

*Reader's Review*

# THE OCCULT REVIEW

FEB 7 - 1928

Smithsonian Deposit

## Contents

- NOTES OF THE MONTH. By the Editor  
"Seek Peace and Ensure It"
- MUSIC AND MYSTICISM  
By Lilian Risque
- THE FOUR ELEMENTS IN CHRISTIAN  
LITURGY  
By Ethel Archer
- THROUGH THE CRACK IN THE DOOR  
By M. L. Lewes
- REINCARNATION AND THE RIDDLE OF  
LIFE (Part 1)  
By Jean Delaire
- PRESENT-DAY PROPHECIES  
By Ivy Dick
- THE QUEST FOR TRUTH IN ALCHEMY  
By H. Stanley Redgrove, B.Sc., A.I.C.
- OCCULTISM IN SOUTHERN NIGERIA  
By Theodore Besterman
- CORRESPONDENCE
- PERIODICAL LITERATURE
- REVIEWS

**RIDER & CO., PATERNOSTER HOUSE, LONDON, E.C.4**

UNITED STATES: THE INTERNATIONAL NEWS COMPANY, 131 VARICK ST., NEW YORK.  
NEW ENGLAND NEWS COMPANY, BOSTON; WESTERN NEWS COMPANY, CHICAGO.

CANADA: THE AMERICAN NEWS CO., TORONTO.

AUSTRALASIA: GORDON AND GOTCH, LTD.

SOUTH AFRICA: CENTRAL NEWS AGENCY, LTD.

CAPE TOWN: DAWSON AND SONS, LTD.

INDIA: THACKER AND CO., BOMBAY AND CALCUTTA.

"THEOSOPHIST" OFFICE, ADYAR, MADRAS.

George Sheringham 1907.

BF1001  
.05

# PHARAOH'S DREAM BOOK

*A Complete Interpretation of all Dreams collected from various sources.*

Compiled by  
**LADY THRELFALL**

4s. 6d. net.

The origin of this fascinating volume is in itself romantic. Some years ago when in Australia the writer secured two old and very rare books on the interpretation of dreams. Having tested many of these interpretations, both in her own case and in those of many friends, and found them remarkably exact, Lady Threlfall carefully compiled the contents of each volume, rendering the wording into modern phraseology and adding further explanations founded on actual experience. All who have been puzzled over the meaning of a dream and its warning will find this authentic and complete treatise of distinct interest.

## PROBLEMS which PERPLEX

by the  
**Rev. G. VALE OWEN.**

4s. 6d. net.

The Rev. G. Vale Owen is too well known to need any introduction. His latest volume forms an attractive and informative symposium of psychic and spiritualistic information in the form of questions and answers. Those who are oftentimes confronted with perplexing problems relating to spiritualistic matters will find this little volume of considerable help and interest.

2nd EDITION

## CHARACTER AS REVEALED BY HANDWRITING

By  
**PRINCESS ANATOLE MARIE BARIATINSKY**

*Author of "MY RUSSIAN LIFE."*

[2s. 6d. net.]

The author gives specimens of the handwriting of the nobility, eminent statesmen, soldiers, living and deceased, and men and women distinguished in every branch of art and literature, both English and foreign. She describes the system from which she deduces their respective characters and distinctive qualities.

"The book is written with great care, and it will serve to carry the art of graphology considerably further than has been the case."—*West. Daily Press.*

**HUTCHINSON & CO. (Publishers), LTD.**  
33-36 Paternoster Row, London, E.C.4  
*Also Publishers of the best 1s. Monthly Magazine.*

7

# 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."*

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor "THE OCCULT REVIEW," PATERNOSTER HOUSE, LONDON, E.C.4.

BUSINESS COMMUNICATIONS AND "THE OCCULT REVIEW" SUBSCRIPTIONS should in all cases be addressed to RIDER & Co., PATERNOSTER HOUSE, London, E.C.4. Cheques and Postal Orders should be made payable to RIDER & CO.

SUBSCRIPTION RATES.—Twelve months, THIRTEEN SHILLINGS AND SIXPENCE. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these should be addressed: The Advt. Manager, "THE OCCULT REVIEW," 34, Paternoster Row, London, E.C.4. Tel.: Central 1462-3-4-5. RATES: On application.

Contributors are specially requested to put their name and address, legibly written, on all manuscript submitted.

Subscribers in India can obtain the Magazine from Thacker & Co., Bombay and Calcutta; or from *The Theosophical Publishing House*, Adyar, Madras.

---

VOL. XLII

JANUARY 1928

No. I

---

## NOTES OF THE MONTH

FEW people can be so blind that the grave significance behind the words of His Royal Highness, the Prince of Wales, on the occasion of his Remembrance Festival address at the Albert Hall on November 11th should have escaped them.

"If we are to save ourselves, and those who come after us, from a renewal in an even more frightful form of all that we suffered in the Great War, we must, in our every action, in our every-day conversation, even in our very thoughts, seek peace and ensue it."

The exhortation of His Royal Highness to the peoples of the British Empire earnestly to "*seek peace and ensue it*" recurs to the mind with all the added force of its peculiar appropriateness as we approach the anniversary of the birth of Him Whose life and teaching earned for Him amongst other titles, that of the Prince of Peace.

Gazing out over the world at the present time, the grounds for the urgency of this appeal become only too apparent. In spite of the universal dread amongst European peoples of a repetition of the gigantic slaughter of 1914-18 — a repetition which, by the

240  
3060  
19

17002 | V/27

way, would spell the doom of European civilisation—the menace grows steadily more insistent as the Continental nations put more and more men under arms and range themselves in strategic combinations in readiness for the outbreak of hostilities.

The leaders of men unfortunately seem paralysed by a sense of fatality. No soldier of experience desires war. At heart the whole body of civilized mankind desires nothing so much as to be left to pursue the course of life in peace. Yet the militarists find themselves, apparently, drifting towards war in spite of themselves. What is the meaning of this enigma? Why do the nations hasten to embrace the sword by which ultimately they must perish?

Only the insane would build up with great patience and labour monuments of Art and Industry, only to turn upon them and wreck them in an orgy of wanton destruction. Surely there must be some cause, some explanation of this anomaly. It is ever the same throughout the pages of history. A civilisation reaches its zenith, when physical and mental culture are at their best and exploited to the limit; then the life seems to set and crystallize, losing the power of expansion, and decay inexorably sets in, whether it manifest in the shape of the violent disruption of war, or in the form of more gradual social and political disintegration.

Material science has no adequate theory to offer: it merely records the facts. The truth is to be realised only in an endeavour to pull aside the veil that hides the spiritual world of causes from the eyes of the soul. Let us see what spiritual, as distinct from material science, has to offer in the way of an explanation of what is happening around us to-day.

The vague disquiet which at the present time disturbs civilized humanity is manifested not only in the dread of war, but takes many other forms, amongst which may be mentioned the dull, imponderable apprehension of some stupendous cataclysmic ordeal which shall strike terror into the hearts of men. Side by side with this is to be noticed an eager search for new light, for a new teacher and teaching to guide humanity aright. Everywhere new cults are springing up, and everywhere distracted souls, who find no peace within themselves, flock to the new revelations in the hope of discovering truth and putting an end to doubt and despair. It cannot be denied that more than ever we are living in an epoch of wars and rumours of wars, false Christs, signs, portents and wonders, all strangely reminiscent of the "latter days" of scrip-

tural prophecy. Like the birds and beasts who instinctively sense the approach of the inimical and untoward, mankind begins to stir restlessly beneath the influence of forces which he intuitively senses rather than consciously observes. Familiar things begin to take on an air of insecurity and transience. Man's first impulse in the face of the unknown is fear.

Only those whose lives are firmly rooted in the spiritual world can step calmly and unafraid in the turmoil and threatening chaos of to-day. They perceive the working of spiritual causes, and while pain and discomfort may perhaps be theirs equally with their fellows, their knowledge robs their suffering of its sharpest sting. Indeed, it is possible to regard with hope the outlook for the future of humanity, knowing that mankind is not left to stumble along unaided, whatever appearances may indicate to the contrary.

In the great sweep of cosmic evolution, the life upon this planet is faced from time to time with periods of crisis when, with the advent of definite cycles in the unfolding of human consciousness, the opportunity is presented for taking a further step forward, or of giving place to a new type which shall offer less resistance to the manifestation of the evolutionary trend. With the main crises, separated by intervals of time which can only stagger without really enlightening the mind, we are not concerned, except to note that one such epoch, traces of which may still be found, was that of Atlantis. That great civilization proved too rigid in form, and suffered disruption. An example of a minor crisis is afforded by the great Egyptian civilization. Rising to the highest limits of culture, it stood upon the very threshold of a new life, only to fall back inert before the opportunity of being born into a national spiritual self-consciousness.

It is an axiom in spiritual science that as it is in the macrocosm, so it is in the microcosm, and *vice versa*. At some time or other in the life of every normally evolved individual comes an opportunity of being born into spiritual consciousness. Some power "not himself, which makes for righteousness," urges him to step out of the old life into the new. He may neglect that urge, and continue treading the well-worn paths of average unawakened humanity, or he may embrace the opportunity to enter into the joy of a new order of life. So it is on the larger scale. The advanced races of mankind to-day are faced with a similiar crisis. In the Western world the flower of civilization

has reached its bloom. If the soul of the nations should freely respond to the stimulus from the inner spiritual planes, and rise in the majesty of spiritual self-realization on a national or even racial scale, the deadly germ of disintegration and decay would be swept out of the collective body in the same manner that the germs of disease are swept out of the blood-stream of the individual physical man who is living in harmony with the laws of Nature.

The troubles which loom so darkly on our horizon at the present time are the result of resistance, conscious or unconscious. They are indicative of the presence of friction. Living as he does so exclusively in the lower consciousness, mankind in general little realises the intimate bond that links him with so-called inanimate nature, and the forces of the unseen which surround him, and may manifest in all manner of what, in his view, are undesirable ways. Within certain limits man is free to do as he will on the physical plane; but that he frequently oversteps those limits is borne witness to by the troubles which he unwittingly brings upon himself so frequently.

Take the case of the present menace to European peace as an example which it may pay us well to examine more closely. That the experience of ten years ago would have taught the most short-sighted the utter futility of warfare amongst civilized nations seems self-evident. That experience cost the British Empire alone a million lives. No one desires a repetition of that experience. Yet in spite of such colossal figures, the European nations seem to be ruthlessly impelled to mutual extinction.

Glancing back in memory to the time of that "war to end war," we find it marked a strange exaltation of the national and racial consciousness. It was not peculiar to the English-speaking peoples. The narrow self was everywhere forgotten in the call for sacrifice—if needs be, to the greatest surrender of all, that of the individual life. Immediately on the cessation of hostilities the racial consciousness hovered on the very threshold of a new spiritual life. There was just a chance that under the stimulus of that new-born idealism war between the more advanced nations would have become henceforth a practical impossibility. It almost "came off," but not quite. Slowly the peoples lapsed into the old manner of thinking. The old motives of self-interest, mistrust, jealousy and greed began once more to reassert themselves. We are back once more almost where we were—but not entirely.

The Great War has left an indelible impression on the European nations. Once having been roused, it is not quite so difficult as before to awaken the soul of the peoples. If nothing else, the increasing reverence with which the anniversary of the Armistice is observed with the passing of the years bears testimony to this fact.

Yet the acutely critical nature of the present European situation may be gauged when it is recollected that in his appeal the Prince of Wales urged his hearers to "seek peace" not only in speech and action, but even in their inmost thoughts. It is also a sign of the times that the power of thought should be recognized and stressed in this connection. Slowly but surely the truths of occultism appear to be permeating the entire fabric of modern life.

THE DAWN  
OF A  
NEW CYCLE

The nations, having failed to rise to the measure of the opportunity offered by the crisis from which we are separated only by a short period of ten years, will assuredly find themselves face to face sooner or later with the same choice once more. According to the law of cycles we are at the dawn of a new age, and the time has arrived when it is necessary not only for individuals but for the leading nations as a whole to become spiritually awakened. Those who fail must perforce give place to more responsive groups. The tide of evolution cannot be indefinitely thwarted. Unfortunately it appears to be necessary, in the national as in the individual life, for the drastic use of adversity to shock the consciousness into a realization of the ephemeral nature of material things, and to bring it to self-knowledge. Whatever may lie in the lap of the future, whether of good or ill, we may be sure that in so far as any particular nation faithfully seeks the realization of its highest ideals, in that measure will it find permanence in a world of change. The universe works by law. "As ye sow, so shall ye also reap" applies with equal force to the race or nation as to the individual. In the degree with which any nation embodies the true spirit of Christ, to that extent will it be accorded "divine protection." The law works unerringly, whether in its spiritual or material aspect. Some there are who already despair of any one nation proving worthy of being used as an instrument for the foundation of the new age. Movements are afoot not only in the Theosophical Society, the Aquarian Foundation, and other organizations, to "gather together the children of Israel," but the belief still lingers in some

quarters that the "elect" will be caught up "in the twinkling of an eye," in literal fulfilment of the predictions in the Christian scriptures. The day has gone by, however, for any widespread belief in such literal fulfilment of Biblical prophecies.

TWO  
STREAMS OF  
PROPHECY

There has been a great outcry in a certain section of the Press against Biblical and Pyramid prophecies of impending doom. This obviously is only an indication of the secret fear that gnaws at the hearts of those who voice such objections. As a matter of fact—and we may as well run the whole gamut of woes which the seers foretell as being in store for us—there are two distinct and separate streams of prophecy: one having relation to the Pyramid and Scripture predictions with regard to the latter days; the other emanating for the greater part from psychic sources and having reference to seismic and other disturbances which threaten the world.

Nevertheless, it is a weakness of human nature to dwell in contemplation rather on the threatened tribulation itself than on the purpose it may serve in the wider scheme of things. Will it arrest mankind in its mad chase after material pleasures and gain? Will it wipe clean the slate for a fresh start? Will it arouse the slumbering spiritual consciousness of the nations of the world? It is rather in terms of the spiritual than of the physical world that the value should be expressed. After all, only that which is unseen is eternal. What matter the trials of a short period of time as viewed from the higher standpoint if, out of the turmoil, a new age is born, an age when the Christ consciousness shall be definitely established in the nations of the world? Once more the parallel between the individual and national life holds good. In the development of the spiritual consciousness it is as necessary in the national life, as in that of the individual, that the dross should be purged from the gold. As in the case of the individual this entails pain and suffering so also is it in the collective life. That nation which, in the coming trials, shall stand firm in its ideals, while it may earn the crown of spiritual unfoldment, may not expect to escape without sore trial. This should not be regarded as a matter for dismay: it is the price of progress.

PURGING  
THE DROSS  
FROM THE  
GOLD

The counsel of wisdom is not to shut the eyes to the threatening storm clouds, but rather to face them with head erect and shoulders square, while the vision is fixed on the glorious light that shines



beyond. This must be our excuse at this season of the year, above all others, for dealing with anything that might be tinged with gloom. It is possible, however, to regard sinister facts face to face and yet not to suffer despair or even to feel despondency. It is always to be remembered that the nations are composed of individuals, and as the countless separated selves of which the collective spirit is made up, more or less faithfully strive to attain the highest ideal within their reach, so that endeavour will be reflected in the wider sphere. And since the destiny of the nations is bound up with their power to respond to the quickening spirit of Christ which seeks to find expression in brotherhood and universal peace, it follows that the ultimate fate of those peoples depends on the individual selves of which it is composed.

No season of the year could be more fittingly devoted to meditation upon the possibility of conscious co-operation with the spiritual forces which seek wider channels of expression on the earth plane, than the festival which celebrates the coming of the Christ to the Western world. The pivot of His teaching was the brotherhood of man. So far as the physical world is concerned, it was summed up in the simple admonition to love one's neighbour as oneself. The duty, in fact, devolves upon all men of good will to "seek peace and ensue it." Only in so far as the lives of the people, from the leaders of the nations down to the humblest citizen, become channels for the spiritual life, will it become possible for the Christ life to find expression in the national consciousness. Diplomatic and political measures are of little avail. Diplomacy is too frequently a cloak for hypocrisy. It is the animating spirit, the motive which counts. The heart must be right.

What, then, is implied in the appeal to the individual to "seek peace and ensue it"? First of all, it implies far more than the mere adoption of the phrase as a slogan, or as a "plank" in any political platform. It implies the turning of the soul in devotion to the Prince of Peace Himself.

There is to be found the one eternal fountain of inspiration for the loftiest statesmanship as for the highest individual standard of life. The greater the number of individuals who earnestly strive to express His spirit in the world of men, the greater the manifestation of that power which alone can save humanity. If only there were to be found a sufficient number of souls in any one nation to form a channel for His life on the earth plane, that nation, even if it

NO LASTING PEACE  
OF A POLITICAL  
NATURE.

were forced to take up arms in the physical conflict, would already have decided the issue on the inner planes. Real peace must first of all be found in the heart within. The immortal *Bhagavad Gita* shows us how the heart at peace may go with the sword in the hand. Automatically with the cessation of inner discord, outward strife will cease, and not before. Pacifism, without a national or racial change of heart, is a will o' the wisp. It can never be realized. The *only* way to put an end to war is to be found through a change of the collective consciousness. Such a change can only come about as individual channels for the outflow on the physical plane of the spiritual life become more numerous.

Let those who will dismiss as mere words, mere empty phrases to fit the occasion, the counsel of the Prince of Wales on his Remembrance Day address. For us, his words, coming at this juncture, whether consciously to the speaker himself or not, hold a direct invitation from the inner planes to those whose eyes are open, if only to a slight degree, to fix their gaze upon the central Figure of the great religion of the West, in order that they may be able to play a conscious, if unseen part, in the shaping of their nation's destiny. Under the guidance of such a Leader the ultimate victory in the battle of the spiritual life of the nations—the real Armageddon—cannot be in doubt.

This battle on the spiritual planes may or may not eventuate in physical war or cataclysm. To the spiritually awakened there is no ground for despair even should the worst, from the physical point of view, befall. Of the ultimate issue there is no shadow of doubt. The victory of the spiritual over the material on the inner planes has already been gained. In many disguises the spirit of Antichrist is stalking abroad in the visible world. Slowly but relentlessly that spirit is being confined and circumscribed. Britain, with all her faults, has by no means been the least active instrument in the hands of the unseen for effecting this. Much more, however, still remains to be done. Assuredly on the physical plane it is not a time for rest.

Not yet has any nation been found sufficiently responsive to the spirit within to assure a permanent and efficient channel for the manifestation of the new life which shall characterise the Aquarian Age. It is because of this fact that everything mundane at the present time is in so disconcerting a state of instability and flux. There can be no improvement in this respect until

the end for which this special outpouring has been made shall have been achieved.

The peoples of the British Empire rose to lofty heights ten years ago. They are faced now with the further opportunity of rising still higher and stepping once for all out of the old order of ideas into the life of the new age, setting an example for the rest of the world to follow. In her hands have been placed the keys of destiny. As yet she does not seem to know it. There is yet hope that she may awaken to her opportunity in time to avoid the necessity of her having to be aroused by suffering and adversity.

What greater good can be rendered to the Empire and the world at large, on the occasion of this Christmas festival, than by the glad but solemn dedication of the individual self to the service of the Prince of Peace, so that "in our every action, in our everyday conversations, even in our very thoughts" we "seek peace and ensue it"? The peace we shall seek, however, shall be no mere transitory peace, such as may be ratified by the signature of a "scrap of paper." It shall be a Peace which, for the peoples, shall follow the realisation of a higher national consciousness; and, for the individual, shall spring out of a realization of that Peace of the inner Sanctuary which "passeth understanding."

THE EDITOR

### NOTICE.

In order to assist in the publication of this magazine punctually on the first of the month for which it is dated, will advertisers and others kindly note that it is not possible to insert any copy, either advertising or editorial, after the 12th of the preceding month.

## MUSIC AND MYSTICISM

By LILIAN RISQUE

*" . . . not conceptual speech, but music rather, is the element through which we are best spoken to by mystical truth. Many mystical scriptures are indeed little more than musical compositions."*

WM. JAMES, *The Varieties of Religious Experience.*

IN the beginning, when order evolved from chaos, when things became animate, one can imagine that the first notes of music, weak and faltering, but the forerunner of the important and beautiful art that serves all religious worship, irrespective of peoples, countries, creeds and castes, began to pour forth from the throats of the newly-created in praise of their Creator.

As human speech has arisen from the need of man to communicate thoughts and desires to another, so music is the result of the urge to give expression to emotions and feelings beyond and above the realm of words.

Music is the language of the higher emotions, and is essentially akin to the divine part of man.

The lowest and meanest feelings never yet induced a man to raise his voice in song. Can one imagine a miser singing a passionate love song as he fingers and counts his gold ?

As natural as it is for a bird to sing, so is it instinctive for a man to feel the spontaneous uprush of song when he experiences the happiness of well-being ; when, as a lover, his heart overflows with passionate devotion to the adored one ; when he stands on the height of the moors, fells or downs, with the wish to swim through the clean, clear blue of the air, accompanied by the lark and joining in his song ; or when he worships, and with the Christian Mystics, such as Richard Rolle, pours out his soul to God : " O Great Jesu. My heart thou hast bound in love to Thy Name and now I cannot but sing it," and, like St. Teresa, feels that he " needs must sing."

In pre-Christian religions, music was associated very largely with the ceremonies devoted to the gods. It must have been very prominent in the happy, flower-bedecked Grecian festivals. Spartan feasts ended brightly, with music, after a somewhat mournful commencement. The Romans and Egyptians introduced much music in their religious worship. In the Egyptian temples rhythmic litanies and hymns of prayer and praise

continued without cessation. In the many different observances of the Christian religion, from the most stately and gorgeous ceremonial of the Roman and Anglo-Catholic Church to the "sounding brass and tinkling cymbals" of the Salvation Army, music is the connecting link, focusing the mind on the essential idea—the worship of a God of infinite justice, goodness and power—an idea often overlooked in the controversies and quarrels that take place on the mode and manner of worship.

It is to the popes, bishops, and priests of the early Christian Church that music is indebted for its furtherance and growth; and though for many years compositions were confined to sacred works, the Church was responsible for the biblical or miracle plays from which, in time, evolved the opera.

So, from the earliest known civilisations, music has been recognised as one of the means of communication with the Divine. Though, in the view of the musician, there are comparatively few people who penetrate to the inmost heart of music, still it appeals to that mystical something, connected with the Eternal, the Unknown, which everyone feels, though even the effect may be loosely and derogatorily described as "stirring the emotions"

But there is something beyond hysterical emotion when rhythmical strains of music can prevent panic in a multitude of people, can give them courage, self-discipline, devotion. Passing through beautiful scenery or by magnificent buildings would not have aroused to further effort a war-worn, weary-to-death army, as did, in well-known instances, the rhythmic beating of a small drum or a tune played on a whistle.

The influence of music on neurasthenic and mental patients is now a recognised curative factor.

Without being what is usually understood as religious, a true artist must have ideals and thoughts beyond and above those of the average man. His imagination must be more intense and real, and the greater the artist the more he feels and knows of the great Reality that makes this life and world appear small and trivial in comparison with the beauties he realises with his inner being.

Bergson writes, "Could reality come into direct contact with sense and consciousness, could we enter into immediate communion with things and with ourselves—then we should all be artists. . . . Deep within our souls we should hear the interrupted

melody of our inner life : a music often gay, more often sad, always original. All this is around and within us : yet none of it is distinctly perceived by us. Between nature and ourselves—more, between ourselves and our own consciousness—hangs a veil : a veil dense and opaque for normal man, but thin, almost transparent for the artist and the poet."

By artists, we trust, he includes musicians, for artists should indicate all who feel and can create the greatness of beauty in things beyond this life, as well as in everyday affairs. As Browning says, in *The Ring and the Book*, " Art remains the one way possible of speaking truth." To artists, beauty in tone, rhythm, colour and form is the truth as we humans see it.

An artist has no need of dogma. If he lives in accordance with the highest purity and beauty of his art, not any creed nor dogma shall make him a better man. For art, in its highest sense, is a religion, being the artist's personal expression of the transcendental and divine. Religious mystics and saints are true artists, for their inner vision is developed to an extraordinary extent ; they perceive what to them is the one and greatest beauty—the love of their God. Speaking of these, Evelyn Underhill says, " Psychologically speaking, these mystics are closer to the musician than to any other type of artist." And to quote Browning again (in *Abt Volger*), " God has a few of us that He whispers in the ear ; the rest may reason and welcome : 'tis we musicians know." The art of a musician is as intangible as a saint's vision, and as hopeless to translate in terms of this world. Who can explain a noble work of absolute music, and who can reduce into words the ecstasy of a mystic in communion with the Divine ! The highest forms of love and happiness cannot be treated in material terms.

The poet, painter, sculptor and architect have, perforce, to use more or less worldly symbols for their ideas, to make them intelligible to the uninitiated, to transfer their inspiration to the material in which they work, however inadequate that substance may be.

A composer writes down his vision, but it has to be left to another artist to interpret it aright, and pass it on to the listener. The creator and interpreter must speak spirit to spirit, or it is only the husk of the work that is heard.

A tonal work may be interpreted in many ways, and even an executant may vary his performance according to his mood, so that hearing some work superbly played or sung makes one loath

to hear it again by the same performer. A memory of perfection is too precious to be sullied by an ever so slightly less perfect rendering

It may be this ethereal, intangible quality in music that induces many poets and mystics to employ musical symbols to illustrate their ideas. Rabindranath Tagore, poet, musician and mystic, has many beautiful passages which one feels only a musician could write, such as the following from his *Gitanjali* :

“When thou commandest me to sing, it seems that my heart would break with pride, and I look to thy face and tears come to my eyes. All that is harsh and dissonant in my life melts into one sweet harmony—and my adoration spreads wings like a glad bird in its flight across the sea—I know that only as a singer I come before thy presence. I touch by the edge of the far-spreading wing of my song thy feet which I could never aspire to reach.

“Drunk with the joy of singing I forget myself, I call thee friend who art my Lord.”

The inspired creators of works of surpassing nobility and grandeur, if not saints, have something of the mystic in their being. Who can hear the greatest works of Bach, Beethoven and Elgar without feeling the atmosphere of another world? And, akin to the religious mystics, it is not for them to breathe always the divine air. They, too, must suffer the “dark night of the soul.” For, after the strenuous toil of striving for perfection and giving life to a song, whose “far spreading wings soar into empyrean,” comes the period of sterility, of depression and hopelessness. “My heart longs to join in thy song, but vainly struggles for a voice. I would speak, but speech breaks not into song, and I cry out baffled.” Tagore well understands these despairing moods of a creative mystic.

To sing is as necessary for the growth of the soul of a musical genius as food is necessary for the body to grow and thrive. Music is here his land of Reality. It may be that the sadness which often underlies the most beautiful compositions is the composer's striving to produce with inadequate means the infinitely perfected sounds that he hears during his sojourn in that land.

The following extract from one of Mozart's letters shows the way in which his ideas were inspired, and that in receiving them he transcends time and space.

“ When and how my ideas come I know not, nor can I force them. . . . Nor do I hear in my imagination the parts successively, but I hear them, as it were, all at once. What a delight this is I cannot express. All this inventing, this producing, takes place in a pleasing, lively dream. But the actual hearing of the whole together is after all the best. And this is perhaps the best gift I have my Divine Master to thank for.”

The music of Mozart is, for the greater part, care-free and innocent. It flows as gracefully and easily as a song of Nature, a running brook, or the trilling of a bird. Though his nature was steeped in music, his remarkable performances as a child on the piano, violin and organ, not to mention his compositions, are conclusive evidence of the fact that his life was one of hard work, to be able to produce so many masterpieces in his short life of thirty-five years.

One likes to think of him as one visualises St. Francis of Assisi, living his vivid life with a song on his lips and joy in his heart. The Saint started his day with no long ritual of worship, but with his brethren joining in one or two simple prayers and singing his own *Canticle of the Sun*, then wending his way to succour the sick and needy, perhaps stopping to speak to the birds or any lowly creature, and carrying his song and the freshness of Nature into fetid hovels of disease and dirt. Though the life of St. Francis and the music of Mozart give one the impression of happiness and joy, their lives, both inner and outer, were far from conducive to the attainment of this happiness; but they met every temptation, pain and hardship with the vivid, gallant spirit that attacks all obstacles.

St. Francis called himself and his followers “ Jonglerin de Dieu,” and said “ the servants of the Lord are His minstrels.” The keynote of their songs was sincerity and simplicity, for the Christian mystics were direct and simple; they did not need the reasoning and logic of a religion that takes in the whole of the cosmos, the systematic ordering of the universe, the theory of evolution, and though belonging to the Christian Church, the elaborate ritual of worship was unnecessary to their direct communion with their God.

To the creative musician is sent the tones from which he moulds the form, and with the disciplined freedom of genius constructs a work of which there is not a note too many or too few, or a chord that will obstruct the light of the spirit of which it is the embodiment. However elaborate the structure or intricate the figure,



the simplicity of the one vital element, "the simplicity of God," must permeate the whole, or it is but a useless shell.

There is much of this husk-like music, extraordinarily imagined and cleverly devised, often deceiving many into thinking it the real thing, but void of life and leaving cold and unsatisfied those who desire the truth and the warmth of the life of the spirit.

And so it is with the executive musician. In the hands of an inspired player the work of genius comes to life, and the spirit of the composer is recreated. He feels the essence of the dreams and visions that resulted in the poems and epics of music, and makes them live again in the freshness and beauty of their birth.

To an understanding listener no amount of fluency and technique can hide a lack of true musical instinct on the part of the performer. The greater the genius of a musician the simpler is his character, generally speaking. He sees and deals with the affairs of the world as ingenuously as a child, and simply and directly senses his connection with his source of inspiration.

Music is said to be non-moral, which is sometimes confounded with immoral. Unhappily, music can be dragged down from its high dwelling and degraded; for, being the language of the emotions and sensibilities, it can be used for the expression of the lowest grades of feeling. But in the highest form of the art the great tonal poets receive impressions from a transcendental source and work them into the musical form decreed by their own personalities.

Music has no nationality, though national characteristics may show through its structure. It has no special creed or religion, though hope of and yearning for the ecstasy of the divine revelation is heard in every note and phrase. Unlike the more static arts of painting and sculpture, it belongs not to man alone, but is shared with Nature, and is as free and spontaneous as the song of a bird. It cannot be forced, but must be guided and disciplined to the needs of man.

In short, it is the language and voice of Beauty.

## THE FOUR ELEMENTS IN CHRISTIAN LITURGY

By ETHEL ARCHER.

THE significance of the four elements and their place in the life of man is sufficiently obvious to need no stressing. From the earliest times exceptional importance has been attached to each in turn. Merely to quote a few examples, and by way of refreshing our memory, there was Thales, who thought that water was the original element whence all proceeded; Diogenes and Anaximenes, who believed that air was the fundamental principle of Nature; Anaximander, who thought the primary essence to be something between air and water; Heraclitus, who believed the elemental principle of all things to be fire; and Empedocles, who, though he thought the principle of life to be fire, recognised also the four elements which, he affirmed, were not simple in their nature.

Being of such paramount importance, it follows quite naturally that the four elements figure largely in almost all the liturgies that have come down to us. We are particularly concerned in this article with their place in the Christian Liturgy, and shall endeavour to give a brief outline of the special ceremony to which each may be said to correspond.

### AIR.

First, then, let us take air, which also suggests sound. For this we have "the Consecration of Bells."

Enough might be written on the subject of bells to fill many a volume. Ever since their invention and their consequent uses, both ecclesiastical and secular, they appear to have held for the majority of mankind a peculiar fascination. From the great bronze bells of the Chinese temples to the little golden bells that sounded upon the priests' robes as they bore before the assembled peoples the Ark of the Covenant, bells have been accounted things of mystery.

The word "bell" is said to be derived from its sound, and to be connected with the cry of certain animals—the belling of stags, for instance. In Latin there are various names for this

instrument. It is from one of them, the Low Latin *clocca*, that we get our word *clock*. Since bells were originally used to denote the canonical hours, and at a time when clocks were unknown, they must have served their purpose for the common people.

The Welsh and Irish held bells in the greatest veneration. They believed that they were able to work miracles. When Becket was murdered, for instance, all the bells of Canterbury rang without being touched, and when the Bishop of Lincoln died in 1254 all the bells of the distant churches tolled of their own accord!

Bells were believed to have the power of scaring away demons and also of driving off the plague. They were also rung during severe thunderstorms as a foil to the lightnings. We must not forget, either, that then, as now, bells were used for spreading the alarm of fire, as well as for putting out fires (*e.g.*, the curfew). Before the Reformation the ringing of church bells was much more frequent than is now the case.

Though the ringing of bells may have had its disadvantages, I for one am sorry that the custom of the passing bell has been abolished. It was a beautiful thought that, on hearing it, a prayer could be offered up for the soul who so surely needed it.

Bells are known to have been christened as far back as the eighth century, but it is probable that the custom existed at least two centuries before that. Much controversy has arisen as to whether they were really "baptised" or merely "hallowed." Actually the ceremony used at the consecration of bells so closely resembled that of the Baptismal office that the question simply becomes one of terminology. There is a statement of Charlemagne in the year 789, "*ut clocas non baptizent*," but seemingly this only refers to small bells. In the case of larger bells (*i.e.*, *signa* and *campanae*) it was required (*indigitur*). Martene explains, however, that it was not such baptism as would remit sins, but only that such ceremonies were employed as in the case of persons.

In a work published in Cologne in 1757 entitled *Recueil Curieux et Edifiant sur les Cloches de l'Eglise*, there is a frontispiece illustrating the various ceremonies. In the first is shown the benediction of the bell, in the second it is being washed. In the third it is being censured. In all three pictures the bell hangs from a tripod, which suggests that the ceremony must have taken place in the nave of the church before the bell was raised to the belfry.

It was usual to dedicate the bell to the patron saint, and most of the pre-Reformation bells were inscribed with their baptismal name, as also occasionally with the name of the founder, and some appropriate text or motto. It was also usual for the bell to have sponsors of quality, and if possible a bishop or archbishop officiated.

The following account of the consecration of bells is from a pontifical of the reign of Charlemagne, and differs hardly at all from the ceremony in the present Roman Pontifical :

The celebrant, always in white vestments, blesses the water, and prays that . . . "Wherever this bell shall sound, the power of enemies, the shadows of spectres, the beating of the wind, the striking of the lightning, the attack of the thunder, the calamity of tempests and all the spirits of the gales shall flee away" . . . "and that Thy praise may be published by the sound of the trumpet, by the rhythm of the psalms, by the exalting of the organ, by the sweet sound of the tambourine, and by the joyfulness of the cymbals : so that by their supplications and prayers they may invite into Thy Holy House the whole army of angels."

Here are sung six psalms, *i.e.*, Psalm cxlvi. to the end of psalter, the while the bell is washed inside and out with holy water, mixed with oil and salt, or in the case of a small hand-bell, immersed three times—after which a special collect is recited.

The bell is then wiped with a linen cloth, and Psalm xxix. (from verse 3 to the end) is said. After this it is anointed with chrism in the sign of the Cross, seven times outside and four times inside. Then fire is put into the thurible, together with incense, and Psalm lxxvii. is repeated, followed by a collect, in which it is asked :

"that before its sound the enemy may always fly, that it may draw Christian people in to the Faith, that it may strike terror into the hearts of hostile armies . . . and that when the sound of this vessel goeth forth over the clouds, it may be an angelic safeguard to those of the Church gathered together."

After a dedication so imposing and solemn it is small wonder if the bells were considered holy, and the sin of desecrating them believed to be invariably punished by God.

To a reader of the twentieth century much of the foregoing ceremony must appear like a species of sympathetic magic ; but that it served the purposes of the times there can be little doubt.

### WATER.

The rituals used in the consecration of water are many, and vary according to the use to which the water is to be put.

By far the most interesting is the ceremony of blessing the font on Holy Saturday.

Entering the Baptistery, the priest prays over the Font, then touches the water with his hand saying : " May this holy and innocent creature of Thine be henceforth safe from all wiles of the Enemy : from it may there disappear all trace yet left of his guile. May it become a source of life, water of new birth, an all-cleansing stream, and to everyone who shall wash in these waters of salvation by the power of the Holy Ghost working within him, may Thy merciful forgiveness be insured in all its gracious fulness." He then makes a threefold sign of the Cross over the water, saying : " Unde Benedicto te, creatura aquae per Deum vivum, per Deum verum, per Deum Sanctum : per Deum qui te in principio, verbo separavit ab arida : cujus Spiritus super te ferebatur " (" Wherefore I bless thee O creature of water in the name of Him Who is the living God, the true God, the holy God, the God Who in the beginning, by a word separated thee from dry land and Whose spirit moved over thee.")

Parting the water with his hand, the priest casts it to north, south, east and west.

Then, breathing on the water in the form of a cross, he prays :

" Do Thou graciously breathe upon this water with Thine own mouth, do Thou bless this pure element, so that above its natural power of cleansing the bodies of men, it may be endowed with virtue to purify their souls."

The Paschal candle is immersed thrice, each time more deeply, the priest saying : " Upon the plenteous waters of this Font may the power of the Holy Ghost come down."

He breathes thrice upon the water, forming the Greek letter " psi " (the initial of the word in that language signifying spirit), adding, " and may the same Spirit render fruitful in new births

of men the whole substance of this water." He withdraws from the water the Paschal candle and says :

" Here may the stain of every sin be blotted out : here may that nature which was formed by Thee to Thine Own Image and afterwards restored by Thee to its first honour, be cleansed from the taint which of old defiled it—so that every man who in these waters has access to Thy Sacrament, may herein be born again in innocency, to stand as a little child before Thee. Through Jesus Christ Thy Son Our Lord Who shall one day come to judge the living and the dead and the world by fire."

He now pours of the Oil of Catechumens into the Font, saying :

" With the oil of salvation may this font be hallowed to them who in it shall be born anew, may it be fruitful even unto life everlasting." And of the consecrated chrism, saying, " May this infusion of the chrism of Jesus Christ Our Lord and of the Holy Ghost the Paraclete, be made in the name of the Holy Trinity."

Finally, he pours at the same time from one and the other of the sacred vessels oil and chrism into the water, saying : " May this commingling of chrism of sanctification, of oil of unction, and of water of baptism, be made in the name of the Father and of the Son and of the Holy Ghost. Amen."

If any have to be baptised, the sacrament is now administered. Perhaps because water is one of men's greatest necessities we find in the Roman Pontifical, that exorcism of water is given before that of any other thing either in the dedication of a church or of a private house. The actual wording is as follows:—  
" Exorcizo te creatura aquae in Nomine dei Patris omnipotentis, et in Nomine Jhesu Christi Filii eius Domini, Dei nostri: ut fias aqua exorcizata ad effugandum omnem potestatem inimici, et ipsum inimicum eradicare et explantare cum Angelis suis apostaticis, Per . . ."

" I exorcise thee O creature of water in the name of God the Father Almighty, and in the name of Jesus Christ His Son Our Lord, that before the exorcised water may be made to flee all the power of the enemy, and that the enemy himself may be destroyed and rooted out together with his apostate angels. Through . . ."

## EARTH.

The custom of blessing cemeteries is a very old one and dates back to the infancy of the Church.

This ceremony is usually reserved for a bishop, or a priest delegated by him, and is as follows :

On the day before the ceremony, four crosses of wood about five feet high are erected at the four corners of the ground to be consecrated, and in the centre is another cross considerably taller. Before each of the crosses is erected a little stand of wood, not quite so high, having three little spikes to hold candles, and beside the central cross are placed two vessels, the large one containing water and the smaller one salt. These preparations are profoundly symbolical. Man being composed of body as well as soul, he needs the aid of material things to raise him up to the comprehension of things spiritual.

The bishop, vested in cope and mitre, carrying his crozier in his left hand (or the deputed priest suitably vested), comes on the scene preceded by the clergy, and the ceremony begins. After a short address on the sacredness of the Christian cemetery and a prayer to God that the bodies of all those here buried may rise glorious and immortal on the Day of Judgment, to be united with their souls and admitted to the joys of Heaven, all kneel and recite the Litany of the Saints to secure this petition.

Then the celebrant blesses the water, and walking round the plot, sprinkles it. Coming back to the central cross, he prays that all those buried in the cemetery he blesses may rise to eternal life when the last trumpet shall sound. He then incenses the principal cross and taking the three lighted candles, places them on top ; which is to symbolise the general resurrection of the virtuous dead, through the power of the cross. After this follow two prayers, and a lesson in which the Church appeals to God to bless the cemetery as he blessed the tomb of Abraham, the father of the faithful . . . that He would grant repose to the bodies resting in this place ; that they should be exempt from desecration and all the attacks of the Devil, and that as He had, in raising Lazarus, who had been four days dead, foreshadowed the resurrection of the entire human family, so He would be pleased to call to glorious resurrection all the bodies buried in the cemetery, since they had been purchased by the blood of Jesus Christ. Next to churches, cemeteries are considered the holiest spots on earth ; and the Church's blessing remains attached

to the soil like a continual prayer. The Catholic Church forbids cremation, not because cremation is wrong in itself, but because she considers that by destroying the body of man an attempt is made to suggest the entire destruction of the man, and the reviving of such a pagan custom would result in the destruction of Christian burial rites and practices and the evidence they bear to the Christian faith.\*

### FIRE.

Fire is the most subtle of the four elements. It is for this reason, perhaps, that when God appears in the Bible otherwise than as a man it is always in the form of fire, *e.g.*, the burning bush, the pillar of fire, the lightnings on Mount Sinai, the Transfiguration of Our Lord, and so on. "Let there be light" was the first spoken command. "God is Light," says St. John. "I am the Light of the world," said Christ.

Fire worshippers in one form or another will be found all over the globe. That the ceremony of blessing the New Fire and the Paschal Candle should be the most imposing of all the Roman rituals, is not, therefore, surprising.

The ceremony is as follows :

The officiating priest, robed in a purple cope and attended by his deacon and subdeacon, proceeds to the door of the church, where he finds prepared a fire that earlier in the morning has been kindled with flint and steel, and a vessel containing five large grains of incense which at the proper time will be inserted in the Paschal Candle. He blesses the New Fire and Incense, saying, "Dominus vobiscum," and is answered, "Et cum spiritu tuo."

After appropriate prayers, he blesses the five grains of incense which are to be inserted in the wax of the Paschal Candle, and sprinkles with holy water both the fire and the grains of incense, saying: "May a copious blessing, O Almighty God, come down from Thee upon this incense . . . do Thou impart of Thy own radiance to the flame enkindled by us for the lightening of the darkness of our night. May this fire . . . not only burn the more brightly because of the hidden mixture as it were of that Light which is Thyself, but wherever its mysteriously hallowed flame may be carried, hence may all evil craft of the Devil be put to flight, and there may Thy dread Majesty abide."

\* *Vide Pre-Christian and Christian Burial*, by Rev. J. E. M'Kenna, M.R., I.A.



The deacon now vests in a white dalmatic, and taking in his hand a wax candle, so moulded as to terminate in three separate branches (a symbol of the Holy Trinity), enters the church accompanied by the officiating priest and the rest of the clergy. While moving towards the sanctuary he pauses thrice, so that the wax candle he is carrying may be successively lighted. Each time that he does so he chants the words "Lumen Christi" and all present kneel and answer, "Deo gratias." On reaching the altar steps he kneels down and prays, "Cleanse my heart and my lips, O Almighty God, Who with a burning coal didst cleanse the lips of the prophet Isaias . . . and purify me that I may be enabled worthily to proclaim Thine Easter praises."

He then asks the priest's blessing, and is answered: "The Lord be in thy heart and upon thy lips, that worthily . . . thou mayest announce the Easter praises." He then begins to chant the ancient song of praise known as the Paschale Præconium, "Let the countless host of angels in heaven hold high festival . . . let the trumpet of salvation sound forth in triumph of the King of Kings. Let the earth be glad for the glorious radiance that overspreadeth her: bathed in the brightness of the King of Ages let her feel the darkness from of old brooding over her to have passed away for evermore. Mother Church, let her also rejoice, for dazzling is the wondrous light that now clotheth her: and let this temple resound with the gladsome shouts of God's people."

He ends the prayer by begging that "God will cause some rays of that bright Light which is Himself to stream upon him (*i.e.*, the deacon), quickening thereby into life the words by him to be spoken in mysterious praise of this waxen column."

After a further Dominus Vobiscum, and the usual answer, follows a long piece of holy rhetoric in which the following splendid phrases occur:

"This is the night in which of old time Thou didst bring our fathers, the Children of Israel out of Egypt. . . . This is the night in which a shining pillar of fire chased away the dark cloud of sin. . . . This is the night which in our days likewise calleth throughout all the earth to those that believe in Christ and restoreth them to Thy favour. This is the night in which Christ the Conqueror broke the chains of death and rose triumphant from the grave; wherefore this hallowed night putteth guilt to flight, washeth sin away, to the fallen giveth

back their innocency and to mourners the joy that had departed. Discord it banisheth, goodwill it ensureth, the pride of evil it humbleth in the dust."

The deacon, at this point, fixes the five grains of incense into the Paschal Candle in the form of a cross, adding: "For the sake then of this happy night, favourably regard the evening sacrifice of this incense, which, by the hands of her minister, Holy Church layeth before Thee in her solemn obligation to this waxen pillar, the work of Thy creature, the bee. But of the glories of this pillar, enough! Behold, to God's honour the living flame enkindleth it."

Here he lights the Paschal Candle with one branch of the triple candle saying, "The flame now giveth birth to others, yet nothing thereby loseth of its brightness, for it is ever fed by the melting wax which the mother bee brought forth to be the substance of this stately light."

The lamps in the church are now lit from the holy fire and then follows another long prayer, at the end of which the deacon lays aside his festival robes, and thus the blessing of the Holy Fire is brought to a close.

The number four figures in the ritual of the Church almost as frequently as does the number seven. Seven is, generally speaking, the number of perfection, and in mystical terminology refers to the things of the spirit; while four is the number of matter. Space, however, will not permit of a detailed investigation of this interesting field.

## THROUGH THE CRACK IN THE DOOR

By M. L. LEWES.

IT is somewhat surprising to find how few people there are who, if tactfully interrogated, cannot relate some case of psychic adventure which has happened either to themselves or to someone they know. In fact, it seems as if almost everybody must have glimpses of that world invisible so near our own, and yet so elusive that frequently the very wish to learn its secrets is enough to shut its gates still closer.

Many such "glimpses" have little dramatic significance; and indeed, from our human point of view, often appear meaningless. But even this latter class of incident seems worth recording; on the principle that they may be signals from the Other Side in a code unknown to us at present, but of which at any moment we may discover the key. Perhaps the first among the notes that follow may belong to this signal class.

A friend—whom I will call R.—lost an uncle of whom she was very fond. During his life he had been much interested in psychic subjects, and was himself something of a "sensitive."

R. owned a very good electric lantern, which she often used for going about the house after dark and always took to her room at night. One evening when she went to bed, having extinguished the lantern as usual, she set it on her dressing-table. Next morning, she was surprised to find its light burning. However, she thought she must have been mistaken in thinking she had extinguished it, and dismissed the matter from her mind. But the same thing happened again and, I believe, more than twice; and then R. suddenly realised that on each of these occasions the lantern had been put in the same place—close to a photograph of her uncle which stood on the dressing-table. This made her wonder; so the following night she put the lantern in a different place, with the result that no light appeared next morning. But though she made a note of this, R. did not give too much weight to it, as she still thought there might be some quite ordinary explanation. One evening, however, having lent the lantern to a friend who lived with her, it happened for once to be left in the library all night. At breakfast next day the friend said to R., "I don't think much of that lantern of yours; it must be

defective. I found it burning in the library just now, and I know I put it out last night." Then a thought struck R. She went to the library and there found the lantern placed on a shelf *close to another photograph* of her uncle.

This incident seems trivial. Yet if impartially considered there is really no material explanation which fits it. Carelessness or forgetfulness might on one occasion or with one person account for it ; but these factors have to be eliminated ; and one is almost forced to the conclusion that R.'s uncle may have tried in a way that could not alarm her to let her know of his survival. Photographs are queer things, as anyone can prove by experimenting with the "sideric pendulum."

The same friend told me another "photograph story" which, though it reached her at second-hand, she believed to be absolutely true, as the authority given was very good.

A certain lady—call her Miss Z.—was engaged to be married to an officer in India, and wishing to send him a new portrait of herself, she visited a London photographer. Proofs were promised, but as they were not forthcoming by the date mentioned, she wrote inquiring the reason of the delay. She was told that the negatives seemed to be defective in some odd way, and the photographers thought it would be better if Miss Z. would give another sitting. So she was photographed again, but with no better luck; for instead of a proof she received a note from the firm asking her to call. She went at once, and was shown the print, in which she appeared very well ; but, looking over her shoulder was a ghastly face which, to her horror, she immediately recognised as a portrait of her fiancé. She then learned that the same thing had occurred after the first sitting. However, she determined that the "queer" appearance must be an accident, and insisted on being taken again, this time having all kinds of detail introduced into the background of the picture, so as to leave no room for any "extra," material or immaterial. But in vain ; for in the proof printed from this third plate exactly the same phantom face appeared.

Then, though not superstitious, poor Miss Z. found it impossible to banish her anxiety. The next Indian mail brought the news of her fiancé's death, this having occurred on the very day when the first photograph had been taken.

In the foregoing account it is difficult to see how any faking could have been done, even if there had been any motive for

such a fraud. So that one cannot but believe that the camera does occasionally reveal something other than the material subject.

Ghosts are usually supposed to have no shadows, so one scarcely knows what to make of the following instance. It was told me by a friend, Mrs. L., who lived for some years in a well-known London square. She knew nothing of the history of the house which, in outward characteristics, was a most ordinary-looking abode.

One day she went down to the kitchen to make some jam, her cook being away. She was busily employed stirring the jam on the stove when, happening to glance round, she saw something exactly like a person's shadow pass along a blank wall of the kitchen and disappear through the door. So absolutely natural was the appearance that Mrs. L. exclaimed to the two maids with her, "Who's that?" They replied, "No one." But my friend had seen a look exchanged between them; and a little questioning soon elicited the fact that they had often seen the Shadow (as they called it) pass along the wall and out through the door, but that they had grown accustomed to it and "did not mind." Apparently Mrs. L. did not see it again; but she is firmly convinced that the appearance was something of a ghostly nature, especially as her husband and daughter both declared they had seen the same kind of "shadow" at different times on the staircase; describing it as a woman's shadow with the arms outstretched.

Mrs. L. used also to hear sounds in this house that she could never account for. On several occasions when all was quiet in the afternoon, she distinctly heard the front door opened, footsteps in the hall and the familiar little noise of a stick being thrust among others in the hall-stand. As no visitor was shown in by the maid, she had gone into the hall to see who was there, imagining that her husband must have come in with his latchkey. But on each occasion she found the hall empty and not a sign of anyone about; nor, on inquiry, had the servants heard anyone at the door. Yet the sounds of entrance had been unmistakable.

This may have been an instance of a "forerunner" or person's double—possibly the husband's—arriving in advance of his bodily presence.

Instances of dreams conveying premonitions or warnings of coming events have always attracted attention, and remarkable examples have been recorded in every age, from the Bible down

to the present day. The late Frederick Myers and Camille Flammarion collected a large number of well-attested instances of such dreams, but I do not think that either of these investigators came across a very curious "dream story" which I discovered in an old book called *A Tour to Milford Haven*, published in 1791. The writer, a Mrs. Morgan, stayed for some time at Haverfordwest. The odd story she relates concerns Captain Blackburn, whose ship lay in the river Cleddau, at Haverfordwest. He was married, and his wife lived at Whitby. The Captain one day went to visit some friends in Haverfordwest. While he was in their house, a servant "gave him a letter which he was much surprised to find open, and that there had never been seal or wafer put on to it. On examining the contents, he exclaimed he had received the most whimsical letter from his wife without being sealed. . . . He then read as follows: that in consequence of a dream which she had for four nights successively, she begged he would return home by land and not attempt to come round by ship; for she dreaded some accident would happen to him if he did. Her letter bespoke the utmost distraction of mind; and her sending it open was no small proof of it. But, notwithstanding that he looked upon her apprehensions as groundless, he determined to comply with her request, and in order to arrange his affairs for the purpose, he took boat to return to his ship; but alas! that very evening the boat was upset, and he with three of his men were drowned. He was not intoxicated, and was perfectly acquainted with the river. These are facts . . . not to be contradicted, because they were attested by people who were, as it were, eye-witnesses of them."

This warning dream exhibits a characteristic often observed in dreams of death and calamity. The overwhelming sense of disaster is there, but no details are indicated or, if attempted, are usually of a symbolic nature. In this instance the dreamer only had the feeling of fatality connected with her husband; and her waking mind naturally but erroneously concluded that the warning must refer to shipwreck.

My next story, which concerns a well-known country-house in North Wales, was told me by its former *châtelaine*, Mrs. J.-P.

She said that certain people who used to stay there in her time declared they saw a "ghostly lady" roaming about the house, and my friend believed that the apparition these visitors described might well be accounted for by a family tradition.

It appears that some generations ago a daughter of the house

had a love-affair which was discouraged by her father, who was strongly opposed to the suitor. Nevertheless, the girl arranged to elope with her lover, and the affair was fixed for a certain night. The man was to bring a chaise and pair to a door in the mansion which communicated with the owner's study, and there wait for his lady's coming at the hour named. The night arrived, and when all was still, the girl stole downstairs and into the study. There by the fateful door she paused a moment, and then quite suddenly the gravity of the step she proposed to take must have overwhelmed her ; or possibly the sight of her father's familiar room with all the evidences of his personality may have awakened feelings of remorse and affection. But whatever the reason, instead of opening the outer door, she changed her mind, and without a word or signal to the unfortunate lover outside, went back to her room. And never did the pair meet again ; for after waiting many hours in vain that night, the poor man was so overcome by chagrin and vexation that he went abroad.

As for the lady, tradition said she was never afterwards the same. She would not mingle with her family, but until her death lived secluded in a small room on an upper floor. Only at night, when all was still she would sometimes emerge from her room, and in her night attire, wander slowly and sadly round the house.

By way of conclusion, here is a curious happening from Australia. A friend, who farmed for many years in Queensland, was once on a long journey with some other men, driving cattle down to the coast, when a fearful storm of rain and wind set in just as the party reached a lonely rest-hut, where they had to spend the night. After disposing of the cattle as well as they could, X. (as we will call him) and his friends all huddled into the hut as quickly as possible, for the rain was coming down in sheets. Presently X., happening to glance out through the window, was greatly surprised to see a huge camp-fire blazing away near the hut. In spite of the deluge of rain, which ought certainly to have extinguished any ordinary fire, this one continued to burn and flare high, and was watched all the evening by the puzzled travellers. Next morning, the rain had stopped, and they went out to look for the remains of the fire ; but not a trace could they find, neither embers, ashes nor charred wood. Every sign had disappeared ; yet all had seen and for a long time watched the blaze. No ordinary explanation was ever found for this singular occurrence, which at the time made a great impression on my friend.

# RE-INCARNATION AND THE RIDDLE OF LIFE

BY JEAN DELAIRE

## PART I

*"We wake and find ourselves on a stair. There are other stairs below us which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight."*—EMERSON.

PROBABLY not one human being in the world has ever lived his brief span of life without, once at least, asking the momentous questions: Why am I here? Whence came I? Whither am I going? What is the meaning of life—or has it no meaning? Is there some reason for all that exists—some vast, invisible plan shaping the world we live in?

Many have been the answers given by the wisdom of the ages to these haunting queries—the answers given by Religion, by Philosophy, by Science—but they may all be divided into two distinct groups, which might be called the affirmative and the negative answers. Looking, first, at the negative answer, we come at once into touch with Agnosticism and Materialism—Materialism, which is now oftener called Positivism or Rationalism. Agnosticism declares the question to be for ever unanswerable: Man *may* know his beginning and his end here upon earth; but of a beginning *before* birth, or a survival *after* death, no knowledge is possible. . . . And Materialism says: Humanity is but flotsam and jetsam on life's eternal stream. All that exists—Nature with all her works, Man with all his dreams—are but the chance result of certain molecular groupings. . . . In the words of a modern materialist: "Why seek the reason for anything—the why and wherefore of the universe? It just happened, that is all."

Strange answer to the riddle of life!

Here, in this little domain where man holds sway, in the narrow round of his daily life, nothing really happens as the result of chance, nothing comes into existence without deliberate design; we see no act that has not been preceded by thought, or at least by some kind of mental process, however vague and rudimentary. Yet the vast universe of which we are an infinitesimal part is, according to this theory, void of any plan;



eternally creative, it is yet without a directing intelligence ; infinite and omnipotent, it is as soulless as the clod of earth beneath our feet.

Those ideas dominated the mental outlook of our Western world for close upon a century, and found their most definite expression in the French and German materialistic schools of the latter half of the nineteenth century.

But modern thought is growing ever farther away from that purely mechanical theory of the universe once so dogmatically taught in the name both of Philosophy and of Science. To-day, for the great majority of thoughtful minds, the latest developments in the realm of Psychology—especially the vast array of incontrovertible facts somewhat loosely grouped together under the name of Psychical Research—have made a purely materialistic conception of the universe and of man henceforth impossible.

It was in the last decades of the nineteenth century that—probably for the first time in the world's history—such hitherto mysterious phenomena as Hypnotism, Suggestion, Thought-transference, enhanced Consciousness during deep-trance states, Hallucinations, Clairaudience, Clairvoyance in Time and Space, Premonition, etc., etc., were studied as a science by scientific men ; and in this connection the names of Sir William Crookes, Sir Oliver Lodge, Prof. James, Dr. Leaf, Edmund Gurney, F. H. W. Myers, in England ; Prof. Richet, Dr. Charcot, Commandant de Rochas, Dr. Darget, in France ; Prof. Aksakoff, in Russia ; and many others, will be readily remembered. These men, by years of patient toil and a fearless treading of still untrodden paths, in the face of countless difficulties, often the butt of ridicule and the victims of petty persecutions, succeeded in proving this at least—that man is *not* the simple entity conceived of by the materialistic school, a mere physical organism which, in the long course of its evolution, from protoplasm to man, had, by means of the struggle to live, somehow developed a mind, or soul, a soul born of matter and disappearing with its disintegration.

Of the theory evolved by Prof. Myers and his fellow-workers, it has been said that :

“ It affirms on the one hand the essential unity of man, and on the other hand his temporal multiplicity. Man is both one and many ; both human and divine ; both spiritual and physical. He is a dual being, endowed with powers belonging to earth, and also with powers that belong to regions above the earth. . . . ”

For, chiefly by means of Hypnotism—a condition which, by inhibiting the normal consciousness, often brings about an enhanced, or super-consciousness—the pioneers of Psychical Research have proved that there are within man latent powers which, if fully developed, would make him in every imaginable way, “master of himself as of the world.”

In the direction pointed out by those pioneers, the science of to-day is slowly but steadily advancing; in its study of man it attaches less and less importance to the merely physical; more and more to the psychological; while its leaders are beginning, albeit hesitatingly, to reverse the old conception of man as a body, with or without a soul, and to say, with the wise men of ancient India: “Man is a soul; body is but the garment that he wears.”

Leaving aside, then, the negative answer to the riddle of life, we find that the positive answer may itself be divided into two groups, the two-fold answer given from the beginning of the ages by the great religions of the world: Firstly, the doctrine of an eternity, either of bliss or of torment, depending upon the acts of one brief life upon earth. Secondly, the doctrine of a spiritual evolution of man, running side by side with the physical evolution of the world he lives in; the conception of life as a school, a school with many classes, each class—each incarnation—carrying the soul one step further towards the goal of its ultimate perfection.

To us who live in the West, where the very word *Re-incarnation* is still unknown to many, it may seem at first sight quite evident that of these two answers the first—the belief in an eternal heaven and a no less eternal hell—is the one most closely associated with religious teaching throughout the world. For us, to believe in an eternity of happiness or misery, and, trembling between the two, the frail and sinful soul of man, to believe *this* is to be orthodox, whereas to believe in Re-incarnation is to be distinctly original—not to say eccentric!

Yet we have but to study the history of religion from the most ancient times to the present day to discover that nearly two-thirds of the human race believe, and apparently always have believed, in the doctrines of Re-birth, Re-incarnation and Metempsychosis. For close on two-thirds of our fellow-creatures, —in round numbers, about 750,000,000—to be orthodox is to believe in the soul's return to Earth until all Earth's lessons have been learnt; while to believe in only one life, and that one life

irrevocably deciding our eternal future state, is deemed by them the most irrational of conceptions.

What, precisely, means that much misunderstood word—Re-incarnation? Simply, and literally, the return to the flesh, the return of the soul into mortal bodies—a word which thus includes all the various conceptions of Re-birth prevalent among ancient races: Pre-existence without Re-birth, a belief held by several of the Early Church Fathers; Metempsychosis or Transmigration, the Soul's long pilgrimage "in all created forms, on land, in water and in the air"\*; and Re-incarnation proper, or the purely ethical conception of Re-birth as a schooling for the Soul, a doctrine specially associated with ancient Hinduism and Modern Theosophy, albeit hints of it are to be found in almost all religions.

To trace the evolution of this idea from the earliest days to the present time would be intensely interesting, but, like many of the loftiest conceptions of the human mind, the idea of Re-incarnation has a past so remote that no student of Comparative Mythology has yet been able to reveal its genesis. Traces of it, childish and often degraded, are found to this day among many savage tribes, and yet the most ancient Scriptures of India expound the doctrine in some of its noblest aspects.

We also find that in one religion—or among a certain sect of that religion—the ethical aspect is the one more insistently dwelt upon. In most schools of Indian philosophy this idea of Education, of the schooling of the Soul, is bound up with a belief in the Permanent Self and in the Lords of Karma, that guide and direct human destinies. In most Buddhist schools the action of Karma is looked upon as mechanical, the automatic action and reaction of Cause and Effect. In other schools of thought, adopted by several of the Christian Church Fathers, all life, as we live it on earth, is held to be a punishment, the result of original sin.

Let us then for a moment follow this thread, whose name is Re-incarnation, as it appears in the web and woof of the world's religions.

Although the doctrine of Re-birth is taught, or at least hinted at, in most sacred Scriptures, in none is it so clearly, so insistently, set forth as in the books of ancient India. In the *Upanishads*, a

\* Herodotus.

collection of metaphysical commentaries on the *Vedas*—those hymns that carry us back to the very dawn of human civilisation—we find the idea of Re-birth treated more especially in its ethical aspect, for in several of the treatises composing the collection it is asserted that man must return to earth until he has attained divine illumination, *i.e.*, knows himself one with the Supreme. In the *Kathopanishad*, for instance—one of the best-known in the series\*—in the dialogue between the young Indian devotee and Yama, ruler of the underworld, Yama affirms that for him whose eyes are not yet open to eternal realities there must be an endless round of births and deaths. “He into my power cometh over and over again,” declares the dread king to the mortal youth. In the same *Upanishad* we read: “Who hath failed to know (the Self) ere casting off the body, he must be re-embodied in creation’s world”; and this passage is the more remarkable as it distinctly reveals the conception of earth-life as a school; the idea that if man, in *this* life, does not learn the one great lesson set before him, he must return to the school until the lesson has been learned. It reminds one forcibly of a later saying, that “man must return to earth until he has outgrown the earth.” When the “sin of separateness,” as it is so often called in the East, has been overcome, when man realises his oneness with the Supreme Source of his being—knows himself as “a spark from the Great Flame”—then he is freed from the wheel of birth and death and enters Nirvana. “If he knoweth, the mortal is free; he entereth immortality.”†

In the great epic poem of the *Mahabharata*, Book XII, the dying hero, Bhishma, clearly enunciates the ethical import of the twin doctrines of Re-incarnation and *Karma*—*Karma*, the comprehensive Sanskrit word which means the law of Cause and Effect acting on all planes, on the mental and moral as well as on the physical. In his last discourse Bhishma unconsciously answers the question so often asked in the Western world: Does not a belief in Re-incarnation lead to Fatalism? He tells the assembled warriors, as he is lying on his bed of arrows:

“We are not straws in the current of *Karma*, but men, nay, gods in the making. Our mental powers, feelings, desires, passions, are indeed our *karma*, but we created them by our own acts, and we have not lost that power of exertion which can modify in the present what it created in the past.”

\* It has been rendered into English verse by Sir Edwin Arnold, under the title of *The Secret of Death*.

† *Kathopanishad*.

In the beautiful poem of the *Bhagavad Gita*, or Song Celestial, the idea of Re-birth is still more insistently taught.

“Sure is the death of him that is born, and sure the birth of him that is dead. . . . As a man, casting off worn-out garments, taketh new ones, so the Dweller in the body, casting off worn-out bodies, entereth into others that are new.”

In another passage of the Sacred Song the promise of final liberation from the wheel of birth and death is given to the beloved disciple, Arjuna, by the Lord Krishna, speaking as the incarnation of the Supreme Lord: “He who thus knoweth My divine birth and action, in its essence, is not born again, having abandoned the body; but he cometh unto Me, O Arjuna !”

If from Hinduism we pass on to Buddhism, we are met with the initial difficulty of determining which one, of the many conflicting schools of Buddhism, we shall choose to trace the Buddhist idea of Re-birth; for the Southern School, for instance, denies a Permanent Self altogether, and affirms the existence of one thing only in the universe, the law of Cause and Effect. But even in Ceylon, the stronghold of Southern Buddhism, this conception is confined to the learned and the Philosophers, and a belief closely resembling the Hindu idea of Re-incarnation prevails among the vast majority of the Cingalese—an idea identical with that Japanese conception of *Karma* and Re-incarnation, so tersely expressed in a line from an old Japanese folk-song:

“I am reaping now the reward of deeds done in a former birth !”

In this connection most people in the West will remember the lines of Sir Edwin Arnold, in the *Light of Asia*, where Prince Siddharta, having become the Buddha, or “Enlightened One,” tells his disciples:

The Books say well, my Brothers! Each man's life  
The outcome of his former living is;  
The bygone wrongs bring forth sorrows and woes,  
The bygone right breeds bliss.

Who toiled a slave may come anew a Prince  
For gentle worthiness and merit won;  
Who ruled a King may wander earth in rags  
For things done and undone.

Higher than Indra's ye may lift your lot,  
 And sink it lower than the worm or gnat;  
 The end of many myriad lives is this,  
 The end of myriads that.

Ye suffer from yourselves

Within yourselves deliverance must be sought;  
 Each man his prison makes.  
 Each hath such lordship as the loftiest ones. . . .

To break this prison-house of the narrow, limited, personal "self," and enter into the consciousness of the Eternal Self, this was, both in Hinduism and Buddhism, to tread the Path of Liberation—liberation from the ever-turning Wheel of Birth and Death—and to enter Nirvana.

It is said in another Buddhist Scripture, the *Jataka*,\* that the Lord Buddha remembered all his former lives, as well as those of his friends and disciples. This statement alone proves that the great Teacher of the East did not deny, but indeed must have affirmed, the existence of a Permanent Self in man, the true, the divine self that passes from form to form, in an ever-ascending spiral, until it has attained union with the Supreme Self of the universe—a conception which may be said to be the foundation stone of all Indian philosophy and religion. This is clearly shown, as well as quaintly expressed, in the following *Sutra* :

"If, Devotees, a devotee should desire thus: Let me call to mind many previous states of existence, as, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, many destructions of a world-cycle, many renovations of a world-cycle, many destructions and renovations of a world-cycle, saying: 'I have lived in such a place, had such a name, was of such a family, of such a caste, had such possessions, experienced such joys and sorrows, and such a length of life. . . . Then I passed from that existence and was reborn in this existence. Thus let me call to mind many former states of existence, and let me precisely define them—if he should so desire, he must be perfect in the precepts, bring his emotions to a state of quiescence, practise the trances diligently, attain to illumination, and dwell in solitude.' "

\* The *Light of Asia* is mostly based on the *Dhammapada*.

Although Re-incarnation is not explicitly taught in the few remaining fragments left to us of the sacred books of Zoroastrianism, the *Avesta* (only one book, the *Vendidad*, remaining to us in its entirety, out of the twenty-one that existed originally), nevertheless we are told, on the authority of more than one earnest student of these books that—to quote a modern writer on the subject, “It is absolutely impossible” to explain many passages of the *Avesta* “without taking Re-incarnation as a basis.”

Identically the same conclusion may be drawn from Egypt’s “Book of the Dead,” the *Per em hru*, or “the going forth into the light.” In no known passage is Re-incarnation definitely taught, yet without the idea of Re-incarnation many passages remain hopelessly obscure. But we know more of the faith of ancient Egypt than the “Book of the Dead” can teach us, for we are told, on the authority of the Greek historian, Herodotus, that Orpheus was taught the doctrine of Re-birth in the mysteries of Egypt, and that both Pythagoras and Plato brought the idea with them from Egypt into Greece. According to Herodotus :

“The Egyptians are the first who propounded the theory that the human soul is imperishable, and that when the body of anyone dies it enters into some other creature that may be ready to receive it, and that when it has gone the round of all created forms on land, in water and in air, then it once more enters a human body born for it ; and that this cycle of existence for the soul takes place in three thousand years. . . . Some of the Greeks adopted this opinion, some earlier, others later, as if it were their own ”

The *Fragments of Thrice-greatest Hermes* also make it clear that a belief in Re-incarnation was once a vital doctrine in ancient Egypt.

In Mexico and Peru, whose wonderful civilisations, ruthlessly destroyed by the Spanish conquerors, bore an unmistakable likeness to the old Egyptian, the doctrine of Re-birth does not appear to have been openly taught ; it is not definitely mentioned in that remarkable Scripture, the *Popol-Vuh* ; yet, according to at least one authority, Dr. le Plongeon—who spent over ten years among the ruins of Central America—belief in Re-incarnation was a prominent feature in the Maya religion, and re-appears in the legends and folk-lore of some of their descendants, the Red Indians of to-day.

In those of the Chinese Scriptures that are prior to the intro-

duction of Buddhism, there seems to be no trace of any belief in Re-incarnation ; but the religion of a Confucius was purely an ethical one—a code of moral precepts—while that of “ the ancient Sage ” Lao-tse bore so close a resemblance to Vedic thought that it is difficult to believe that the doctrine of Re-birth had no place in his philosophy. Nevertheless the *Tao-te-king* has nothing to say on the subject.

The conception of Re-birth in its aspect of transmigration permeates Scandinavia's sacred lore, the *Eddas* ; and when Julius Cæsar conquered the Gauls, in the year 55 of our era, he found that this belief was the very warp and woof of the religion taught by the Druids of Gaul and of Britain. “ Their chief doctrine,” he says tersely in his *Commentaries*, “ is that souls do not perish with their bodies, but are transferred after death to other bodies.” To the depth of Druid philosophy, and to the grandeur of the ethical ideas based upon it, the Songs of Celtic bards bear witness to this day.

From the ninth book of Plato's *Laws* we learn that Re-incarnation was part of the secret teaching given in the mysteries of olden Greece, those mysteries that played so important a rôle in the mental, moral and spiritual life of the nation ; while in the sixth book of Virgil's *Æneid* the doctrine of Re-birth is stated in a way that shows how familiar was this conception to the philosophers of ancient Rome. Anchise, pointing to the souls in limbo, says :

“ When, in the slow succession of ages, after the passing of one thousand years, Time has wiped away the stains of souls . . . a God assembles their vast array on the shores of Lethe, so that, forgetful of the past, they may once more behold the vault of heaven, and desire to return into new bodies. . . .” (Book VI, 745-751.)

The mention of one thousand years in Virgil's poem is interesting in view of the fact that, according to most esoteric schools, from 1,500 to 1,000 years is the time spent between incarnations by the Ego of the normally developed man or woman.

(To be continued.)



## PRESENT-DAY PROPHECIES

By IVY DICK.

CHEERFULNESS has been at a discount in the prophecies of all ages! Indeed, it is doubtful if prophets are any more popular than the proverbial woman who prides herself on speaking her mind!

However, as my prophetic visions have the redeeming quality of the promise of timely, spiritual intervention, I shall risk an account of those which are most appropriate to present-day interests.

They come almost exclusively in daylight and in symbol. At the time of receiving the one which evidently symbolises the birth of the spirit of a new age, I had no thought in my mind of any such subject. In fact, I was engaged on household duties.

Suddenly I became a mere consciousness on an apparently endless plateau. The only thing upon it was a chariot. Within was a woman of about middle age. Her face bore a careworn, anxious expression, but in her eyes, which gazed fixedly in front, was vision. Far into the distance and upward she gazed, utterly unconscious of a steep precipice which I now perceived lay in front of the chariot.

My attention then passed more particularly to the wheels. There were three on the side that was turned towards me. Each was being propelled by a deformed dwarf-like creature and they all gazed intently at the ground. I interpreted this as the pursuit of material progress to the oblivion of all else—hence their deformity and small stature.

The front one had the appearance of stupidity, and was apparently only pushing his wheel at the instigation of the one behind who whispered unseen into his ear. He obeyed him and yet was unconscious of him. This second creature was more intelligent-looking and slightly evil. He, too, worked his wheel as directed by the being behind him. This last personality was still more alert and his expression almost demoniac. He turned his wheel vigorously and I knew that his whispers were malicious and mischievous suggestions.

Behind all and inciting number three was a devil, fiendishly exultant. His message was being passed on, from mouth to mouth

in such terms as would specially appeal to each different recipient, for each believed himself acting on his own and for his own ends.

Faster and faster the chariot rushed towards the precipice, only the devil at the back realising what was imminent.

My whole soul strove to shout a warning to the beautiful and tragic figure in the car, but she was oblivious of everything but the vision she saw in the distant heavens. On and on the car was pushed to the very edge of the precipice. In horror, I awaited the catastrophe. I could almost have said it had happened, as part of the front wheel was already hanging over the edge.

With all the unexpectedness of a miracle a heavy grey mist descended on the scene, enveloping everything. Gradually it thinned, changing into beautiful, delicate pastel shades, ultimately to clear completely. Gone were the forces at the wheels, gone was the devil, and gone was the woman who, I now know, was the Spirit of the Old Age. In her place was a beautiful, new-born, sturdy child and the chariot was motionless and secure on firm ground.

Evidently it symbolised the selfish aims for material progress abroad in the world to-day. Obviously, too, the Power working for evil is disseminating its influence so that each victim is using another for what he believes to be his own ends, unconscious that he himself is being used in his turn. Even the stupid and unwilling are reached and exploited, unaware of the source of their inspiration—unconscious tools of one Power and driven collectively to one end—destruction. This invisible, but unbroken link—for they are more united than they know—is undermining all that is best of the old system of things.

Is there to be realisation and a change of heart in time? Undoubtedly, the help will be spiritual, but—and here's the problem for us—are we, in the meantime, helping or hindering? How far are we going to allow disaster to advance before we face and check the causes?

Another vision was in connection with the Christian Church in its present state. This I received while alone in church. My mind, at the time, was concerned with religious questions and doubts. Gradually, I became conscious that a low-growing holly bush filled the chancel and that all its branches curved towards the ground. To me a holly tree always signifies materiality, if not positive evil,

At the sight my distress, fears and doubts were accentuated. I closed my eyes. When my spiritual ears heard the command: "Look!" I opened them again and saw a resplendent, angelic spirit advancing very slowly from the altar towards the bush. As she approached a radiance preceded her. First it touched only one leaf, which then glowed with translucent brilliance, as if it, too, had become spiritual.

Leaf by leaf the bush was affected till the whole became pure and too dazzling for me to behold any longer.

A vision, also connected with the universal changes which are occultly taking place at the present time, has left me at a loss for a satisfactory interpretation.

Again I was busy with mundane affairs, when I found my consciousness in an Eastern street with its narrow, corkscrew windings. There was no sign of life anywhere. I looked towards the first turning and immediately beheld a coffin covered with an Eastern flag. I noted silver stars and crescents on, I think, a blue ground. It had no visible means of conveyance. It simply came nearer and nearer to me.

At my side there now appeared a man like the "Ancient of Days." Everything about him was snow-white except his eyes, which were of a clear, deep blue. In his hand was a short white rod. While his bearing had the stamp of an age beyond human conception his eyes and the freshness of his skin suggested perpetual youth.

As the coffin came up to us he stepped aside, nearer to me, from before the opening to a mausoleum which I had not previously noticed. I lent forward to watch the passage of the coffin as it entered, but the Ancient Being stretched out his arm and barred the aperture with his rod. While doing so he turned towards me and gazed right into my eyes and I knew he was telling me that I was not permitted to see further.

This experience differed from all previous ones. Instead of it being a picture at which I was looking, it seemed a real happening. The man was as conscious of me as I was of him. He wasn't a symbol. He was a real personality. Who was he?

## THE QUEST FOR TRUTH IN ALCHEMY

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

IN 1921 I conceived the idea of founding a Society for the study of the writings of the alchemists. Trained as a chemist and interested in the theories of the occultists and the strange workings of the human mind, it was perhaps inevitable that my attention should be directed to the study of these old-time thinkers and experimentalists, their fantastic writings, their very real achievements and their ultimate failure.

I was shocked to observe how these men were treated in the majority of the books dealing with the history of chemistry and of science in general. They were cursorily dismissed as a set of charlatans and fools.

Yet the facts remained that they had performed a most useful function in the evolution of chemistry. Their actual discoveries and inventions were considerable, and, if they had not exactly lain the foundations of chemical science, they had, at any rate, performed an essential part in preparing the ground.

The works of alchemists were, I felt convinced, worthy of scientific study. But there was a further incentive. At the close of the nineteenth century, discoveries were made which shook the prevalent scientific philosophy to its very foundations, and a new philosophy—a new view of the nature of things—began to be formulated. In several respects this philosophy exhibited striking points of agreement with the views of the old-time alchemists.

Let it be admitted that the new philosophy was the product of an entirely different method; let it be admitted that the *a priori* method of the alchemists—their reliance on strange analogies between metals and the soul of man, and, indeed, between matter and spirit in all their myriad manifestations—is quite unreliable. Even so, it cannot be urged that this method which, in spite of all its aberrations, sometimes yielded the gold of truth, is so contemptible as to be totally devoid of interest.

Moreover it seemed, and still seems, possible to me that the alchemical writings may contain some facts discovered—if I may so phrase it—before their time. It is, I think, possible that, in

the general replacement of the Hermetic philosophy by Scientific Materialism, some genuine facts were discarded along with a great deal of theoretical rubbish. Scientific Materialism now reposes in the world's dustbin. It might be as well, in the light of the New Philosophy, to rummage over what we previously discarded.

In December, 1910, Messrs. William Rider and Son had published, under the title of *Alchemy: Ancient and Modern*, a preliminary study of the subject which I had undertaken. The book enjoyed a most remarkably favourable reception by the Press and an American edition was called for.

However, the task of investigating all the problems which the alchemists and their works presented was not a problem to be successfully essayed by one mind. I felt there was a need for a united effort on the part of those who were attracted to this study. I made it my business, therefore, to discover people sufficiently interested in the matter to form a Society, and the Alchemical Society was founded in November, 1912.

One of the first persons—I think the very first—that I approached was the late Madame Isabelle de Steiger. I am reminded of this fact by the publication by Messrs. Rider and Co. of her *Memorabilia*,\* in which there are several kindly references to the Alchemical Society and myself. Mme. de Steiger had then already published her book, *On a Gold Basis*, and, it was announced, was undertaking the republication of the late Mary Anne Atwood's remarkable work on the alchemists, *A Suggestive Enquiry into the Hermetic Mystery*—a project not realised until 1918. I wrote to her with reference to this project, which greatly interested me, and had the pleasure of meeting her shortly afterwards. She received my plan of forming an Alchemical Society very sympathetically.

I was particularly glad to have Mme. de Steiger's support because, as a disciple of Mrs. Atwood, her views concerning the real nature of alchemy differed widely from my own. I was most anxious that the Society should not become a cult, but that all earnest students of the subject—and there was none more

\* *Memorabilia: Reminiscences of a Woman Artist and Writer*. By Isabelle de Steiger. With a Preface by A. E. Waite. 9 ins. x 6 ins., pp. xxiv + 310 + 8 plates. London: Rider and Co., Paternoster House, Paternoster Row, E.C. 4. Price 21s. net. Mme. de Steiger, I should note, was for many years intimately associated with the occult movement, and her book contains many interesting reminiscences and anecdotes of the luminaries of the occult world with whom she came in contact, including, in addition to Mrs. Atwood, Mme. Blavatsky, Dr. Anna Kingsford, Edward Maitland, the Sinnetts and others.

earnest than she—should, whatever their opinions, feel at home in it.

The objects of the Society were set out, in the broadest terms, as follows : " The study of the works and theories of the alchemists in all their aspects, philosophical, historical and scientific, and of all matters relating thereto."

The late Professor John Ferguson, M.A., LL.D., F.I.C., F.C.S., of Glasgow University, an eminent authority on the early history of chemistry and a man of wide knowledge and sympathies and possessed of a charming personality, accepted the Honorary Presidency of the Society, and took a great interest in its proceedings. I was elected Acting President. Mr. Arthur Edward Waite, Mme. de Steiger, and Mr. W. Gorn Old, were the Society's first three Vice-Presidents.

The Society held regular monthly meetings, except in the summer, to which visitors were invited. Each meeting was usually devoted to the reading of a paper and a discussion thereon.

Reports of the meetings, including the full text of papers read thereat, were printed in the Society's journal, which was edited by myself and published by the firm of H. K. Lewis, of 136, Gower Street, W.C. In addition, the journal contained reviews of all books bearing in any way on the subject of alchemy, and, occasionally, other contributions bearing on the Society's work. The journal was supplied to all members free of charge, a few additional copies being printed for sale ; and, owing to its relatively small circulation, it has now become exceedingly rare.

Altogether the Society held twenty-two general meetings.

According to the *Suggestive Enquiry*, alchemy was a spiritual science, its great experiment being concerned with the union of the soul with God, and having nothing to do with mundane matters. As Mr. Waite remarks in his Preface to *Memorabilia*, " Mme. de Steiger's paper on ' The Hermetic Mystery ' . . . is to be understood as a defence of these views and their summary presentation from her own standpoint, as one who had studied and corresponded with Mrs. Atwood during a long period of years." It was, Mme. de Steiger remarks in her book, " extremely well received,"\* though, I should add, interest did not necessarily mean agreement with views so hard to reconcile with the known facts concerning the lives of the alchemists and the part they played in laying the foundations of chemical knowledge.

\* *Memorabilia*, p. 274.

In the early part of 1914 an *entente cordiale* was established between the Society and *La Société Alchemique de France*. Professor Ferguson and myself were created *Membres d'Honneur* of the French Society, others members of the Council, including Mme. de Steiger, being created *Membres Titulaires*. M. Jollivet Castelot, the President of the French Society, was elected an honorary member of the Alchemical Society, and an interchange of journals between the two societies was set up.

During 1915, the Society's work was carried on under considerable and increasing difficulty owing to the continuance of the European War. At the Third Annual Meeting steps were taken to increase the Society's revenue in order that the journal might continue to be published, but, in spite of all efforts, it had to cease publication with Parts 20 and 21.

Looking back now on the work of the Society, I cannot express entire satisfaction with its work. Some of the papers it published were contributions of outstanding value to the scientific study of the problems of alchemy; all were of interest. But, in too many, the tendency to speculate upon insufficient material rather than to collect the essential data for a real understanding of the subject is perhaps too much in evidence.

Nevertheless, I am confident that the Society did good and useful work in helping to stimulate interest in a highly obscure subject, and that most emphatically, therefore its labours were not in vain.

Writing in her eighty-eighth year (she died on January 1st, 1927, in her ninety-first year), Mme. de Steiger says of the purpose of her existence, "Put briefly, I think I had one dominant idea, the quest of what I feel Solomon sought all his life, *i.e.*, Understanding."\* There could be no better quest. It was this quest which united in the Alchemical Society men and women holding the most diverse views. I am glad to think that, in spite of the differences between us in our philosophical outlook and our estimation of the significance of alchemy, I retained Mme. de Steiger's friendship—testified to by a stack of interesting letters on alchemy and cognate subjects—to the day of her death. And I prize, because of the donor and the motive of the gift, a little eighteenth-century volume of mystical philosophy she gave me shortly before her life reached its term.

\* *Memorabilia*, p. 218.

## OCCULTISM IN SOUTHERN NIGERIA

By THEODORE BESTERMAN

THERE has recently been published a very important and monumental anthropological treatise dealing with the natives of Southern Nigeria.\* This book was written by Mr. P. Amaury Talbot, a resident of the colony, and it was published for the Crown Agents for the Colonies, as an official publication, by the Oxford University Press. Under such dignified and orthodox auspices nothing out of the way was to be expected, and most reviewers no doubt opened their copies with a comfortable anticipation of the usual commonplaces, of the usual patronising attitude adopted towards native beliefs and practices in most, though not all, official publications. Their horror can be imagined when they found the author quoting freely not merely from the usual sources, but also from the Pythagoreans and the Neo-Platonists, and not merely from such sources as these but also from the works of Richet and Geley, and (is it possible?) from Eliphas Levi, and yes, even from the pages of the OCCULT REVIEW. The result can be imagined: Mr. Talbot had a bad Press, and the more orthodox were the periodicals the worse he was slated. It is only just, therefore, that some attempt should be made in these pages to show the other side of the picture, to give some idea of the vast wealth of occult and psychical information that is to be found in this very important work.

It will be readily understood, however, that it will not be possible within the limits of a short article to give more than a brief glimpse of fragments of the valuable information that is to be found in these more than 1,500 pages and well over half a million words.

Let us begin with witchcraft. Mr. Talbot begins by briefly running over the history of witchcraft in the West, and the various theories held in this connexion. He then proceeds to a systematic survey, in his usual style, of witchcraft beliefs and practices in the part of Africa with which he is concerned, people by people, and tribe by tribe.

\* *The Peoples of Southern Nigeria: a sketch of their History, Ethnology and Languages, with an abstract of the 1921 Census.* By P. Amaury Talbot. 8 $\frac{1}{2}$ in.  $\times$  5 $\frac{1}{2}$ in., pp. xii. 365  $\times$  xx. 977  $\times$  vi. 234, 4 vols., 28 maps, 251 ills. and numerous tables. London: Oxford University Press (for the Crown Agents for the Colonies), 1926. Price £3 10s. net.



Among the Yoruba, witches are supposed to hold their rooves beneath the big trees inhabited by godlings or jujus, as Mr. Talbot, a little unfortunately perhaps, prefers to call them. To protect themselves against these witches the natives prepare a certain "medicine," the ingredients of which consist of a pigeon, the red tail feathers of a parrot, a certain fruit called the Eru, and finally a leaf named *Aje-kp-fo-orule*. The meaning of this latter term gives rise to many speculations; it is "Witches never rest on the roof" (ii. 209). When this preparation is burnt the smoke is thought to drive away all witches except some specially persistent ones which can endure it for a short time, though these also eventually have to flee.

The Ijaw greatly fear witchcraft. In some sections of this tribe a proved witch is burned to death without further argument. And indeed among others, the Kalabari, every witch caught dancing (another interesting point in comparing these practices with those of the Middle Ages and later in the West), met an even worse fate. For these dancing maenads were stoned, drowned or tied to a log, while both their eyes were torn out.

Many students of these subjects often complain that they have to study old documents, the veracity of which cannot be ascertained, and they long for some contemporary account by an eye-witness. Well, among the many treasures in this book is an untouched account written by a native named B. Emina, a native of Ebwu, in the Ika territory, of an occurrence in which he was himself concerned. This document is so important and informative that I do not hesitate to quote it in full (ii. 211-212):

"On March 14th, 1916, I started from Ebwu to Illah town about 2 a.m., and after I walked the distance of almost one mile, I saw a woman coming opposite me on the right hand side of the road; but when she saw me walking nearer to her she attempted running into the bush, hence I caught her by the arm, and I then discover the curious dressing which she had on. The dressing were made of palm leaves, banana leaves and ragged cloths. I asked her to explain to me the cause of her being in such a dreadful dressing, she replied with a loud cry and startling voice with all her body shaking—'I am Nwokporo of Apasho quarter in the Ebwu town, and I am a member of the witchcraft society; I went to attend the witch meeting at Illah town and consequently I am late to return at the proper time through my carelessness and some other reasons which I would not be able to explain to you.' I insisted her for the explanation of the other reasons which she

should not tell me ; then she said it is the Alusi by name ' Utor ' that has prepared to punish her by revealing her secrets to the public on account of the many evil things she has done in the town on this witch business ; and she said also that if it had not been the power of the Alusi Utor that was against her no one would be able to catch her whilst she is in the witch uniform. I asked her to proceed homeward and I accompanied her too ; when we reached the first quarter, I shouted and several people came out to see the condition of this woman ; the people who saw this were much astonished and they praised me a great deal for being so bold as to catch the woman.

“ Afterwards I came to a certain conclusion that this woman should be taken before the chief, and I followed her with several others to the chief's house where she had to explain all the previous words she told me without any alteration. The chief asked two of his servants to take this woman to her home : But as I am so anxious to see the end of this transaction I was obliged to go with the chief's servants to the woman's house. The most wonderful part of this action was, when we got to the woman's house we found that her body is also lying in the room whilst the other body in the witch uniform speaking to us. I postponed my journey till next day, but before the next day I was attacked with serious fever and I was not able to get up until after seven days. Not more than two weeks after this occurrence I went to Ibadan to resume my duty ; and a few days after I received a letter from a friend at Ebuw that this woman did not live longer than one month after I have left home.”

Mr. Emina, the narrator of this extraordinary story, added verbally that the witch's double was “ not quite firm and solid.” This same gentleman also gave Mr. Talbot a very interesting account of his own cure by a medicine-man (*see* ii. 166-168).

But let us proceed to some other aspects of the occultism of Southern Nigeria. Throughout the country most “ doctors ” combine the practice of divination with other pursuits. They employ two principal methods, one the gaining of knowledge by intuition, thought-reading, or other occult means, such as “ clairvoyance ” (ii. 183), the other mere quickness of mind or fingers. Mr. Talbot thinks that the faculty of clairvoyance is actually possessed by some natives, though it is sometimes unsought and unwelcomed. He adds that “ the ‘ direct voice ’ seems to be occasionally in evidence, but it is more usual for the medium to speak under the influence of a spirit. Self.

hypnosis is the most common means employed, but the 'doctor' does not necessarily go into a complete trance." How much is there in this passage that could not perfectly well be applied to any Western medium?

Pointing out that clairvoyance and telepathy seem to be more common among the Southern Nigerians than among Europeans, Mr. Talbot makes the interesting suggestion that it is due to the negro's possession of these faculties that he realises that time is all one and that the future is implicit in the present. Is this the reason why the negro is so often devoid of foresight and of care for future eventualities?

Much more could be written on this subject, but I have said enough to give some notion of the value of Mr. Talbot's book. It is a big book and an expensive one, but all those interested in occultism should try to get hold of volume two at least, and they will not be disappointed.

## 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.*]

### ALLEGED CHANGES IN OCEAN DEPTHS.

*To the Editor of the OCCULT REVIEW.*

SIR,—The fact of the question of the changes in ocean depths being dealt with in *Coming World Changes* was known to me, but it so happens that I did not derive my information originally from that book, but in one case from *The Problem of Atlantis*, by Lewis Spence. The statement runs as follows, on page 205 :

“Recent volcanic disturbances in the bed of the Atlantic Ocean have also given scientists food for furious thought. The result of quite recent soundings taken by the Western Telegraph Company have sent a thrill of surprise through the civilised world. A vessel belonging to this company was searching (August, 1923) for a lost telegraph cable which had been laid twenty-five years before, and the officers of the company found to their astonishment in taking soundings at the exact spot where it had been laid down that *the surface of the ocean bed there had risen during that time by nearly two and a quarter miles.*”

As to the difference in depth in the bay of Gascony, I recollect having seen that in a newspaper, but I cannot state when or which, as I did not keep the cutting. But it was probably in the *Morning Post*, as I seldom see any other paper.

Apropos of the Pacific, alluded to also by Mr. Stringer, it is rather strange that I should quite recently have heard something about that also. A friend of mine not long home after a longish stay in California told me that some few years back, three or four to the best of my recollection, a squadron of destroyers, manœuvring off the Pacific coast in what was charted as very deep water—I do not know the depth, nor is its exact figure of vital importance—piled up quite unexpectedly on a brand-new reef.

As to no reply having been received by Mr. Stringer from Dr. and Mrs. Curtiss, who happen to be personal friends of mine, it may not have occurred to that gentleman, in fact it is improbable that he can have known, that they are snowed under by a mass of correspondence, and in consequence make a point of letting it be known as far as possible that they cannot reply to casual letters dealing with side issues, the time at their disposal, in common with that of the rest of humanity being limited. They get plenty of letters of the kind, raising points, which are not of the highest importance, from people quite out of sympathy and touch with their work, who usually seem out to make trouble more than to obtain information; not that I have any intention of imputing that particular failing to Mr. Stringer.

If Mr. Stringer thinks fit to notice this letter, I may say at once

that I shall make no further reply. Of all futile forms of wasting time, prolonged newspaper controversies have always seemed to me the most useless, as no one is ever convinced by them and they only result in bad feeling. A comment on a statement one may disagree with is fair enough, with possibly a rejoinder from the first offender, but beyond that no good end can be served.

Yours faithfully, GRAHAME HOUBLON.

SIR,—I agree with Mr. Hubert Stringer as to the necessity of verifying such reports. I did so in the case of the story of the deep-sea cable and was assured by the company concerned that there was no truth in it.

I should be glad, however, to have further assurance upon the Bay of Biscay soundings. They were originally taken, as stated, from the transport *Loiret*, Commander Cornet being responsible for the statement. He found thirty fathoms where he expected to find a mile. His results were pooh-poohed by Professor Lacroix, and were contradicted by soundings taken by Dr. Charcot. Some months later, however, another ship, *La Bourdonnais*, when about eighty miles from land, found forty-four fathoms where the chart gave eighty, and this over a wide area.

Personally, I cannot understand how there could ever be an appreciable rise in the bed of the ocean without a corresponding change in the high-water mark—unless, indeed, the rise was accompanied by sinkings elsewhere.

Yours faithfully, ARTHUR CONAN DOYLE.

#### ASTRAL COMMUNICATIONS, ETC.

*To the Editor of the OCCULT REVIEW.*

SIR,—Mr. Hubert Stringer deserves the deepest thanks of all your thoughtful readers *bonæ voluntatis* for his most admirable and timely letter in your last number. He rightly points out that this sort of thing repels and disgusts intelligent people who might otherwise be inclined to take up psychic study in a scientific spirit. And as Mr. J. B. Priestley pointed out in a witty and penetrating analysis of one of these inept productions purporting to emanate by automatic writing, from a Master or Divine Being, we are reminded of nothing so much as our own familiar claptrap, the mind behind most of those things revealing itself as entirely commonplace.

Is it asking too much that Transcendent Beings shall not utter the sentiments of Little Bethel in cheap journalese, but shall give us utterances at least as lofty and in words as sublime as the greatest of our own humanity is capable—a Danté, a Milton, or a Shelley? Or is feebly pretentious drivel the best they can do?

Yours, etc., KAIKHOSRU SORABJI.

## PERIODICAL LITERATURE

THE REVUE MÉTAPHYSIQUE does not, as we had expected, contain the *compte rendu* of the Third International Congress of Metapsychical Research, and the explanation is that it exceeds the measures of that official periodical. The proceedings will be published therefore in a volume devoted to the subject and may prove of considerable dimensions, to judge by a preliminary list of monographs, communications and authors which appeared some short time since. We are told, meanwhile: (1) that the Congress has fully justified the fact of its convocation and the hopes cherished concerning it; (2) that it has brought together and made known to one another a representative proportion of scientific minds who would promote the development of Metapsychical Research, but are scattered throughout the world; (3) that it has made manifest before public opinion the now outstanding fact of metapsychical phenomenology as a matter for progressive scientific inquiry, that it is to be found everywhere in the world, is becoming everywhere the object of methodical study on the part of competent persons, and that nothing henceforward will have power to arrest its progress as a science in the course of its evolution. The keynote throughout was experiment and only experiment, based in so far as was necessary on provisional hypotheses, but apart from doctrinal commitments. The programme included, as a few perhaps may remember, a proposal to establish an international terminology which would insure the use of the same words bearing the same meanings and representing the same things everywhere. But the London Society for Psychical Research has intimated its decision to abide by its own vocabulary, and so the project falls through. It was to be expected antecedently on one or another ground, for scientific terminologies grow up like languages and are not of artificial creation. If there is to be ever an universal language it must develop in this manner and so only, a living tongue and not a mechanical device. There is another proposition which is foredoomed, we think, to failure, and this is the arbitrary curtailment of all papers, that the time of their reading may not exceed fifteen minutes. It will not work in practice. Who shall limit the Hon. President, Professor Charles Richet, presenting—as it may be—some important and new point of view, Professor Santoliquido on new and pregnant discoveries, or Sir Oliver Lodge pronouncing a last word on major principles of research? Who would not wish to hear and who should seek to curb M. Jean Meyer, to whom the Institute owes its foundation, even—which is wholly improbable—if he sought to bring forward some new basis of belief in immortality discovered in the spiritistic explanation of psychic phenomena in chief? He spoke at the banquet which followed the Congress, looking forward to that time, perhaps not far away, when

metapsychics would be recognised as the science of sciences, inter-linking all human knowledge and accomplishing that which is desired above all on his own part, namely, "the spiritualisation of humanity." There are lesser personalities whom it is desirable to restrain when they tend to become prolix, but the great names presenting great views deserve and must assuredly obtain, all rules notwithstanding, a great and free opportunity.

There is said to be an Orthological Institute, whether incorporated or not fails at present to emerge in the evidence; but it is affirmed to be ten years old, though hitherto it "has worked by proxy." The statement calls for explanation, which is not forthcoming, and might fail to explain if it were. We are told only that it has "been subverted by a variety of undertakings," and that it is not necessary "to elucidate these complexities." All this would have something of the air of a stolid hoax, were we not advised categorically that *PSYCHE* is the official organ of the Institute, and that it will be engaged next year in "featuring" six "major problems" of Orthology, being (1) the neglect of "linguistic technique" by jurisconsults; (2) the commercial and artistic possibilities of "colour notation"; (3) the present "parlous plight" of linguistic education; (4) the future of English and its rivals in international communication; (5) the "signific and symbolic systems which at present baffle human understanding"; and (6) the "technique of animal communication." It seems possible that in the fifth division the cryptic language of alchemy will be taken seriously in hand, but the sorrow of it is that "unseen amidst a metaphysic fog," it is never too easy to gather the drift of *PSYCHE*. We rest our faith, however, on a dark allusion to the "mysterious symbols of the super-physicists." But in case we are to be hoisted presently on a petard of words, we should like in all seriousness—or at least on the threshold thereof—to suggest that our expert quarterly might do a little good work at home among its own contributors by providing a vocabulary at the end of each issue, that those who will, if any, may know what, *e.g.*, the American Professor O. L. Reiser of Pittsburgh may believe what he is trying to talk about under the denominations of "consciousness," "chronaxy" and "nerve fibre radiations." We are somewhat intrigued personally, because he enlists our sympathy by offering—*ipse dixit*—"another refutation of behaviourism." This is encouraging within its proper measures; but so long as it is "clear" to the mentality of Professor Reiser that "consciousness is correlated with cortical synaptical activity," we shall cleave to that other school which explains consciousness in the light of the self-knowing spirit.

A title like *HERMÉTISME* suggests a wider field than is occupied so far by the new monthly review which appears at Paris, under this denomination. It is devoted more especially to Alchemy, understood as the transmutation of metals, and in such connection is anxious to promote a recognition of the researches and affirmed discoveries of

M. Jolivet Castellot. An opportunity is found, in an article on gold in the light of modern chemical knowledge, to describe him not alone as a learned chemist but also as a true philosopher. It takes cognisance also of his claim to have transmuted metals, and scores a point by dwelling on the desirability of official verification, which he himself has demanded and which should be available not merely for his own sake but as evidence on the point of fact. A second article is concerned with the synthesis of gold and proceeds much further, declaring that Alchemy is about to come into its own because the transmutations denied so long by science are being performed now in its laboratories. M. Castellot is again cited, but giving on this occasion a specimen of experiments performed by him. Yet another writer testifies that he is seeking the transformation of elements according to alchemical methods, and that he has obtained most encouraging results. The synthesis of gold is followed, not unnaturally, by observations on metallic synthesis in general, the argument proceeding from the old Hermetic doctrine respecting the unity of matter, and here once again it is no other than the French claimant who is found to cast light on the subject from several points of view. He is pressed into the service of a disquisition on Modern Alchemy and its origin, but this time we learn with satisfaction that if a prophet has no honour as usual, in his own country, his experiments have been verified in Belgium and Portugal, where they have been found exact. We learn further that special commissions are about to be appointed, with the same object, in Italy, Holland and Japan. It appears, however, that his fabrication of gold can at present serve no further purpose than to justify Ancient Alchemy, as the cost of experiment far exceeds the value of results obtained. In the present connection it remains only to say that the adept himself, writing as President of the Alchemical Society of France, gives some account of his procedure by what used to be called the humid and dry methods in the old language of the subject. As a kind of Christian communist, as a writer of occult fiction which no one can read—except possibly in France and probably few there—it cannot be said that we find M. Castellot much, if at all, to our purpose; but it is not impossible that he has managed to make gold. In this case he is comparable, after a reverse manner, to the joyous Beroalda de Verville, who was a bad alchemist and despised by all who knew him, yet he wrote *Le Moyen de Parvenir*, which is loved by all Pantagruelists. On the other hand, M. Castellot has written a considerable batch of indifferent to bad stories, but he has apparently transmuted metals. He is in a position, therefore, to deliver the goods, that is to say, the secret; and we agree with all who maintain, himself included, that the wares which he offers in the Hermetic market should be tested to ascertain whether they correspond to his invoice.

Accepting the statement at its face value, because there is no reason why one should do otherwise, we learn from M. Oswald Wirth,



writing in the forefront of his magazine, *LE SYMBOLISME*, that Italian Freemasonry has been "despoiled brutally of its possessions" under the Fascist régime. We have heard, moreover, that it has been suppressed, though a remnant has endeavoured to justify itself in the eyes of the State by a proposed reformation of its ways. We have not been in touch with the subject during recent days; but as it is well to speak frankly, when such a course is possible, it may be said that there seem very good reasons to conclude that it deserved whatever has befallen it, since it is an institution which has been diverted long since from the path and term of Emblematic Freemasonry into ways of conspiracy and other faithless ways, which are without God in the world. Now the question is whether there survives a redeemable element in the quondam Grand Lodges and Chapters of United Italy, and M. Wirth thinks that there is, for he dedicates several pages to an indication of the way of salvation, by reversion, that is, to the true ends of the Masonic subject. It belongs to the spiritual order: to realise it as such and no other, to live it also as such, is to be a Mason in very truth; it is to be validly initiated therein, after a manner which survives proscription, and independently of external possessions can find its Temples in the heart and its Cathedrals in the higher mind. This at least is how we understand M. Wirth, translating him here and there into another form of language, for he has talked before on the subject in his rather casual way—casual and vague at that. Whether Italian Freemasonry would be likely to listen, had it ever a chance to hear, may be left an open question. For the rest, M. Wirth says that the Masonic Institution is in ferment; but he speaks for his own and the other Latin countries. In the British Empire and the United States the assertion does not obtain; but those who watch from within can discern from time to time the indications of a new spirit; and if it should prevail ultimately, the great Brotherhood may find, on a day to come, that Freemasonry is something more than "a peculiar system of morality veiled in allegory and illustrated by symbols." On that day it will be about to come into its own. Meanwhile we are in agreement with our author on one point at least, namely, that "pure Religion is independent of the external cultus," and that "true Initiation is not to be confounded with the ceremonial fulfilment of those Rites which are its image." At their best and highest, however, the Rites would be outward signs of the inward grace for which Initiation stands; and this is why they call for translation into their highest terms—not utterly unlike M. Wirth himself, when he talks of "the utility of Masonry."

## REVIEWS

SONS OF GOD AND SONS OF MEN. By E. H. Gilmour. London : Rider & Co., Paternoster House, E.C.4. Price 4s. 6d. net.

Most emphatically, this is a book that should be read, but read reverently.

To the serious-minded, the present mental attitude and physical functioning of the Western races in relation to sex furnishes a problem of the first magnitude and importance. Sex-stimulation, conscious (deliberate) or unconscious, is rampant in every aspect of modern social life, and whilst admittedly greater *freedom* in this matter is desirable, history presents us with unmistakable evidence as to the inevitable results of *licence*.

The only remedy for present abuses, and the only prophylactic against still greater evils, lies in the fearless application of the Truth ; in the lifting, gently and reverently, but firmly, of that bogey of "mystery" that has hitherto been permitted to stand between man and his realisation of the true nature of his own being. This is the knowledge that "makes man free," so it is little wonder that those "principalities and powers in high places" who have sought to keep mankind in ignorance of the true nature of their Creator, and, consequently, of the respects in which they are "made in His image," have seen to it that these facts were either withheld or distorted in such ways as to entirely obscure the true vision. As the author himself says :

"We here put our finger on the plague spot, on the root of the evil that is poisoning the human soul. Not only in prostitution and in still worse sexual abuses, but in married life this holds good. The generative act is not regarded as a matter for Divine inspiration and guidance ; it is divorced from religion ; it is, in fact, considered blasphemous by many devout people to think of it in connection with God at all. The Holy of Holies, that sanctuary of the Life Force which should be kept for the Lord alone, has been defiled, abused, trampled underfoot."

On page 196 we find it stated : "Sex degradation is the degradation of our God nature, and had its origin at the fall of the immortals, who used creative and reproductive power to bring forth according to their own will. Until the mind of those searching for truth has become thoroughly pure and clean on this point they cannot see God, and the redemption of the fallen sons of God cannot be accomplished."

And again : "This fallen community of the Sons of God seeks ever to infest the sex-nature with abnormal suggestions, especially to induce the idea that it is unclean, thus keeping the holy of holies cut off from the Divine Fire, and vitiating the life of man at its source. They work in most subtle ways to overthrow the redemptive scheme, and many groups professing and believing they have a knowledge of the Way are simply the unknowing tools of this invisible organisation. . . . To-day are before us many schemes which shall cure the world malady, plausible and attractive, some vague and without substance, others perniciously definite, advocating practices mentally and physically destructive, not to speak of the cult of the Devil rife in many of the large cities. In such specious ways do the Fallen Angels seek to frustrate the Redemptive Scheme."

Madame  
**ISABELLE DE STEIGER'S**  
**MEMORABILIA**

*Reminiscences of a Woman Artist and Writer.*  
 1836-1927.

*With 8 Illustrations.*

**21s. Net.**

**RIDER & CO., Paternoster Row, E.C.**

**NUMERICAL DIVINATION**

Students of Numerical Divination are informed that they are wasting their time if they are using the numerical values usually assigned to the Egyptian, Hebrew, Arabic, Greek, or English Alphabets.

The True Code may, under certain conditions, become part of your knowledge. For appointment and terms, write to—

**NUMBERS, 35, East Bank, Stamford Hill, London, N. 16.**

The Story of your Life, Past, Present and Future. Scientific Reading and Advice based upon Astrology, Numerology, Palmistry, Psychometry, etc.

**Dr. MAUD WESTRUP** receives daily 11 a.m. to 8 p.m. at 141, Shaftesbury Avenue, W.C.2. Sundays 4 p.m. at 77, New Oxford St.

Dr. Westrup conducts a simple service and gives New Revelations on the Light of Egypt, The Great Pyramid, The River of Life, etc., etc. Tea provided.

**Rudolph Valentino**

Delightful portrait busts as "The Sheikh,"  $7\frac{1}{2}$  inches high.

On black pedestals 10/6; on white 6/6.

Obtainable from

**Bolton's Library, 179 Sloane St., S.W.1**  
 and  
**Borgia, 60 Kenway Road, S.W.5**

**AN IDEAL GIFT BOOK**

**MELLOW SHEAVES**

by **VIOLET TWEEDALE**

Mrs. Tweedale discusses all sorts of intriguing subjects. Her ripe experience as a psychical researcher and student of the mysterious enables her to deliberate upon many facets of truth which are problematic to the ordinary man and woman.

What a host of profound subjects she touches upon! Spiritualism, Clairvoyance, Occultism, Spiritual Healing, Visions, Prophecy, Religious Mysticism and Reincarnation. A remarkable collection of last stray essays.

"Extremely readable."—*Birmingham Post*. "This handsome volume."—*Light*. "Entertaining reading."—*Daily Sketch*. "A delightful combination of reminiscence, occult speculation and eerie ghost stories."—*Yorkshire Post*.

*With frontispiece portrait of the author.*

*Extra demy 8vo, printed in Veronese, handsomely bound with beautiful jacket in gold paper. 18s. net.*

**RIDER & CO., Paternoster Row, London, E.C.4**

**MODERN ASTROLOGY**

The Leading Magazine of its kind.  
One Shilling per month. Specimen copy 6d.

**The Standard Astrological Text Books, 15/- each (Postage 1/- each book extra.)**

**ASTROLOGY FOR ALL.** Simple and instructive, no calculations.

**CASTING THE HOROSCOPE:** Full details with Ephemeris for 60 years.

**HOW TO JUDGE A NATIVITY:** Complete rule for judgments.

**THE ART OF SYNTHESIS:** Showing the relation between planets and consciousness.

**THE PROGRESSED HOROSCOPE:** Showing your tendencies at a glance.

**THE KEY TO YOUR OWN NATIVITY:** Showing you how to read your own horoscope. Postage 6d. only.

**ESOTERIC ASTROLOGY:** Showing the inner side of Astrology.

**PRACTICAL ASTROLOGY:** Alan Leo, 5/- Postage 6d.

**ASTROLOGICAL MANUALS:** Pocket Size, 3/-, 2/6, 2/3.

**BOOKS BY Mrs. LEO.**

**RAYS OF TRUTH,** 5/-

**ASTROLOGICAL ESSAYS,** 5/-

**THE LIFE AND WORK OF ALAN LEO,** 6/-

**THE ROMANCE OF THE STARS,** 3/6

**PLANETARY INFLUENCES,** 2/-

*These Prices are net. (Postage 6d. per book extra.)*

**ASTROLOGICAL LESSONS CHARACTER DELINEATIONS.**

*Please note the address and send direct to:—*

**"MODERN ASTROLOGY" OFFICE,**  
IMPERIAL BUILDINGS,  
LUDGATE CIRCUS, LONDON, E.C.4.

**The Blavatsky Association**

This ASSOCIATION has been formed to perpetuate the memory and work of H. P. Blavatsky and for the study of the Wisdom Religion, as given out by her in "The Secret Doctrine," and her other works, and is independent of any Theosophical organisation. Information can be obtained regarding the Constitution and Rules, Study Classes, Library, etc., from the Hon. Sec. at the ASSOCIATION'S headquarters—

26 Bedford Gardens, Campden Hill,  
LONDON, W.8.

**NATAL ASTROLOGY**

The Thirty-six Zodiacal Decanates Analysed. By C. C. Zain.

Two booklets containing the signification of the twelve Zodiacal signs and analysing the thirty-six decanates. Examples of notable personages are given, showing the effect of each decanate on their character and life.

1/0½ each, Post Free. *To be obtained from—*

**A. E. CHARLES, 136 Victor Rd., Penge,**  
London, S.E.20, or

**THE BROTHERHOOD OF LIGHT**  
(Box 1525).

Los Angeles, California, U.S.A.

**PSYCHIC BOOKSHOP,  
LIBRARY and MUSEUM**

(Proprietor :  
SIR ARTHUR CONAN DOYLE).

**UNDER NEW MANAGEMENT.**

Fine collection of Spiritualistic Works, new and old, kept always in stock. Lowest prices. Good Circulating Library. 2/6 a month. Books sent by post at extra charge.

**Abbey House, Victoria Street**  
(Near Westminster Abbey),  
LONDON, S.W.1.

**OAHSPE**

This remarkable book is again available in two bindings. clothboards 8/-; Rexine 12/-; post free 6d. extra

**LIFE, CONSCIOUSNESS AND PERSISTENCE** 1/6 and 2/6 post free. Favourably reviewed in this journal and in *Light*.

**THE KOSMON PRESS,**  
31 Macaulay Road, S.W.4.  
Or of all booksellers.

**The British College  
of Psychic Science**

59, HOLLAND PARK,  
LONDON, W.11.

Telephone :  
Park 4709.

Hon. Principal :  
J. HEWAT MCKENZIE

*Syllabus on Application.*

Best equipped centre for the Study and Demonstration of Psychic Science in Great Britain.

*For membership and experiments apply to the Hon. Secretary.*

**"PSYCHIC SCIENCE"**

THE COLLEGE QUARTERLY.  
2/9 post free. 11/- yearly.  
Striking and Original Articles.

With the author's theories upon the Fall, the Virgin Birth and other matters, it is difficult to deal, and indeed it is doubtful whether his interpretations of these are as essential to the establishment of the truth of his main thesis as he appears to think. Are not the proofs available to each one of us in the realm of our own inner consciousness or intuition? Here we venture to predict that the author will shortly find that there are yet deeper truths to be unveiled by these stories; and for this reason, amongst others, we should express the hope that he will be in no hurry to carry out the suggestion formulated at the close of the book.

To sum up, then. Sex-force is a life-force, and it flows through us willy-nilly; we cannot dam its flow at all possible outlets without disaster, and attempts at controlling or diverting its channels by "occult" practices merely open the doors to still greater evil. What, then, should be our attitude? Surely the answer is PURIFICATION, by which is meant the consecration and consequent gradual sanctification of all the powers of our being by means of that process which has always been, and always will be as long as the fallen conditions now obtaining on this planet persist, the only way to the realisation of that Higher Love of which this book so eloquently speaks—but be it remembered that this way leads to Calvary by the threefold path of self-denial, self-sacrifice, and self-abandonment to the Divine Will. Under existing conditions there is no other way for anyone, be he of the "Sons of God" or of the "Sons of Men."

Having now, however, glimpsed from afar off the Ineffable Beauty of the Beloved, shall we ever again be content to feed upon the "husks"?

ION

CANTABLE. Songs and Poems. By John Caldwell-Johnston. East and West, Ltd., 3 Victoria Street, London, S.W. 1. Price 5s. net.

A NEW book by Mr. Caldwell-Johnston is a distinct literary event. There is no living poet who combines such mastery of form with such spiritual beauty and depth of feeling. Had Mr. Caldwell-Johnston lived in the days when Chinese Poetry was at its zenith, he would probably have been entitled "Poet of Heaven."

The majority of the poems in this volume are lyrical and sing of Nature in her varying moods. Mr. Johnston uses words as sound-symbols, with the result that subject and object are mysteriously mingled in a consciousness that transcends both.

"Aubade," "Acragas," "Into the Thicket of Song," "Twilight upon the Sea," "Mare Liguriense" and "The Lover's Garden" are among the poems that appeal to me most. There is only space to quote the last mentioned:

I have made me a pleasance of roses,  
Of paths that wind and twine,  
Where the white pink spreads her posies,  
And at dusk her stars uncloses  
The fragrant jessamine.

And at dusk a gentle lover  
Who paces to and fro,  
Where the white moths flit and hove  
Such perfumes shall discover  
As only lovers know.

MEREDITH STARR.

ETERNAL TRUTH. By Jwala Prasad Singhal, M.A., U.P. India :  
Sat Gyan Prakashak Mandir, Mambubhanja Street, Aligarh City.  
187 pp.

THIS publication will repay very close study. The author is one of those **gifted** individuals who balance a deep mystical devotion by a scientific mind. Realising that every epoch has its own expression, he has, wherever possible, brought the ancient wisdom of India into line with the discoveries of modern science and psychology. His method is that of science ; his goal, that of religion. He clearly shows that the metaphysical problem cannot be solved without a conception of infinity. His book is an endeavour to demonstrate that the unknowable can be known, and that in such a knowledge the foundation of an unassailable ethical system, one for all peoples and all ages, can be laid. He treats of all the principal questions which affect the moral and spiritual life, such as the Primal Reality, the Process of Creation, Salvation, Incarnation, the three Gunas, the Virtues, Free Will, Purification, Yoga and Divine Love. In every case the author indicates the principle or spiritual tendency which is latent in the problem under discussion. At the same time he also gives much practical help to those who wish to match the vision by the deed. In most cases, it will be necessary to read this remarkable work several times, but it is well worth it. Indeed, it is not too much to say that *Eternal Truth* lays the foundation for that ultimate union of Eastern and Western ideals on which the future of this planet depends.

MEREDITH STARR.

DAS GEHEIMNIS DER AMULETTE UND TALISMANE. By Dr. R. H. Laars. Leipzig : Richard Hummel.

DR. LAARS gives a very interesting popular account of the origin and history of talismans, together with many remarkable stories and illustrations of particular talismans, both Eastern and Western.

The tone of the book is scientific and psychological. Dr. Laars shows how intimately talismanic art is linked with Astrology, and a knowledge of the subtle forces of nature. There is a fascinating chapter on precious stones, which are frequently employed as amulets, giving many examples of their influence, and of the curious and often tragic circumstances connected with them.

For those who are interested in the practical side, there is also a chapter on the making of talismans.

The book is well written and makes a direct appeal to all who are interested in charms or talismans, and contains the fruit of many years of painstaking research.

MEREDITH STARR.

THE COUNTRY OF SWEET BELLS. By Wilfred Rowland Childe.  
Decorated by Albert Wainwright. Leeds : The Swan Press.  
London : Gay and Hancock, Ltd., W.C.2. Price 3s. 6d. net.

A FRESH, virginal lustre of joy, reminiscent of early Italian paintings, suffuses Mr. Childe's poems. He has an eye for delicate beauty in small things, and many of his comparisons are remarkably good.

## FREE—This startling Booklet "MASTERY OF DESTINY"

This remarkable illustrated booklet points the way to your true Kingdom of Life as revealed in the age-old Rosicrucian Teachings. It draws the veil from the infinite realm of mind and spirit and explains how you may assume command over the cosmic forces that materialize success, happiness, health. If you would free yourself from doubt, fear, worry, ill-health and all the shackles of the material world you should send for "Mastery of Destiny" to-day and learn how you may receive personal instruction by correspondence in the Rosicrucian Teachings.

**SOCIETAS ROSICRUCIANA IN AMERICA, Dept. 3,**  
P.O. Box 420, CITY HALL STATION, NEW YORK, N.Y., U.S.A.

### ASTROLOGY.

Your Horoscope, with planetary influences on Money, Health, Marriage, Events Changes, IMPORTANT EPOCHS. Fortunate days, numbers, colours, etc. Send Birthdate, stamped address and 1/- postal order.

**Professor Elroy,**

(Dept. A),

37 Albemarle St., London, W.1.

### DISCOVERY OF THE WONDER TOMB OF GENHIZ KHAN THE CONQUEROR

*Replicas of the Lucky Talisman worn  
by the Great Khan.*

A limited number of these unique Talismans for sale at 2/6 each, post free.

**KHAN,**

44 Elmdale Road, Fazakerly, Liverpool.

### HELEN THE GREEK

Writes up your former **INCARNATION STORY** from Photograph (snapshots preferred) and Birth date. Occult and Mystic lessons by correspondence. Fees 5/6 & 10/6. Address: "Helen," c/o *Occult Review*, Paternoster House, E.C.4.

## THE SUFI MOVEMENT

SOCIETY IN ENGLAND.

Headquarters for London:—

**30 WESTBOURNE GROVE, LONDON, W.2**

*Open Daily, 2 to 6.30 p.m. Sufi Literature on Sale.*

## THE SERVICE OF UNIVERSAL WORSHIP

Sunday, 6.30 p.m.

ALL ARE WELCOME

## RELIGIOUS EXPERIENCES

of KENNETH SYLVAN GUTHRIE.

VOL. 1 of WORLD'S ARCHIVES OF RELIGIOUS EXPERIENCES sent free to those cutting out this advertisement and mailing it with signed name and address to:—

PLATONIST PRESS, Teocalli, No. Yonkers, N.Y.

NOTE: We would be interested to receive your Reincarnational Memories and Prayer-Answers, Visions, etc., for filing and eventual publication. Write on one side of paper only. Name held confidential.

NOTE: Free-will offerings for the work needed and welcomed.

**LIGHT.                      LIFE.                      LOVE.**  
**MYSTIC.                      OCCULTIST.                      SPIRITUALIST.**

Whatever path you are treading we gladly extend the helping hand of the ancient HERMETIC teachings. Teachings that have been handed down in unbroken line since the days of Chaldea.

ADEPTSHIP are you seeking? Then we will gladly give of our knowledge to aid you, and many a brother shall brighten your pathway. Do you desire CLAIRVOYANCE or kindred psychic faculties? Then you will find the road mapped and be shown the avoidance of its dangers. Whatever your aspirations

**THE BROTHERHOOD OF LIGHT** will point the way, with its intensely practical INSTRUCTIONS on the application of OCCULT LAWS. For the earnest NEOPHYTE there is much of untold value to be imparted. In accordance with ancient tradition there is NO ENTRANCE FEE.

Particulars of membership will gladly be forwarded on application to A. E. CHARLES, 136 Victor Rd., Peage, London, S.E.20, or "The Brotherhood of Light," Box 1525, Los Angeles, Cal., U.S.A.

## The Theosophical Review

*A Monthly Journal devoted to Brotherhood, Religion, Occultism, and the Arts.*

Price SIXPENCE monthly; Annual Subscription 7s. 6d. post free.  
 Obtainable to order from the Bookstalls of Messrs. W. H. Smith.

THE THEOSOPHICAL REVIEW seeks to spread knowledge of the Theosophical movement and to keep its readers in touch with all developments that tend to bring modern thought into line with the Ancient Wisdom. Writers and workers from many countries contribute to its pages.

The THEOSOPHICAL PUBLISHING HOUSE, Ltd.  
 38 GREAT ORMOND STREET, LONDON, W.C.1

## Talismanic Jewellery



Charms, Keepsakes and Birthday Talismans, based on Occult and Astrological conditions prescribed by the Ancients, made up as Pendants, Brooches, Rings, Pins, Bracelets, etc. Designs and Estimates sent on receipt of particulars of requirements. If desired, customers' own Gems used, or own ideas carried out.



W. T. PAVITT, 17 Hanover Square, London, W.1.

## C. A. Larenold,

ASTROLOGER, CLAIRVOYANT.

True Astrology is an invaluable guide to your affairs: Vocational, Health, Marriage, etc. Questions answered with precision. Fees 5/- to £1-1-0. Psychometry (crystal used) from article worn from 2/6. Send name, time (if known), date and place of birth. Occult requisites. Instruction in all branches.

54 KITCHENER ROAD, IPSWICH.

## Consult KEIRO

(late of Regent Street, 30 Years.)  
 Author of "Practical Palmistry."  
 CLAIRVOYANCE, CRYSTAL, Etc.  
 Interviews daily at  
 2 Nevern Road, Cromwell Crescent,  
 Earl's Court, S.W.5 Kelvin 8415.

ALSO

## MADAME JEANE CAVENDISH

BORN SEER.

Interviews 11 to 8.  
 Clients visited at their Homes. At Homes and Parties attended.  
 Occult Meaning of Names and Numbers.



"Slim as a fawn among the faint green stalks  
Of the young lily of the valley flowers,  
Pale as the alabaster of slow hours,  
The Angel of the Resurrection walks."

Mr. Childe is a born mystic, conscious, in moments of vision, of the deathless beauty and rapture that interpenetrate and transcend all the forms of life. Through his poems runs a quiet current of peace and joy.

"I broke my heart in Brangyn Town,  
Beneath the brazen, clanging towers:  
I healed it out upon the down  
Amid the clouds and dews and flowers. . . .

When I was walking home from Mass,  
The rain passed o'er the valleys green:  
Like a wet emerald burned the grass;  
I bathed therein and now am clean."

MEREDITH STARR.

THE ACHE OF BEAUTY. By A Romantic Idealist. London: Arthur H. Stockwell, Ltd. Price 2s. net.

The anonymous author realises that the wisdom behind the Veil can only be clothed in the language of paradox since it is both Nothing and Everything. *The Ache of Beauty* contains flashes of genuine poetical insight which will reward the diligent reader who will take the trouble to dig them out of layers of redundant material.

"It was so still all Nature seemed to roar,"

is a very remarkable line, and the following verse shows that the author is gifted with true vision:

"An Atlantean glory falls  
Upon this city by the sea,  
And underneath her crumbling walls  
The golden years return to me,  
And in this eve of quietude  
The old Eternal Lovers brood."

A young poet's boots are often muddy, like Greatheart's in "The City of Little Men," yet his eyes are like stars and his face like a flower. Let him only persist in his endeavour to utter the unutterable, and his words will become mighty symbols, magnetized by the devotion of multitudes and filled with the power of that Divine Word which created heaven and earth. I greatly admire the author's courage, devotion to truth and beauty, and his detestation of Pharisees. He has the qualities which go to the making of a poet. Let him but fan the sacred flame and it will become a beacon that will dim the stars.

MEREDITH STARR.

THE TEACHINGS OF OSIRIS. Set down by the hand of El-Eros. London: Rider & Co., Paternoster Row, E.C.4. Price 10s. 6d. net.

It is stated in the introduction that these teachings belong to the earlier writings which formed a preparation for "The Book of Truth." They are undoubtedly the utterance of a lofty spiritual intelligence, and contain

information that will be found very helpful if developed by meditation. For behind the apparent meaning of the words on the printed page there is a deeper meaning which is only suggested and not printed; for only meditation can unlock the secrets of the soul, even though they were cried from the house-tops.

The Master Osiris indicates that great changes are coming to the earth in the near future, and states that "a circle of trusted teachers is being banded together, and it is hoped that the coming trials which shall beset the Earth will be lessened and that a stable form of life may be restored."

A significant sentence, on p. 102, reads: "My son, seek not God from the material upwards, but rather from above downwards."

*The Teachings of Osiris*, judged merely by their intrinsic merit, are a remarkable series of communications and were transcribed in full waking consciousness. This is undoubtedly the most reliable and perhaps also the most difficult method of deriving knowledge from the super-physical worlds.

The teachings touch on many subjects, including the conscious and subconscious minds and the relation between them. There are also paragraphs on Cosmic Consciousness, Spheres of Light and Darkness, Manifestation, Ectoplasm, Astral Rays, and kindred subjects which readers of the OCCULT REVIEW will do well to study.

MEREDITH STARR.

CREATIVE PERSONALITY: A Study in Philosophical Reconciliation.

By Ralph Tyler Flewelling. Cr. 8vo, pp. 319. London: Rider & Co. Price 7s. 6d.

"I has been said," remarks Mr. Wildon Carr in his Introduction to this very interesting study, "that philosophy is identical with its history. . . . It shows no finality and can reach no conclusion, for a final solution of the problems of philosophy would mean the death of thought."

That, however, is not to deny the possibility of progress. There is no finality, but there is a constant enrichment of thought. Professor Flewelling's contribution thereto is the concept of Reality as Personality.

His book is divided into four sections, each containing several chapters and dealing, respectively, with Problems of Reality, Thought, Value and Life. Reality, he urges, must be grounded in intelligence. If the universe, he writes, is rational, there is reason for presuming intelligent purpose in its ground, or cause; if it is irrational, there is no sense in attempting to learn anything about it anyway."

He shows that personality is implicit in the very idea of causation, and urges that creative personality is necessary to make the doctrine of evolution reasonable. Idealistic monism, he considers, is invalidated by the possibility of error in observation. As concerns this last point, I am inclined to think the theory of relativity needs to be taken into account and sheds much light here; but one might retaliate by saying that God, the Cosmic Creative Personality of the author's thesis, is invalidated by the existence of evil.

However, in the confines of a brief notice, it is hardly possible to summarise adequately the contents of Professor Flewelling's closely-reasoned chapters, let alone to essay any useful criticisms of his book. Sufficient

## FATE.

Obtain remarkable astrological study of your life by an expert. Post 1s. P.O., birth date and stamped addressed envelope. Do it now. You will be amazed. No interviews. Thousands of unsolicited testimonials received.

**PROF. EUGENE BARTON, F.R.A.S.**  
(Dept. S.),  
13 Morley St., Ashley Vale, BRISTOL.

## BROTHER MARKONIUS

M.A. (OXON.)  
**Astrologer.**

Horoscope with outline delineation and some years' general calculation, 10/- . All other astrological work undertaken. Individual attention guaranteed. Money returned if work does not satisfy. Send for form and list to  
24, Rowsley Avenue, London. N.W.4.

## Regulus, Astrologer

Map and brief judgment, 5s.  
With two years' advice, 10s. 6d.  
Time, Date, Place of Birth and Sex required. If married, date of same for correction purposes.  
93 COWGATE STREET, NORWICH.

## P. S. HERU-KA

84 Kensal Road, London, W.10.  
Nativities calculated and readings given on health, marriage, financial prospects, etc. Any questions answered. Time, date and place of birth required. Maps from 15/6. Fees pre-payable. Genuineness guaranteed.

**FREE ASTROLOGICAL TEST LIFE READING.** Send stamped envelope and birth date. **JESSE ROY** (Dept. L), Produce Building, Customhouse Street, Cardiff.

## TWO WONDERFUL XMAS GIFTS

(Orders posted to any address, with giver's card enclosed if desired.)

### "RESPONDA"

The Talking Card and Pendulum.  
For Messages from the Unknown and development of Telepathy.

This provides an easy means of personal investigation into the psychic. It is just a lettered card, and a pendulum so quickly responsive that results come even to those not considered to possess mediumistic faculty. Brings help and comfort to many, sitting alone in their own homes.

*The Medium* says: "We certainly do think it a useful piece of apparatus for psychic researchers."

Mrs. K. B., Kensington, writes: "Please send a 'Responda' to . . . I who write have had wonderful results with it, and have told many."

Heavy gilt-edged Bevelled Card with Pendulum complete, post paid United Kingdom, 3/8, Canada and U.S.A. \$1.00 other countries 4/3. Also

### "RESPONDA LUMINOUS"

A new form of "Responda."

Can be seen in the Dark.

"RESPONDA LUMINOUS" is exactly the same in principle as the ordinary "Responda," but whereas that is for use in light alone, "RESPONDA LUMINOUS" can be used in light, dusk, or complete darkness. At work and shining in the dimness, it gives a peculiar and indescribable sense of the psychic. It is well known that many experimenters find their gifts unfold with enhanced power in the dark. "RESPONDA LUMINOUS" is the ideal form to aid their development.

Complete in case, post paid United Kingdom, 15/-, Canada and U.S.A. \$4.00, other countries 17/-.

Both obtainable from R. A. ROBSON, 21 Fairfax Road, Chiswick, London, W.4, England.

## ESME SWAINSON,

Echo Villa, Batheaston, Bath.  
Reliable Astrological Work, Lessons, Interviews. Horoscopes from 10/6; Directions from 7/6; Brief readings 5/-. Send year, month, place, sex, time (if known).

## THE ALL-SUCCESS HINDU TALISMAN

or *The Sarvajayah Talisman*—a wonderful combination of a dozen rare Daibic roots, each one endowed with occult powers of bestowing success, honour, victory and all-round protection. In vogue amongst the ancient Hindu Kings. Only one of these Daibic roots kept on the person is potent enough to ensure success, etc. Imagine the effect of a dozen! All aristocrats ought to keep one such talisman and magical charm all through life. The ancient Indian sages deserve the honour of this price-less invention. Price of each talisman 5/- only. Three for 12/-. SPECIAL Preparations for aristocratic wear. Encased in beautiful Gold Cases, 15/- each. In beautiful Gold Locket sets with pearls, etc., £1 10s. In superior Gold Shield design, with monogram of wearer, £3. In Super-excellent Design, set with emeralds, rubies, etc., £4 each. Superbly set with diamonds, rubies, emeralds, etc., £5 each.

Remit to THE ALL-INDIA OCCULT HOUSE (O.R.), DACCA, INDIA.

3rd Edition now ready.

# THE WITNESS

By JESSIE PLATTS.

A series of messages from a young officer of the Royal Marines, Lieut. E. F. L. Platts, who was killed in action in April, 1917, aged seventeen-and-a-half years. These messages have been received automatically through the hand of his mother, and in clear straightforward language the boy describes after-death conditions and life in the spirit world. Sir Arthur Conan Doyle says: "The best I have read, and I have read a good many." 5s. net.

## More Letters from Heaven

By WINIFRED GRAHAM.

"Being messages from the Unseen World, given in automatic writing to Winifred Graham by her father."—*Times*.

"Much sound advice as to ideals and conduct . . . a picture of the higher denizens of the spirit world."—*Yorkshire Post*.

4s. 6d. net.

## Springs of Water

and how to discover them by the Divining Rod.

By B. TOMPKINS.

Water divining at one period of our history would have had a place in the list of the "Black Arts." That it is an accepted and reliable method to-day is shown in this book. 5s. net.

## Reichenbach's Letters on Od and Magnetism

Translated by F. D. O'BYRNE, B.A.

Published for the first time in English, with extracts from Reichenbach's other works. So as to make a complete presentation of the Odic Theory, Mr. O'Byrne contributes an introduction with biography of Baron Carl von Reichenbach together with notes and supplements.

7s. 6d. net.

## Healing Through Spirit Agency

By "the Great Persian Physician ABDUHL LATIF  
( 'The Man from Baghdad' ),"

*Cloth bound, with frontispiece.* 3s. 6d. net.

Information concerning the Life Hereafter, of the deepest interest to all inquirers and students of Psychic Phenomena, written and compiled by R. H. Saunders (collaborator in "The Return of George R. Sims").

Send post-card for Autumn List No. 28.

HUTCHINSON & CO. (Publishers) LTD.

33-36 Paternoster Row, London, E.C.4.

Also Publishers of the best 1s. monthly Magazine.

to say that for those who enjoy mental food, here is a rich repast indeed. The materialist will find some bitter medicinal herbs, the idealist several dishes (though not all) to his taste, and all thoughtful folk something to stimulate their mental powers.

H. S. REDGROVE.

TWO SOULS IN ONE BODY? A Case of Dual Personality. By Henry. Herbert Goddard, Ph.D. Cr. 8vo, pp. xiv+242, 8 plates)  
London: Rider & Co. Price 6s.

THIS book contains a very full account of a case of dual (or rather multiple personality which occurred in America some few years ago. The case obtained wide publicity in the Press and many solutions (some of a highly fantastic nature) were offered. These are mentioned by Professor Goddard, who puts forward his own explanation based on first-hand observation, the patient having been treated by himself and a cure finally effected.

Norma, the patient in question, was normally a pleasant and obliging young woman, though mentally a trifle backward for her age (19). She would go to sleep and awaken as Polly, a mischievous and troublesome child of four. There were other changes of personality, but for details of these the book must be consulted.

Professor Goddard's explanation of the phenomenon, which he says is a rare one, is, briefly, that personality has its ground in memory. Polly was Norma minus a large set of memories; and the recurrent amnesia, or loss of memory, which caused the constant changes in personality was the result of nervous exhaustion. The root of the trouble was the life of hardship, with its nervous shocks (*e.g.*, loss of mother) which Norma had experienced.

Professor Goddard says that his chief reasons for writing the book are firstly, to call attention to the harm that is done by parents and others who make use of such motives as fear to control the conduct of children, and secondly, to help to eliminate superstition.

These are admirable objects and it is to be hoped that the book will help towards their achievement.

H. S. REDGROVE.

HEALING THROUGH SPIRIT AGENCY. By the Great Persian Physician, Abduhl Latif ("The Man of Baghdad"): And information concerning the Life Hereafter. Written and compiled by R. H. Saunders (collaborator in *The Return of George R. Sims*). With a frontispiece. London: Hutchinson & Co. (Publishers), Ltd., Paternoster Row. Price, 3s. 6d. net.

If tireless investigation and wide experience give the right to form judgment on so momentous a question as the survival of the personality after death, the author of this interesting book certainly has that right. Mr. R. H. Saunders, with the zeal of an enthusiast, has sat with many mediums both private and professional, among the latter being Mrs. Etta Wriedt, Mrs. Roberts Johnson and Mrs. Blanche Cooper. Speaking from his own point of view, he regards the "direct voice" as being *par excellence*, the best and most convincing means of communication with the Beyond. All may not agree with him in this, but let each one speak as he finds.

The object of this book is mainly to make known the great possibility of healing through spirit agency. But it also touches on many subjects of profound interest in relation to life beyond the Veil.

Abduhl Latif, a celebrated Persian physician of great learning, is the inspiring influence by whom Mr. Saunders has been guided through the many quicksands of psychical inquiry. Abduhl the Physician, highly-gifted and evolved, is still, it would seem, deeply concerned with the physical health and welfare of poor humanity, and the author cites many examples of Latif's beneficent work.

Four chapters are devoted to a fascinating account of the manner in which children in the Unseen respond to, and share in the mirth and happiness of youngsters still on the earth plane. How a Christmas tree was planned and its details carried out to the intense satisfaction of many invisible playfellows and the ultimate joy of the small inmates of a hospital ward, is a charming episode repeated at subsequent Christmastides. One hopes this lovely festival will continue, and its joyous message spread. There is something touchingly appropriate in the thought of the great Persian, Abduhl Latif's interest in the children's Christmas tree, when one recalls a certain visit of Three Wise Men to a Manger in Bethlehem carrying with them gifts for the Little Child Who was to transform the world by teaching it that Love is All.

EDITH K. HARPER.

THE LANGUAGE OF THE SPIRITS. By Elizabeth Stewart. Published by the author, from whom copies may be obtained, Care of the St. James's Literary Agency, 61, St. James's Street, S.W.1. Price 5s. net.

THIS volume is understood to be a collection of communications received by the author from discarnate intelligences, of whom the principal claims to be none other than his late Majesty, King Henry the Eighth. A prologue to the work, "Sent by a Spirit Writer," makes the remarkable statement that: "We have found you are the only living woman who can receive these thoughts of the spirits, in the writing of the spirits."

Under the stress of the greatness thrust upon her, the lady in question became the recipient of many confidences, not only from "King Henry," but from other spirits, including a monk named Tomasso, who has much to say concerning the ill-deeds of the Tudor monarch; especially in regard to matters ecclesiastical. It would seem that the author of this book is a believer in re-incarnation; she was told that she lived in the sixteenth century and was Mary Boleyn, an elder sister of the hapless Anne, and that she also "just escaped getting her head lopped off!" On her inquiring whether she was "pretty when at Court," she received the gallant answer, "Oh fie, fair Eye! Can a duck swim!" . . .

Cardinal Wolsey is understood to be another actor in this curious medley of historical personages. Alas for the Great Cardinal!

I am sorry to say that viewed in the critical spirit, in which a student is bound to review this kind of thing, one wishes the book had been kept for private circulation only, rather than offered to a public already difficult enough to convince of the value of so much that is called "psychic." Most of us in our investigations have come in contact with masqueraders of the Borderland, and have seen something of their Cinema Shows! It is a little flattering, too, to be the honoured recipient of "exclusive"

# Light.

*A weekly Journal of Psychical, Occult and Mystical Research.*

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence of the spirit apart from and independent of the material organism and in the reality and value of intelligent intercourse between spirits incarnate and spirits discarnate. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion, conducted in a spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light, More Light!"

It deals with all the complex supernormal phenomena coming under the head of spiritualism and presents a philosophy explanatory of these manifestations. It deals with the powers of the incarnate human spirit; the projection of the Double or Astral Form; Clairvoyance, Telepathy, Hypnotism; Evidence of Communication with the departed, and of life perpetuated after physical death.

It is, in short, a weekly *résumé* of all news interesting to the student of the Occult and especially to the Spiritualist. Each new addition to the literature of these subjects is reviewed with the special purpose of acquainting readers with the scope and contents of the various books noticed.

*Published every Friday*

*Price 4d. Post Free 4½d.*

Obtainable at all Newsagents and Book-stalls, or direct from the Publishers:

**Hutchinson & Co. (Publishers) Ltd.**

("Light" Dept)

34, PATERNOSTER ROW, E.C.4

**PSYCHIC IMPRESSIONS** from handwriting, photos, or small article. Send Postal Order for 2/6. More extended reading 5/-. Stamped envelope appreciated. Address, Phyllis M. Tate, 170 South Street, Park, Sheffield. Advice by post only. Mention *Occult Review*.

## INDIAN ASTROLOGER'S PREDICTIONS.

### PRECIOUS SECRETS REVEALED.

*Sends FREE Test Horoscopes from His Oriental Studio in Bombay*

Hundreds who have tested the skill of Pundit Tabore, famous Indian psychic, are proclaiming him the modern wizard of Astrology. Dr. K. Katrak declares that "Scepticism melts as mist before the Sun when Tabore reveals in details the guarded secrets of one's life."

Unlike many of the present-day Astrologers, Tabore believes that the ancient science was created for useful purposes, and he employs his knowledge to help his followers to avoid mistakes and achieve their worthy ambitions. His Complete

Horoscopes which are all Direct and Unambiguous, bring one face to face with facts, and point the way to a more desirable future and a brighter existence. The horoscope of each individual is his or hers personally. Business, invest-



ments, matrimony, love affairs, travel, changes and coming opportunities are among the subjects treated in his astrological calculations.

Those wishing to consult Tabore upon their lives' problems can obtain FREE a Partial Horoscope with a sample of his "Oop-yogi" Chart by sending him their full names (Mr., Mrs., or Miss), address, date, month, year and place of birth, ALL PLAINLY PRINTED in block letters. Tabore wants no remittance for his personal (astrological, mathematical, etc.) work, but please send him 6d. stamps of your country to defray actual costs (of this notice, postage, stationery, clerical charges, etc.). Address your letters to PUNDIT TABORE, 202A, Upper Forjett St., Bombay VII, India. Postage to India is 1½d.

## All Freemasons should take The Speculative Mason

CONTENTS FOR JULY AND OCTOBER.

What do you come here to do?  
Guilds.  
The Open Secrets of  
Freemasonry.

Masonic Feeling.  
Grand Master's Decisions.  
Underground Architecture

The new **MASONIC ENCYCLOPÆDIA** is free to subscribers.  
Annual Subscription, 8/8 post free. Single Copy, 2/2 post free.

Office: 1 Springfield Road, N.W.8, & Fowler's, Ludgate Circus, E.C.4

EVERYONE IS READING

### Fasting, Exercise, Food & Health for Everybody.

By REV. WALTER WYNN.

*The Spectator* says: "Mr. Wynn's last booklet is remarkable," and advises all its readers to buy it. We do, too, but we also venture the opinion that this booklet is, if possible, more valuable and interesting. "How I Cured Myself by Fasting" is a thrilling human document, but its author herein tells everybody, young and old, how they can escape the need of his drastic fast. It is written in an arresting style, free from all scientific terminology and pedantry.

1s. net, or post free 1s. 2d. from

**RIDER & CO.,**  
34 Paternoster Row,  
London.

### Suitable for Christmas Gift

"Duality Eternal—Lives Past and Present of Twin-Egos." Interesting and instructive. Price 3/-. Obtainable from

Edson (Printers) Limited,  
15a Springdale Road, N.16.

### MRS. ANNETTA BANBURY

The well-known Clairvoyante, Powerful  
Telepathist—Hear Clairaudiently.

Advice daily on personal and general matters requiring psychic aid by letter appointments only. Psychometry by post, fee 5s. Advice on the Development of Mediumship Investigators. Write for an appointment, Mrs. ANNETTA BANBURY, "Minoru," 3 Portland Place, Marine Parade, Brighton, Sussex.

### Are You Making the Best of Your Life ?

Or do you only recognise an opportunity when it has passed?

To save future mistakes send for an  
Astrological Horoscope.

Horoscope with three years' directions, 5/-  
Detailed readings, 10/- and 20/- up to 60/-

Hand reading, 5/-  
Hours, 11 a.m. to 7 p.m.

Miss A. BULL, 36 Shaftesbury Avenue,  
Piccadilly Circus, W. 1

Lectures and  
Demonstrations,  
At Homes,  
Drawing Room  
Meetings,  
etc.

**Madame Bishop Anderson**  
Consulting Psychologist.  
Clairvoyante and Clairaudient  
Test Medium.  
Consultations by Appointment.  
NO POSTAL WORK.  
Under Distinguished Patronage.

Arcade House,  
27, Old Bond St.,  
London, W.1.

Telephone:  
GERRARD 8094.

### Your Horoscope

carefully calculated. Straightforward  
advice in plain English, covering 5 years  
No technical terms. 20/-

"Your skill amazing: directions most helpful."—B. P., LONDON, W.C.2

SPECIAL ATTENTION TO SPECIAL QUESTIONS.

Birth place, Date, time (if known), sex.

Letters only. Mr. RADWELL, 14 Sutherland Terrace, London, S.W.



messages on our own private wire . . . but for the sake of all the good that has been done in the way of ministering to bereaved hearts separated by physical death, let "sweet reasonableness" and simple common-sense dictate the line of our work, and the extent to which it shall be received and broadcast.

The book is illustrated by a great many curious visionary pictures seen in the crystal.

EDITH K. HARPER.

PROBLEMS WHICH PERPLEX (MAINLY PSYCHIC) EXPLAINED BY QUESTION AND ANSWER. By G. Vale Owen. Cr. 8vo, pp. 157. London: Hutchinson & Co. (Publishers), Ltd. Price 4s. 6d. net.

MANY people, perplexed by the problems that surround them, especially those that arise from an interest in spiritual and psychical matters, find comfort in the words of men of public position such as Mr. Vale Owen. Such people will find much useful to them in the author's observations. It is not possible always to agree with him; sometimes one feels that he is altogether on the wrong track, but his general cheerfulness in dealing with the great problems of life, and his optimistic reproof of those whose outlook is questioning and unhappy, must undoubtedly appeal to many, and explain his considerable popularity.

THEODORE BESTERMAN.

LE FLUIDE HUMAIN DEVANT LA PHYSIQUE REVELATRICE ET LA METAPSYCHIQUE OBJECTIVE. By G. Mondeil. Paris. Berger Levrault, 136, Boulevard Saint-Germain. Price 40 francs.

THIS volume truly achieves the motto on its striking cover, in its inquiry into "Chimère et Réalité, Mensonge et Vérité."

M. Mondeil's book deserves the widest publicity. He probes the problem of the unknown human fluid with all its hidden potentialities, its secret unrevealed mysteries, its strange intangible bearing upon life, and its indissoluble and intricate complexity with the web of existence, from every aspect. He treats of electric fluids in their relation to scientific phenomena and experiment, of manifestations at séances, of frauds and impostures in psychic circles, on the terms of metaphysics, "un peu fermé aux profanes," and he also produces documentary and circumstantial evidence in such bulk as to confound the scoffer and the sceptic. M. Mondeil is an author to be reckoned with, and his book is as weighty as F. Myers' *Human Personality* at an earlier and less enlightened period.

REGINA MIRIAM BLOCH.

THE RING OF RETURN. By Eva Martin. London: Philip Allan and Co. Price 7s. 6d. net.

LET the non-believer in reincarnation dip into this book and learn something of what has been said and written on this polemic subject. Miss Martin's capacious anthology literally takes the wind out of one's sails through the sheer weight of the authorities quoted and the wealth of their writings. From the dim, dim ages of the past—centuries before the Christian era—down to the year of grace 1927, the voices proclaim the same inspiring message, and will well repay careful reading. The authors

are, of course, too numerous to even mention, whilst the selecting of the most beautiful and inspiring passages is too Herculean a task—even for a reviewer—to undertake, yet all breathe the same conviction of the soul's immortality. Suffice it to say, *The Ring of Return* is undoubtedly the most comprehensive compilation of its kind extant (there are over 300 pages of excerpts, and nearly as many authorities quoted), whilst the erudite introduction by Miss Martin makes the volume at once an invaluable and absorbing addition to one's library.

Miss Eva Martin is to be heartily congratulated on a brilliant piece of work, which has doubtless occasioned arduous research and careful handling.

JOHN EARLE.

THE SACRED DANCE IN CHRISTENDOM. By G. R. S. Mead, M.A.  
9in. × 6in. Pp. 199. J. M. Watkins, London. (Paper covers.)  
Price 2s. 6d.

OF considerable value to those who read or produce dramatic works of any kind in connection with occult studies, these reprinted essays from *The Quest* are the result of extensive research by Mr. Mead. Taken together they afford incontrovertible evidence on the mediæval usage of dance form within the precincts of the churches, and many instances are adduced which prove that the practice, if not general, was at least common enough for festivals or other special occasions. The symbolic dance, designed or introduced by someone with intelligence enough to apprehend something of the real meaning, later decays into the merely ceremonial affair, and that in turn drops into licence and even practices of a kind absolutely opposite to those first designed. Thus we get meaningless ritual, for academic or traditional ritual has no more significance than traditional military decorations have to do with real fighting: though sometimes those who have achieved something cannot avoid the metallic symbol, many who do little obtain the most. Compare the decorated square yards on any ceremonial portrait; compare the intensive ritualism and ceremonial of bodies who have lost real touch. The mediæval mystics and their following writers and disciples continually battled against this normal decay of wisdom into opinion, and the drama of the soul was always belittled into the glamour of the senses.

Little of the actual music, or of the steps or movements now remain, though the processional walk still practised is itself a single figure from what might be termed a "star dance" moving cloudwise round the naves. A certain Spanish composer has incorporated some of the music used in Seville Cathedral into a work; and here and there in folk music and dances—notably the sword dances of Scotland and certain Morris dances—may be found mangled traditional movements. Mr. Mead also suggests that our carols thus have their descent. It is impossible now to resuscitate the ancient dances as they were, even if we could recover them completely; and to endeavour to rebuild new ritual by copying these ancient fragments betrays a complete incompetence in the creative art of religion, just as modern architecture cannot be made by stealing ancient pieces and sticking them on.

This volume can be commended for careful study by all those interested in the re-dedication of creative art to true religion, especially by the medium of dance-drama. Much can be conveyed in this manner which cannot be bound within words or diagrams.

W. G. RAFFÉ.