration of the elements—at present unfortunately dissociated—in our human culture. It is a plea, in other words, for "the spiritual sublimation of all teaching and instruction. . . ." The bearing of *Psychical Research on Science and Religion* is discussed by Mr. H. A. Dallas, who testifies, in part on evidence which he cites and in part on personal experience, that there are events occurring now which "corroborate the records of the New Testament, and justify us in believing that the witnesses were not dreaming, when they declared that they had seen and touched and conversed with Jesus after His death on the cross. . . ." We have been interested also in Miss S. Elizabeth Hall's summary account of a "series of table-turning sittings, held at Victor Hugo's house in Jersey," between 1853 and 1855. The reports of these séances appeared in France under the editorship of M. Gustave Simon in 1923, and are described as long withheld records. They were kept with care and precision. There were communications purporting to come from the poet's elder daughter, who died at the age of nineteen, as well as from many immortals of the historical and literary past—Shakespeare, Cervantes, Molière, and so forth. Messages were frequently in verse, and some striking examples are quoted. But the fact of the séances, the personality and character of the sitters, the good faith of all, constitute the chief interest. . . . Dr. Robert Eisler's study on the *Water of Life and the Baptism of Fire in the PISTIS SOPHIA* will be completed in a future issue, and its consideration must be deferred till then. Mr. H. C. Corrance will also continue his exploration of "the Maori House of Learning," which is of extraordinary value as regards the subject-matter of the teaching.

There are two issues before us of *LE VOILE D'ISIS*, each of them notable in its way. The first commemorates the centenary of the death of Fabre d'Olivet, who was born in 1767 and passed from this life on March 25, 1825, under circumstances described as mysterious. It will be known to some of our readers at least that he occupies a position of extraordinary importance among French occultists as the author of a peculiar work on *THE HEBREW LANGUAGE RESTORED*, which has not found acceptance, however, among the rank and file

of oriental scholars ; of a PHILOSOPHICAL HISTORY OF THE HUMAN RACE ; and a translation of the GOLDEN VERSES of Pythagoras, embodying an attempt to unfold their inward sense. All these writings have been rendered into English and published at New York under the auspices of Miss Redfield, one of his contemporary admirers. He was a teacher of music and wrote also on this subject. Moreover, the memorial before us mentions unprinted manuscripts on rhythm and prosody and on the cosmogony of Genesis, as well as a collection of original hymns. Obscure and unacknowledged in life, the notice before us recognizes that d'Olivet is practically forgotten by all, except the occult circles already mentioned ; but a firm belief is registered that he will be assigned his proper place by posterity—that is to say, among the great of the past. It is to be inferred that this implies the general acceptance to come of his revolutionary views on the Hebrew language ; but the consideration of this subject is beyond our present scope. As regards the circumstances of his demise, it is said that he succumbed to an attack of apoplexy and other stories are afloat ; but according to the President of the Martinist Order at Lyons (1) Fabre d'Olivet had instituted a secret cultus, of which he was apparently at once priest and congregation ; (2) it was Hellenic, Pythagorean and Gnostic ; (3) he was accustomed to celebrate some kind of sacrifice, particulars of which are wanting, but it included the recitation of hymns and prayers composed by himself ; (4) on a certain day he was found at the foot of his altar, clothed in a robe of white linen and with a dagger in his breast ; (5) the conclusion is that he had killed himself during the celebration of his rite, before the statues of his gods. If this account is authentic, the eccentricity which marked his life ended no doubt in madness. He is said to have been haunted incessantly by the notion of enemies who desired to get possession of his manuscripts. The centenary notice is followed by certain unpublished letters of Fabre d'Olivet which are of very considerable interest, bearing witness to his faith in immortality, his dedication to the truth as he conceived it, his success—curiously enough—in the cure of deaf-mutes, and specifying several of his publications which have never been heard of in England. He translated Byron's CAIN into French, adding a philosophical and critical refutation of that dramatic "mystery," and edited a collection in two volumes of Troubadour poems belonging to the thirteenth century, whether in the original *langue d'Oc* or rendered into modern French we do not unfortunately know.

The second and later issue of *LE VOILE D'ISIS* returns to F. C. Barlet and his connection with occult societies. He was an original founder of the Theosophical Society in France, but left it in 1888 ; of the Martinist Order about that period ; and was on the Supreme Council of *L'Ordre Kabbalistique de la Rose-Croix*, which was established by Stanislas de Guaita but was destined to languish and finally pass out of existence after the death of the latter in 1896. But that which

is most curious is the full account of Barlet's connection with the Hermetic Brotherhood of Luxor and the representations made concerning it at this late day of the subject, considering that its real position has been known publicly in England since 1921 and privately for many years past. It began to be heard of in this country chiefly through the activities of Peter Davidson, behind whom was a convicted felon named Burgoyne, while behind Burgoyne was a fraudulent ex-Brahman, passing as Hurychund Christaman. This was about 1880. As the result of investigations made by the late Rev. W. Alexander Ayton, a well-known theosophist, occult student and writer, Burgoyne and Davidson fled to America, where the former posed as Provincial Grand Master of the North. Burgoyne died in California and Davidson in Georgia, but at a much later period. It was evidently from America that the latter opened communication with Barlet and also with Papus, who was completely taken in and described Davidson as *mon maître en pratique*. The Hermetic Brotherhood of Luxor referred its foundation to B.C. 4320, but the root-matter of its teaching was to be sought in "the Lost Isle of the West," presumably meaning Atlantis. Our French contemporary says that its official organ was THE OCCULT MAGAZINE of Glasgow—which we remember far in the past; but we think that this is a mistake: in any case the Brotherhood was represented for a period in America by THE MORNING STAR, under the auspices of Peter Davidson. Barlet's experience of occult societies seems to have been extensive as well as peculiar, but in the end it is said that he found vanity alone in all external forms. As regards the vast majority at least, we express our concurrence and offer our salutation to the memory of F. C. Barlet.

THE THEOSOPHICAL REVIEW has an article on the Lamaism of Tibet by Mr. George Knight, who was the leader of the British Mission to that country in 1922; it is based therefore on knowledge at first hand, and is well worth reading. The present religious system is said to be "a hotch-potch of Hinduism, Buddhism and Metaphysics, plus a code of beliefs that prevailed . . . before the much-corrupted form of Buddhism was introduced, in the seventh century of our era." There are no public schools and the few colleges are chiefly for the study of religious beliefs. All printing is in the hands of the Lamas, and the proportion of laymen who can read and write is probably 10 per cent. The human Buddhas who have entered Para-Nirvana are beyond the prayers of the living, and hence five "gods of contemplation" have been invented, who give ears to mortal needs, and it is one of these—understood as the protector of Tibet—who is incarnated in each successive Dalai Lama; the latter is therefore infallible, "in virtue of the infallibility of the divine spirit, of whom he is the representative." The form of government is absolutely theocratic, and almost all the export, import and transport trade is in the hands of the monks. . . . An article in THE THEOSOPHIST discusses very frankly the future of the Society of which it is the chief official organ,

and contemplates even the question whether it will prove permanent as an organization. It considers suggestions as regards decreasing interest, American indifference, the growing reliance on ceremonial, creeds and orders, the trend towards sectarianism—otherwise, the segregation of branches—and the question of devotional exercises, with other matters belonging to the government of lodges. . . . THE CANADIAN THEOSOPHIST continues its lucubrations on Occult Masonry, and manages to miss the point completely over the Bright and Morning Star. . . . THE MESSENGER brings us back to Joanna Southcott, on the ground that her name is “gradually spreading to all the corners of the earth,” and that she was a believer in the brotherhood of humanity. It is said that she wrote sixty-five books of prose and verse, outside her prophecies. But that for which we are most thankful is a prophecy on the part of THE MESSENGER: it affirms that “it is now almost certain that the mysterious chest will be opened within the next two years”—apparently because of insistence on the part of the all-powerful press.

The JOURNAL of the American Society for Psychical Research gives a full and encouraging account of the now well known “Margery Case” of mediumship. There are biographical sketches of Mina Stinson Crandon—who is Margery—the wife of Dr. L. R. G. Crandon, M.D. and A.M., of Harvard University. This is followed by a sketch of the mediumship, its origin and salient features. There is then a summary of impressions by Dr. M. W. Richardson, also of Harvard, who has been a witness from the beginning of the sittings and is an old college friend of Dr. Crandon. The alleged disincarnate intelligences who communicate at the séances are his two boys, who died of infantile paralysis in 1909, and Mrs. Crandon’s brother, who was killed by an accident twelve years ago. Finally, there is the stenographic report of Mr. E. J. Dingwall, Research Officer of the English Society for Psychical Research, who went over to Boston for a study of the Margery case and read the result of his investigations—described as a first report—to a thousand or more people in Jordan Hall of that city. The questions asked by the audience and Mr. Dingwall’s answers are also printed. There is no need to say that the case is still *sub judice*, or that it is exceptional in character on account of the persons concerned, their position and the utter absence of assignable motives for fraud. For the moment, on our own part, we can record only (1) that Mr. Dingwall has “never upon any occasion actually detected anything that could be called fraud or any kind of deceit,” and (2) his view that, “if authentic,” the phenomena witnessed “make the mediumship one of the most remarkable ever recorded.”

REVIEWS

THE CLOUD OF UNKNOWING, and Other Treatises. By an English Mystic of the Fourteenth Century. Pp. lii + 406. London: Burns, Oates & Washbourne, Ltd. Cloth 5s.; leather 7s. 6d.

WRITTEN during the period which produced such notable mystics as Richard Rolle, Hilton, Lady Julian, Suso, and Ruysbroek, the *Cloud of Unknowing* is the work of an anonymous author, a keen psychologist, and in essence resolves itself into a system of yoga effort of high order. The Cloud itself is that region of darkness and obscurity through which the consciousness of the mystic must pierce ere it attains to mergence with Reality.

The editor, Dom Justin McCann, in his introduction, reviews the interesting speculations as to the identity of the author of the *Cloud*, who in any event appears to have been independent of any contemplative Order, and a disciple of the unknown philosopher who wrote under the pseudonym of *Dionysius the Areopagite*.

The teachings of the *Cloud* reflect that impersonal, transcendental type of contemplation whereby the mind is denuded of images while yet it is held keen and alert, and firm in aspiration and intention, until at length the limitations of the normal consciousness are overpassed, the Cloud pierced, and the knower realizes That which it is beyond the power of intellect to analyse.

Besides its appeal to the literary connoisseur, this finely produced little volume should prove an invaluable guide to the student of yoga, and at the same time provide material to fan the flame of the mystic's ardour. For the goal of this effort is "God, in whom is all plenty; and, whoso hath Him—yea! as this book telleth—he needeth nought else in this life."

H. J. S.

TO LHASA IN DISGUISE. An account of a secret expedition through mysterious Tibet. By William Montgomery McGovern (Ph.D. Oxon). London: Thornton Butterworth. Sixteen plates, four maps. Price 21s. net.

THE title of Dr. McGovern's latest travel book, *To Lhasa in Disguise*, suggests that something more than ordinary interest will be aroused by a perusal of its pages for all those to whom the occult naturally appeals, and it is quite safe to say that this well-written book will meet with a very good reception from all classes of readers, for it is a wonderful record of doughty deeds that seem almost beyond all contemporary comparison.

The author sets out on his mysterious mission of penetration into the heart of Tibet practically alone; the few servants he takes with him are companions only to serve as guides or as rough workers, and often these "coolies" prove more troublesome than helpful on the way.

The first attempt ends in disaster at Gyantsé, and the little party are obliged speedily to return to Darjeeling. In the second attempt to reach the holy city of Lhasa, terrible hardships were encountered everywhere,

hunger, cold, and bitter privation had for many days to be endured; blinding blizzards blew over the dreary mountain passes night and day and the heart of every man among them, except that of the great explorer himself, grew cold with fear. The long lone trail seemed as if it would never end, and at length the doctor himself met with the gravest disaster that ever befell the little party, for at the very gates of the sacred city itself he was attacked with a violent form of dysentery, and it really appeared as if indeed this must be the end of the great adventure. His recovery, however, was fairly rapid; but, for a time, difficulties increased, and there were even greater privations to follow. Probably no other man living could have more cleverly extricated himself from these than did this most intrepid and dauntless explorer, but it would manifestly be unfair to the reader to recount here the story of his astounding interview with the Military Leader, which ended in the most happy issue of a special audience with the Grand Lama himself.

Much more than ordinary interest will follow the perusal of various pages dealing with occult matters in this unusual book. Dr. McGovern being an "Honorary Priest," knows intimately the Buddhistic form of religion as followed by nations of the East; yet here in this book of Buddha he speaks to his great public as a mere layman, and the reader will often be obliged to read between the lines to gain the author's views on the Buddhistic religion in Tibet to-day.

His opinions, however, are always worthy of our respect; he writes with delightful frankness throughout, and every reader will be grateful for the material knowledge he has presented altogether most gracefully in his fascinating story of the still most mysterious country of Tibet.

CHRISTIE T. YOUNG.

PAUL AND ALBERT. A narrative of the Spirit World, received by the Rev. G. Vale Owen. 141 pp. London: Hutchinson & Co. Price 4s. 6d.

WELL known as the Rev. G. Vale Owen's automatic writings are, this volume is of quite a different character from his previous ones. It gives, in narrative form, the progression after death of a clever, but entirely selfish, doctor and shows how the conditions in the next life are the *necessary* outcome of the present life. There is nothing very new in this thought, nor in the thought that those, often apparently harmless enough people here, who live entirely for self—oblivious of the welfare of others—are, as it were, imprisoned in their own souls in the next life. But the descent of the doctor into even lower depths, the efforts of other souls to drag him down still deeper, his anger but final reluctant yielding to an impulse of pity, of desire for something better, is most vividly told and of absorbing interest. The doctor's rescue is, indeed, eventually brought about by the aid of two whom he had bitterly wronged on earth—Monica, whom he had ruined, but whose purified soul seeks to help the very man who had so injured her, and a man (Albert) whom he had wilfully disfigured in an operation, for his own selfish ends.

The messages, given on successive evenings for about a month, describe most realistically the doctor's loneliness, the silence, the oppressive darkness, until at last slowly struggling upwards, aided by various good spirits, his purified soul perceives first a dim light, then a fuller vision of what life

in the hereafter may become. The book is, indeed, a sort of modern version of Dante's *Inferno*, with this all important distinction (as the Editor says in the Preface) that all hope is abandoned in Dante's *Inferno*, but here there is no despair. "Hope is possible even for those in the lowest hell . . . and there is no wastage in the great Economy of the Creator." In fact hell becomes once again purgatory.

The book is very well worth reading and re-reading and will attract many who would not listen to a sermon or look twice at the same teaching given in a more ordinary and didactic form.

ROSA M. BARRETT.

L'ECTOPLASMIE ET LA CLAIRVOYANCE. By Dr. Gustave Geley.
10 in. × 6½ in., pp. viii. + 445. Paris: Félix Alcan, 1924. Price
35 fr. net.

EVERY student of psychical research is familiar with Dr. Geley's *De l'Inconscient au Conscient*. In that book the author expounds his philosophy: if that philosophy is to be shown as supported by facts it is necessary to prove the existence of various psychical phenomena which can be grouped under the two general heads of Ectoplasmia (to use Myers's not very successful word) and of Clairvoyance. But this in itself would be valueless, for if these phenomena are proved it would be necessary to explain their rationale. The former part of the task Dr. Geley has attempted (and I think achieved) in the present volume, which is to be followed by a second one entitled *Genèse et signification des phénomènes métapsychiques*. We therefore postpone a general survey of Dr. Geley's work and results until the appearance of that second volume, when we shall have occasion to comment on the many excellencies of this book. One or two criticisms must, however, be made in passing. In several respects Dr. Geley has lowered the scientific standard which he has set himself, principally in printing often partial or abbreviated reports of his sittings (a fault of which he is conscious and apologizes for, yet persists in). We doubt also whether it is proper in a scientific work to be so excessively dogmatic concerning the shortcomings of one's predecessors in the same field.

THEODORE BESTERMAN.

THE NATURE OF LOVE. By Emmanuel Berl. Authorized translation
by Fred Rothwell. 3½ in. × 5½ in., pp. xiv + 242. London:
Messrs. Chapman & Hall, Ltd., 11 Henrietta Street, W.C.2.
Price 12s. 6d. net.

WHAT is love? The word is on everybody's lips, and yet there are few of us who, if we were asked to explain exactly what we mean by it, would be prepared to accept the task. M. Berl, a brilliant young Gallic philosopher, has undertaken to answer this question in his first book, of which the volume under review is an excellent translation. In the first part of the work, M. Berl deals with the question of the origin of love, and the solutions vouchsafed by Platonic realism, idealism, biology and sociology are passed under review. Each theory is found to have something of value in it, but none is considered to be entirely adequate, and the question emerges whether there is indeed such a thing as love, or whether alternatively the word does not cover a multitude of meanings.

GG

M. Berl considers that whereas psychology may rest satisfied with pluralism, the monistic view of love is the only one satisfactory for metaphysics. I am not quite certain that M. Berl has completely established his position in favour of monism, but, certainly, the very striking similarity in fundamentals between sexual and religious love, which emerges in the course of the discussion undertaken in the second part of the book, goes far to strengthen the author's position. This second part deals specially with the question of the nature of love, as distinct from its origin. According to M. Berl's analysis, there is revealed "in love three distinct elements which it does not seem possible to reduce further." From one point of view love is a dynamism—our feelings are forces which move us. From another point of view love is an intuition—it involves the knowledge of the existence of an object outside of ourselves, carrying with it a degree of certitude equal to our knowledge of our own existence. And finally, and above all, love, to use, with M. Berl, Swedenborg's expression, is a conjunction, a union "which causes two things which were previously distinct and separate to be but one." In his analysis of this last aspect of love M. Berl deals in a very profound way with religious mysticism, preferring to illustrate this part of his thesis by a study of religious rather than sexual love, because, although in his opinion, sex and love are closely related, love is certainly something distinct from the sexual impulse and tends to be obscured thereby. Whether the reader agrees with all the author's conclusions or not, he can hardly fail to be charmed by the style of the book and its quality of freshness, interested in its contents, impressed by the profundity of its analysis, and thereby stimulated to further thought.

H. S. REDGROVE.

THE THREEFOLD COMMONWEALTH. By Rudolf Steiner. London: Anthroposophical Publishing Company, 46 Gloucester Place, W.I. Price 2s.

DR. STEINER'S remedy for the industrial and political unrest which characterizes the present age lies in a threefold division of the social organism. The system here described is derived from an intimate knowledge of the spiritual forces which are struggling for expression in mankind. If these forces continue to be thwarted as hitherto, the inevitable result is revolution, strikes, and so forth. These undesirable ebullitions can, however, be avoided by dividing the social organism into three autonomous parts: the economic, the political or "rights" sphere, and the spiritual sphere. While each sphere would be independent, these three divisions would yet produce an organic unity, similar to the functions of the nervous, sensory and metabolic systems in man's body, which, considered as a whole, form an organic unity. The economic division would occupy itself with the production and consumption of commodities; the "rights" sphere, with the rights or human relations arising between capital and labour; the spiritual sphere, with mental and spiritual life, with everything which depends upon the natural endowment of human beings. In this manner the rights of humanity would cease to be dependent on economic considerations, as at present; a man's capacity for labour would no longer be regarded as a mere commodity—a view which is a survival of the slave-trade in capitalist disguise, and which is largely responsible for the modern workers' antagonism to capital.

Thus economics would become dependent on man, instead of man being dependent on economics, and the worker's mental life would no longer be felt by him to be mere ideology. In the threefold Commonwealth it will be realized that men's co-operation in *economic* life must rest on *brotherhood*; that the system of *common rights* must strive to express the idea of *equality*; whilst in the *spiritual* field it is the idea of *freedom* that must be realized.

A review can only briefly touch on the salient features of this remarkable work, which readers are advised to study for themselves. It should be added that *The Threefold Commonwealth* has nothing in common with current socialistic and communistic conceptions. Dr. Steiner's methods are not revolutionary, but evolutionary. He aims at establishing "an order of society which shall accomplish in the steady flow of time what otherwise will seek accomplishment in one epoch-making moment."

MEREDITH STARR.

THE VOYAGE OF REALITY. By Elise N. Morgan, author of "The Answer," etc. The Knickerbocker Press, G. P. Putnam's Sons.

THIS is another work by the author of *The Answer*, and *The Angel of the Presence*, a series of mystical writings, which to a certain type of devotional mind make special appeal. The material side of existence is shown to be but of small and passing value, a shadow of the Great Reality.

The Meditations are couched in symbolic language not necessarily expressing the dogmas of any particular creed, but are understood to be expressive of the Christ within, speaking from the depths of the awakened human soul, in moments of special illumination. An assurance of peace and felicity, as the outcome of present struggles, is given throughout the book, as in these beautiful words:

"Rejoice, the sun is glowing through the Garden of Gethsemane. The Cross is Breathing Light on all humanity. . . .

The Lord approaches on the unseen path."

EDITH K. HARPER.

THE RETURN OF GEORGE R. SIMS. By a Friend of his, in Collaboration with R. H. Saunders. London: Hutchinson & Co., Paternoster Row, E.C. Price 2s. 6d. net.

DURING the last year of his earth-life, we are told, the genial George R. Sims was introduced by Mr. R. H. Saunders—one of the collaborators in this book—to the phenomena of Voice Mediumship. That such phenomena are marvellous all who have experienced them can testify, and it is not surprising that after his transition to the larger life Mr. Sims should wish to communicate with that special group of friends to whom he felt himself indebted, and through that special form of mediumship. "Dagonet" always had a hankering after the "psychic quest," I know, for I well remember being present at a play of wits on that subject between himself and W. T. Stead, before either of those gallant paladins had made the Great Change. Therefore I have read with peculiar interest this frank record boldly entitled, "The Return of George R. Sims."

One cannot but feel the foreshadowing of the early passing of this

Knight of the Pen, clearly apparent in some of the utterances from the Unseen.

Very interesting also is the episode of the four violets given to Mr. Sims at a séance, by the hand of a little spirit maiden, with a message, the significance of which he entirely understood. This is one of those "trifles light as air" that often convey more than volumes of cold logic or of platitudinous sermons.

As to Mr. Sims's own manifestations from the Borderland, one feels the old characteristic geniality and bonhomie of the man as he was, and is. Says his friend: "The manner of his speaking, which death has left unchanged, is even more striking than the voice. And he has not ceased to wear the cap and bells of that merry Knight of the Round Table, who at every tournament, as Mallory tells us, 'made King Arthur laugh.'"

The whole of the authors' profits arising from the publication of this book will be devoted to charities and causes in which G. R. Sims was, and is, interested.

May their coffers be filled to overflowing.

EDITH K. HARPER.

EVERYDAY PRACTICAL PSYCHOLOGY. By Ernest M. Atkinson.
London: L. N. Fowler & Co. Price 2s.

THIS is a simple non-technical little treatise which can be warmly recommended to the uninstructed but intelligent reader.

Whatever our attitude towards other sciences, it is fairly safe to assume that most of us have some interest in Psychology, and that the science of personal life and how to live it has a significance and importance for every human creature.

The contents of the book do not belie its title. Every one of the eleven brief chapters is practical, in the most definite sense of the word; and we have not encountered a single precept which can be regarded as inapplicable to everyday life and ordinary circumstances.

It is a complete mistake, Mr. Atkinson reminds us, to suppose that all sorts of expensive aids—special apparatus, hygienic luxuries, congenial companions, and so forth!—are necessary to psychological progress. "Charity of thought is the only remedy for the elimination of friction from the daily round."—And, although the practical psychologist must, of course, make every effort to obtain better conditions on the physical plane, he must not fall into the error of over-estimating their importance in the building of character, and the triumph of personality.

If the subject-matter and style of the book are admirably suited to busy people, its upget is no less adapted to their needs. The light binding makes it easy to hold; the small size fits it for the pocket; and the bold and clear type should delight even tired eyes.

G. M. H.

TALKS ON THE GREAT PYRAMID. By D. Davidson, M.C., M.I. Struct. E.
Leeds: D. Davidson, 47 Park Square. Price 6d. each.

IN reviewing a work of this nature it is difficult to find a line of approach suitable to the uninitiated, and this means, of course, the vast majority of the reading public. To adequately apprehend the argument advanced

by the author, one has to be conversant with at least the elements of astronomical science, fortified by a considerable knowledge of history both sacred and profane, and above all endowed with the mathematical sense. Otherwise the "Talks" will be found out of our reach. Certain facts, however, are sufficiently well known to be immediately recognized in their pyramidal or geometric relations. It is commonly known, for instance, that the Great Pyramid is an astronomical monument and that its lineal measurements accurately define various dimensions and periods incidental to the solar system. The author goes further, and shows that this "witness in stone" which was to be set up in Egypt, "in the midst of the land and on the borders thereof," is a Messianic Monument having a direct mathematical relationship to Scripture prophecy concerning the spiritual evolution of the present race of mankind. Inasmuch as the author's argument is mainly based on Pyramid measures of an intimate nature, and on astronomical calculations derived from data which are to some extent still in the region of problematical science, it would serve no good purpose to employ them in this place, but the outstanding fact appears to be that there is no Scriptural event connected with the Messianic development which is not directly referable to (a) a Pyramid measure of constant value, and (b) an astronomical period of equal significance. Thus in turn the anomalistic year, the precessional year, the solar year, are brought into the argument to prove the main thesis, namely, that the Great Pyramid was constructed under Divine guidance by predecessors of our race to serve as a prophetic monument which in process of time would come to be appreciated by us and then found to be in closest accord with the written Word. Not only that, but it is now found to be an embodiment of all our latest astronomical knowledge, of all our science of geodetics, and even of our revised chronology, one department of science subserving the needs of another. There is here very much that is sufficiently inclusive to enable me to recommend these "Talks" to the notice of all and sundry.

W. GORNOLD.

THE SOUL BELOVED. By Ivan Gloster. London: G. T. Foulis & Co., Ltd. Pp. 319. Price 6s. net.

SIGNS of a beginner, though a clever one, are not hard to find in this occult novel. Fate and a remarkable being called the Teller converse in prologue and epilogue; and, as is usual when novelists try to put themselves inside gods, the result is somewhat ludicrous. Between these fantastic boundaries we have a story of an affronted goddess's displeasure, an instrument for destruction called the Triple Violet Ray, a girl's discovery of the corpse of herself murdered in a seventeenth-century incarnation, and of the ways of roguery and love. A valiant determination to be always exciting seems to have kept the author from realizing the value of economy in art. The characterization, however, includes several lively as well as fantastic people, and a servant inveterately addicted to eating nuts is really funny. Ivan L. Gloster imagines with commendable distinctness, and young people who ignore crudity in their thirst to escape from the commonplace will enjoy the clotted sensationalism of *The Soul Beloved*. The author should not be daunted by critical satire, or some definitely good fiction might remain unborn.

W. H. CHESON.

THE WONDER CHILD. By C. Jinarajadasa. India: Theosophical Publishing House. Pp. 78. Price 1s. net.

THIS little booklet is a sequel to *Flowers and Gardens*, and is written with the simplicity and charm which Mr. Jinarajadasa seems so easily to command, even in a foreign tongue. The verses at the end are considerably less successful than the prose chapters, but grown-ups as well as children may derive pleasure and profit from this story of the people who tried so many and varied systems of government before at last hitting upon the secret of the only system of *true* government, bringing peace and harmony to all—a secret which readers of the book must be left to discover for themselves. Mr. Jinarajadasa has the gift of expressing big truths in very simple form, and it is a gift which many would-be teachers and preachers seek in vain.

E. M. M.

A NEW PRESENTATION OF THE "PROMETHEUS BOUND" OF AISCHYLOS.
By James Morgan Pryse. London: John M. Watkins. Pp. 209.

THE story of Prometheus forms one of the most beautiful of the world's ancient myths, and in this volume it is given a new meaning which in no way detracts from its beauty, while certainly adding to its interest. Mr. Pryse sees in Prometheus a symbol of the human monad, which has the freedom of the spiritual realms, while at the same time it is bound on the cross of suffering in the lower worlds. Thus Prometheus is a god in bondage, and exemplifies any individual in whom the Divine Fire has begun to shine; and the "Fire of the Gods" which he bestowed upon men is the awakening of the mind, or higher consciousness, which causes them to recognize their own immortality. Hephaistos is the regent of the fire in the heart; Kratos regent of the passions and desires; the Daughter of Okeanos is man's religious nature; and Io is the wandering, reincarnating soul. Zeus is the cosmic Life-principle, and Herakles, the deliverer of Prometheus, typifies man at the age of psychic maturity—really Prometheus himself, so purified and strengthened by suffering and struggle that he bursts his bonds and regains his place among the gods.

Mr. Pryse begins his book with a new rhymed translation of the famous drama of Aischylos (as he prefers to spell it); then interpolates some chapters on ancient occult and astrological lore; and concludes with a literal prose translation, in which each passage is followed by a full and very illuminating commentary. On a first reading, the prose version appears to contain more real "poetry" than the verse one, for the per-

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sistent rhymes have a somewhat jingling effect, and are not always sufficiently effortless and natural. The quality of the prose may be shown by a short extract from the challenge of Prometheus to Zeus, his tormentor :—

“ Let the wind rock the earth from its rooted base, and let the waves of the sea mingle with their savage surge the orbits of the heavenly stars ; and let him lift up and fling this body of mine into black Tartaros with the cruel whirlwinds of Necessity. Yet in no wise shall he put me to death.”

Both versions, however, are worthy of study, and it is interesting to compare them. The book should prove of real value to all lovers of Greek literature, as well as to occultists.

E. M. M.

SATURNIN, LE SATURNIEN. By Dr. Lucien-Graux. Paris : G. Crés et Cie. Price 7 francs net.

As a writer of occult romances—the author of *Reincarné*, *Hanté* and *Initié*—Dr. Graux has already gained an appreciative public, and the publication of *Saturnin* cannot fail to enhance his reputation.

The writer himself, however, tells us, in his interesting *Introduction*, that he has not sought merely to repeat his former gratifying successes ; but that his aim in telling the strange story of *Saturnin* has been the more ambitious altruistic one of arousing the materialistic *savants* of his day to a sense of the mysteries around them, and of the real supernaturalism of the universe of which they form a part.

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G. M. H.

THE LIFE AND DEATH OF CLEOPATRA. By Claude Ferval. Translated by Herbert Wilson. With 13 illustrations. 9½ in. x 6 in., pp. 302. London: Hurst & Blackett, Ltd. Price 18s. net.

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the life and times of the Queen of Egypt and of her admirers. Cleopatra, as I have shown in my *Bibliography of Cleopatra*, has been the subject of very numerous books of all kinds, and in view of this large and valuable literature it seems surprising that there should still be room for further works on the same subject. However, if there is a demand it is as well that it should be filled by a well written (and also, in this case, well translated) tale such as this, in which the various episodes familiar to everyone are unfolded with a wealth of detail and with a realism made still more clear by good illustrations. But I cannot imagine why 18s. should be asked for a romance of ordinary length.

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