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THE
OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

"Nullius addictus jurare in verba magistri."

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NOTES OF THE MONTH

A CHARACTERISTIC of the mental attitude of the occultist is a definite tendency to seek for points of agreement between divergent lines of thought, rather than to stress discrepancies between apparently harmonious ideas. As the result of increasing illumination from the intuitional plane, the spiritual realm where truth is directly apprehended, the separative faculty of the mind gives place to a unifying and reconciliatory quality which seeks the point of contact in every form of belief, however far removed at first sight from what is held to be the truth. Nothing, perhaps, is more calculated than so-called debate to cover rather than reveal the underlying truth in regard to any subject. It is in the silence of meditation rather than in the heat of intellectual controversy that the higher mind is likely to experience those flashes of insight which convey a certitude keener than anything that the reasoning mind can give, and which frequently have to be laboriously wrought out in terms of everyday life before the new perception can be fixed beyond all possibility of loss. How often, in moments of inspiration, we perceive truths which

in the cold light of reason afterwards appear nebulous and visionary! The analytic and synthetic faculties are, as it were, the opposite poles of the mind. The one is characterised by its breadth and depth of insight; the other by the keenness of its logic and its grasp of detail.

It is to the mystic rather than to the theologian that we should turn in search of the truth with regard to religion—to the mystic who, by meditation, gains first-hand knowledge of that which lies beyond the limits of the unilluminated mind, rather than to the theologian or academic philosopher, by whom the truth is often so shrouded in a web of intellectual subtleties that it is scarcely discernible. In the greatest of all sciences, the Science of Being, it is to the empiricist rather than to the theoretician that we are more indebted for the pioneering work. The sadhus, saints, yogis and other illuminates who have been touched by the divine fire, have no use for theoretical sophistries—they know, even if they are unable always to give form and substance to the spirit which inspires them.

As a matter of fact, although starting with different theories, and what appear to be totally opposite points of departure, the practical mystic or occultist will frequently attain identical results. Thus Dr. Müller, of Bristol, by means of prayer, obtained results similar in many respects to those of the practitioner of Christian Science, who "demonstrates" success by means of affirmations. Incidentally, however, it may be questioned whether the reaction upon the individual of the motive with which he has set in motion these superphysical forces is anything like similar in either case. In the case of the spiritually-minded person, whether occultist or mystic, there is a disposition to regard as bordering on black magic all practical applications of spiritual force to material ends. The vast New Thought movement has come in for much criticism in this respect.

THE BASIS OF "NEW THOUGHT."

Although the sceptic may point out that in the "New Thought" philosophy there is little which is new, and still less of anything amounting to real thought, yet the student of occultism will seek the underlying substratum wherein its principles are rooted, and from which it draws vitality; for he knows that unqualified error cannot long survive, still less flourish, and that wherever a popular and widely-spread movement is observed, there also he may confidently expect to find some aspect of the Eternally True. "New Thought," after all, is a

generic term. It embraces most widely different types. In one of its most material forms it is found in those sinister systems of " Successful Salesmanship " which set out to teach the practical application of will power for the purpose of the ruthless mental domination of others, so that the victim shall be compelled to place orders in spite of his better judgment, and in entire disregard of his actual requirements.

A shade less unscrupulous are the various systems based upon the " universal law of attraction." The pupil of such schools is taught how to concentrate upon material prosperity and wealth. He " draws upon the universal supply." He has but to regard himself as a magnet, and all he wants will come to him. It is sometimes rather amusing to note that the effect of the ardent desire in providing the necessary incentive for exertion to secure the end in view is almost entirely overlooked. Such methods in reality are nothing but a means of spurring the flagging energies to greater activity, after the manner in which a bunch of carrots may be dangled before the eyes of an ass to induce him to move forward.

Still another form of New Thought aims at success indirectly through the cultivation by occult power of personal efficiency. You want to be successful ? Then success must be striven for ; you must eat and drink and live for nothing else. You must raise your powers to the highest point of which you are capable —and you are taught that the power of the will is limitless. The pupil is shown how to apply " affirmations " in the building of character, and the culture of qualities which go to ensure a powerful personality. " I never fail " ; " I am relentless in the pursuit of my purpose " ; " I am infinite energy " and so on, right down to the famous Coué formula, " Every day in every way I get better and better." Although not the highest, this is all to the good. The energies are directed mainly to character-building, to the cultivation of one's own little garden. The individuality is deliberately intensified and strengthened, a necessary stage ere the limits of the individual are to be transcended.

This use of " affirmations " runs through practically every New Thought system in some shape or form. True, they resolve themselves on analysis into little else than systems of auto-suggestion. In this they have much in common with Christian Science, the practitioner of which will " demonstrate " by means of either positive or negative affirmations, according to temperament, anything from the cure of a sick headache to the

more tangible evidence of " success " in the possession of a new motor car, or new house. The line of demarcation between the use of spiritual power for material success, and the cure of personal ill-health, is very fine indeed, and it is rather difficult to see where the legitimate application of such power comes to an end, and where its illegitimate use begins. When it is borne in mind that lack of health entails a serious diminution of one's power to serve, it will be seen that it is by no means an easy matter to determine the karmic desirability or otherwise of using occult power for " selfish " ends. Certainly the thorough-going mystic will err on the safe side and regard personal sickness or health as a question of subsidiary importance, to meddle with which is outside his province. Whatever comes to him he regards as sent by the Lord, and whether it be sickness or health, pleasure or pain, he is equally content. He makes no new karma, and proceeds steadily towards winning freedom from the wheel of rebirth.

Doubtless, if one can rise to that ideal, it is the better way to refrain from using spiritual power for the personal self, however great the temptation. Many readers of the *Occult Review* will remember the remarkable case of Dorothy Kerin, a spiritually-minded invalid girl, whose time was spent in praying for the healing of others as she lay upon her bed of sickness. When her relatives had gathered round in anticipation of the end, her " last expiring breath " proved to be the signal for the instantaneous " demonstration," entirely unexpected and unsought, of a recovery of so miraculous a character as to throw the cures to the credit of Christian Science and Spiritual Healing far into the shade.

MYSTICISM AND " NEW THOUGHT "

Returning, however, to the consideration of the various forms of New Thought, we arrive at last at a type which is scarcely distinguishable from the loftiest religious mysticism. " New Thought," in its many grades, proves on careful examination to be one of the many paths of approach to the gateway of Initiation. One of the secrets of its great popularity is the fact that it has something to offer to souls in various degrees of unfoldment—milk for babes and strong meat for the more mature. The struggle for material success, so characteristic of the elementary stage—a stage most inspiringly and helpfully expounded by men like the late O. S. Marden—is as necessary in the scheme of things as the stage represented by the lofty idealism

of men like Mulford, Ralph Waldo Trine, and the late James Allen. But no matter what the grade, each will be found to have in common a recognition of the actual potency of thought. All are based on the axiom that " thoughts are things."

Fortunately my first acquaintance with New Thought was through the remarkable volume by James Allen, *From Poverty to Power*. The advantage of a personal acquaintance with the author later on raised still further the high esteem with which the writer and his work had inspired me. From the time of his illumination as a young man, his life was an embodiment of the gentle spirit of the Buddha. To speak too freely of the force of his example would be to appear fulsome. The man is reflected in his writings, which are easily available to all who care to read them. It is safe to predict that the work mentioned above will ever rank as a classic in New Thought literature.

A contemporary representative of this idealistic type, one who may in many respects be regarded as the successor of James Allen, is to be found in Mr. Henry Thomas Hamblin. Unlike James Allen, his point of view is essentially that of the Christian mystic. His little work on the *Life of the Spirit*, for example, is an exposition of the essence of living Christianity which, while simple and unaffected in style, yet pulsates with a depth of feeling that can have sprung only from a profound realisation of spiritual truth. It abounds in teaching of an advanced order, which is likely to prove strong meat indeed to those who are not ready to receive it. The following words apply as well to the mystic and occulist as to those to whom they are specifically addressed :

" There is only one Path really, although each seeker of the Kingdom may think he is travelling a different one. For instance, the modern seeker, calling himself New Thought, Divine Science, or what not, may think that he is following a different and—let us whisper it !—superior path to that travelled by, say, John Bunyan, but he is not. It is the same Path, and, in John Bunyan's *Pilgrim's Progress*, you will find a description of all the difficulties and tests that the soul has to meet, written in some of the most charming and beautiful English that has ever been penned. And John Bunyan was an ignorant tinker ! Which proves that he was inspired by the Spirit when he wrote his immortal work.

" Because there is only one Path, along which all must travel, saviour, master, initiate, saint and ordinary people such as we,

all seekers of the Kingdom of God are subject to the same laws."

We are so prone to think that *our* way is best that it is well to be thus reminded that the staff we lean upon makes no difference to the character of the road we have to travel. The way is one, and must be trodden in exactly the same manner in which the feet of others have trodden it before us. We each have our predilections, something which is particularly associated in our minds with all that is highest and best in us, something that stands, for us, as a token or pledge of our dedication to the Quest. Let us by all means cherish this in our hearts, not forgetting, however, that what may be best in our case is not necessarily and inevitably the best for others. "All complicated, wonderful, esoteric, psychic, occult and secret practices," says Mr. Hamblin, "can be put on one side." One thing only may not be neglected, for by it the spiritual life is nourished and sustained: the constant practice of aspiration. Desire is the motive power of human nature, and the direction of that desire determines the trend of life. At whatever stage of advancement we stand, there is always that one further step just ahead, that one more distant goal upon which the eyes of the soul should be steadfastly fixed. Always there is something finer and more noble to be apprehended and incorporated into the texture of our being; always something less worthy which we should do better to cast off. All are equal, and there is but one qualification —that we seek the Way. Fundamentally this seeking expresses itself in the form of aspiration. To quote once more from Mr. Hamblin's inspiring little work:

"It is necessary neither to possess occult knowledge, nor to develop psychic powers, nor to be able to leave the body and visit other planes, nor to go into trances, nor to use breathing exercises, nor to indulge in mystical ecstasy, nor to receive messages from the other side, nor to practice any complicated methods of so-called development, in order to find the inner life. All that we have to do is to follow the teaching of the Supreme Teacher, the Lord from Heaven, outwardly manifested as Jesus Christ and inwardly as the Christos within the soul, born not of the will of the flesh but from above."

So long as the flame of aspiration burns with a sufficient brightness to dispel the dark shadows of the personal self, the rest can go. Nothing matters so much as our attitude towards life. Life itself is the great teacher, the great revealer, the

great initiator. Many curious ideas are prevalent with regard to what constitutes Initiation. Substantially Initiation means an expansion of consciousness, an illumination of mind and heart which brings a new meaning and significance into the common things of daily life.

In this sense there is justification for the appellation, " New Thought." Both life and thought are made new with the joy of eternal spring. Even the severity of the trials and tests which constitute the *modus operandi* of our gradual initiation, and which are so painful from the point of view of the lower personality is mitigated by the ever-present memory of the vision which can never entirely fade, however far back we may fall.

" One who has realised the great truth that life consists of a series of initiations, and that each experience is necessary and exactly suited for the needs of the moment, such never complains of life's experiences. He may not welcome difficulty or perplexing circumstances with enthusiasm but he never complains or finds fault."

WHAT IS INITIATION ?

Such is the simple wisdom of the Christian mystic, and Mr. Hamblin is doing a real service in helping to dispel a dangerous fantasy which fills the imagination of many worthy students of occultism. When the word Initiation is mentioned a picture at once fills the mind of some mysterious ceremony in which wands of power, white robes, pass-words, and much of the paraphernalia of Masonic ritual play a prominent part.

Another point which is worth remembering is that the fruit of all true initiation makes itself felt in the waking consciousness. We awaken perhaps with the memory of some symbolic dream which partakes of the nature of an initiatory ceremony. Unless the daily life thereafter is accompanied with a deeper sense of peace, a more profound insight into the mystery of ourselves and our fellow-men, it is better to forget it. Do we " grow in grace ? " That is the simple and all-sufficient test. No need to consult others as to whether a particular dream means anything spiritual or not. If it really has a spiritual significance there will be no necessity for asking anyone else about it. As a matter of fact, contacting the astral plane in sleep as we do, it is more than likely that the thoughts and imaginings which occupy any large part of our waking consciousness will attract us to sympathetic astral surroundings. Here may be found entities who pose as masters and initiate us precisely in accordance with our

secret wishes. But it is all illusion. Only in the rare cases where memory is brought back of places beyond the astral is it likely that anything in the nature of a veritable spiritual experience may be recovered. Occasionally one will awaken without any definite memory, but with a sense of intense inner harmony, an elusive impression of profound bliss which, if carefully cherished, will cast a halo of blessedness over the whole subsequent day. There is a little question in such cases that this is the result of some spiritual experience while asleep. Although it may be be true that initiation works from within outwards, it would seem to be the exception rather than the rule for the actual experience to be recollected in the form of a dream.

When initiation has occurred in sleep, and the afterglow of the spiritual glory makes its presence felt in the waking life, it is then that flashes of illumination may be expected to brighten the daily life, and the things of the workaday world come to us with a message entirely new ; when the so-called " threadbare " aphorisms of the saints and sages strike us with a fresh and unexpected beauty ; when nature whispers some of her deepest secrets in the silence of our hearts.

As an example, one day a youth whom none remembers better than myself, was passing through a city square, in the garden of which were planted a few flowers. Was it the gauzy haze that tempered the brilliance of the sun, and tinged with a mystic radiance the simple garden ? Or was it something that suddenly awakened within himself ? A little of each, maybe. Certain it is that the sight of the flowers had become a commonplace, only for the most part to be noted subconsciously. On the morning in question, however, without warning, a veil seemed to be lifted, and with a thrill of exquisite rapture the youth found himself in the presence of a revelation of beauty so tenderly sweet as to amount to actual physical pain. " The ache of beauty," as a poet friend is fond of calling it. All happened in a fraction of time which may be reckoned in moments, and the youth passed on his way. The strength of the impression may be gauged when it is recorded that for years afterwards the flowers stood (and still stand) for everything that is holiest and most beautiful in life. For years the flowers inspired the following daily prayer :

" O God, Thou art our Sun and we Thy flowers, planted in the garden of humanity. Help us to grow like the flower ; to live like the flower ; to be as pure, as beautiful, as innocent, as grace

ful as the flower. Help us to become as unconscious of self as the flower is, radiating tenderness, pity, love and sweetness as spontaneously, as naturally, as unconsciously as the flower sheds its fragrance on all around."

And, after all, what is more natural than to liken spirituality to the perfume which radiates from the flower? The soul of man opens itself to the Sun of beauty and love, and inspires the Grace of God, which is given out again in unselfishness, harmony, purity and kindness.

To the heart of the mystic the flowers are ever dear, and Mr. Hamblin shares this love of the "silent messengers," as he calls them. *The Message of a Flower*, a little book which he has written on the immanence of the Divine in nature, has reached its thirteenth thousand. I count it a loss that I have only recently made its acquaintance. "Infinite beauty is all around us, we are immersed in it," he says; "but few can see it, for the eyes of the soul are not yet awakened."

THE OPEN VISION.

The open vision is one of the great happinesses of the mystic. It transforms his life; it glorifies the commonplace; it fills the soul with peace. Once more I am tempted to quote from this charming little treatise.

"Each flower," Mr. Hamblin writes, "has its own particular beauty and charm, but they all draw me nearer to the heart of the Divine. It is when I gaze at their unsullied loveliness that I can enter more fully and spiritually into an understanding of the Infinite Perfection and Purity of God. There is no evil, they tell me. Look upon us, they seem to say, and you will understand that there can be no evil, that there is only Infinite Good. There is no disease, they seem to say. There can be only infinite perfection. And as I gaze at their purity and perfection I get a truer spiritual understanding that in God there can be no disease, ill-health, sickness or any negative thing.

"Life need not be the unlovely thing that it is to so many. Its cruelty and ugliness and selfishness are foreign to the Divine Idea. Let us get to our flowers, and seeing them, learn something of the Mind of God, something of the beauty, something of its serenity and calm and unruffled peace. Let us gaze into the face of the flower and see in it the countenance of God.

"To apply this lesson to our own life. If in the flower there is the Divine Ideal, gradually finding expression in ever-increasing loveliness, then in us also is taking place that Divine Unfoldment which shall express itself in ever-increasing beauty of character

and perfection of life, always and for ever. In the Divine imagination is the perfected Ideal, the matrix out of which we grow, the model to which our unfoldment is related. Therefore we have but to seek and yearn after the Divine, to turn constantly in thought and aspiration to the Centre of All-Good in order to be changed from glory unto glory. God is something more than a blind force finding expression and consciousness in nature and in man. God is not only immanent, He is also transcendant. Words are useless here, for we cannot describe the indescribable. . . . No man hath seen God at any time, but the mystic can sometimes get fleeting glimpses of His radiance and glory."

An aphorism in an inspired little occult manual, dear to many earnest students, *Light on the Path*, counsels the aspirant to " grow as the flower grows." All the great souls of our race have drawn inspiration from this source, and the lessons to be learned from a contemplation of their grace and loveliness are ever new Always some fresh illumination rewards the lover of flowers. But one should not lose sight of the fact that the path which man has to tread is far different to that of the flower, as his destiny is different. The impulse was here to speak of man's destiny as being " higher " ; but in the spiritual world the values by which we judge things here are all reversed. The flower, however, cannot deviate from the appointed course, even if it would ; man is free to respond or not, and seems to take an insane delight in trying to thwart his own destiny. If he would only open his heart to the Sun, the " new heaven and new earth " of which so many dream and for which so many long, would not be as remote as now they seem to be. In the meantime, while we have mystics like Mr. Hamblin to interpret for us the " message of the flowers " and point the way to a fuller, richer, more abundant life, we know that in spite of appearances the good will ultimately prevail and all will be well—in fact, regarded from the standpoint of the eternal, all *is* well.

THE EDITOR.

THE LIMITATIONS OF THE LAWS OF NATURE

By H. STANLEY REDGROVE, B.Sc., A.I.C.

IN spite of all that Education has done for mankind, it is still very common to find the Laws of Nature referred to as though these laws were similar to the statutes devised by man for the purposes of government. How often, for example, are we told, in connection with matters of health, morals, etc., that it is unwise for man to act *contrary* to the Laws of Nature, as though these laws were *enactments*, statutes which *ought* to be obeyed, which it is advisable to obey, but which—if one is prepared to pay the price—can be broken.

On the other hand, those who steer clear of the rocks of Scylla not infrequently fall into the whirlpool of Charybdis, and the error of regarding the Laws of Nature as *principles* inherent in the Universe, and as having the character of an inflexible necessity, is as serious an error—perhaps one more serious—than that of supposing them to be *enactments*.

It cannot be too often or too emphatically pointed out that the Laws of Nature are neither *enactments* nor *principles*, but *organons of thought*, that is to say, mental tools devised by man's thought to enable it to deal with experience—to reduce the chaos of experience to something approximating to order.

There is a popular story to the effect that Sir Isaac Newton discovered the Law of Gravitation by observing the falling to the ground of an apple from a tree. The story, like most of its sort, is untrue. But there appears to be just an element of truth in it, namely that it was this particular phenomenon that first drew Newton's attention to the problem of falling bodies. For ages mankind had observed things fall, and a great deal of information had been collected about how things fall. Galileo, for example, had discovered—that is, had first observed—the startling fact that different objects dropped on to the earth from the same point fell to ground in the same time. And in particular, much information had been gleaned about the falling of those bodies we call the planets, which are continually falling round and round the Sun.

Kepler had investigated the motions of the planets and had formulated certain *laws* concerning them. These were as

follows: (1) The planet describes an ellipse, the sun being in one focus. (2) The straight line joining the planet to the sun sweeps out equal areas in equal times. (3) The squares of the times of revolution of any two planets about the sun are proportional to the cubes of their mean distances from the sun.

The movement of the planets as presented to experience are chaotic: each traces out a complicated curve in space with respect to the earth, each moves at a rate different from that of the others, and the rate of each itself undergoes a most complicated series of changes. The mind of Kepler brings a measure of order into this chaos. His laws render easy of calculation the motion of any planet, and enable us to predict with a very fair measure of accuracy the position of any one planet with respect to any other at any point in time. It is to the genius of Newton that we owe the further generalisation which shows the motion of the planets to be a sort of falling; or, rather, which correlates the motions of the heavenly bodies with that of bodies falling on the earth. Every particle of matter in the Universe, according to Newton, attracts and is attracted by every other particle with a force directly proportional to the product of the masses of the two particles and inversely proportional to the square of the distance between them.

In effect, the three Laws of Kepler are replaced by the one Law of Newton—one tool is devised which will do the work of three. More: Newton's Law of Gravitation enables us to make predictions, not only about the motion of the planets, but about all other falling bodies as well.

Such a wide generalisation as Newton's Law of Gravitation has been, is, and will remain a mental tool of immense service to mankind. But—this being recognised—let us look a little at some of its limitations. In the first place, let us avoid the common error of saying that Newton *discovered* the law which bears his name. He did not. He *invented* it. He did not dig the law out of Nature, as though it were a hitherto existent but unknown thing. His mind put it there. And what is true of this great Law of Nature is true of all others. The Laws of Nature are emphatically human *inventions*.

Let us, also, cease to say that one particle of matter attracts another. Whether it does or not we simply don't know. Let us rather say that bodies move *as though* particles of matter attracted each other in the way Newton's Law states. Further, let us not delude ourselves into the belief that Newton's Law

explains anything. It is only explanatory in the sense that it brings an immense number of seemingly diverse problems: —Why does the moon move in this manner, and Jupiter in that? Why does the apple fall from the tree in such a manner and at such a rate? What is the cause of the tides? etc., etc.— under one head. But in so far as it does this, it raises a multitude of new problems. What is matter? What is mass? What is attraction? What is force? How does one particle attract another, and why does it attract it with one force rather than another? Or if bodies don't really attract each other, why do they move as though they did?

One could go on piling up question after question. But the plain fact is that it is not the function of Newton's Law to explain: its function is to enable us to predict. And what is true of this Law in this respect is true of all others. They are humanly-devised tools of scientific prediction.

Finally, let us not make the error of supposing Newton's Law to be absolutely accurate. All Laws of Nature are based on observation, and all observation is liable to error. We can claim, therefore, for no Law of Nature anything greater than a high degree of accuracy, dependent upon the accuracy of the observations of which it is the generalisation.

I have chosen Newton's Law of Gravitation as an example, because this Law is so wide in its application, so simple in its form, so precise in its accuracy, and has stood the passage of time and the constant growth of human knowledge so well that it had become to be almost universally regarded as a fundamental principle of Nature, and as one giving warranty to the idea of the old time alchemists—an idea which was the one serious blunder in their philosophy—that Nature, at heart, is very simple.

Alas for the materialists, for those whose philosophy demands principles inherent in Nature, and who pin their faith in matter and force as fundamental realities. Einstein has demonstrated that Newton's Law is after all only an approximation—an approximation of exceptional accuracy and therefore a mental tool of great utility. Matter and force themselves are seen to be no more than creations of mind, and a new Law of Gravitation, far more complex than Newton's, is formulated to meet the needs of man's growing experience.

The history of every science tells the same story. Simple Laws suffice when knowledge is in its infancy. As knowledge grows, as experience widens and deepens, Nature (which is simply

a word denoting the totality of sensuous experience) becomes increasingly complex. Finer tools are needed and the human mind formulates more precise Laws.

Nothing could be simpler, for example, than the law concerning the behaviour of gaseous substances under changes of temperature and pressure, formulated partly by Boyle and partly by Gay-Lussac over a century ago. "The volume of a gas is directly proportional to its absolute temperature and inversely proportional to its pressure." But no gas actually obeys it. The Law is a first approximation only, but none the less a very useful mental tool. Comes Van der Waal with a more complicated formula. Yes, this is better: it is more accurate. But still it falls short of absolute accuracy.

Thus, as I have intimated, knowledge grows and the scientific mind improves its tools, formulating Laws of increasing complexity to meet the needs of growing experience, of observation becoming ever more precise. Has knowledge any bounds? I think not. The field is infinite, and, if this be true, no Law of Nature can achieve absolute accuracy unless it be infinitely complex. Such a Law would be useless, because impossible of application. It would involve the whole of human experience.

This fact, apart from the essential character of a Law of Nature as a human invention, sufficiently indicates that the Laws of Nature are contingent. It deprives Natural Law of that quality of necessity so much admired by materialist philosophers. How dull would be the world if their philosophy were really true—how exciting the world is in fact.

There are those, however, who would carry the principle of iron necessity into the domain of Mind itself. More deadly in its stultifying effects than ordinary Materialism is that philosophy which would evolve the universe out of what it pleases to call the Laws of Thought.

I suppose all my readers, at some time or another, have read Euclid's *Elements of Geometry*, or at any rate a modernised edition of the work of the great Greek geometrician. How wonderful is the way in which, seemingly out of nothing but the mere *necessity* of logical thought, he evolves space and its manifold possibilities of forms—lines, curves, angles, surfaces, and solids of varying types—demonstrating to us, seemingly beyond question and in harmony with experience, their many properties.

But I think Euclid himself realised better than some of his more modern expositors the limitations of his work. For it

was amongst his postulates—or things which he asked might be granted—that he placed what has sometimes been wrongly entitled the " parallel-axiom." " If a straight line meets two other straight lines so as to make the two interior angles on one side of it together less than two right angles, these straight lines will meet if continually produced on this side."

Yes—if! In this very assertion Euclid defines a sort of space, and his " Elements " are a description of this space. It is a space invented by the human mind, and, as the human mind has evolved and the knowledge of mathematics increased, it has invented other sorts of space, types of space in which lines do not behave in the way postulated by Euclid and in which, for example, the three angles of a triangle do not together make exactly two right angles, but either more or less than this.

Are any of these spaces identical with actual space, that is the space of experience? Euclid's space fits ordinary experience very well. But like Newton's Law of Gravitation and the Boyle-Gay-Lussac Law of Gases, may not Euclid's Geometry be but a first approximation?

Einstein has answered Yes, and has shown us how extraordinarily complex actual space is. Its complexity is the very complexity of human experience itself.

But even Euclid's general axioms—which are the Laws of Thought (or their first derivations) by means of which a certain school of philosophers would evolve Experience out of Logic—are not devoid of limitations.

Is it invariably and of necessity true, for example, that the whole is greater than the part?

" The two infinite series

1, 2, 3, 4, 5, 6, etc.
2, 4, 6, 8, 10, 12, etc.

obviously contain the same number of terms, since there is a one-to-one correspondence between them. Yet it is equally obvious that the second series is a part of the first, and contains only half its number of terms. This is no mere mathematical quibble, but a demonstration that the laws of finite quantity do not apply to infinitude. The law that the whole is greater than its part is not universally valid."* It is therefore neither axiomatic, necessary nor inherent in thought or nature; but,

* Redgrove: " Thermodynamical Objections to the Mechanical Theory of Life." *Chemical News* (1915), Vol. 102, pp. 271-273.

like all other laws, it is a mental tool. It is a human invention, whereby all quantities may be divided into two categories: (i) the finite, to which the Law applies, and (ii) the infinite, to which it does not.

Take for consideration another so-called axiom: "Things which are equal to the same thing are equal to one another." Yes, this might be absolutely true of things, if things-in-themselves existed—a proposition incapable of proof. But it is not true—not absolutely, but only approximately, true—of sensations; that is, of things as they exist in experience.

According to the Weber-Fechner Law of Perception, "equal difference between sensations means proportional difference between stimuli." This means, for example, that if a person could just barely perceive, by weighing in his hand, a difference of one ounce added to twenty ounces, two ounces would be the smallest difference he could detect when added to forty ounces, four ounces when added to eighty ounces, and so on. The Law was first formulated as a result of numerous experiments on the perception of weight, but has been demonstrated for other forms of perception as well. It is, of course, only a first approximation: but, even so, it is in conflict with the axiom in question. Indeed this axiom is contradicted by the very fact that there is a *least perceptible difference* in experience, the existence of which is undeniable. For, to keep to the illustration already given: If a person to whom one ounce in twenty is the least perceptible difference compares the following weights: (*a*) 20 oz., (*b*) 20½ oz., (*c*) 21 oz: the perception of weight he gets from *a* is the same as that he gets from *b*, and the perception of weight he gets from *b* is the same as that he gets from *c*, but the perception of weight he gets from *a* is *not* the same as that he gets from *c*. In other words, if A, B, and C represent the three percepts derived respectively from the three stimuli *a*, *b*, and *c*, then whilst A = B and C = B, A does not = C.

Let us admit that the equality axiom is true of stimuli. It is certainly not true of percepts, and this indubitable fact deprives it of absolute validity.

When once the true character of the Laws of Nature are clearly understood, life and experience present a new and exciting aspect. The theories of those who stand against Materialism are certainly not to be accepted blindly and in an uncritical spirit. But these dreamers are those who adventure in the realm of Mind. And it is only in the spirit of adventure that the unknown is to be won.

THE MODERN SPIRITUAL MANIFESTATIONS

By D. D. HOME

(PART I)

[THE Society for Psychical Research has recently acquired from the heirs of D. D. Home a large collection of documents, letters and other papers, photographs, etc., etc., relating to that famous medium. Among these documents probably the most interesting is a lecture by Home himself, in his own handwriting, and hitherto unpublished. It is this MS. that is here printed for the first time, exactly as left by Home. Not only is it interesting in itself, but as emanating from the most famous of all modern mediums, the only one of whom it is said that he was never detected in fraud. In common with all those interested in psychical research and spiritualism and their history, I have to thank the Council of the S.P.R. and Mr. Theodore Besterman, the Hon. Librarian, for the opportunity of publishing this document.—ED.]

IT is common with writers and speakers to refer to spiritualism as though it were a fungus growth of yesterday, a mere passing phase of delusion and superstition, scarce worthy of serious argument, an exhalation from the bogs and fens of ignorance and credulity, certain to be dispelled by the sunlight of advancing knowledge.

It is somewhat unfortunate for this easy-going hypothesis that the subject has taken deepest hold of a people whose cuteness has passed into a proverb, and among whom education is the most widely diffused; while in England, and I believe also on the Continent of Europe, it is found to prevail chiefly among the literary and educated classes.

This narrow and supercilious method of treatment of a great question is, I think, chiefly due to imperfect acquaintance with the facts bearing on it in present and past times, and to limiting the subject to its mere phenomenal and incidental phases. I mention this at the outset to prevent misapprehension, as the limits of a lecture preclude me from taking a comprehensive survey of the whole question; to-night I must content myself with a popular statement of the facts of modern spiritualism. A survey of it in the past has been given in previous lectures. An elucidation of its philosophy would require a separate treatment, and, possibly, one more suited to the Press than to the popular platform.

I may premise that while spiritualism as a principle, and in its practical exemplification, is older than history, even what is

thought most peculiar to and destructive in the modern manifestations, namely "spirit-rapping," as it is termed, may, to some extent, be traced in the records of the past. The traditions of the *poltergeist*, or rapping-spirit, may in Germany be traced back for seven centuries at least. Luther, as we learn from Melancthon, had visitations from a spirit who announced his presence by rappings. Similar facts are related in the life of Loyola, of Cardan, and others. Bodinas, Dr. Glanvil, Dr. Henry More, Dr. Plot, Rev. Richard Baxter, Beaumont, Aubrey, and many more give relations of this kind. The Rev. John Wesley published a narrative of rappings, frequently made in response to questions and observations at his father's house, and which was generally considered by the family to be produced by a servant named Jeffrey who had died in the house; and these rappings accompanied a sister of John Wesley's for thirty-four years. Dr. Priestley declared this narrative to be perhaps the best authenticated anywhere. Dr. Justinus Kerner, in his "Seeress of Prevorst," gives a number of instances of a very similar kind. Without referring to other instances that might be cited, let me now direct your attention to those more recent manifestations which have done so much to call forth inquiry and controversy in a direction so strange, so unexpected by the men of this generation. In March, 1848, at a small house in the village of Hydesville, in the State of New York, lived a farmer named John Fox: the Fox family were members of the Methodist Church, in good standing, and much respected by their neighbours as honest, upright people. They had moved into this house in the December previous as a temporary residence, while another house was being built for them. Mysterious noises and other disturbances at this dwelling had previously caused more than one tenant to remove from it. No sooner had Mr. and Mrs. Fox, with two of their children, Margaretta, twelve, and Kate, nine years of age, taken up their residence at this place, than they began to think it a very noisy house. Rats and mice were naturally credited with the disturbance. During the next month, however (January 1848), the noise began to assume the character of slight knockings heard at night in the bedroom; gradually these became more distinct, and were heard first in one part of the house, then in another; they were sometimes considerably louder than at others; but even when not very loud it was remarked that they caused a motion, tremulous rather than a sudden jar, of the furniture, and even of the floor. After a time the noises were occasionally heard as distinct footfalls in the different rooms. Nor were the

disturbances confined to sounds ; once something heavy seemed to lie on the feet of the children ; but it was gone before their mother could come to their aid. Another time, Kate felt as if there were a cold hand on her face. Occasionally, the bedclothes were pulled during the night. Finally, chairs were moved from their places ; so, on one occasion, was the dining-table. Towards the end of March the knockings increased in loudness and frequency, so seriously as to break the rest of the family. Mr. Fox and his wife got up night after night and searched every nook and corner of the house ; but they discovered nothing. When the raps came on a door, Mr. Fox would stand ready to open it the moment they were repeated ; but though he opened the door on the instant, no one could be seen. Nor could he by any means obtain the slightest clue to the cause of these disturbances, though he believed some natural explanation of them would at length be found ; nor did he and his wife abandon this hope till the night of Friday, the 31st of March, 1848.

Wearied out by a succession of sleepless nights, and of fruitless attempts to penetrate the mystery, the family had retired very early to rest, hoping to obtain a respite from these harassing disturbances. But they were doomed to disappointment.

The children's beds had been removed into their parents' bedroom : the mother had just seen them to bed, and was retiring to rest herself, when the children cried out : " There they are again ! " The mother chid them and lay down ; then the noises became louder and more startling. The children sat up in bed. Mrs. Fox called in her husband. The night being windy, and thinking it might be the rattling of the sashes, he tried several ; Kate, the youngest girl, noticed that as often as her father shook a window-sash the noises seemed to reply ; hereupon, being a lively child and by this time accustomed to what was going on, she turned to where the noise was, snapped her fingers and called out, " Here, old splitfoot, do as I do ! " *The knocking instantly responded.* The child's curiosity was stimulated. She tried, by silently bringing together her thumb and forefinger, whether she could still obtain a response. Yes, a response came ! It could *see* then, as well as *hear !* She called, repeating the noiseless motion, and as often as she repeated it just as often the raps responded. Her mother's attention was at once arrested. " Count ten," she said. Ten strokes were distinctly given. " How old is my daughter Margaretta ? "

Twelve strokes. "And Kate?" Nine. Who, or what, was this answering her? Was it only some mysterious echo of her thought? The answer to her next question seemed to confute that idea. "How many children have I?" she asked aloud. Seven strokes. Ah! it can blunder then! she thought. "Try again," she said. Still the number of raps was seven. Of a sudden, a thought crossed her mind. "Are they all alive?" she inquired. To this, no answer but silence. "How many are living?" Six strokes. "How many are dead?" A single stroke. She had six children living on earth; she had lost a child. Then she asked: "Are you a man?" No answer. "Are you a spirit." It rapped. "May my neighbours hear if I call them?" It rapped again.

On this, a neighbour was called in. The answers to her inquiries were as prompt and as pertinent as they had been to those of Mrs. Fox. She came in laughing, but when in reply to a question about the number of her children, four was rapped out, instead of three as she expected, it reminded her of a little daughter she had recently lost, and the poor mother left the house in tears. On that night the neighbours to the number of seventy or eighty came to the house, so that Mrs. Fox left it for that of a neighbour, while her children were taken home by another neighbour. Mr. Fox remained. The rappings continued, and responded to the questions that were put.

The report of the night's wonders at Hydesville soon spread all over the neighbourhood, and hundreds daily flocked to the spot: the rappings continued to respond to questions both by day and night. Within three weeks a pamphlet of forty pages was published, in which these facts were authenticated by the certificates of twenty-one witnesses, most of whom offered to confirm their statements, if necessary, under oath. Anxious to ascertain the name of the spirit, after trying various expedients, the spirit was asked if it would answer to the initial letters of the name if the alphabet was called. This was answered in the affirmative, and these letters, and eventually the full name of a person was given, who had formerly been in the house. This was the first recourse to the alphabet. The idea of getting communications by it did not occur till long afterwards.

Finding that these demonstrations seemed in some mysterious way more particularly connected with the two girls, Kate and Margaretta, their parents sent Kate to her sister, Mrs. Fish, at Rochester, while Margaretta was placed with a brother, living

about three miles from Hydesville. It was hoped that by changing the locality, the disturbance would cease; but this hope was disappointed. In Rochester, especially, the demonstrations seemed to become more boisterous. Besides the loud and continuous knockings, furniture began to be moved and tumbled about; books, shells, and other articles were thrown about the room, though no person was ever injured; sometimes, however, things that could not hurt them would strike them right in the face. A young daughter of Mrs. Fish, who had long been suffering from a spinal complaint, and had nearly lost the use of her limbs, felt something frequently touch her, and invariably on the spot most tender and diseased. This caused her to exercise herself, and finally worked an entire cure.

One day an old friend of the family named Isaac Post being present, the rapping was unusually loud and continuous, as if anxious to make something known. After trying various expedients, it was mentioned incidentally by Mrs. Fish that her brother had a name spelled out by the alphabet, at Hydesville; but that nothing had ever been obtained by that means since. Mr. Post suggested that they should now try it. Mrs. Fish hereupon asking the spirits if they wanted her to call the alphabet, there came immediately a shower of heavy raps, and each person was touched by the invisibles, while the sounds died away to light pleasant raps, as if pleased at the suggestion. On the alphabet being slowly called, the spirits rapped promptly, and spelled out the following message. "We are all your dear friends and relatives." Then the name "Jacob Smith" was spelled out. This was the grandfather of Mrs. Fish. On the family at Hydesville receiving a copy of this message, they all started for Rochester to see for themselves this further development of the mystery.

And now that communications could be given by the alphabet, it was in constant requisition; and constant practice in this mode of telegraphing suggested improvements. At one time Mrs. Fish asked if the spirits would give her a short signal which should always be understood as a call for the alphabet. Five quick successive raps were given as that signal. In a similar way, a little later, in a circle in New York, it was in the same way arranged to get one rap for "no," three for "yes," and two for an indefinite answer, or to signify that the spirits could not answer at that time.

I have given these particulars thus minutely that it may be seen how these things grew up, as it were, by accident, not as the result of any prearranged plan, but as a consequence of the

following out of the first clue—the sounds exciting attention, the attempts to find a natural cause baffled, then, the chance observation of a child getting a response, led to other questions and replies. The idea of getting a name by the alphabet occurred and at once succeeded ; and then, after a time, by its means, communications were made evincing intelligence and purpose, and eliciting the declaration that these manifestations were made by departed friends and relatives.

About the same time that the sounds commenced with the Fox family in Rochester, they commenced also in the house of a Mr. Granger, a wealthy member of the Methodist church in that town. In October, 1848, the spirits spelled out a message to him, stating that within one year from that time public meetings would be held in Rochester for the investigation of this subject, and that it would then and there be proved to be of spiritual origin. This was written on a slip of paper, and, being thrown by at the time, was forgotten. After the investigations at Rochester, to which I am about to refer, Mr. Granger accidentally found this paper, and it was then seen that the investigations were held just one month less than a year from the above date.

The manifestations, rappings, movements of heavy articles of furniture, and communications by the alphabet, began now to occur in other places, at the houses of deacons, clergymen, and other persons of good standing. Many "test-facts," as they began to be called, were given. Indications of intelligence, foresight, power of discerning thoughts, and of imitating a variety of sounds, such as the playing of musical instruments, and the roar of distant cannon, began to be frequent.

The spirits now frequently urged upon the mediums and witnesses of these facts the duty of making the matter more public, but it was long before they could overcome the aversion of the mediums to the unwelcome notoriety such a step would be sure to entail. The spirits proposed that a gentleman whom they named, who was conversant with the facts, should give a lecture in a large public hall, giving an account of all that had taken place. The mediums were to be on the platform, and the spirits promised to make sounds so loud that they should be heard in all parts of the hall, and at the close, the audience were to appoint a committee of investigation to report at a subsequent meeting.

After the mediums and witnesses had satisfied themselves of the power of the spirits to perform their promise by sitting in large rooms in private houses, and there hearing the raps

clear and loud, they summoned up resolution to bring public notice. On the 14th of November, 1848, the first public lecture on the subject was given, in presence of about four hundred persons. A committee was appointed by the audience at its close. This committee, in their report, all agreed that the sounds were heard, but they entirely failed to discover any means by which it could be done. A second committee was then appointed, with the same result. These committees were composed of the most intelligent, respected and trustworthy citizens of Rochester. Those who were most sure that they could find out the trick were at once added to the committee. The investigation was most thorough and searching. The Committee removed the mediums from one place to another. But to whatever place they were taken the rappings were heard, all above, below, about, and around them. One of the Committee placed one of his hands upon the feet of the ladies, and the other on the floor, and though the feet were not moved there was a distinct jar on the floor. Medical gentlemen made observations with a stethoscope, to ascertain whether there was any movement with the lungs, and found not the least difference when the sounds were made, and that there was no possibility of their being made by ventriloquism. A committee of ladies took the young women into a room, disrobed them, and examined their persons and clothing, to be sure that there were no mechanical contrivances about them that could produce the sounds. When satisfied on this point, other experiments were tried, such as making them stand on large feather pillows, without shoes, and with a handkerchief tied tightly around their ankles. Still the rappings came on the floor and on the walls, and responded to questions that were put, generally correctly, and equally so when the questions were put mentally.

All friends of the two ladies during these investigations were excluded from the room. Every facility for investigation was given. The most searching scrutiny was challenged; and every scheme that ingenuity could devise to discover a natural cause for the phenomena was tried, but without success. These investigations fully proved that the sounds were not produced by, and were not under the control of mortal agency; and that they evinced a remarkable degree of intelligence. From the day the public investigations ended, the excitement increased. It spread, by the Press, from State to State of the American Union, and was soon re-echoed back across the Atlantic. The newspapers, of course, generally ridiculed and denounced it as delusion and imposture, but could not stay its progress. The

promises and predictions of the spirits in regard to the effect of such an investigation were fulfilled to the letter.

It is not my purpose to trace further the history of these manifestations and their successive developments, nor shall I enter upon the various theories or hypotheses put forward to explain them on natural principles—such as detonating halls, snappings of the toe and ankle joints, unconscious muscular movements, electricity, magnetism, a mental fluid, emanations from the person which take on the physical and mental characteristics of the individual, automatic cerebration acting upon the *od*-force of the medium and circle—these and many other fantastic, far-fetched, and inadequate explanations which need explaining, have been from time to time put forth, each new hypothesis unkindly exploding its predecessors, and being in its turn exploded by its successors. One thing, however, is worth pointing out, that while various able and distinguished men have written volumes to account for the phenomena by causes of purely mundane origin, *all* admit the reality of the facts. Those tyros who with little or no knowledge of the subject think themselves justified in denouncing the whole thing as imposture, ought surely (if not wholly deficient in modesty and common-sense) to be arrested by the circumstance that talented, scientific, and learned men, sceptical as themselves as to the super-mundane origin of the facts, have yet, after the fullest investigation, been constrained to concede their reality and genuineness.

I believe, however, I do not exaggerate in saying that the great majority of qualified investigators into the phenomena have gone further, and admitted not only their genuineness, but their spiritual origin. One of the most competent of these was the late Professor Hare, of Philadelphia, who had devoted more than half a century to scientific investigation, and who was perhaps the most distinguished electrician on the American Continent. He began a series of experiments with a view to corroborating Faraday's explanation; to this end he constructed apparatus of the most ingenious kind of which in his book he has given diagrams, but he soon found that no mechanical or electrical theory could explain the facts, and that, besides the merely physical manifestations, an intelligence demonstrated itself beyond that of the medium and circle. Thus on one occasion he was staying at Cape Island, and at one o'clock on a particular day, he despatched a spirit-friend with a message to Mrs. Gourlay, a medium, residing at Philadelphia, requesting that

her husband should make an inquiry from the note-clerk of a bank in that city, and bring him the answer at half past three o'clock. The answer was duly received at the hour fixed upon. Nothing, however, was said upon the subject until his return to Philadelphia, when, being at the residence of Dr. Gourlay, Professor Hare inquired if any message had been received from him during his absence, and he was then informed that whilst Mrs. Gourlay was receiving a message from her spirit mother, his spirit-messenger interrupted them, and desired her husband to go to the bank, which he did, and obtained the answer in the terms conveyed to Professor Hare. And on inquiry at the bank, the note-clerk confirmed the fact of Dr. Gourlay's visit.

The result of Professor Hare's investigations was that from having been all his life a materialist, he became a believer in God, in a spiritual world, in the future life of man, and before his death he openly proclaimed himself a Christian.

Another distinguished investigator was the Hon. John W. Edmonds, Judge of the Supreme Court of Appeal, one of the highest legal functionaries of the State, a man of acute intellect, cultivated by long and extensive legal and judicial practice. It would take too long to detail the long course of patient investigation of the Judge and the circle of scientific and shrewd, educated men, whom he associated with him in his inquiries. Suffice it to say that the examination was most thorough and exhaustive, and ended in the Judge becoming an entire convert ; and at all risks to his own popularity and position, he at once boldly proclaimed his conviction to the world, and on various occasions has given his experience, and defended with marked ability the truth of Spiritualism.

But without entering further into individual cases, I may remark that the movement which began in the obscure village of Hydesville with a child questioning certain mysterious rappings and eliciting responses, has now spread over the civilised globe—" From the mines of El Dorado, to the bleak coasts of Greenland ; from the rock of old Plymouth to the shores of Oregon ; from the ice-wrapped peaks of Lapland to the jungles of the Orient Indies ; from the wide realms of Siberia to the southern promontory of the Ethiopian Continent ; wherever progress has carried the intelligence of civilisation, there these spiritual phenomena, which have become household realities in our midst, have broken the lethargy of Materialism ; and opened visions of the supermundane universe. And these phenomena, without any con-

clusions on the part of those who are used as mediums, are concurring in demonstrating the agency of some power belonging to the sphere of material causation, and referable only to spiritual beings capable of manifesting themselves to man on the normal plane of earth."

To give the latest statistics on this subject, I find from Clark's *Plain Guide to Spiritualism*, published 1863, that there are now in the United States of America five hundred public mediums who receive visitors, and more than fifty thousand private ones. Besides periodicals (of which there have been about one hundred), more than five hundred books and pamphlets have been published on the subject, and many of them largely circulated. There are five hundred public speakers and lecturers on it, and more than a thousand occasional ones. There are nearly two thousand places for public circles, conferences, or lectures, and in many places in connection with the Spiritualists there are flourishing Sunday Schools. The believers—the decisive believers—number about two millions, while the nominal ones are computed at nearly five millions.

This is in America alone. On the Continent of Europe, too, Spiritualism has multitudes of disciples. In Germany, Holland, and Belgium, it has produced a large number of works of philosophical character, and in Spain so many that the priestly party some time since made of them an *auto da fé*. Italy has its Spiritualist societies and periodicals. In Switzerland, it has awakened great numbers and produced a distinct literature. In France, the Spiritualists are very numerous. Paris has its *Revue Spirite*, its *Revue Spiritualiste*, its Society of Spiritualists and a body of distinguished men who have written learned and able works on the subject. In the South of France, Spiritualism is exceedingly popular. In Lyons, as we learn from M. Kardec and Mr. Howitt, who have severally visited that city and made this the subject of special inquiry—in Lyons, there are more than thirty thousand Spiritualists, and nearly three thousand mediums. In Bordeaux the Spiritualists are said to number ten thousand. In England, Spiritualism has spread less rapidly, but it has taken deep hold of the literary and educated classes, and many persons of distinguished note are its open advocates. Even in Australia, circles have been held, considerable newspaper controversy has taken place, and a publication, *The Australian Spiritualist*, has been started to record the facts and advocate the principles of Spiritualism.

(*To be concluded*).

CLAIRVOYANCE AND MATERIALISATION

A Review of Dr. Gustave Geley's Experiments

By PHILIP S. WELLBY, M.A.

Dr. Gustave Geley, author of *From the Unconscious to the Conscious*, previously reviewed in this magazine, met his death in July, 1924, by the crashing of an aeroplane in which he was travelling from Warsaw to Paris. Psychical Research sustained a great loss in his removal from the sphere of his labours, seeing that a part of the task he had undertaken remains unfinished. Fortunately, he has left behind him one of those books which constitute a definite landmark in the advancement of the boundaries of scientific discovery, and by establishing the facts of clairvoyance and materialisation he perfected the more important part of his proposed task.

The work with which the present article is concerned* is a simple record of facts. The experiments recorded by Dr. Geley are confined to those which he carried out himself, or in which he took a share. Most of these records appeared originally in the *Revue Metapsychique*, and are here collated and classified. Together they form a summary of data which constitutes a definite advance in knowledge. In future it will be impossible to deny or attempt to dodge certain psychic facts without incurring the contempt of those who have seriously examined the evidence by which those facts are demonstrated and established. Hostile criticism may yet prolong the struggle against the force of this evidence for a while, but the decisive victory of truth is already assured.

The first part of the present volume deals with Clairvoyance. The series of experiments carried out at Warsaw and Paris with Mr. Stephan Ossowiecki, a Polish engineer, furnish proofs of what the author terms "truly marvellous faculties." By the employment of these faculties possessed by Mr. Ossowiecki, it would seem that "most, if not all the persons he meets, have no secrets from him; he sometimes knows their most intimate thoughts, and reads their past, their present and even their future as in an open book." Apart from, and in addition to, this power,

* *Clairvoyance and Materialisation.* A record of experiments by Dr. Gustave Geley. Translated by Stanley de Brath, M.Inst.C.E. With 51 illustrations and 105 diagrams. Royal 8vo. Cloth. Published by T. Fisher Unwin, Ltd. (Ernest Benn, Ltd.). London. 1927. Price, 30s. net.

usually termed "lucidity," Mr. Ossowiecki possesses the faculty of that restricted clairvoyance to which the name of "psychometry" has been given, by which he is able to read sealed papers, and describe objects enclosed in sealed packets.

To the man of average normal faculties such claims must appear preposterous, more particularly that in respect of prevision of the future; but the first living authority on the subject of lucidity as applied to a human being, Dr. Osty, in his book, *La Connaisance Supranormale*,* has already placed it on record, after twelve years of personal experimentation, that there are human beings who can predict the eventuation of the life of another. "Of this," he writes, "I have the same degree of certainty as of the existence of what we call the earth, the sun, the stars, minerals, plants and animals. It is a fact verifiable by experiment, against which prejudice cannot long prevail now that men of science have had the courage and the curiosity to take account of it."

The following extract from the description given by Mr. Ossowiecki himself of the way in which lucidity is brought into operation is of great interest: "This is what I am conscious of," he writes. "I begin by stopping all reasoning, and I throw all my inner power into perception of spiritual sensation. I affirm that this condition is brought about by my unshakable faith in the *spiritual unity of all humanity*. I then find myself in a new and special state *in which I see and hear outside time and space.*" Commenting on this, Dr. Geley remarks that it is of small importance that, in our present state of evolution; lucidity should be exclusively subconscious and only accidentally manifest. It is not its practical but its philosophical import that should be considered. That philosophical import is unequalled. Lucidity, like all the higher psychical faculties, gives us a new idea of the true nature of the living being, *totally opposed to that which is taught by official psycho-physiology*. It proves that the individual is something more than a mere organism.

A few years ago Prof. Richet arrived at the conclusion, which he regards as incontestable, that "there are external vibrations of an unknown kind which affect our intelligence. How do these external vibrations reach our intelligence?" he asks. "As things are, the time is not ripe for a theory. We must limit ourselves to the facts. They are sufficiently striking and surprising to console us for not presenting any frail and indefensible theory."

* *Supernormal Faculties in Man.* Methuen, 1923. 7s. 6d. net.

Further records are given of a number of experiments made with a Mme. B and others, many of which were of a similar nature to those made with Mr. Ossowiecki, and demonstrate the possession of powers of "visionary perception" beyond the range of the physical organs of perception. The results of some of these experiments are hardly less remarkable than those obtained with Ossowiecki, and deserve to be studied with earnest attention. The second part of Dr. Geley's work deals at length with ectoplasmic forms, the "materialisations" of the séance room, and other psychical phenomena. A considerable number of books on these subjects have been written within recent years, and the records of the experiments carried out by the author reproduce the features with which most students of the phenomena of materialisation are already familiar. The plates illustrating the text are very useful in helping the reader to follow the production of the various phenomena. The most stringent care was invariably taken to exclude all possibility of fraud, and it is made clear that by the methods adopted in the conduct of these experiments such a possibility was eliminated.

The chief interest in this section is centred on the paraffin moulds of materialised hands and feet obtained during sittings with Mr. Franck Kluski of Warsaw, and the value of the records lies in the fact that Dr. Geley has not made a selection of the results obtained for the purposes of publication but has made known *everything* that came to him and his colleagues in the course of their investigations. Moulds of materialised hands had been obtained before by means of a process invented in 1875 by Denton in America, but Dr. Geley's experiments differed from those of his predecessors in that he and his colleagues were able, by using a process of control not hitherto divulged, to secure absolute certainty as to the supernormal origin of the moulds. The procedure was as follows: The medium, Mr. Kluski, was brought into a laboratory specially fitted for the experiments, and having no window. There were two entrance doors in the part of the room most remote from the dark cabinet, and these doors were always locked after the entrance of the medium and experimenters. Only a very dull light from a red lamp was used, as it had been proved that satisfactory results could only be obtained in a dim light. The medium was seated on an ordinary chair in front of the dark cabinet, the use of which was unnecessary. Prof. Richet held the left hand and Dr. Geley the right hand of the medium throughout the sitting. This independent control of each of the medium's hands was considered

the most effective and certain method of preventing fraud. All the other persons present linked hands during the experiment, none being outside the chain. A bowl containing paraffin wax, kept at melting point by being floated on warm water, was placed near the medium. The materialised entity was asked to plunge a hand, a foot, or even part of a face into the wax several times. A closely-fitting glove or envelope was thus formed, which was then freed by dematerialisation of the member. Plaster was afterwards poured into the glove, thus giving a perfect cast. It may be added that certain chemical ingredients were mixed with the paraffin by which conclusive proof could be secured that the moulds were made during the experiment. A careful examination of the conditions under which the moulds were obtained and the fact that the medium's hands were held, and his feet shod during the sitting, together with the impracticability of obtaining such moulds in one piece by any known method are among the contributory factors to the assurance of the genuineness of the results of these experiments. Dr. von Schrenk-Nötzing had successfully demonstrated the reality of ectoplasms to a large body of scientists in 1922.

A number of facts concerning psychical phenomena having now been established, we are faced with conclusions of supreme importance to the science of biology. The nature of these conclusions was broadly outlined by Sir Oliver Lodge in an address given at Oxford in August of last year in these words : " Whereas in all things in the nineteenth century and up to the present time we have been dealing chiefly with the material world, there now lies before us the discovery of the spiritual world. The spiritual world is no novelty in religion, but it is a novelty in science. It is not yet accepted, but the indications are that it will not be very long before these questions (respecting the spiritual world) will be asked, and will begin to be answered."

When these questions are answered, it will be found that the scientist is on the side of the angels, and that it is the destiny of the human race to develop such powers and faculties as are at present beyond the dreams of all but saints and poets. Nothing then remains but to unlock the secrets which still lie hidden in the sacred repository of the future, and to make known as widely as possible all the facts available from time to time for the increase of knowledge, and submit them to open-minded men. On this account the translator and publishers of this work deserve the grateful recognition of English students.

ASTROLOGY TO-DAY

By EVA MARTIN, Author of "The Brahman's Wisdom," "The White Road," "The Four Elements," etc.

THERE are, as a rule, many objections to be met by the individual who dares to suggest that Astrology might, could, or should be of any use—or even of any interest—to sensible modern folk in a sensible modern world. People's thoughts either fly straightway to the Middle Ages, to witches and broomsticks, cauldrons and spells; or else one hears vague mutterings of "charlatanism," "mere fortune-telling," "Bond Street frauds," and so on, mingled with queries as to how anything so far away as the stars could possibly have an influence on human beings. Again, others will talk darkly of the abstruse mathematical calculations that are required for the casting of a horoscope—a totally erroneous idea, for these dreaded calculations are of the simplest nature, and are clearly explained in many astrological handbooks. No one who has retained the mere elements of the arithmetic of his school-days could fail to master them.

As to the Astrology of the Middle Ages, let it be said at once that it was, for the most part, a materialistic kind of Astrology, concerned chiefly with the prediction of events. In this, it must be confessed, it was often remarkably successful—witness the experiences of Catherine de Medici with the astrologer Nostradamus, who foretold many happenings with such astounding accuracy that it was no wonder she reposed absolute belief in him; and of that remarkable man, Richelieu, who was continually consulting his astrologer, Morin, with regard to political questions.

"Mere fortune-tellers" and "charlatans" certainly do exist, now as in the past. But it seems true to say that they are less numerous now, while the number of those who desire to raise Astrology from the low estate into which she had fallen during the last few centuries is steadily increasing.

Then—the most crucial point of all—"how can the stars possibly influence human beings?" First, we must note, incidentally, that "the stars," though a convenient term, is a loose and misleading one, for Astrology is chiefly concerned with the Sun, Moon and planets of our own solar system, not with the constellations. And next we must reply quite openly that we

do not know—that no one at present knows—*how* the planets influence us, but that anyone who cares to master the rudiments of the science will soon find out that influence us they undoubtedly *do*. When man succeeds in discovering what electricity is, what the force of gravity is, what the ether is—and when we all understand clearly what " relativity " is !—then perhaps we shall be within measurable distance of finding out what planetary influence is, and how it affects human life. In the meantime, to say that Astrology can be of no use to us because we don't understand " how it works," is just about as sensible as to say that electricity can be of no use to us, either—for the same reason.

Actual distance is, of course, no real difficulty, for if light, which we now know to be merely a vibration, can reach us over such unthinkable abysses of space, there seems no bar to supposing that other vibrations, more subtle, more delicate even than the vibrations of light, can also travel to our earth. We know, of course, that the heavenly bodies do act directly upon the earth, for both animal and vegetable life would soon come to an end without the sun's vitalising power ; the ocean would be tideless were it not for the sun and moon ; and it has been well said that " the feeblest star-ray that reaches us from the immeasurable beyond means the expenditure of energy by the star and its reception by us. . . . Every member of the solar system acts and reacts upon every other member."

One writer throws light upon the problem from a different angle in pointing out that Astrology is " based upon universal correspondences. . . . The small is the reflection of the great, and the modern theory of the atom as being a miniature solar system is exactly what the astrologer might expect. . . . We ourselves are miniature solar systems ; the analogies of the planets are within us " ; and another expresses the same thought when he says that " all beings and existences within the solar system correlate with each other and with the whole. . . . Every being, man included, is an epitome of the universe ; every man contains his own horoscope within him ; and no child can be born until the horoscope within is in accordance with the horoscope without."

The modern conception of Astrology is, in short, a spiritual conception. Knowing that there is no such thing as " dead " matter, Astrology sees the stars, the planets, the sun, and our earth herself, as great centres of Life, great nuclei of Spiritual Force, each one a focus of some different aspect of the Divine

Power that created all. It has been very simply, but rather wonderfully, expressed by a modern poet, Clifford Bax, whose name, as author and playwright, is widely known :

" God set the sun in heaven, and round it there
Wrought the huge orbs that sail the sea of air :
In these He locked Himself, in each a part ;
His power, His knowledge, His all-loving heart.
And lo, at length He saw set forth in space
The flawless mirrored likeness of His face."

And a verse from the Kabala follows well upon this :

" There is not an herb here below but he hath a star in heaven above ; and the star strikes him with her beam, and says to him ' Grow.' "

So also with man. The stars strike him with their beams and say to him " Grow "—for there is not a star that twinkles in the heavens but has some relation to every child of earth, just as it has relation to every other star.

But, the reader may object, all this is highly transcendental and far from practical : how are we to *prove* the influence of the stars on human beings ? To which the answer is that every human being can prove it for himself, if he is willing seriously to study and investigate the subject. It must never be forgotten that Astrology is no fantasy, but an exact science ; that all its judgments are founded upon exact mathematical calculations. The astrologer may err—often does err—in the deductions that he draws, but the stars never make mistakes—and there is no juggling with the planetary positions. These are plainly stated in the astronomical *Ephemeris*, which can be purchased for any year desired, and those with time to spare—(time, and a good deal of it, is unfortunately essential)—could find no more fascinating hobby than that of calculating their own horoscopes and those of their relations and friends, and then seeing how the positions " fit " when interpreted according to some really reliable astrological handbook. It can safely be predicted that they will be first interested, and then astonished, and (if they persevere) finally convinced that there is here some Force at work greater, subtler, more far-reaching, more illuminating, than anything they have ever dreamed of. They will begin to grasp something of the import of that occult maxim which was written over the doors of ancient Temples of the Mysteries—" *Know Thyself* "—for Astrology does teach us to understand ourselves, even as it teaches us to understand others.

In his *Life of Roger Bacon*, Mr. Stanley Redgrove, B.Sc., somewhat drily remarks that " it seems to be invariably assumed by

modern writers that at some time or another the doctrines of Astrology were proved to be unfounded; but we search the history of science in vain for the record of this achievement." Perhaps it may be interesting to glance at the names of a few of those who have studied Astrology in the past, without bringing off what Mr. Redgrove so continently terms " this achievement " —for they are a goodly company.

To begin with Kepler, the famous Astronomer, whose genius was, and still is, of world-wide renown, we find that at least one-third of his writings consists of pure Astrology, and, although brought up a sceptic, he lived to express his faith in these forceful words:

" A most unfailing experience of the excitement of sublunary natures by the conjunctions and aspects of the planets, has instructed and compelled my unwilling belief."

The number of astronomers who have been astrologers also is far too great for it to be possible to mention them all, but they include Ptolemy, who, in the second century A.D., discovered certain rules and laws which are still followed—and found to be reliable—by astrologers to-day; Copernicus; Galileo; Tycho Brahe, whose predictions of the religious wars toward the end of the sixteenth century were fulfilled almost to the letter; Halley, discoverer of the comet that bears his name; John Flamstead, the first Astronomer Royal, who cast a horoscope for the founding of Greenwich Observatory; and Camille Flammarion the well-known French astronomer who died only last year. Other great men whose names may be mentioned are Francis Bacon, who wrote a treatise in defence of " Astrologia Sana " (a sane Astrology); Roger Bacon, of whom Sir John Sandys said, in a paper read before the British Academy, that " on the subject of Astrology he shared the belief almost universally held by *all instructed men* from the thirteenth to the sixteenth century "; and Giordano Bruno, that ardent pioneer in the fields of human thought, who wrote in one place: " The Chaldæans and the wise Rabbis endowed the stars with intelligence and feeling. . . . We do not pursue this mode of philosophising, but are far from despising it, nor have we ever thought that a wise man should hold it contemptible."

Then there was Burton, author of the *Anatomy of Melancholy*, who had his horoscope carved on his tombstone, and seems always to have attributed his own melancholy cast of mind to the fact of " having Mercury disaffected in his geniture "; and John Varley,

friend of William Blake, and one of the founders of the Water-Colour Society. Varley was not only a most successful water-colourist, but also a magnificent teacher—in fact, Mr. Cosmo Monkhouse has said that " his training was the very backbone of the English school of water-colour," so it is surprising indeed that he found time to pursue, with equal ardour and success, the study of Astrology. He seems to have failed to convince Blake, through being unable to give any explanation of the science save a crudely materialistic one, and it is very certain that no materialistic explanation could satisfy the mind of a poet and visionary such as Blake was. But though he could not explain it, Varley's gift for predicting events by means of Astrology seems to have been quite uncanny, and it has been said that if only one-half the stories concerning his fulfilled predictions are true, he had been a very sceptical man indeed had he failed to be convinced. His horoscope must have been a very different one from that of the melancholy Burton—no " disaffected Mercury " in *his* " geniture," we may be certain !—for in spite of hard struggles against poverty, frequent imprisonment for debt, and many other hard trials, he is reported as saying to a friend—" All these troubles are necessary to me. If it were not for my troubles I should burst with joy."

Coming to more recent times, we have Emerson, in whose essays and poems frequent references to Astrology are found. " Astrology interested us," he writes, " for it tied man to the system. Instead of being an isolated beggar, the furthest star felt him, and he felt the star. However rash, and however falsified by pretenders and traders in it, the hint was true and divine, the soul's avowal of its large relations." And again : " We see the world piece by piece, as the Sun, the Moon, the animal, the tree ; but the whole, of which these are the shining parts, is the soul. Only by the vision of that Wisdom can the horoscope of the ages be read."

Next we will take George Eliot, and I think many will be surprised to find that she knew enough about Astrology, not only to write about it in detail, but to compress a great amount of the essence of its teaching into her poetic drama, *The Spanish Gypsy*.

Lephardo, the Gypsy, when asked by Don Silva to foretell his success, or otherwise, in a certain enterprise, refuses to do so, saying that such attempts are " vulgar doctrine." He proceeds, however, to discuss Don Silva's horoscope in detail and at length,

in a way that shows how well conversant George Eliot was with all the correct astrological terms, and concludes:

"So, my lord, I read
The changeless in the changing; so I read
The constant action of celestial powers
Mixed into waywardness of mortal men,
Whereof no sage's eye can trace the course
And see the close."

But Don Silva, like so many people, craves for some definite prediction. He wants the Gypsy to practise, not true Astrology, but "fortune-telling." He pleads with him, arguing that there must be propitious times, favourable or unfavourable periods, for all events.

"Why not trace" (he says)
"As others would, by astrologic rules
Times of good augury for momentous acts—
As secret journeys?"

The Gypsy answers;

"Oh, my lord, the stars
Act not by witchcraft or as muttered spells.
I said before they are not absolute,
And tell no fortunes. . . .
No horoscope makes slaves.
'Tis but a mirror, shows one image forth,
And leaves the future dark with endless 'ifs.'"

This is a remarkable expression of the higher aspect of Astrology, which while reading "the changeless in the changing," while firmly believing in "the constant action of celestial powers," does not allow this belief to degenerate into mere fatalism, but holds that every man can *use* the forces in his horoscope, rather than *be used* by them, and can mould them to his will . . . if his will be strong enough.

Then we must not omit Lord Napier of Murchiston, the mathematical genius and inventor of logarithms, who was a convinced astrologer; Sir William Huggins, ex-president of the Royal Society, and Professor Alfred Russell Wallace, both of whom dabbled in the subject; Sir Henry Drummond Wolff, at one time British Ambassador to Persia, a man of marked ability, who was thoroughly convinced; and Dr. Richard Garnett, one-time Keeper of the Books at the British Museum, who wrote a pamphlet on Astrology under the pseudonym of "A. G. Trent," called *The Soul and the Stars*.

There is an amusing reference to Dr. Garnett's belief in Astrology in the *Life of Samuel Butler* by his faithful friend, Henry

Festing-Jones. Butler writes to his father in June, 1883, asking to be told whether he was born in the early or the latter part of the day of Dec. 4th, 1835. It appears that Dr. Garnett had made some suggestion that Butler might be suffering from the transit of Saturn, and Butler—though he admitted having been ill—was anxious to prove Garnett in the wrong. "If," writes Butler, "I was born in the early part of the day, he says Saturn would not affect me. I do not suppose he is serious, but I should be very glad to be able to tell him that I *was* born in the first part of the day; not that I suppose it is much good, for I have no doubt he will find that I am suffering from some other planet whose influence he had forgotten when he told me about Saturn!" Canon Butler appears to have replied, quite amiably, for a wonder (perhaps because Samuel had been thoughtful enough to enclose a postcard for the purpose!) that he could not remember at what time his son was born; whereupon Butler wrote again: "I never can understand why Mr. Garnett flirts with Astrology. He is superintendent of the Reading Room of the British Museum, and is certainly the best informed man I ever met. He is being consulted all day long by readers upon every conceivable subject . . . he has unrivalled faculties for learning, and is as patient as he is learned; his memory is singularly retentive; in fact, he is perhaps the most extraordinary man—as far as knowledge of all sorts goes—that I ever met." This is a very remarkable tribute from one man of high intellect to another, and the strange thing is that Butler should not have realised that a man of Dr. Garnett's mental calibre would scarcely have continued to "flirt with Astrology" without some good reason. If he had not found a very real satisfaction in it, as regards results, he would surely have turned his energies into one of the numerous other channels that lay open to a man of such ability. It was, however, some consolation for Butler's conventionally sceptical attitude, to find, on looking up the birth-dates of himself and his friend, Festing-Jones, that they were born under signs and aspects so remarkably harmonious to one another that the great friendship between them—in spite of the difference in their ages—ceased to be in the least surprising. Here, as so often, Astrology had the last word!

We can scarcely claim Francis Thompson as an astrologer, for he does not appear to have studied the subject, but that he had a very good idea of those universal correspondences between all created things on which Astrology lays such stress is clearly shown by the following lines:

"I do think my tread
Stirring the blossoms in the meadow-grass
Flickers the unwithering stars."

A poet who is an avowed astrologer, is found in George Russell, the Irishman who writes as "A. E." In his poem called *Shadows and Lights*, he gives a picture of the relationship between humanity and the planets which is one of the finest things ever written on Astrology. The poem begins by asking whether the stars are not responsible for human wars and sufferings:

"Have they not swayed us, earth's invisible lords,
With whispers and with breathings from the dark? . . .
Ah no, the circle of the heavenly ones,
That ring of burning, grave, inflexible powers
Array in harmony amid the deep
The shining legionaries of the suns,
That through their day from dawn to twilight keep
The peace of heaven, and have no feuds like ours. . . .
No, not on high begin divergent ways.
The galaxies of interlinked lights
Rejoicing on each other's beauty gaze.
'Tis we who do make errant all the rays
That stream upon us from the astral heights."

An author of quite a different type—Rudyard Kipling—would possibly be surprised to find himself classed among astrologers (though stranger things have turned out to be true), but he certainly knows a good deal about the subject, witness that delightful "Astrologer's Song" in *Rewards and Fairies*:

To the heavens above us
O look and behold,
The Planets that love us
All harnessed in gold!
What chariots, what horses,
Against us shall bide
While the stars in their courses
Do fight on our side?

All thought, all desires,
That are under the sun,
Are one with their fires,
As we also are one.
All matter, all spirit,
All fashion, all frame,
Receive and inherit
Their strength from the same.

Oh, man that deniest
All power save thine own,
Their power in the highest
Is mightily shown.
Not less in the lowest,
That power is made clear.
(Oh, man, if thou knowest,
What treasure is here!)

" Oh, man, if thou knowest " . . . Kipling certainly knew something, or he could never have written those lines.

It may be remarked here that there are two mottoes by which all true Astrologers are guided. One is: " The stars incline; but they do not compel." The other is: " The wise man rules his stars; the fool obeys them."

Now by " ruling " one's stars it is not meant that one can completely change the horoscope with which one was born—that a person born, say, under a fiery sign can suddenly quench that " fire " and begin to exhibit all the characteristics of a person born under a " watery " sign; or that a thoughtful and serious child of Saturn can expect to astonish his friends by developing the spontaneous jollity and geniality of a son of Jupiter. What is meant is that a person who really studies and understands his own horoscope can learn his own possibilities, his most promising line of development, his weaknesses; he can learn to " transmute " those planetary vibrations which threaten discord—a similar process to that of which the modern psycho-analyst speaks when he advises " sublimation "; and he can learn to use and develop all that latent *power* and *harmony* that lies at the back of even the most difficult horoscope. This is what is meant by " ruling one's stars." Mr. Charles Carter, B.A., in his excellent text-book *The Principles of Astrology*—remarks that " no horoscope presents a valid excuse for deliberate perpetration of evil, and those who put forward the facts of Astrology with a view to seeking an excuse for such conduct, misconceive the teachings, not only of Astrology, but of common-sense." Mr. J. C. Johnston, author of *The Book of the Beloved*, links up Astrology with the theory of the subconscious mind. " All things come through the Unconscious," he says, " for the Unconscious is the Secret Will of the man. The horoscope is the map of man's Secret Will—the terrible, all-revealing ground-plan of his own eternal purposes." In a very beautiful passage he points out that it is fortunate that none but Divine Love, which is Divine Wisdom, can fully decipher these star-maps of ours, "since perhaps none but Love itself could fully tolerate the innumerable miswritings that we have made. But Astrology will reveal us sufficiently to ourselves. That is its highest mission." Yet another writer—Mrs. Bessie Leo—has said: " The little wheel of life, the horoscope, is a guide to tell us where we stand in the pilgrimage of evolution, and how we can best acquit ourselves in the battle of life; which of our garments is soiled and discoloured; what

we can best do with the material we have brought with us. . . . For Astrology is one of the roads to the Temple of Wisdom."

So does Modern Astrology offer us a widening of the mental horizon, a deeper understanding of ourselves and of others, and an increased grip of the facts and the purpose of existence. A few of the concerns of every-day life in which it can be, and is already being, made use of may be mentioned—beginning with Medicine. There are even now doctors who find it helpful to have the horoscopes of their patients, and before so very long Harley Street will perhaps have its own astrologers to do the technical part—the calculations—for which a busy doctor has no time. The doctor will obtain the birth-data; the astrologer will cast the horoscope; and between them they will get a pretty clear idea of the patient's general physical make-up, his temperament, mental and emotional, and the kind of treatment from which he is most likely to obtain benefit. For there is nothing more certain than that different treatments are required for different physical "types" even when suffering from similar diseases. For instance, a person born under fiery and earthy signs would need treating very differently from one born under watery and airy signs; a "Jupiterian" would not "react" like a "Mercurian"; or a "Martian" type like a "lunar" type; and in these matters Astrology can be a safe guide. Also in assisting diagnosis it is, and has often been, of very real use.

Secondly, in Education, and in deciding the most suitable professions and careers for children. If Astrology were more used by teachers and parents, there would be fewer square pegs pushed into round holes, and the slow-thinking but thorough-going Taurean, would no longer find himself placed in the same class and taught by exactly the same methods as the quicksilver-like Geminian, who can learn anything by heart in a few minutes (though not, be it said, always with the power of remembering it for long!) With regard to the choosing of careers, there are, of course, plenty of children who know what they want to be, and who have so definite a "bent" that no question arises. But there are plenty more who find it difficult to decide, and whose parents press them into the first opening that offers—often with disastrous results. Here Astrology could prevent many unnecessary mistakes.

With regard to friendship and marriage also, it is most illuminating in explaining why we are involuntarily drawn to some people and repelled by others, while others again leave us indifferent. It

can show us how our friends' horoscopes harmonise (or clash) with our own—where the points of divergence are—which friend's influence is likely to be helpful, which negative, and which disruptive. One would hardly go so far as to suggest that people whose horoscopes are not harmonious should be forbidden to marry, for individuals may sometimes learn very useful lessons by marrying one whose horoscope does *not* entirely harmonise—but in such cases it is surely an advantage to be prepared, to know beforehand that all will not be perfectly plain sailing, and to have some idea as to where and when the " rocks " are likely to arise.

Finally, for enlivening a long train or 'bus journey, it would be hard to recommend anything more entertaining than the study of one's fellow-passengers from an astrological point of view. If two astrologers are travelling together, the time will fly like magic, while they sit lost in discussion as to whether a certain gentleman sitting opposite is a Sagittarian or a Leo, and his wife a Libran or an Aquarian. Unfortunately on these occasions one cannot attack perfect strangers with a request for information as to when and where they were born, and the problems have to be left unsolved. But it is a fact that after some study of Astrology one *does* arrive at being able to guess, at any rate, the main elements in a person's horoscope; while sometimes, after a very short acquaintance, it is possible to " place " people with perfect accuracy, informing them of their rising sign, and the signs containing both the Sun and Moon—and then, of course, verifying the statement by consulting an astronomical Ephemeris. All astrologers know the swelling pride which fills one on finding that such deductions have been correct !

There is, in truth, scarcely any department of life in which " a sane Astrology " could not be of practical use, and the more people who are willing to test this statement for themselves, the sooner will its truth be universally recognised. In the absence of real test or knowledge, in the absence of serious study and investigation, personal opinion can be of little or no value; and the only fair thing for those who have not investigated the subject to do is to leave it an open question.

Far from confining each one of us within the boundaries of " a fixed fate "—the accusation most frequently hurled at it—the mission of Modern Astrology lies, on the contrary, in helping us to mould our own characters; showing us our weak points and our highest possibilities; making us charitable and sym-

pathetic towards others; setting before us an ideal of Cosmic Harmony and Order towards which we must strive to grow; teaching us, in short, to sing with joyful hearts:

"What chariots, what horses,
Against us shall bide,
While the stars in their courses
Do fight on our side?"

THE LEAFLESS TREE

By BRENDA MURRAY DRAPER

When summer leaves are full and green,
A greater beauty lies unseen;
For shimmering vestments over all
The inner semblance closely fall;
Enraptured by the transient, we
Exclaim "O comely is the tree!"

With outward trappings earthward blown,
The tree remaineth, and alone,
Inviolate, unflinching, bare,
Defies the uncongenial air.
Serene mid elemental strife,
It symbols thus a higher life.
And we aspire, whene'er we see
The beauty of the leafless tree.

LABYRINTHS AND THEIR MEANING

By LEWIS SPENCE

THE spell of the labyrinth, a subterranean maze winding its serpentine way into the recesses of a mountain, or among the pillared glooms of some ruin of antiquity, has exercised a strange fascination upon human imagination, and especially upon those minds endowed with the mystical sense. The Freudians might dispose of such a predilection rather summarily, but mythology has so far survived the psychological onslaught, and still seeks solutions from accumulated evidence, quite as much as through the processes of thought. Until lately the significance of the labyrinth and the maze was as obscure as their ramifications, but recent research has now fallen upon clues which may reasonably be expected to lead to the goal and centre.

Etymologies are usually helpful, but the ultimate meaning of "labyrinth," when all is said, seems merely "a passage," by implication a winding, tortuous pathway. The fashionable derivation from *labrys*, an axe associated with the worship of Zeus Labrandos in Lydia and Caria, and discovered as a salient decoration in the so-called Labyrinth at Gnossos in Crete, appears as dubious and lacks grammatical sanction.

The first recorded instance of such a nightmare path as the labyrinths of antiquity seem to have afforded, is the well-known passage in *Herodotus*, in which he describes his visit to the great maze of Crocodilopolis, near Lake Moeris in Egypt, the Labyrinth of romance and tradition *par excellence*. Its fifteen hundred gaunt chambers and innumerable doors seem to have left a deep impression upon one who, for a Greek, had a strangely romantic disposition, and Strabo and Diodorus, who followed him, were equally moved by the vast majesty of the place.

When at last Professor Flinders Petrie identified the site of the Labyrinth in 1888, he found that it actually occupied an area of about 1,000 by 800 feet. His "restoration" of this wonder of the ancient world suggests a structure containing nine shrines, each situated in a pillared court, the whole opening upon a great hall, on the other side of which a similar series of courts was ranged. This, again, bounded another hall, which led to still another group of courts. It was undoubtedly in the vastness of the place, with its eerie, resounding galleries and

multiplicity of doorways, as well as in its almost unrelieved gloom, that the great tradition of the Labyrinth of romance had birth.

But even more celebrated in the chronicles of geste and mythology was the great Labyrinth at Gnossos in Crete, linked with the story of Theseus and the monstrous Minotaur. Our prime authority for the fable is Plutarch, whose account, more or less sophisticated, ran through a maze of romantic legend quite as intricate as the extraordinary site which inspired it. It was for generations identified with the winding cavern of Gortyna, which penetrated a little hill at the foot of Mount Ida, the endless ramifications of which seemed to mark it as the veritable lair of Theseus' monster. But when Sir Arthur Evans, in 1900, first undertook his memorable excavations on the site of Gnossos, he felt inclined to identify the palace of Minos itself as the true Labyrinth, basing his theory on the intricate and truly labyrinthine character of its winding passages and staircases.

However that may be, it is not to one or two examples of the labyrinth, natural or artificial, that we must look for enlightenment regarding the precise significance of this particular kind of structure, but to the more universal beliefs attached to such mazes. Caverns, buildings and gardens of labyrinthine character are to be encountered in practically every region of the earth, and it seems reasonable to suppose that they must have possessed for their makers a particular religious or mythological meaning.

The first English modern writer to piece the whole evidence together in anything approaching a systematic manner was Mr. W. H. Mathews, who in his *Mazes and Labyrinths*, classified the various types of these structures, and attempted a solution of their significance. The first portion of his effort leaves nothing to be desired, but a rather wider acquaintance with the thought-processes of early faiths than he admittedly possessed is essential to a sound solution of the purport underlying the labyrinthine riddle. He observed "an element of purposefulness" in the design of the maze, whether horticultural and in the manor garden, or constructed of rude stone, and in the vicinity of a Neolithic site. He found the general type not only connected with the garden-maze, but with the stone labyrinths of Finland, and whorled rock-engravings in England, Ireland and Brittany, on the Indian inscriptions in Arizona, and even in South Africa. As other writers had done before him, he suggested that the presence of the herbal maze in Britain might be due to the

introduction by the Romans of the classic game of Troy, mentioned by Virgil in the *Æneid*, in which a number of horsemen executed evolutions resembling the intricate windings of the Cretan labyrinth.

Von Baer and Aspelin, more than fifty years ago, pointed out the presence in Finland and Lapland of maze-patterns formed in the ground by means of large pebbles. These showed a design very similar to the circular labyrinth which appears on certain coins of Gnossos, and Aspelin was informed by Finnish fishermen that they were used for children's games, a girl standing in the centre, while the boys raced to reach her along the winding paths. Corresponding figures have been found in Iceland and in Germany, especially at Brandenburg. The Finns called the sport "Peter's Game," and "Giant's Street," or "Babylon"; also "Trojin" or "Trojeberg," which seem to connect these circles with the widespread "Game of Troy." The American form is significant. Dr. J. W. Fewkes, of the Bureau of American Ethnology, states that a Pima Indian informed him that a maze-pattern engraved on the wall of the ruined Casa Grande in Arizona was employed in a children's game, called Tcuhiki, or "The House of Tcuhu," the hero who made the spiral hole through which the Pima Indians emerged from the Underworld.

The possible solution of the maze-labyrinth riddle would seem to be twofold. Possibly a solution will have to be found for the myth of the labyrinth that will not include enlightenment regarding the origin of the maze, which appears in some ways to be distinct from it.

In the first place, the maze seems, until quite recently, to have been connected with the "Dance and Game of Troy," especially in Wales, and it is most evident that this sport was a folk-memory of a very ancient dance-movement designed to assist by sympathetic magic the movements of the sun and planets in their passage through the heavens, and aid the seasonal revolutions. Troy appears to have been the centre whence the symbol of the swastika, the cross of the four quarters of the heavens, was disseminated east and west, as Count Goblet D'Alviella has made manifest in his *Migration of Symbols*. From the swastika was developed the maze-pattern symbolising this nature-dance, and doubtless wherever the symbol went, the gyrational dance went also, and carried with it the name of "windy Ilium." The ground on which this astrological sarabande

was danced out would probably be marked out in the pattern of its mazy measure in herbage, or in pebbles.

For the labyrinth, a somewhat different genesis may, perhaps, be sought. Its origin may possibly be found in those Aurignacian caves situated in the Pyrenees and the Dordogne, which date from an epoch generally estimated to have had its floreat between 26,000 and 14,000 years ago. The caverns which, according to good authority, served the Palæolithic Aurignacians as temples or places of worship, are rich in painted and sculptural representations of the bull, which seems to have been the chief deity of this race, or at least an object of veneration or placation by a hunting population. Doubtless the legend that a Great Bull actually haunted the recesses of these almost impenetrable caverns—that at Niaux in the Ariège is more than a mile in depth—would almost certainly become an honoured tradition in the course of generations.

The Minoan civilization of Crete has almost certainly a cultural descent from the Aurignacian, as illustrated in its wall-paintings, its Tanagran statuettes, which link up with those of Spain by way of the Balearic Islands, and its cult of the bull, the representation of which in its palaces strikingly resembles the art of the early Aurignacian painters. It was, then, probably some venerable myth of a tauric deity dwelling in a labyrinthine cave and anciently derived from Spain, which gave rise to the Cretan tradition of the Labyrinth. This infers that the cave of Gortyna was the true Cretan Labyrinth connected with the myth of Theseus and the Minotaur, but that some form of the Troy dance also found its way to Gnossos is manifest from the circumstance that Homer alludes to such a dance as having been invented by Dædalus for Ariadne, that a special dancing-place was constructed for this rite, and that Theseus and Ariadne on the island of Delos performed a peculiar dance called the Geranos or "Crane Dance," in which they went through the motions of threading the Labyrinth. The probability seems to be, then, that the Troy Dance was in some way grafted on to or identified with the cult of tauric worship, the mazy measure inevitably associating itself with the tradition of the winding Labyrinth.

CORRESPONDENCE

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

A SUMER-ARYAN DICTIONARY.

To the Editor of the OCCULT REVIEW.

SIR,—In his review of my above-titled book in THE OCCULT REVIEW, Mr. Lewis Spence is both unfair and unfortunate in the two out of several hundreds of roots he has selected to disparage the work as "unscientific," as they attest quite the opposite of what he wished, as must be apparent to any scientific philologist.

The discovery that the Sumerians were the Early Aryans, and their language the Primitive Aryan speech, discloses that several of the old conjectural popular English etymologies are palpably incorrect.

"Poison," one of the two selected by Mr. Spence is one of these. Popular etymology, in deriving the word from the Latin *Potio* "a drink," not only gives no inherent sense of noxiousness or deadliness, but does not contain the essential sibilant in the root of "Poison." Scientific philologists, on the other hand, postulated for it a suppositious Aryan root *Wisa*, though not found in any Aryan language nearer than the Sanskrit *Vish* or *Visha* ("poison.") Now the Sumerian, as the parent Aryan language, comes to our aid and provides us with *Buz* or *Bus* (the root has both *z* and *s* values in the standard Sumerian lexicons) meaning primarily a "viper" or "serpent," and secondarily "bite, inflame, burn—poison"; and thus discloses the long lost primitive Aryan root of "Poison"—the labials B, P, V and W being freely interchangeable dialectically. This Sumerian *Buz* or *Bus* is also seen to be the source of the old Doric Greek Fισος "Poison, especially of serpents," which Skeat rightly notes (Dictionary, p. 688), was the original form of the later Greek Ἰος with identical meaning, and parallel with early Fιδέ for late Ἰδέ. And my dictionary shows that this Sumerian *Buz* or *Bus* is not only the source of the large series of "Poison" words and compounds in English *derived independently of the Greek and Latin*, but also of the "Pest" and "Vex" words in English. And to these are obviously to be added the "Vice, Vicious," etc., words.

Nor in regard to the second word *Bardi* or *Barti*—the name of a patronymic historical Early Aryan or Sumerian king of fixed date with existing monuments, from which our name of "Brit-on" is shown to be derived—is there anything "opportunist, empirical or suspicious" in the positive evidence adduced and fully attested for this? In the references cited in my dictionary it will be found that this famous Early Aryan emperor, who occupied the identical relative position in

both the Early Sumerian and the Early Aryan Indian king-lists, had his name adopted as a patronymic by the leading branch of the ruling Early Aryans, including as his descendants the Phœnicians. Thus in the Ancient Indian epic king-lists which spell his name "Barat" or "Brihat" it is recorded—

"And King Barat gave his name to the dynastic race of which he was the founder; and so it is from him that the fame of that dynastic people (The Barats) hath spread so wide."—Mahā-Bharata or "Epic of The Great Barats." The chief nations of the Barats are the Kurus (Syrians) and the able Panch (Phœnics or Phœnicians)."—*Ancient Indian Epics of the Aryans.*

All the links in the chain of migration of the Aryan Barats westward to Albion under Brutus and his Phœnician "Brit-ons," and the use of this patronym by the Aryan Phœnicians on their coins and tombs are therein duly cited. The *d* in the alternative Sumerian spelling of his name moreover explains the *d* in the Old Welsh dialectic form of "Prydain" or "Brit-on." And similarly over seventy per cent. of our English words are found to be derived from the Sumerian.

I am, yours very truly,

L. A. WADDELL.

May 24, 1927.

THE GREAT MOTHER.

To the Editor of the OCCULT REVIEW.

SIR,—While thinking of the editorial article in the last issue of the OCCULT REVIEW, I passed through an old passage in my town, and on an ancient bookstall noticed a work priced at 2d. The title *The Mother—the Woman Clothed with the Sun.* Published in 1887 at the price of 5s., it has been reduced to an old second-hand bookstall, among the despised "throw-outs" at 2d. each!

If you can spare the space among the many important subjects discussed in the REVIEW, I beg the opportunity to record that this reduction of *The Mother—the Woman Clothed with the Sun,* exactly represents the position to-day of "the Mother," once revered in the religion of the world.

In a remarkable chapter of a book entitled *The Cosmic Procession,* by Mrs. Frances Swiney—published in 1906—a work too much ignored—we have some explanation of this degradation of The Mother.

"She had to attract to herself for reabsorption and transmutation the separated particles of her own creative life force. She had to work through the medium of a material agency for the purification of the male element, and by that purification through spiritual transmutation to achieve ultimately the redemption of the Body. And thus the sin against the Holy Ghost is the desecration of those organic creative functions that are consecrated to these supreme uses of reproduction and regeneration. It is the pollution of the Ark of the Covenant, the Holy of Holies, wherein is centred the fount of Life,

the matrix whence issues the Living Soul—born into the world to make its pilgrimage from corruption to incorruption, from mortality to immortality, from death to Life."

Mrs. Swiney enlarges upon this theme with great intuition and erudition, for as she truly says: "The human race has blasphemed the Holy Ghost, the Divine Mother."

From a deeply spiritual book sent by an Indian student I take also this extract:

"The marriage relation. This the most important and holiest of all institutions is the most carelessly, most unscientifically and most shamefully attended to."

Referring to the errors committed, the writer of the work (Swami Ram Tirath) says: "The root of all sin is this divine energy misdirected." Hence a world in chaos, and no sacredness in human relations. The book for which I paid 2d. refers to the "Inner mysteries of the Pyramid," and the prophecies embodied in that ancient monument—the present time when the choice can be made, down into further degradation, or the return through the "Gallery of Ascent, treading in the steps of the Divine Man—the Way, the Truth, the Life."

In the Apocalypse of St. John, the reference to the Woman and Her Man Child reveals the deadly enmity against Her held by certain occult forces, an enmity so great that the Woman has to flee into the wilderness for safety, to preserve the Life of the Child. It is not, in the present world condition, possible to manifest this Spiritual Woman. Ridicule, the most potent weapon, is very promptly brought to bear upon the subject, and upon any woman who seeks to follow the Higher Ideal of Spirituality.

What society has provided any refuge or defence for Her? I know of none. It is not enough that men who *have* seen the vision shall write thereof in glorification. What are such prepared to *do* in this—the greatest of all Causes? What price to pay for their faith? Or are they content merely to revel in the sublime "sweetness" and "glory" and "joy," and do *nothing* in the great battle with the Eternal Adversary of "the Woman clothed with the Sun"?

To such, perchance are these words addressed.

"And having felt the Glory,
And having heard the Song,
And having seen the Holy Light
Whose Vision makes you strong,
Go forth into the world of Men
Lest Love and Duty fail,
And ever in your heart shall grow
The Vision of the Grail."

"Take up the Cross—shirk not its weight," is ever the Call when the Vision leads.

Yours faithfully, "A."

HERMES TRISMEGISTUS.

To the Editor of the OCCULT REVIEW.

SIR,—I have read the articles on the above subject, and would like to point out that if Mr. Loftus Hare would deal with the obvious symbolism to be found in the Hermetic writings, he would find, perhaps, that these writings are of much higher value than he supposes to be the case. He acknowledges that "the teaching purports to be *esoteric*," which is equivalent to saying that the writings contain undermeanings conveying far profounder knowledge than anything in the apparent meanings which are so uninteresting and disappointing.

Yours truly,

G. A. GASKELL.

AN INQUIRY.

To the Editor of the OCCULT REVIEW.

SIR,—In Iona Davey's letter on *Spiritualism and Theosophy* in your last number, I read: "F. W. Myers and others have pointed out that even definite proof of survival is not proof of immortality of the soul." We are taught to believe we all have souls and that such *cannot perish*! What, therefore, is the conclusion we are to arrive at if we accept this as fact, and yet are given the contradictory assertion of "F. W. Myers and others" that this "is not proof of the immortality of the soul"? What becomes of our souls at death under such circumstances? I have on several occasions sent my inquiry to Psychic publications, but I have never been fortunate enough to receive a reply. May I hope for better luck in the OCCULT REVIEW?

Yours very truly,

CLAUDE TREVOR.

PERIODICAL LITERATURE

SO far back as 1908, Mr. G. R. S. Mead published a HYMN OF THE ROBE OF GLORY in the tenth volume of his series entitled ECHOES FROM THE GNOSIS. It is a " verse-saga," written originally in Syriac, and Mr. Mead tells us that he based his rendering on English and German translations existing at that time, and with reference also to two Greek versions. It follows and goes without saying that the work was done with his accustomed minute care. However, the years have passed on, bringing new translations in their course, and in the current issue of THE QUEST he presents his revised rendering. The poem has passed under other titles than that of his first choice ; it has been called the HYMN OF THE SOUL and the HYMN OF BARDAISAN, a famous Gnostic poet ; and he terms it now on his own part the HEROIC SAGA OF THE LIFE-KING'S RADIANT SON. It is a story of the soul coming forth by command from the House of the Father, who is King of Kings, having been stripped of its radiant vestures, to go on an earthly quest, for the finding of a pearl, guarded by a dragon in the sea. It is a story also of the quest forgotten among flesh-pots of Egypt, of a message sent from home, of the quest achieved, the treasure won, the return to the House of the Father and the resumption of the shining vestures. It is very beautiful and very suggestive, " a mystic allegory," as Mr. Mead terms it, " replete with words and phrases of symbolic import." Interpretation is left to the reader ; that is, " to those who have ears " ; but it is presented as " a romance of the life of the spirit," while the introduction connects it with the translator's previous QUEST paper on " the Mystery of Man's Whence and Whither," and with other soul-dramas, the story of Perseus, " the story of Simon the Magician and his beloved Helen."

A discourse on the hypothesis of Karma, by Mr. Nagaraja Sarma, presents the eastern view of the subject with conspicuous clearness and corrects misconceptions of the West. It is not a law of retribution or a *lex talionis* ; it is not " the primitive and childish notion that virtue is rewarded with prosperity and vice punished with adversity " ; it is not inconsistent with the idea of punishment for reform of the guilty, or with conceptions of self-sacrifice and progress ; it is not another name for predestination and has nothing to do therewith. As to that which it is, on the other hand, Karma is a speculative hypothesis for the explanation of inequalities and contradictions in life which " tend to undermine human faith in Divine Justice." It shifts the responsibility for evil from the shoulders of the Deity and affirms the persistence of consequence in personal acts, through the long succession of lives. In other words, behind the Karma hypothesis there is that of reincarnation, based on the dogmatic affirmation that " a single life is quite insufficient." It happens, however, that

we can accept this postulate without accepting the idea of rebirth on this particular planet, and we can accept Karma, recognising that its field of operation is prolonged through all the spheres into which the soul may pass and through all its modes of being. We can discern also at the end of all the vistas, a state or time which is one of the transformation of Karma into that which God has prepared for those who love Him. . . . Dr. J. E. Turner's study of the old *nosce teipssum* maxim in the light of modern knowledge and its "apparently illimitable expansion" is stimulating reading, and also something more. It is on the side which makes for righteousness in the recognition of the reality of our being, and it draws the lessons of reality out of modern intellectual reactions, the points of agreement between counter-views and the reversal of ancient estimates. It is more difficult to know oneself than once perchance it was, but it is more than ever needful; while now as much as in the past it may be even more than then—the true way of self-knowledge connotes the loss of self; but such loss leads, as it did always, to the finding of self. Now, however, this old testimony of experience seems to rest on a surer basis than the records of the past; for, while materialism and idealism agree in "denying any permanence to human personality," recent psychology "insists on the essential reality of all forms of mind." It follows that there is that which is fluidic and fleeting, but that also which is permanent, and it behoves us to "know" this nobler self by continual advancement "to its own higher levels." It is a path of sacrifice and a path of heroism; but it is straight and sure: at the long last, the self is found and known. . . . There are two other articles which demand at least a word. It appears that last year's Church Congress chose "the Eternal Spirit" for its subject, and it came as a welcome surprise to Dr. Jessie L. Weston—no doubt among others. She writes now upon Anglo-Catholic concentration on the Second Person of the Trinity to the neglect of the Father, but still more, and "more or less completely," of the Holy Spirit. Whether Rome is in like case does not emerge, and we do not claim to know, though we remember a considerable volume by Cardinal Manning, devoted to the Third Person and the Office of the Comforter. Dr. C. G. Montefiore wrote in the April QUEST on Rabbinic Religion, from what may be called a modernist standpoint; it seemed to us broad of view and of notable interest. In the current issue Professor A. Marmorstein replies from the orthodox Jewish standpoint, and—as it must be said—in rather acrid tones. He gives us some points of fact which are new to ourselves and corrects two or three false impressions; but it would serve no purpose to recite them. He is of opinion that "the unique history of the Jewish people" and not "the annals of the Church" will provide proof for the existence of God, if proof is needed; and that without the "corrective influence" of Judaism, Christianity at its inception "would have plunged the world into greater darkness and barbarism than that which it actually did."

We are glad to meet Dr. Joseph Fort Newton as a contributor for the first time to THE HIBBERT JOURNAL, remembering—as we do—some of his sermons and lectures, not to speak of his outstanding study of THE BUILDERS as an introduction to Speculative Freemasonry. He is writing now on the Higher Fatalism and indicating what seems to him a path of liberation from a universe conceived as "alien to our ideals," hideous and "senseless in its cruelties," in the meshes of an overwhelming, inescapable Fate, to a realisation of the truth that "even limitation has its limits," and that "it is the Fate of man to be free, if he has the wisdom to win his freedom and the will to keep it." In the physical order Fate is "a matter of machinery," but in the moral order it is a power which makes for righteousness, and to abide in this power is the way to freedom for each individual man, "the path marked out for his soul." Herein is the Higher Fatalism, and Love is the Key thereof, its motive and its method. And the call to it comes from within, for "we needs must love the highest when we see it." To repose in the power of love is to find that it "works by freedom and not by force," and that we are joined therein with God, Who "by an incredible act of faith," does so Himself repose, to fulfil His purpose. There is also Prince André Lobanow-Rostovsky's study of authority and its problem, which he identifies with the problem of civilisation and traces its history from the birth of social life, after which he looks forward to the future and speculates whether a stable conception of Authority will assure the life of Europe and the continuity of its development. Natural selection, automatic selection and the electoral method have proved failures; but there remain co-optation—"which may be defined as selection from above"—and initiation, described as a method "applied in various religions and mystical sects," and "said to be the one by which were recruited the priest-rulers of Ancient Egypt." The question is left open, but with the suggestion that a solution may lie in "the final overthrow of materialism." Dr. Vincent Taylor contributes an informing survey of recent criticism on the Fourth Gospel, dwelling upon points of agreement which appear to have been reached and questions still at issue. In the first class are (1) the date of the Gospel, being "the end of the first century, or the opening years of the second; (2) a Jewish authorship; (3) the Apocalypse and Gospel as the work of distinct writers; (4) the evangelist's use of Mark; and (5) the denial of direct Apostolic authorship. In the second it must be sufficient to mention the historical character of the narratives and of the "discourse-matter."

The April issue of PSYCHE has appeared very late indeed, but makes up in importance for all that it wants in punctuality. There is humour in Mr. Scott Buchanan's skit on Behaviourism, under the denomination of an Aeolian Theory, which proposes to transform psychology "from a windy science to the science of the wind, or soul," as we elect to choose our terms. There is humour also of a quiet kind in Erick M.

V. Hornbostal's article on the unity of the senses, though it is meant seriously. It affirms (1) that there is little which is "unique to a single sense"; (2) that there are super-sensuous sense-perceptions; (3) that movement, for example, can be "seen, heard or touched." Dr. Alfred Adler's study of Individual Psychology has more than one point of appeal to ourselves, but that which stands forth from the rest is the affirmation that "were there no unity in man's soul, every effort to find an explanation of his conduct would be doomed to failure." The "psychological meaning of religion in its broadest sense" is examined by Dr. J. H. van der Hoop, namely, in the relation of our life to another and higher order, another and greater world, in the realisation of our inward unity, that is to say, the "unity of purpose in individual life." It is found that the essential point about religion is that life becomes more real thereby. It reveals a plan and a direction by which we are placed in relation to the All. For this reason the author concludes that religion is "a psychic necessity." From our point of view the most momentous contribution of all is that of Mr. Warren Jay Vinton, who devotes more than forty pages to his personal experience of the famous Schneider mediumship. It marks an epoch in the study and story of a highly controversial subject, if it is not to be held that it pronounces final judgment. There is an account of nine séances, and the verdict upon them is hostile in each case to the hypothesis of supernormal phenomena, accompanied by another hypothesis on the real *modus operandi* and examples of more than one instance of transparent cheating. It is to be observed, however, that the work of unveiling has seldom been performed with such complete absence of animus—one might almost add in such a considerate and sympathetic manner It is of course the more fatal to the claims of Willi and Rudi Schneider. At the same time we do not mean to suggest that the case is closed against them: there is a hypothesis of confederacy which on the surface seems highly probable, and was suspected long since by Mr. Dingwall; but absolute proof is wanting. And we have at its value—which we do not seek to minimise—the testimony, among others, of Baron Schrenck Notzing, to the convincing phenomena produced by these workers when their alleged supernormal powers were at their highest. So the case is not done with, as Mr. Vinton is first to see, and there is no question that there will be more to hear concerning his "critical study," on the part of those who believe in the Schneider mediumship.

THE BRITISH JOURNAL OF PSYCHICAL RESEARCH opens its new issue with the first part of a study of stigmatic phenomena by Mr. George E. Browne: it deals with "spontaneous religious cases" of the past, being the famous historical "passion marks," like those of St. Francis of Assisi and St. Margaret of Hungary. A second paper will examine "scientific parallels experimentally produced,' and a third will conclude the subject by discussing its psychological bearings. The explanation of past phenomena is sought in the

idée fixe, " the idea which once encysted in the mind may gain complete control of the consciousness " and react also on the physical organism. There is a report also of a lecture delivered by M. René Sudre before the London National Laboratory on Psychical Research and Psychology. The eminent French investigator is convinced in respect of the phenomena but is opposed to the hypothesis of Spiritualism. There is lastly a full and careful account by Mr. F. W. Hampshire of further experiments with " Margery," and it embodies a reply to the strictures of Prof. Wm. McDougall which appeared some time since in PSYCHE. Mr. Hampshire affirms in his concluding words " that it is now proved, in the clearest and most unmistakable manner, that the " Margery " phenomena are due to supernormal agency." So grows the tale of the greatest living mediumship from month to month, and it may still be far to the end. We welcome the judgment pronounced by an alert investigator, and it is filed for future reference; but there is no question that the debate will continue. . . . Considerable space is given in PSYCHIC SCIENCE to the question of supernormal photography: it is mentioned in editorial notes; there is the translation of an article on the subject by Prof. Ernest Bozzano which appeared in LUCE E OMBRA; and the photographic mediumship of Robert Boursnell, who died in 1909 and was introduced to readers of Stead's BORDERLAND so far back as 1897, is studied at some length, accompanied by diagrams and portraits showing " psychic extras." Mr. Stanley de Brath's verbatim notes of personal experience with a trance medium report alleged communications from Alfred Russell Wallace and have some points of evidential character. But the most notable of all the contents is reproduced from the NEW YORK TRIBUNE and is the account of a psychic experiment with a " direct voice " medium, made in America by Dr. Nairde Whymant, an Oxford Chinese scholar. The communicating voice claimed to be that of Confucius, and the witness testifies that he listened to Chinese " of a refinement and delicacy which is spoken nowhere to-day, but which was convincingly authentic and clear." The voice recited—in response to a reference of Dr. Whymant—the third poem of the ancient SHIH KING, giving, however, an unknown version which cleared up difficulties and obscurities in the extant text. . . . The REVUE METAPSYCHIQUE presents a suggestive and otherwise notable discourse of Professor Rocco Santoliquido on the broad metapsychical outlook, its difficulties, problems and the task imposed thereby on the Institute and its members. There is also a " psychological essay " on the Tarot which proffers new views and should attract students of the subject.

REVIEWS

THE CELESTIAL SHIP OF THE NORTH. By E. Valentia Straiton. 8¼ in. by 5½ in., pp. xix. + 253 and xi. + 273. 2 vols. Thirty illustrations. New York: Albert and Charles Boni.

THIS is a remarkable book, not only because of its length, its handsome appearance, its charming illustrations, but because of the extensive knowledge which has gone towards its making, and the scholarly care the author has taken in the provision of synopsis, indexes and glossary. To find all these elements united in a book dealing with an occult subject, or rather with a large number of occult subjects, is indeed unusual, and deserves very special mention and congratulation.

The book deals, in brief, with cosmic origins, and the argument may be summarised as follows: Born of God was the primal mother, beliefs connected with whom are to be found everywhere; but these can first be concretely traced when we come to the mysteries of Egypt. Here follows a digression in explanation of the fact that the primordial mother is known by various names, this being the result, we are told, of the ancient way of recording facts, words being types. This point is then developed into an interesting exposition of the meaning inherent in dualities, gardens of the beautiful such as that of Eden, the sacred four, the sacred tree, fire festivals, celestial waters, the celestial origin of the Jews and of the Hebrew language, the numbers seven, ten and twelve, heavenly measures, messengers of the eternal, and the keeper of the supernal treasures of knowledge and wisdom. All these subjects are harmonised, together with many others equally fascinating, in the first volume.

In the second volume we turn to astrology, "the mirific word operative through stellar force." The influence of the stars and the rest of the innumerable heavenly bodies is minutely analysed. The exposition is carried out along symbolic lines, the sun, for instance, being treated as the eye of the gods, and the moon as the light that shineth in darkness. And towards the middle of this volume we come to an explanation of the mysterious title of the book, for here Venus is described as the ship of life; and is not Venus, the primal mother, indeed the ship of life in an almost literal sense?

It will be seen that to sum up so extensive a work is almost hopeless, but we trust that it will be equally clear that the author of this book is to be congratulated on a learned, well-written and carefully thought-out piece of work, which should be read by all those interested in the symbolical side of occultism.

THEODORE BESTERMAN.

STATEMENTS OF A MASTER. 7¾ in. by 5 in., pp. 219. Montgomery, Alabama, 1925.

THIS book is alleged in its Preface to consist of messages received from a Master. No evidence of any kind is offered for this statement, and I see not the slightest internal evidence in the messages themselves which lends support to it. But in these cases I always think it right to let the

reader judge for himself. Here are a few extracts from the book, selected at random and quite typical: "It is the density of ignorance to feel bad; to grieve; or to hold to things past" (No. 87); "Each strata (*sic*) stands as parent to the succeeding one" (No. 229); "A dominated, receptive attitude is an intelligent attitude" (No. 325); "Law rules, law obtains, is a wonderful fortification" (No. 527); "The gifts of the gods are not spurned lightly" (No. 752). Is any language too strong for a writer who makes profit by describing such observations as having been received from a Master?

THEODORE BESTERMAN.

ZOE AND ZAIDA: a Romantic Reconstruction. By Alain Raffin. London: C. W. Daniel. 2*s*. 6*d*. net.

THE LIGHT BEARERS. By "Kamatini." London: Arthur H. Stockwell. 3*s*. 6*d*. net.

THESE two books have something in common in that, while being written in the form of works of fiction, they each claim to be something more than mere novels or romances. *Zoe and Zaida* is based on the now familiar motif of the lives of a group of people traced through several incarnations. The present book concludes in the United States some thirty of forty years hence. What it lacks in literary merit this simple story makes up in evident sincerity and devotion to high ideals.

The same may to some extent be said of *The Light Bearers*. But in this case, it would be wrong of a critic to be mistakenly lenient, for the book claims to have been written by dictation from the Spirit world. Now, the position of the present writer towards such alleged communications is this: if the alleged communication really comes from some higher order of beings, then it should bear some signs of its lofty origin. If it bears no such signs (and the book under consideration certainly does not), then why add "spiritual" rubbish to downright earthly rubbish? If those who believe they are receiving such "messages" feel themselves comforted thereby, well and good; but why publish them?

THEODORE BESTERMAN.

A DICTIONARY OF THEOSOPHY. By Theodore Besterman. London: Theosophical Publishing House, Ltd. Pp. 147. Price 10*s*. net.

MR. BESTERMAN has accomplished a difficult piece of work in the compilation of this dictionary, which should be of enormous use to all students of Theosophical literature. It is a matter for regret that so many exotic Eastern terms should be (apparently) indispensable to the correct expression of Theosophical ideas, for without doubt large numbers of people who are attracted by the ideas are simultaneously repelled by the terms used to express them. A general comprehensive simplification of language would be an immense boon to Theosophy and to those who are desirous of studying it. At the same time, so long as these terms are in use, and a simpler language found inadequate, a dictionary such as this should fill a long-felt need. The author is to be congratulated on its clear and methodical arrangement, and the publishers on its clearness of type and neatness of binding. It will find a place waiting for it on many bookshelves.

EVA MARTIN.

AT THE FEET OF THE MASTER. By J. Krishnamurti. London: Theosophical Publishing House. Pp. 25. Price 7*s.* 6*d.* net.

IT is common knowledge that the teachings gathered together under the title of *At the Feet of the Master* were received by the author and written down by him at the age of thirteen. They have been found helpful by large numbers of people, and the original small pocket edition is a treasured possession of many students. Now we have a reprint in larger form, with cream covers and five coloured plates by Mr. Hamzeh Carr, including a portrait of Mr. Krishnamurti. The colours of these illustrations are soft and pleasing. There is a charming procession of riders on horses and elephants in the background of the second one, and in the last the attitude of the wounded deer is curiously appealing. But the type of human face depicted, with its slanting eyes and thick lips, is not attractive to Western taste, and its use gives the pictures, as a whole, a certain "queerness" which seems scarcely in keeping with the extreme simplicity of the letter-press.

EVA MARTIN.

POSSESSED. By Rosalie and Edward Synton. London: Hutchinson & Co. (Publishers), Ltd. 7*s.* 6*d.* net.

IT would be hard to name a subject of discussion richer in debating material than the death-penalty, and those who read *Possessed* will have a lively consciousness of the tyrannies of justice possible under existing rules. Still the novel, though it provokes controversial thought, is not in the least a tract: rather is it an occult "shocker," exciting curiosity in a more weirdly unpleasant mother-in-law than I remember to have hitherto met in my travels through fiction. An atmosphere of fetid hypocrisy portentous of crime accompanies her: she is worthy to be the villainess in a romance by Wilkie Collins.

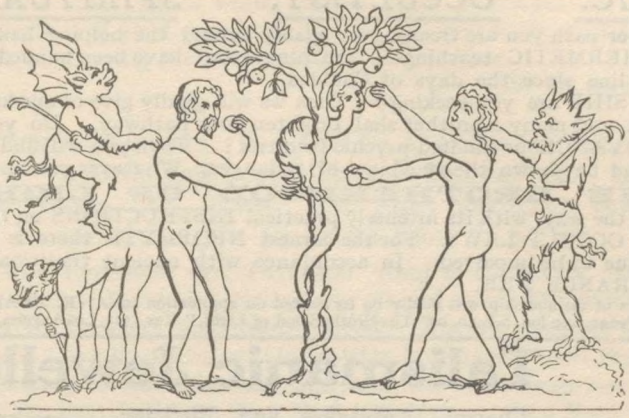
Why does she apparently want to destroy her daughter and her daughter's soldier-husband?—that is the question which eggs one on to the *dénouement*. The title gives a clue to her awful predicament, and it would be unfair for me to provide another. The novel may be recommended to readers who like "a creepy feeling" with very little psychology and scarcely any interruptive elements.

W. H. CHESSON.

YASMINA. By R. V. C. Bodley. London: Hutchinson & Co. (Publishers), Ltd. 7*s.* 6*d.* net.

MR. BODLEY, judging by his title-page, makes his first appearance as a novelist, and one is glad to say that Opus I is a clever, interesting and prettily amorous story, in which the local colours of North Africa and Granada are skilfully used. Starting with the piquant situation of two would-be suicides saving each other from the peril of despair, he narrates a story of re-incarnation. To be frank, his occult machinery creaks; but he has the art of communicating the charm of people, and his mistakes do not devitalise his characters, except perhaps an American who (suddenly recalling a previous existence) tries to murder his wife.

Stories such as this, in which love has a special certitude and authenticity under the ruling of fate from life to life, have value apart from their



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The author's aim in this work is to bring before the public, in a readable and accessible form, a study of the most wonderful, persistent, and all-inclusive symbol in the world: the Encircled Serpent. Readers of all tastes and ages may confidently take up this book with the certainty of finding some aspect of the symbol which will make a special and personal appeal. To anyone requiring a fresh stimulus in thought or life, these pages may be unhesitatingly recommended.

With a coloured frontispiece, eight full-page plates, and eighty-eight illustrations in the text

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power to entertain. There would be far fewer marriages but a much larger proportion of good ones if people did not wed without at least one of each couple knowing the irreplacability of the other.

W. H. CHESSON.

"IN A NOOK" BOOKLETS. Compiled by A. Patterson Webb; Compiler of "A Little Anthology from A. C. Benson," etc. London: Robert Hayes, Ltd. Prices: Stiff paper boards, art covers, 1s. net. In rich leather gilt—for presentation, 2s. 6d. net.

READERS who remember Mr. Patterson Webb's interesting *Anthology from A. C. Benson*, should be particularly pleased to see this most attractive Series of Booklets now being issued. Anyone reading the first volume, *In a Nook With God*, will irresistibly be drawn toward the others. Each of the six is complete in itself, and each will make its special appeal. The rest of the list comprises: *In a Nook with Nature; In a Nook: Golden Thoughts; In a Nook with a Friend; In a Nook with a Lover; In a Nook in a Garden.* To me the last-named brings a vision of a bee-haunted pleasaunce, where flowers "all come out to wait upon the season, like fairies from their subterraneous palaces."

One cannot but admire the extraordinary patience and perseverance needed in the making of Anthologies. W. T. Stead used to say, "Every man makes his own Bible by choosing those texts that best suit his own taste." In the same way Anthologies reveal something of the compiler's mental outlook. Here we have gems of thought from all ages, offered to all "who are looking for wisdom, guidance, and consolation on the way of life." . . . "Life is a pure flame, and we live by an invisible sun within us," is one of Sir T. Browne's "golden thoughts" of which it is good to be reminded.

Perhaps the labours of anthologists may all unconsciously be lightened by some such "invisible sun." I feel sure this is so with Mr. Patterson Webb in his happy selections.

EDITH K. HARPER.

THE PHILOSOPHY OF SURVIVAL. By David Gow, Editor of "Light." London and New York: Putnam's Sons. Price 9d.

THIS Essay, now reprinted separately, is one of several, by various authors, which were published in a volume entitled *Survival*. Mr. Gow premises: "In the statement which I am desired to make I propose to deal only with the fundamentals of the matter, and in a manner that shall be more in the nature of a talk than of a thesis. . . . When we hear a certain class of self-styled mystics talking with high disdain of earth and the common things of existence we may reflect on the attitude of the really great spirits of humanity, St. Francis of Assisi and his like, who despised nothing but saw everywhere the Divine Presence." He points out that the ultimate of our researches into "this movement known as Spiritualism" is "that the central truth which emerges is the spiritual nature of Man and the Universe, involving as a corollary the perpetuation of life and consciousness beyond the grave."

The phenomenal side of Spiritualism "has had a sorely needed part to play in the world of to-day. The world sought a sign—it wanted

proof. . . . We begin with spooks and poltergeists; we proceed to intelligent entities; we move on to spirit friends (sometimes unfriends). Later there are hints of angelic faces, the celestial guides and ministers of poor humanity—members of the heavenly hierarchy. It needs religion —spiritual vision—to integrate the matter truly."

I hope Mr. Gow's message will carry its golden significance into many lands.

EDITH K. HARPER.

THE ALMIGHTY POWER OF LOVE. A Treatise on Psychology. By Alfred Stringer, Author of "Psychology: A Key." London: Arthur H. Stockwell, Ltd.

THE author of this work defines it as a "Treatise on Psychology," and states in a brief Foreword that he had no other thought in writing it "but to help Humanity in their march through this life back to the source from whence they sprang." Sincerity and enthusiasm have given Mr. Stringer a strong equipment for his self-imposed task, and in the title he has chosen—*The Almighty Power of Love*—he indicates the philosophy on which he has developed his idealistic *thesis*.

"All love," he writes, "as it flows from the original source, Wisdom, is pure. It is poured on all living things in the stream of light which emanates from the Sun. If we could only recognise the path which it takes, we should never make a mistake." It is the unfortunate inability of the average mortal to recognise "the path," as indicated in the foregoing sentence, that may possibly account for the maze-like condition of so many "daily lives"—in which Wisdom, and her handmaid Common Sense, are deplorably lacking.

Mr. J. M. Stuart Young—a name very familiar to readers of the OCCULT REVIEW—contributes a most appreciative introduction, in which he incidentally gives a charming word-picture of his own early morning breakfast, on his open verandah, in Nigeria. When "it is usual for a miniature Noah's Ark to gather in the vicinity. Apart from my pet monkey, my parrot, the domesticated cat, the farmyard goats, chickens, ducks and turkeys, many strange birds and reptiles approach within reach of my hand. Lizards, frogs, insects—all are welcome, and all are equally friendly to me and to each other." . . . A truly Franciscan sentiment.

EDITH K. HARPER.

METHODS AND MEANING: Some Notes and Comments. By W. W. L. London: The Path Publishing Company. Price 2*s*. net.

THE reprinting, in book-form, of a number of essays, or talks, which have previously appeared in a periodical is often, to say the least of it, a thankless and unprofitable task. But this little sheaf from the pages of *World-Power* was quite worth while to gather and to bind together. The nine essays all deal with subjects of eternal human interest and are topical in the best sense of that elastic adjective. "W. W. L." possesses what we now conveniently call "a tidy mind," a clear businesslike style, and, in addition, a considerable literary instinct. The essays on "Science and Religion," "Ancestor-Worship" and the "Proper Use of Materials,"

are all delightful in their way, while that on " Relativity and Immortality " —the last in the book—strikes us as of especial interest, value, and even excellence.

The writer has the scientific, rather than the emotional, method of dealing with spiritual problems, and some of his conclusions may seem to many people a little too cold and rationalistic. But the booklet, on the whole, may be recommended, not only for its clarity and good sense, but also for its occasional flashes of real insight and fine thought. As he himself says : " The scientific faculty . . . must be merged into another still more subtle faculty through which may flash at propitious times and seasons the Light behind the lights of the physical sun and planets, and behind even the lights of the mind." G. M. H.

THE CONQUEST OF CARE. By Charles Albert Hall. London : New Church Press, Ltd. 2*s*.

WRITTEN from the orthodox standpoint, this little book presents the case for the futility of worry and the conquest of care in a broad and sane manner. The transmutation from the negative to the positive attitude and how to cultivate serenity amidst outer troubles and calamities are matters which here are concisely and forcibly expounded. Those who have the desire to live a fuller and more care-free (not careless) life would do well to scan the pages of this book. The following words by the author could, with advantage, be memorised by all :

" Our earth cares are generally associated with an undue and selfish anxiety for our health, wealth and reputation. . . . Indeed, worry about physical health is one of the surest agents of disease."

J. B.

BASIL NETHERBY. By A. C. Benson. London : Hutchinson & Co. (Publishers), Ltd. Price 6*s*. net.

The two stories, " Basil Netherby " and " The Uttermost Farthing," which constitute this new volume by Mr. A. C. Benson, are outstanding examples of the sensational value of the supernatural when used by a master-hand. The picture of Basil Netherby, the sensitive, retiring artist, coming under the sinister domination of one whose influence entirely changed his mental and moral outlook is supremely well done. The subject is handled in an utterly unusual manner, and the tragic dénouement is most powerful.

" The Uttermost Farthing " leads to a dramatic development following, on the investigation of certain practices of Black Magic by two friends assisted by the Vicar of a country village in which the scene is laid. In this story the full horror of the unseen forces of evil is felt, and the difficulty of defeating them is voiced on one occasion by the vicar : " Merciful God," he said, " here have I been fighting evil all my days, and trying to think it was weaker than good—and now that I am confronted with it, I can do nothing—nothing."

It is a very long time since any stories of the Occult have been written to compare with these in literary excellence or dramatic power. Mr. Benson can produce the atmosphere essential in such tales as these, to stir expectation and launch the crisis with staggering effect.

P. S. WELLBY.

A CONGREGATIONAL POOJA FOR THE HINDUS. (Under the Auspices of the Bharata Samaj). Roy. 8vo, pp. 84. With six line drawings. Paper covers. Benares, India: Indian Bookshop. 1 rupee.

PREFACED with a short note by Pandit Iqbal Narain Gurtu, the learned General Secretary of the Theosophical Society in India, and B. Padmabai Rao, his colleague, we find an article on *A Temple Thought Form*, reprinted from the *Theosophist*, which provides an interesting introduction to the main part of the book. This is a compilation, here printed first in the modern Sanskrit, of a pooja or service known as the Bharata Samaj Hindu Congregational Pooja, followed by an excellent rendering of the ritual in English, by Dr. C. Kuhan Raja. Briefly, it indicates an attempt to provide a method of mass devotion which can help rather than replace the more individualistic methods traditional in Hindustan. In many respects analogous to certain catholic phases, many readers will find more than a trace of the same mantric structure as is found in the "Lord's Prayer," though here they are much fuller, less condensed and for that reason will doubtless be more rationally comprehensible.

Some "Notes of Talks on the Pooja" by J. Krishnamurti next follow, and then some forty pages are occupied with a thoughtful and illuminating "explanation of the pooja" by P. K. Telang, which all students of ceremonial worship will find of no little interest and value. The concluding section consists of a "literal translation" or word-for-word rendering from Sanskrit to English, with certain directions for its proper performance, by two students, M. G. Sanitkar, and A. S. Patvardham.

We can agree with Pandit Iqbal Narain that "in sending out this little book we feel that a step has been taken, of the most far-reaching consequences." Modest, even insignificant in its material appearance, it could have been produced in a graphic style more in conformity with its internal excellence, yet the poor paper and a score or more of typographical errors or the inadequate drawings cannot rob this small volume of a claim to genuine worth. Even to read silently this pooja, is to be carried up with the poetic fervour and the lyric beauty of its phrasing: to take part in it must be a real joy: W. G. RAFFÉ.

LOOK WITHIN. By Henry Thomas Hamblin: Science of Thought Press, Chichester. 2s. 6d. net.

THERE comes a time in the lives of most of us when we discover that our spiritual fundamentals need examination—perhaps readjustment. And it is not uncommon to find that the business of readjustment is exceedingly difficult to effect by reason of the conflicting forces at work within us. The sanest method is, of course, to build up our philosophical edifice afresh, yet this, too, is often a matter which defeats the strongest of mortals. Let no one despair, however, for Henry Thomas Hamblin understands human nature with its frailties and difficulties as few men know it, and in his present valuable little book outlines a philosophy which, based on the highest principles, can be adopted with advantage by all, whatever their religious belief. It is, it must be added, the sort of philosophy which brings lasting comfort and strength, and the more one studies it, the more impressed one is by the sheer common-sense line of

thought adopted by the author. Mr. Hamblin points out how, through the understanding of the marvels of the human mind and the power of thought-control, even the weakest and most handicapped of us can rise to undreamed-of spiritual heights. In these days when the market is flooded with indifferent literature purporting to give infallible remedies for spiritual sicknesses, *Look Within* makes refreshing reading—for, delightful to relate, the remedies it suggests are really infallible.

JOHN EARLE

THE THREE WORLD MOVEMENTS. By Annie Besant, D.L. ; C. Jinarajadasa, M.A. ; J. Krishnamurti ; the Rt. Rev. G. S. Arundale, M.A. ; the Rt. Rev. C. W. Leadbeater ; and the Rt. Rev. J. I. Wedgwood, D.Sc. Adyar, Madras : Theosophical Publishing House. 1 rupee 12 annas.

THIS volume contains the Jubilee Convention Lectures which were delivered at Adyar at the Fiftieth Anniversary of the Theosophical Society, in December, 1925. Several of the papers in the present volume are decidedly refreshing and valuable. The two addresses on " The Revival of the Mysteries," by Bishop C. W. Leadbeater and Bishop J. I. Wedgwood are full of research and food for speculation. The reference to " the Chohan of the seventh ray, who was the inner head of the Mysteries in Egypt " is deeply interesting. The word " Chohan " is one of the oldest in the world. The Cohens or *Cowenim* were the priests of Israel. The title signifies chieftainship throughout the East. *Chokmah* is Hebrew for wisdom. Our own word " wisdom " means the " white or wise," white being the colour of God. The German for wisdom is *white*, i.e., *weiss* (white) and *weisheit* (wisdom). The old English, for *white* and *to know* " I wit " are also interrelated. The Druids wore white as " wise men " and, similarly the candidates for honours in ancient Rome were attired in white garments, this being the origin of *candidus*, candid or lucent.

The Three World Movements well repays perusal.

REGINA MIRIAM BLOCH.

INDIAN TALES OF LOVE AND BEAUTY. By Josephine Ransom. Adyar, Madras : Theosophical Publishing House. Price 1 rupee 12 annas.

MRS. BESANT contributes a foreword to this pleasing volume which revives the beautiful and epic figures of Indian womanhood in drama, legend and story. Savitri, Padmini, Maitreyi and Mirabai are familiar to the student of Eastern literature, but the charming history of Sanghamitta, " The Famous Buddhist Nun," is new to most Western readers. Her visions and ecstatic absorption remind one forcibly of the earlier Catholic Saints.

I was, however, most diverted by the story of the first meeting between Shah Jehan and Munitara, the woman and wife to whom the Shah was to erect the most immortal tomb in all the world, the peerless Taj Mahal, at Agra.

The book is full of delightful and subtle Oriental stories. One only wishes the English had been better edited and corrected, otherwise it is quaint and attractive.

REGINA MIRIAM BLOCH

IVORY GATES AND GOLDEN. A Budget of Wonder Stories for Children young and old. By Hilda Wood. Adyar, Madras: Theosophical Publishing House. Price 1 rupee or 1s. 6d.

THIS is a quaint little book of fairy tales deftly interwoven with the legends and local colour of the East. The writer has imagination and a touch of that ingenuity which we associate with Mrs. E. Nesbit. She has also adorned the book with forty-five black and white illustrations by herself. Her renderings of the story of Osiris and Set, of the Indian, *Serpent's Jewel*, and similar themes will prove delectable to the normal child. The author is a keen spiritualist, but somehow her inclusion of a narrative of "The Mystery Club," or a psychic circle, is a little out of place in a volume for the young. REGINA MIRIAM BLOCH.

SPIRITUAL VIBRATIONS. By H. P. Blavatsky, through A. A. Ford as Medium to the Open Circle. New York: The H.P.B. Publishers. 1¼ dollars.

THIS slim, but deeply interesting booklet, with its beautifully designed cover of the Chart of Genesis, purports to be a record of messages received from July to October, 1926, from Madame Blavatsky.

She says in the Preface that as much of her writing seemed obscure (and some of it mistaken) she intends to give a series of monographs in such simple and concise language that even the busy or average individual can read and understand. She indeed gibes at her former "customary verbosity," saying she can add to the charges made against her and still get a laugh at them! She criticises her former self, saying "I have been cold and cruel, not intentionally, but because I did not understand the outcast . . . I made a mistake."

Madame Blavatsky's attitude towards spiritualism has changed. She says that while it was once a matter of psychic phenomena, it has become, "under the direction of the Masters, the one method by which the Great Enlightened Ones on this side hope to implant supreme truth and larger wisdom in the human race."

Many of her statements are singularly pointed and definite and given in the simplest words. Thus, in reply to various questions asked, Krishnaji's usefulness was said to depend on whether he listens to the Master or is tempted aside by the world. America has not a democratic form of government, the British Empire is the greatest expression of democracy in the world, recognising all classes and enabling each to develop in accordance with divine law. Russia ("my own beloved Russia") will in time recognise this and become a democracy also.

In the somewhat flamboyant synopsis of this "gem of books" it is called a "wonderful text book, a lasting contribution to knowledge, giving some of the fundamentals of the Secret Wisdom." Indeed whether one be a Theosophist or no, no one can dispute the truth of the concluding words, which may be summarised thus: The student may rise to a plane of unselfish service, sending out vibrations of love and goodwill like a flood. These waves of love, this Christ Spirit, not only protect oneself, but a multitude of others. "This is the glorious way . . . the way of those Masters Who are free to go and find peace and final absorption into the infinite, but Who choose . . . to remain . . to be helpers to those on earth who have caught that same spirit." ROSA M. BARRETT