

NOVEMBER, 1928.

THIRTY CENTS
(One Shilling Net.)

THE OCCULT REVIEW

Contents

NOTES OF THE MONTH. By the Editor

The Search for Something New

HUYSMAN'S EXCURSIONS INTO
OCCULTISM

By Frederic Thurstan, M.A.

TRUTH

By Rupert W. Bell

THE MYSTERY OF LIFE

By C. G. Sander, F.R.P.S., D.Sc.

THE DÆMONOLOGIA OF EDWARD
FAIRFAX, 1621

By Marjorie Bowen

THE PHILOSOPHER'S STONE IN
CALIFORNIA

By Barbara McKenzie

THE GATE AND THE WAY

By Arthur Edward Waite

TRINITIES

By W. F. A. Chambers

LIBERATION

By J. M. A. Mills

THE MOTHERS

By Theodore Besterman

CORRESPONDENCE

PERIODICAL LITERATURE

REVIEWS

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

UNITED STATES: 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: GENERAL NEWS AGENCY, LTD.

CAPE TOWN: DAWSON AND SONS, LTD.

INDIA: THACKER AND CO., BOMBAY AND CALCUTTA.

"THEOSOPHIST" OFFICE, ADYAR, MADRAS.

4th large impression.

FACTS AND THE FUTURE LIFE

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

The Rev. Vale Owen has in this work presented a number of his own personal experiences in connection with spirit communications and psychical research. Mr. Vale Owen states his own position in regard to many of the questions that are being discussed by theologians on the relation of Christianity to Spritualism. 4s. 6d. net.

REICHENBACH'S Letters on OD & MAGNETISM (1852)

Published for the first time in English, with extracts from his other works, so as to make a complete presentation of THE ODIC THEORY

Translated Text, Introduction, With Biography of Baron CARL VON REICHENBACH, Notes and Supplements

by **F. D. BYRNE, B.A. (Lond.)**

In the absence of Reichenbach's *Researches* (English edition circa 1850, and now a very scarce and much sought-after work), this translation of the *Letters* should excite interest in every field of psychic and occult research.

A STORY OF THE HEREAFTER.

THE END OF THE MARRIAGE VOW

by **J. H. SYMONS**

"The tale is enthralling and entertaining."—*Star.*

"Many will find this . . . story of much interest."—*Northern Echo.*

"The author deserves merit for his vivid imagination and for the consistent sincerity with which he has developed his theme."—*Field.*

"Described with an extremely interesting wealth of detail."—*Birmingham Gazette.*

SEND POST CARD FOR AUTUMN LIST NO. 28.

HUTCHINSON

& Co. (Publishers), Ltd., 34-36 Paternoster Row, E.C.4

Also Publishers of *Hutchinson's Magazine*, 1s. Monthly

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. XLVIII

NOVEMBER 1928

No. 5

NOTES OF THE MONTH

HUMANITY may be divided roughly into two classes: those who are for ever in search of something new, and those who are always regretting the passing of the old.

THE SEARCH FOR SOMETHING NEW

The cry of the one type is that there *is* nothing new. Such people are fond of pointing out how history is always repeating itself; how every claim made for some new teaching reveals, on analysis, the fact that it is only an old truth in a new guise. Even the discoveries of science, they remind us, are new only for the passing moment. The scientific miracle of to-day becomes the commonplace of to-morrow.

The lament of the other class is that everything passes, that nothing endures. This type dwells in memories of the past; in regrets for the loss of "the good old times"; in cherishing mementoes of bygone days. Age, for them, possesses an æsthetic value akin to beauty. That which is old is the most worthy of worship. The more ancient, the more venerable and worshipful it is esteemed to be.

In its way each type bears unconscious witness to the fact that deep within the heart of mankind lies hidden a relentless urge which drives him onward ceaselessly in a quest of which perhaps he is only partially aware—the quest for the Changeless amidst the changing, for the Eternal amidst the transitory.

That the quest for the most part is unconscious may be taken as fundamentally true; for there are comparatively few who search deeply enough within themselves to fathom the depths wherein lie submerged the sources of men's actions. Directly questioned, the simple soul takes refuge in stock phrases and endeavours to see in such terms as "the spirit of progress" on the one hand, and "the love of antiquities," or perhaps "the historical sense," on the other, a sufficient explanation of his motives.

The fact remains, however, that it is the hunger of the heart for the Eternal that guides the motives of mankind. Little though they realise it, the achievements in the world of men of the "people who count" in the eye of the public are little more, broadly speaking, than witnesses to the efforts of the individual in question to stamp his personal identity upon his time and environment. The self-seeker, too, is endeavouring, though mistakenly, to ensure the permanence of his own separated centre of consciousness. Even the thief and despoiler is merely seeking to preserve himself, at no matter what cost to others. But, it may be asked, what of those fearless souls who risk and even lose their lives for the sheer thrill of adventure, without any question of self-preservation? They, again, bear witness in turn to that Source whence their being has sprung, the eternally free and unfettered Spirit.

In divers ways, if only the observer watch with dispassionate and impersonal calm the life of mankind around him, the heart of man proves itself, despite superficial appearances, to be essentially greater and nobler than it guesses.

This brief glance has not taken in the one great witness above all others to the reality of Spirit—that unquenchable thirst of the human soul for the Divine which manifests itself in all ages and amongst all nations in the various forms of religion. So patent, even to the casual regard, is this universal and instinctive upreaching of the human heart towards its hidden Source, that the elaborate efforts of materialistic science to explain the phenomenon away in terms of solar myth or even phallic

worship are not merely unconvincing, but pathetic. Lack of vision, whither spiritual or physical, is always pitiable; and when the soul has so completely lost the power of perception of the hidden glory which makes him man, he is as much to be pitied as one deprived of physical sight. Sometimes even more to be pitied is he; for not unfrequently the physically blind are gifted with an inner vision, a perception of spiritual beauty which goes far towards compensating for the more material handicap.

Those souls, however, by whom the light of the Spirit is discernible, even in a minor degree, are unhappily a small minority in comparison with the bulk of mankind. What is the reason for this? It is not as though religion alone opened the Gates of Gold for the imprisoned soul. Art may prove as efficient a key in the proper hands. Music especially is a potent agent, rightly used. There are almost as many "ways out" as there are human hearts. We are all exiles, all more or less consciously endeavouring to find the way of escape. How is it that there are so few who appear to find it?

The answer in the first place would seem to be that it is because so few really go the right way about it. In the vast majority of cases, especially in the artificial and over-civilised world of to-day, the task is approached with no other aid than the unassisted material intellect. Needless to say, Spirit ever eludes the grasp of the intellectual forceps.

Among the opening stanzas of *The Voice of the Silence* may be found a valuable clue to the direction in which the search of the soul for itself may most profitably be turned. It will be recollected that H. P. B. writes: "The mind is the great slayer of the Real. Let the disciple slay the slayer." Viewed in the light of "common sense" this would appear to be a counsel of lunacy. It is, however, in the spiritual sense alone that the advice is offered. On the very threshold of the Path of Occultism the student begins to realise that there is little in common between "spiritual sense" and "common sense."

It is just here that the root of the trouble lies. "Common sense" is quite at home in the world of form. The healthy mind glories in wrestling with complex problems; in bringing order out of chaos, in classifying, arranging, deducing; but it must have something tangible to grasp. In the search for Reality, however, something

beyond the reach of the intellect alone is involved. The highly cultivated mind of to-day is so accustomed to dealing with forms, that when it comes to a question of apprehending the life behind the form it believes, so subtle are the effects of auto-suggestion, that it is confronted with a task utterly beyond its powers.

The first step in the right direction is to disencumber the mind of this belief, so that it may grow accustomed to serving in a different mode. But in this new mode the mind must learn to co-operate with the heart. Neither the power of the head alone nor the heart alone is sufficient for the task. Each must subserve the main object. In such a deeply vital matter as the Quest of the Real, the powers of the whole being must be pressed into service—the head and its intellect, and the heart with its emotions, with each under the control of an unswerving purpose. That purpose may appropriately be described as that of returning home. As in the case of the prodigal son, this in itself implies a preliminary disillusionment. While the lesser things of life have their lessons to teach, there is endless time before the soul in which to learn them. Happily their power wears through pretty quickly; for even amidst the ceaselessly shifting scenes of life on earth, with its bewildering alternations of pleasure and pain, hope and despair, hatred and love, and all the myriad pairs of opposites by which the helpless soul is buffeted, there is ever present a subconscious dissatisfaction, a longing for the Permanent, the Secure, the Satisfying. The soul awakens at its own hour. Haste is no characteristic either of nature or super-nature; and it is essential that the worlds of maya should be mastered, and their power of illusion destroyed once for all. The mere turning of the eyes in the direction of Home is an indication that the pairs of opposites are beginning to lose their hold. That hold, be it remembered, is exercised through mind and heart alike. Not only must the "slayer of the real," the mind, be taken firmly in hand, but the emotions of the heart must also be disciplined and brought into line.

The question is, where to begin? Perhaps the most convenient starting-point is to seek amongst the things with
 FIRST which we are familiar for some indication of that power
 STEPS of the mind with which we are less familiar. There is little advantage to be gained through complicating matters by introducing the technical terms of the Eastern yoga philosophy. The scientific type of brain may find them extremely useful as counters for the mind to juggle with; but the way will be

found so narrow, and the journey will begin to absorb so much of life's energy, that the traveller will quickly discover how glad he is to dispense with all superfluous intellectual equipment. The mind is a tool, not a master. This is the secret of the allusion to its image-making power as "the slayer of the Real." It is this power that has to be taken in hand and "slain," or reduced to subservience to higher ends.

One of the things with which we are most familiar as indicating the transition of the mind from the concrete and image-making levels to the formless plane is in the case of what are known as abstract qualities. Take, for example, the quality of beauty. It is a word that slips easily from the lips, a word which everyone understands. Yet how impossible it is to grasp beauty, even by the mind. It defies definition, as it does analysis. A whole lifetime might be spent in discussing and analysing the philosophical subtleties with which this simple word is hedged round. Take the countless manifestations of beauty in the physical world—beauty of colour, beauty of tone, beauty of form, beauty of life—from these the mind can abstract that quality which makes these manifestations appeal in the way they do. Although it is formless, the mind can dwell upon that quality, worship it, even become absorbed in that which it contemplates.

If it is objected that the idea of beauty carries too many metaphysical implications to be suitable for so simple a purpose as exhibiting the abstractive power of the mind, take the more human quality of honesty. Minds of every degree above that of the primitive savage are capable of contemplating the abstract quality of honesty. Yet the mind is no more capable of grasping it than it is of defining beauty. It is formless. It pertains to the life side of nature. Yet it is as real as any form.

It will be noted, however, that whereas, in the process of reasoning, calculating, inventing, and so on, the mind is active, in the case of the contemplation of abstract qualities and ideas it is passive. This is not to say that it is less awake than in the former case. It is stilled, and held quiescent, but vividly alert, during this act of contemplation. The mind is one-pointed, but not a blank. A simple experiment will quickly prove that as much exertion is required to hold the mind still in contemplation of an abstract idea or quality as is required in the most arduous exercise in mental arithmetic, for example. Certain mystics of a particular type from time to time have advocated

the practice of emptying the mind, but very wisely the ecclesiastical authorities have sternly deprecated such a course.

This elementary act of holding the mind one-pointedly to a single abstract conception is the basis of all contemplation, whether it be termed occult or mystical. The difference between the two lies in the preponderance of either the head or the heart in the temperament of the contemplative. The higher mind is brought into play both by the occultist and the mystic; but whereas the heart plays the dominant rôle in the case of the mystic, the mind takes the leading part so far as the occultist is concerned. As already stated, however, both are essential, and nothing of permanent value is likely to be achieved by the overdevelopment of either one at the expense of the other. The object in view, both in occultism and in mysticism, is to solve the riddle of life, to pierce behind the veil of illusion; and it may not be too frequently repeated that the whole nature of the seeker must be pressed into service if the goal is to be successfully achieved within the compass of a single incarnation. Such is the economy of nature, both in the visible and the invisible worlds, that the conception of any effort being wasted is inconceivable. Somewhere, somehow, the results of even the slightest endeavour must assuredly be made manifest.

It is to the mystic, then, that one instinctively turns in order to find a clue to the part to be played by the heart in this endeavour. It is by way of the heart that the mystic attains his goal. Yet while the heart may play the principal part, the head may by no means be neglected. The way in which the two are made to run together in harness may be gathered from a little phrase frequently found in the writings of the mystics. Time and again they speak of turning the eyes of the soul in loving regard towards the Beloved, the Ideal, and Lord and Saviour of the soul. This simple "loving regard" sums up the whole process in a couple of words. The heart supplies the incentive, the aspiration. The heart accounts for the "loving"; while the mind is trained to mirror the perfections of the Ideal in the stillness of contemplation, which thus answers for the "regard."

It is no less necessary that the mind should be held one-pointed in the process of contemplation than that the heart and its emotions should be disciplined. Fortunately the school of life itself will have done much towards awakening the soul by way of the emotions. Love, hate, grief, and disappointment

will have done their work. In the world of form there is no light without shade, no pleasure without pain, nothing that endures, nothing for ever new. At every turn the pilgrim finds the fragments of broken toys. One after the other has been taken up with the more or less conscious hope that therein might have been found at last that permanent and satisfying Something which he is for ever seeking. Each in turn proves worthless, until in sheer despair he is driven to look elsewhere than outside in the material universe for that elusive quality which so persistently escapes him.

Thus it is that the heart becomes disciplined and purged of the coarser emotions. Gradually it learns detachment from the things of sense. Slowly it learns to keep its balance while it is swayed this way and that by the opposing forces of the lower worlds. By degrees it begins to find an underlying keynote of peace beneath the discord of the outer world. In the Eastern phrase, "the knot of the heart" is becoming loosened. The soul is ripe for the great endeavour.

Definite training in detachment and contemplation is deliberately undertaken at set times. Advantage is taken of every known law of psychology to work with nature along the line of least resistance. Thus the habit-forming tendency is made use of to help the mind, which automatically inclines to repeat the process to which it has grown accustomed during the set intervals of purposeful practice.

During these daily intervals the consciousness is quietly withdrawn from the outer world, the heart is peaceful, and the mind held still. As the inner peace and silence slowly develop, and the old familiar things lose their hold, a sense of vagueness begins to pervade the consciousness, and may prove a source of acute discomfort. Notwithstanding this, the student should at this point steadfastly persevere. He stands at the parting of the ways. He is between two worlds. Let him take courage, and call to his aid the power of the Ideal. It should never be forgotten that the Ideal is seeking us quite as much as we aspire after the Ideal. In the final analysis, of course, it is the Ideal all the time that draws the lower consciousness. All that is required of the personal consciousness is that it shall willingly consent and co-operate.

With the gradual dropping away of the old order of life, a new set of values will have begun gradually to take its place. Amongst these a place will be found in the heart for the Ideal, the Lord, the mystical Star of the soul that shines within. The

ever-changing activities of the concrete mind, then, are held in check, the heart with quiet aspiration remains at peace and undisturbed for the time being by the grosser emotions. Slowly a subtle change takes place. Where before there was darkness and silence a Light begins to shine, and the faint whispering of a Sound becomes audible.

In dealing with the higher planes paradox seems the only adequate method of conveying an impression to the unawakened consciousness. Hence the frequent use of such contradictory phrases as "the soundless sound" and "the Light invisible" in mystical works. Really spiritual aphorisms are nearly always framed in this manner. The student learns to read such books in quite a different way to that in which other books are read. He learns to read not so much between the lines as behind and inside them. *Light on the Path*, for instance, is full of such apparently self-contradictory aphorisms. The student is told that he must at all costs get rid of the sense of separateness from his fellow-men, must realise that he is inextricably one with them; and at the same time he is warned that he must stand alone and isolated, that nothing outside the Eternal can aid him. He must be self-reliant, and yet rely on Something higher than himself.

Than such cryptic aphorisms there is no other more effective method of awakening the intuition of the student, and the exercise of pondering over them offers a valuable means of training the lower mind in contemplation. The endeavour to define and limit spiritual truths so as to bring them within the grasp of the concrete mind stultifies them and renders the effort abortive.

With the awakening of the consciousness of the heart, a new awareness comes into the life of the aspirant. The nature of this consciousness is best illustrated, perhaps, by the case of two lovers. Imagine, for example, Mr. Smith. He is an average sort of man, a decent chap. As we think about him we appraise and value his good and bad qualities, his strong and weak points, lament his failings, and maybe accord him some small amount of admiration for his estimable qualities. Yet Mr. Smith is engaged to be married. His fiancée meets him, maybe, only twice a week. We work with him every day. Nevertheless, the future Mrs. Smith will in all probability know the man more thoroughly and far better than we do. She loves him, and when she thinks about him, it is not with the critical, analytical mind. When she thinks

about him it is not to "pull him to pieces" in her mind. She is content to centre her attention on the man himself, not his characteristics. The more she loves him, the more closely she draws *en rapport* with the physically absent man, whom she learns to know through and through.

A very apposite illustration is afforded at the present moment by an account in the Press of the romance of a lady who has been much in the public eye as a long-distance swimmer. She loves and is loved by a soldier whom she has never met, yet with whom she is sufficiently *en rapport* to feel confident enough to marry. There is a channel of apprehension through the heart. Call it intuition. The heart *knows*.

THIS power of the heart to come *en rapport* with the very
FIRST essence of life at the back of form is the starting-point
FRUITS of a new order of existence—the life of the Spirit. It is
only the beginning, a pointer on the way. Yet it holds
the promise of greater things in the future. This power is
deliberately cultivated during the periods of daily contemplation.
Regularly the "loving regard" by the lower self of the heart's
Ideal permits it to be drawn into more and more intimate union
with that which it contemplates. And as the higher conscious-
ness slowly replaces the lower, life becomes richer and fuller.
A new insight comes to one's aid to lighten the dark places.
An unexpected beauty is revealed in apparently insignificant
things. Old things take on a quality of freshness. There is
nothing old. The soul tastes the spirit of eternal youth.

The opening of the inner vision may take a moment of time, or it may take years as reckoned by the calendar. Some there are who seem to attain their goal with the least amount of effort, people who seem to be "born mystics." In such cases the fact that the soul is endowed with qualities that it has *earned* is liable to be overlooked. We envy the man upon whom temptation has as little effect as water upon a duck's back. Perhaps we consider him specially gifted. If we could know the many trials which that soul has passed through and conquered in other lives we might better understand. However this may be, we others have to be content to plod along to the best of our ability, trusting in the law that no effort is in vain, and that, though we are unable to see more than a step ahead, we are trying our best to keep going forward. Difficulties there are at every turn, obstacles to overcome, subtle temptations to contend with. It is by no means easy going.

At the very threshold we are faced with the problem of distinguishing between spiritual aspiration and mere emotion. The emotional person may easily be deceived into mistaking the flush of religious fervour for that deep and steady devotion to the Ideal and all that this implies, which is the only mark of the genuine quality. If we find we give up meditation in times of "dryness," or that regular practice seems unprofitable, we should always suspect ourselves. We probably love the gifts better than we do the Giver, as the old mystics put it. At the very outset it is necessary to learn to stand aside from the personal self and regard it merely as a unit, one with a myriad other separated selves all striving in the same direction. If we stop by the way to bemoan our own lot, we are not only hindering the progress of ourselves, but keeping back the progress of others. For the more quickly we ourselves get out of the mess "down here" and learn to live the higher life, and to give a helping hand to a fellow pilgrim who may be lagging perhaps a step behind, the better for all concerned.

It might be disheartening and unprofitable, even if one had the inclination, to dwell on and enumerate at length the difficulties and dangers that lie ahead. That they are very real and very subtle goes without saying. One there is, however, with regard to which it is well to be particularly watchful. Among the many and varied temptations which surround the soul that steps out of the crowd is the insidious sense of superiority, in which lie the dangerous germs of spiritual pride. Finding itself looked up to by others for help and guidance, the soul becomes inflated with a sense of power, imagining that it has a right to wield its silent forces to achieve its individual ends, rather than holding itself as a mere servant, an instrument for higher Hands to work with. The one sure shield against this, as against numberless other temptations, is humility. Despite the dangers of too small an estimate of ourselves, they show up as insignificant in comparison with the possibilities of harbouring the germs of the "giant weed" which is liable to choke the life of the high initiate as much as that of the humblest neophyte—more liable, in very truth, for the very humility of the neophyte keeps him safe.

But, in spite of the initial difficulties and the fact that he may fall from grace once the inner vision of the neophyte is opened and the soul is baptised in the Fountain of Living Waters, the age-long search for something new will have come to an end. He will have found the Land of Eternal Youth, where nothing really grows old.

THE EDITOR.

HUYSMANS' EXCURSION INTO OCCULTISM

By FREDERIC THURSTAN, M.A.

DURING the 'eighties of last century one of the leading apostles of that stark positivism started in the French literary world by Zola, which had *Drink—L'Assommoir* as its gospel, had been Joris Karl Huysmans.

In novel after novel, lurid with descriptions of frailties of the flesh and of gutter vices and dissipations of Parisian life, he outstripped his master in realism and naturalism. In many of his exposés of the garbage of prurient human animality his indecent candour was too strong for even a Parisian publisher to venture to publish. They had to be issued from some Brussels Press and smuggled into Paris.

Like the up-to-date playwright of these post-war days, Huysmans took a pride as an artist of a practical and advanced utilitarianism in thus depicting in its frank nakedness the dark side of community and city life. He proclaimed with pride the artisticness of having a keen sense for the ugliness as well as for the beauty of life. Life's intensity and charm is made by contrasts and not by cloaking and childishness.

But at last his descent into Inferno touched bottom—somewhere in the mid 'eighties—by the publication of his *La Terre*—an extravagance of realistic muckraking that turned even Zola-school journalists of Paris against him. In the *Figaro* and other journals his prurience was protested against with scathing criticisms. He took the lesson to heart, trimmed his sails, and quietly, without fuss or public declaration, set his helm in a new direction.

When in due course his next work, *A Rebours*, appeared, it was found that he had changed his extravagance of realism in the world materialistic for an extravagance of orgy in the world fantastic. He now appeared in public again, proclaiming himself an exponent of Beaudelaire's "Æsthetic" school, which just then, in the mid 'eighties, was coming into vogue—when artists and scribes paraded a faddy quest for new rare sensations of life-joys hitherto unedited, unsung, shudders and shocks and exquisite intensities. We had them in London, too, at that time—Oscar

Wilde and the "Souls" and the "Greenery-Yallery Grosvenor Gallery" preciousness in Victorian *salons* and four-o'clock teas.

But this movement of search into the too-too beyond had one important effect on the thought of its time. Positivism and Realism went completely out of fashion, and a breeze charged with a re-awakened curiosity into the mystic and the occult began to blow over the Parisian literary world. For in pushing their search for something in life beyond the obvious and commonplace, some of the advanced skirmishers of the new band of quidnuncs began, for the sake of finding novel "copy" for their Press contributions, to make excursions into fields of spiritism, if not spiritualism, and of what was more rife then in French occultism, magic and Rosicrucianism. One has but to refer back to the pages of old journals of that day for proof of this. Journals like *L'Initiation* and *L'Etoile* opened their columns to subjects unexplored up to then.

The chief field for these journalistic discoveries into the actuality of the occult was in those years to be sought at the meetings and "circles" organised by such well-known occultists as Papus, Paul Adam, Stanilas de Guaita, Peladan, and Edouard Dutas.

It was at a spiritist circle held in the house of this last-named researcher where the medium of the manifestations, M. François, was a professional gentleman and high official in the War Office, that Huysmans' eyes were first opened and he was started into a quest into the reality of experiences in that world of etheric psychic stuff which, though unseen, yet is interlinked with our normal physical sense-world.

One evening—so it appears from his memoirs—a friend at a café found him in a mood of ultra-desolation. He was satiated with the "intense" affectations of his new associates, and thirsting for some experience of the occult more real and actual, if it was to be found anywhere. The friend, as a corrective, took him off instanter to one of these séances of Dutas and François.

The novelist was so interested that he became a regular member of the circle and offered his own quiet bachelor chambers in the Rue de Sèvres as the meeting-place for their regular sittings and experiments with the extraordinary physical manifestations beginning to develop in the presence of their distinguished sensitive.

At these sittings—we have the evidence of his diary—

phenomena were witnessed of the levitation of objects, materialisations partial and full of spirit presences, raps, creakings on furniture or floor, agitated tables dancing and turning violent somersaults—one case especially affecting him when a precious Louis XIII table, suspended high in mid-air, was precipitated with so sudden a bump to the floor that it was wrecked.

The culmination was at a sitting when the veritable great General Boulanger—the popular hero of a decade gone by—reappeared on the scene of his old life in a fully materialised presentment. It so happened at that very séance were two visitors present who had of old official relations with this distinguished revenant. The record runs that at an order received through raps on the table to turn off the light and darken the room a grey cloud of vaporous luminosity gradually thickened. Suddenly one of the visitors, M. Gustave Boucher, gave a cry of fright. He saw with terror what the others, more inured to the manifestations, were watching with equable curiosity—against the background of the wall in front the smiling phantom of his old chief. The surprise was too much—he fainted. This necessitated the calling for light, and so the great chance for proving incontestably his identity was lost to the reporters present.

But the sittings continued for a whole year or so, and all sorts of revenants, veridical or simulated, manifested sporadically in the usual way in such spiritist circles with regular sitters.

Huysmans' record shows us that, like all beginners, he was insatiable at first with greedy intellectual curiosity, but gradually became cloyed with some of the inevitable banalities occurring whenever minds merely material and joking novices form the circle.

But one step forward to higher progress had been gained. From that day forth Huysmans became converted to spirit reality: he now for certain found in the occult around him a new world of curious yet actual experiences which he could scrutinise with that intense microscopic gaze of his and report to his fellows. He had reached the semi-enlightened stage of unfoldment. Again he withdrew for a while from his haunts and his boon companions, and, closing the series of investigations held in his rooms, set himself to ponder on the meaning of it all and to what further fields it led him. This new mood brought him finally, during the latter end of 1889, to express this state of mind and discovery by a new form of exposition, no longer by

a novel or feuilleton, but by an occult romance. So he commenced to lay down material and make sketches for the well-known work which two years later he published under the name *Là-Bas*.

Every old book on magic and the occult he hunted for and devoured; everyone reputed for knowledge and powers therein he sought to make an acquaintance or correspondent. One day someone told him of a strange, curious priest living at Lyons, named Abbé Boullan, a learned man of great acumen and activity—once director and editor of an orthodox religious journal—in which he showed himself in the rôle of theologian and expert in all Divinity subjects. He was also a constant researcher in national and ecclesiastical libraries on matters of ceremonials, mystical or cabalistic. In his early days in his spare hours he had devoted himself to a task which, in the subsequent evolution of his career, must have brought him that strange introduction and mission in which he now was functioning as High Priest of a Carmelite band of exalted Hebraic spirits who claimed to have taught and guided John the Baptist and Jesus and other prophets of the "Order of Melchizedek-Elias." For he had translated from the German for the subsequent benefit of the French reading public what no one has yet done for the English—that wonder-filling book of Brentano's which recorded a daily tale of revelations concerning the intimacies of Jesus' life on earth as they came from the lips of that extraordinary ecstatic seeress, Sister Anna Katherine Emmerich, as she lay entranced in her cell at a convent in Westphalia—that wonderful sainted, uneducated peasant girl, brought up in the same rustic scenes as Joan—the same atmosphere of simplicity, yet never in her long narration of three volumes making one error in geographical nomenclature or archæological historical accuracy.

As by this research the curé had gained in ecclesiastic circles some public credit as an expert in psychological cases, nuns and novices exhibiting any extraordinary psychic gifts or manifestations that puzzled their superiors were placed often under his charge or supervision. A certain novice especially gifted with miraculous powers of diagnosing and healing came entirely, for some years, into his charge, and his work with her led to his setting up in Paris a clinic of his own for healing through psychic and mesmeric means through the employment of clairvoyant and healing mediums, and last, but not least, through intoned prayers on his part that gave his orthodox opponents grounds for laying charges against him of using magical incantations. Hot disputes

arose : his methods were so unorthodox. He was finally summoned to appear before the Papal Consistory at Rome, which had been appealed to by his bishop. His case was tried. Boullan gave learned precedents for his conduct and he was finally dismissed with a caution. But he defiantly returned to his practices. The Papal Court, again appealed to, this time unfrocked him without further hearing. This happened in 1875, and the free-minded and liberated curé made up his mind to remove his clinic and practice to Brussels so as to be out of French clerical jurisdiction.

Then a strange thing happened. Outwardly it would be called a coincidence, but to those enlightened to see how humans in the outer world are but pawns moved by the designs of invisible players of the world-game, it was clearly an arrangement directed by a certain band of exalted spirits who had been training him for a destined work.

In the train to Brussels he entered into conversation with a fellow-traveller—a priest, like himself, unorthodox in many occultist views.

This priest was none other than that prophet of miraculous endowments, that hierophant of a newly established and mystical Order, who for thirty years and more had established himself at Lyons as head of a congregation of devoted followers holding their services and High Mass and conclave meetings in a private chapel that once had belonged to a mansion of a certain nobleman addicted to Rosicrucian practices, whose residence and fortunes had been ruined by the Revolution.

The mystery of recontres in human destinies was surely illustrated in that fortuitous meeting of these two travellers, Abbé Boullan and Eugène Vintras.

Vintras as a mystic and mysterious prophet and hierophant officiating at Lyons, and although once the topic there of all the journals, has now passed from the ken of occult researchers and the memories of his townsfolk, but archives of the Press controversy which raged between orthodox and schismatics at the time of Vintras' death prove that he was a man out of the common, with a commanding personality, dignified and handsome presence, charm of diction and address, accompanied by a refinement of true spirituality that lent grace to his gestures and converse and softened the rigor of that ecstatic enthusiasm and assurance of will that dominated his followers from the start of his mission in 1842 to his death in the autumn of 1875.

And yet he was but the son of a working man. He claimed to have received all his culture and training from a band of exalted celestial guides who had manifested when he was a youth through him in a circle of Fourierists, Simonists, and Mesmerists who had rallied together in this old Rosicrucian chapel to hold meetings and services of that Reformed Social Christianity which followers of Count St. Simon had instituted in Lyons. His father, though a working man, was one of these—an old disciple of Fourier when he lived at Lyons as a Simonist. Nowadays there is nothing remarkable about such possibilities of training, since well-known cases have occurred elsewhere during last century—that of Anna Emmerich, for instance, in Westphalia, and of Andrew Jackson Davis in America. In most of these cases there was a similarity of method of awakening the seer's vision and consciousness to a state of superior illumination, reception, and control; but in the case of the Lyons working-lad, as in that of the Westphalian peasant girl, the guardian teachers claimed to be of the same archaic Hebrew Order as had trained all the Hebrew school of prophets up to the last of them, John the Baptist and Jesus of Nazareth—the Carmel-Elias Order of Melchizedek.

When the young prophet they had chosen and educated thus reached manhood status in 1842 he was directed to establish in the chapel a Lodge of their Order re-instituted there on earth for the "regeneration of humanity in view of the coming Messiah's approach." High Mass was to be celebrated daily—ritual, vestments, chants of praise and intercession were elaborately detailed through the inspired hierophant.

During these services strange phenomena are asserted by his followers to have happened—levitations of Vintras into the air while officiating; empty chalices filled with wine before their eyes; patines misty with luminous ectoplasmic vapour, while consecrated wafers gradually materialised in them marked with mystic symbols of crimson or pink blood, fresh at first and gradually setting into permanence. These wafers were given according to orders to persons present or at a distance, to regenerate or sanctify the recipients. Sometimes the Host breads were lifted by the invisible celebrants and carried through the room to the lips of the faithful. Round Vintras' bodily presence was often seen a halo, and at times an exquisite perfume filled the room with exhalations from him so strong as to be noticeable even in the courtyard outside the chapel.

All these miraculous happenings, though the Order was bidden to secrecy, were topics of gossip in Lyons as some of the wonders leaked out. After his death, the orthodox papers having denied them, the unorthodox papers were filled with attested declarations from lawyers, doctors, and high gentry and educated people who had attended the High Mass celebrations in the chapel and witnessed the phenomena reported. Evidently Vintras was a physical medium of rare spiritual refinement and calibre.

Into the mysteries of this secret Order the Abbé was initiated at Brussels by Vintras, who finally, before his return to Lyons to die a month afterwards, consecrated and ordained him as the successor chosen by his celestial directors. Consequently, after the funeral of Vintras, Boullan had presented himself and been duly installed, although a certain section of the Vintrastists repudiated his consecration, failing to find in this mere intellectual schismatic the spirituality and miraculous graces of their old sainted master.

It was then to this strange unfrocked priest that Huysmans, seeking for material for his literary work, was given a letter of introduction in the latter end of 1889. A long correspondence, published after his death, ensued. In his opening letter Huysmans discloses his state of mind and the purpose of the story he was concocting.

He said he wanted to show Zola, Charcot, and spiritist researchers that their awareness of the world of mystery ever closely intertwined with the actual and the physical around us was infinitesimal. He would like to convince them of this fact by his book, so he was searching for proofs. Could the Abbé help him, especially for proofs of Satanism and Black Magic?

Boullan replied promptly he could give him definite information as to its practice even amongst us to-day and under what forms it appeared. Huysmans might publish the proofs, but, if so, let him beware of the malignity he would draw against him from the evil practitioners exposed. He himself, the Abbé added, had suffered in this way, but had been taught how to protect himself through counter-magic by his guardian band of spirits. As for Satanism, it is practised even under the guise of clerical and monastic orders, more than one could suspect, in Rome, Bruges, and, above all, in Paris itself.

The result of this correspondence was that Huysmans became convinced enough to write articles in a journal accusing a certain

secret society in Paris, known as the Society of the Cabalistic Red Cross, to be but a sham revival of mediæval Rosicrucianism, which it professed to be, and that actually practices of rank black magic were constantly resorted to by them.

As a result he was challenged to a duel by the leader of that Society, Count Stanilas de Guaita. The duel never came off, but our rash author began shortly after to sense strange hauntings of malignant spirits in his chambers—especially in his bed chamber at night—blows of cold fluidic magnetism would be felt as if someone invisible were assaulting him.

Remembering the warning of Abbé Boullan, he hastened to arrange a personal visit to the Abbé at Lyons, and there he stayed as his guest for a while in order to be instructed in methods of psychic protection. This was in the autumn of 1891. Early that year his book *La-Bas* had come out and had excited much public interest. Dr. Johannes, in that book, is said to have been modelled on the Abbé himself.

In a letter to a friend he describes the Abbé and his services and methods. He pictures a little old man with a pinched, ascetic face—a contrast indeed to the magnificent Vintras—but with a lively inspired expression on his face, eyes flashing with fire of enthusiasm, and a powerful set jaw which lent power to his great will and magnetic influence. Two clairvoyants, Mme. Laura and Mme. Thibaut, helped his services. At these the Abbé, following his predecessor's ritual, officiated, robed in scarlet with blue sash, bare head and feet, intoning a chant called "The Sacrifice of Glory of Melchizedek."

The evenings were devoted to séances with the clairvoyants. He explained how his Order was at constant warfare against the spells of the dark magic of de Guaita's Black Mass Satanist Community. He then instructed his devotee how to resist the spells, and, placing his left hand on his head and raising with his right a consecrated Host wafer, he supplicated the invisible host of Micael to foil the magic of the evil enchanters and overturn their altar.

One evening Boullan gave him a demonstration of the clairvoyant powers of his medium, Laura. Magnetising her with passes, he sent her spirit-double to pay a visit to Huysmans' flat and report. She described accurately the interior of room after room, but when she came to his bedroom, "I see a man sleeping in the bed," she said. "Impossible!" replied Huysmans, shrugging his shoulders. She persisted. Arrived home, he found

she was right. His concierge confessed that during his absence the rascal of a valet left in sole charge had been enjoying the luxury of his master's bed.

For two more years this state of warfare went on between these two occult circles, each accusing the other of "Diablerie." Huysmans' letters to intimate friends give graphic descriptions of the happenings that occurred at Lyons and at Paris respectively. Then suddenly, in January 1893, Boullan died—mysteriously. De Guaita claimed in the Press a triumph for his society, and Huysmans now found himself left sole and unprotected to continue the championship of his new cause. Growing more nervous over the nightly attacks of cold magnetic blowings, finally he went off to Lyons and persuaded the Abbé's revered seeress, Mme. Thibaut, to act as his housekeeper at the Rue de Sèvres so as to protect him by her sanctity and lucidity.

So "Maman" Thibaut, as he called her, was installed in a room devoted to daily services of a mystic "quietist" order in which the prophetess took the direction and lead. She became there a familiar object enthroned in a high armchair, spectacles on the end of her long nose, kissing often portraits of saints and angels one after the other in the pages of an album draped in black plush, and talking quite simply and naturally of her intercourse in spirit spheres with Jesus and his company of saints and prophets. Had not Anna Emmerich, her prototype and predecessor, done likewise? At times she would see legions of angels mustering for battle. She described a consecration of herself as the Marisiaque of Carmel in some interior sphere which commissioned her to celebrate a "Sacrifice Provictimal for Mary." Of course, the secret of the materialist Huysmans having thus turned mystic and holding these secret services soon leaked out in the gossip of cafés: it was even whispered that he had succeeded Boullan as High Priest of the "Order of Melchizedek Carmel-Elias." Huysmans was exasperated, but kept silence. Then again a sudden strange episode happened that startled and puzzled these gossipers. Stanilas de Guaita, President of the Order of the Cabalistic Red Cross—Huysmans' loudly proclaimed antagonist—died suddenly and mysteriously. Tongues wagged more than ever in journalistic *quartiers*.

Our author thereafter kept mostly to himself, admitting to evenings with him only a few choice friends. After a few years another change came. Maman Thibaut, grown old, returned to die in her native village, pensioned by him. He then gave up

novel-writing and took to mystical art and mystical poesy—wandering during the daytime into churches whose architecture pleased his fancy and meditating for hours there in the silence and obscurity he grew to love. He even began to cultivate the society of a few clerics provided they were free-minded. He invited them to discussions in which tales of the occult were the topic.

A final step, just before his death, astonished his old associates still further. He actually took some minor Order in the Orthodox Church, and resorted for a short retreat to the monastery of La Trappe. One day an old friend asked him, "Was Boullan right? Did occultism and magic exist in the Church?"

"If you speak to them about it outside," he replied, "they will shrug their shoulders and laugh, but in the cloisters, in intimate secluded talk, it is quite another thing. You will get admissions. One day even at La Trappe I saw an old monk, in charge of a herd of swine who had fallen sick, exorcising by magic formulas the evil spirits that obsessed them!"

LIBERATION

By J. M. A. MILLS

I HAVE been the rock and the cloud, the earth, the bee and the plant ;
 In the essence of me are they, and I in the essence of them.
 Their breath is mine and their life ; dumbly they strive, and I
 Once dumbly strove as they and bound in my substance their pain.
 In the flight of the crying birds, in the long, slow beat of surf ;
 In the calls of beasts, in their inarticulate thoughts ;
 In the mellow dance of corn and the voice of trees in the wind,
 Do I listen again to the voice of the past thing that is I.
 A thing apart, not of them, nor yet of their substance free :
 With something lost and gained, a knowledge of joy and pain,
 My face turned upward and outward to the rhythmic swing of myself,
 Borne forward and on ; allied to the earth and its life,
 With an added striving and toil—the travail and pains of birth.
 Out of the rock and the tree, the wind and the beasts which cry,
 Shells of Death and Dreams, of Illusion and Desire,
 Ever Upward and Outward, shaking off Shell after Shell,
 I—the Man,
 Liberated !

TRUTH

BY RUPERT W. BELL

TRUTH is the standard by which men may know
The depth, length, breadth, the wherefore and the why,
Whose gauge is accurate and just—though slow,
Whose course is pre-ordained like starry sky.

Truth is a beauteous thing, a shining light,
As is the sun that bids the darkness flee,
A priceless pearl, whose mission 'tis to right
Misunderstandings, on life's stormy sea!

Truth is a golden rule whose measurements
Balance the factors and dispel all doubt;
Nay, 'tis a greater gift, a standard sent
To right the wrong and find the falsehood out.

Truth is a noble law, both great and just,
Which must prevail, if each but play their part.
'Tis found in starry spheres, in clay-bound crust,
And should reside within each human heart.

Truth is a Lamp, by the Creator lit,
That blind humanity Life's truths may see;
Oaths cannot drag it forth nor strengthen it,
Nought can exalt or raise it one degree!

Truth is a great ideal—a monument,
Transcending life in every age and clime,
Nobility itself is based on truth,
And nought but Truth shall triumph over Time!

THE MYSTERY OF LIFE

By C. G. SANDER, F.R.P.S., D.Sc.

THE paper read before the British Association at Glasgow by Professor Donnan under the above title brings to the fore the perennial questions: What is life? How did life originate on the earth? The greatest philosophers, scientists, and theologians have in vain tried to solve the mystery of life and answer these questions to the satisfaction of all. With our wonderful progress in science, especially in biology and psychology, what do we really know, to-day, of the nature and origin of life?

The oldest theory of life we find in the teaching of Hippocrates (460 B.C. to 357 B.C.), who is called "the Father of Medicine." He taught that the source of life is "pneuma," a subtle constituent of the atmosphere, which is inhaled, and through the lungs enters the blood, and through the circulation is conveyed to all parts of the body, producing the phenomena of life. This teaching resembles the Hindu doctrine of man inbreathing "Prana," the cosmic life-principle, and likewise the more modern discovery of the oxygenation of the blood through respiration.

The teachings of Hippocrates were extended by the Greek philosopher and physician Galen (A.D. 130 to about A.D. 200), who made valuable discoveries in empirical pathology and the vital functions of the body. The theory of "pneuma" as the source of life was gradually elaborated until, during the Middle Ages, from the original subtle but material pneuma of the atmosphere the belief in a mystic "spiritus animalis" was developed. That spirit of life was supposed to be the psychic cause of all phenomena of life.

In the seventeenth century more material views of physiological phenomena took their rise. Two schools of medicine (perhaps they might be called schools of thought as well) were founded about the same time. One was the Iatro-chemical school of medicine, the founder of which was Franciscus de la Boe Sylvius, of Leyden (1614 to 1672). He was an alchemist and anatomist, who investigated the functions of the brain. His theory was that life and its functions were the effect of physiological and chemical processes. The other school of medicine was founded by the Italian, Giovanni Alfonso Borelli (1614 to 1679), and was called the Iatro-physical school of medicine. The theory of this school

tried to explain all physiological functions of the body by purely physical and mechanical principles. These two contemporaneous schools of medicine attempted to explain life by purely physico-chemical or material principles. They did not differentiate between the physical and chemical phenomena of the inorganic, or mineral kingdom, and the vital phenomena of the organic, or living, world of plants and animals.

At the close of the seventeenth century a gradual reversion of thought took place, when the German, Geo. Ernest Stahl (1660-1734) propounded his theory of "Animism." He was the author of the well-known "Phlogiston" theory of chemistry. Phlogiston was supposed to be a substance which, when it combined with a body, rendered the latter combustible. This hypothetical element and the theory of Phlogiston were finally dropped, when Priestley, in 1774, discovered oxygen.

Stahl's theory of Animism regards the vital principle and the soul as identical, but it does not attempt to explain the nature of either. Again the ideas as to the phenomena of life underwent a change when, in the middle of the eighteenth century, the theory of Vitalism took its rise in France. According to this hypothesis, all vital phenomena are due to a spiritual or vital power (*force vital*, *force hypermécanique*). This vital power or principle is of a totally different nature from all the forces which produce the mechanical and chemical phenomena of the inorganic or mineral world, and therefore no vital or physiological phenomena can, according to the theory of Vitalism, be explained by physical or chemical laws. The theory was likewise propounded of the mind acting directly on all bodily functions, and if systematically and volitionally directed, having the power of changing them. On that assumption an elaborate knowledge of physiology or pathology on the part of the medical man appeared to be unnecessary. The theory of the mental control of bodily functions has survived to this day, and is the basis of Psycho-Therapy, of Faith-healing, of the practice of Christian Science, and the suggestion-treatment of Emil Coué and his followers. That the mind has great power to influence the functions of the body for weal or woe is no longer questioned. It is the subject of Applied Psychology, and we venture to predict that suggestion, when better understood, will very largely supersede drug-treatment in dealing with disease. The mind can, and does, upset the normal vital processes, and likewise has the power to restore their harmonious working, if properly directed.

No concise and satisfactory definition of life has ever been given, for the simple reason that nothing of the real nature of life, *per se*, is known to man. We turn in vain to biology, a group of sciences including physiology, morphology, bio-chemistry and others, dealing with the various aspects and phenomena of life as presented by the vegetable and animal kingdoms. The biologist seeks only verifiable generalisations of the positive facts of the living world. He is not concerned with the primary essence of life. He is only concerned with the life of the organism, as it presents itself as internal and external functions. In short, biology and its kindred sciences deal only with the phenomenal side of the living organism, and not with the nature and origin of life itself.

Philosophers have given a variety of definitions of life. Herbert Spencer is responsible for several; probably his best is: "The continuous adjustment of internal relations to external relations." A definition by G. H. Lewis is much more satisfactory: "Life is a series of definite and successful changes, both of structure and composition, which take place within an individual, without destroying its identity." Note that this definition appears to postulate a centralised psychic control independent of the vital energy itself.

A definition of "life" must needs be of a descriptive character, and include the phases, functions, and phenomena of life as presented by the living organism, and also by so-called "dead" organic material, in which the vital forces are not under a central control. There is life even in butchers' meat, and it manifests by putrefaction if the meat is kept long enough.

The main characteristics of life are:

(1) Organisation.—Life can only manifest in a structure of bio-chemical composition which, broadly speaking, consists of water and a derivative of a carbohydrate. The cell, consisting of protoplasm, nucleus, and cell-wall, is the simplest organic structure. Huxley said that the physical basis of life consisted of water, carbonic acid gas, and ammonia. Modern chemistry would probably substitute cyanogen as the basic chemical radical of most living matter. Proteid, which is composed of carbon, nitrogen, hydrogen, oxygen, and sulphur, is present in all protoplasm, the life-jelly which may be considered to be the basis of all organic structures. Protoplasm contains, in addition, other inorganic substances, and a portion of water necessary to give

it liquid consistency. We cannot here enter further into the bio-chemical aspect of the living organism. It is highly interesting, however, to find that Dr. Harlow Shapley, the Director of Harvard College Observatory, has examined the light of a large number of different stars of various temperatures and ages by means of spectroscopy, and has come to the conclusion that they all indicate the presence of cyanogen, the chemical radical consisting of carbon and nitrogen, which, broadly speaking, may be said to be one of the essential inorganic constituents of organic matter.

(2) Metabolism.—This is an essential characteristic of active vital existence. Metabolism is the process of conversion of inorganic matter into organic compounds in the plant world, and the process of nutrition, digestion, and removal of waste in the animal world. Metabolism includes assimilation, *i.e.*, conversion of food into protoplasm and other compounds needed for the upkeep of the organism. Respiration should be included in the term of metabolism, for the taking in of carbonic acid by plants, and oxygen by the respiration of animals, is essential to maintain the flux of life.

(3) Development.—There is a constant change taking place wherever life manifests. There is growth, repair, and reproduction. The lowest organisms, even single cells, multiply by division, called fission. Disintegration and waste are constantly going on. Out of decay springs new life; there is concomitant reconstruction and reintegration. There is constant flux of life and change of form: birth, growth, death, decay, and resurrection, in never-ending cycles.

(4) Sentiency or response to stimuli, such as light, temperature, moisture, mechanical or chemical irritation, is about all the lower plant and animal organisms respond to. In the more highly developed plants, such as insectivorous and sensitive plants, this sentiency produces spontaneous movement, while in the animal world sentiency is in various stages of development, culminating in full consciousness and intelligence in the higher animals. Where vital sentiency ends and psychic consciousness begins, or whether such a border-line exists at all, it is impossible to say.

(5) Movement, like sentiency, is also very rudimentary in the lowest vegetable and animal organisms. It may be said that movement is a sequence of sentiency. If there is no stimulus either from within or without, there is no movement. One is

the effect of the other, except automatic or rhythmic movements, such as breathing caused by physiological processes.

Both sentiency and movement may be suspended, when life is dormant and metabolism is arrested. Many animalculæ, bacteria, and rotifera may be desiccated and kept in that dormant condition for years, when they can be awakened by moisture and suitable temperature. Seeds can also be kept in a dried state with arrested vitality for prolonged periods and will germinate under favourable conditions.

(6) Temperature is not one of the essential characteristics of life. There is a great difference between the temperature of highly developed animals, such as birds, and "cold-blooded" vertebrates. Low temperature would kill a highly developed animal, but would only arrest animation and vital functions in lower ones. Fish, or toads, and other amphibia may be frozen hard and will survive, and so will many plants after being buried for years in glaciers. The bacteria of anthrax are supposed to survive sterilizing with boiling water. All this shows that there is a wide margin of temperature for the functions of life.

A change of temperature accompanies all metabolic processes. If a man starves, his temperature and vitality are lowered owing to the decreased metabolism. In disease the greater vital flux produces a temperature we call fever. Fermentation causes a rise in temperature; damp hay or oily rags will become heated, and spontaneous combustion takes place. All these processes are manifestations of vital energy.

(7) Biogenesis.—Living matter always has its origin in preceding life. Plants have the advantage over animals that they possess the power of endowing inorganic matter—earth or soil—with life, and incorporating it as living matter into their own organism, but otherwise the earth, if it has been devitalised and sterilised by heat, will never bring forth life of any kind. There is no spontaneous generation. Life can only propagate in organic matter, but no organism will take its rise in inanimate or mineral matter. Once matter has been endowed with life it clings to it very tenaciously, and only great heat or chemical action will expel life. The vitalisation of inorganic matter appears to be a part of cosmic evolution.

The foregoing brief survey of the phenomena of life does not answer the question: "What is life?" The real problem is to

find out whether life is an energy which is independent of, although animating, the organism. If so, is it a cosmic principle?

Materialism declares life to be the effect of bio-chemical processes, which take place in organic structures from the unicellular organisms upwards, and which vary with the nature of it, whether it be animal or vegetable, and whether it be a simple organism or a highly developed plant or animal.

Metaphysics, which includes Vitalism, postulates life as the cause of all organic or vital phenomena, *i.e.*, life to be a dynamic formative principle or vitalising energy. If that postulate be accepted another problem presents itself, namely, if life be a cosmic principle, element, or energy, is it acting automatically, or is it being used or controlled by a psychic principle, entity, or soul, which creates various organisms and organic structures, according to some inherent idea or archetype? Is the soul the cause and central control of all corporate vital phenomena which we generally designate by the term "life"? In other words, is the "soul" the inner or psychic cause, and "life" the outer or vital manifestation? If the latter be the case, we are justified in concluding that each individual cell of the body, and again each organ, has a rudimentary soul, and the soul of man may be regarded as the independent, yet corporate, consciousness in which the activities of all the cells and organs constituting his body are focussed.

If a man is drowned, although he may have been immersed only for a few moments, and artificial respiration has somehow failed to restore consciousness and vital function, we say that "life is extinct." As a matter of fact, life is by no means extinct, and there will be an accession of decontrolled life after some days, when putrefaction of the corpse commences. What happened when the man was taken from the water was that, although the organism of his body was still practically intact, the functions had ceased, because the central control, which included consciousness, had departed—something had gone, although it was not life.

The problem of the psychic principle or soul controlling the vital energy is highly interesting, but far beyond the scope of this article. Sir Arthur Keith says (*Daily Telegraph*, May 18th, 1928): "The life of tissue represents the spirit of tissue and the soul of tissue. You can divide an animal into a million parts, and every part may die at a different time, so that the death of an animal may be spread over two or three days." The problem

presents itself whether life, like electricity, is an energy, which exists independently and outside the living organism and may be flowing through it like water through a sponge. If so, we are justified in postulating life as one of three cosmic elements or principles inherent in the ether of space in a static or balanced state, in conjunction with two others, which are love and intelligence. None of these three elements, although manifesting in diverse ways, can be intellectually or philosophically analysed or reduced to simpler ideas or concepts, nor have we, indeed, any words in any language which would adequately express the precise and complex nature of these principles. Life, in its simpler manifestation, probably is electricity; love probably is gravitation; and chemical affinity and intelligence chemical identity.

These suggestions are not made in a dogmatic spirit, for when we are in search of truth dogmatising is useless. When we reach the intellectual no-man's-land, the circumscribed mind only permits speculation. Therefore there is no harm in postulating life as being a cosmic omnipresent principle, accepting it as a speculative hypothesis and pondering over it. What may at first appear to be a fanciful proposition may suddenly flash up as a truth and prove to be the master key for unlocking many of Nature's profoundest secrets.

How did life originate on the earth? There are various theories, the most widely accepted one among the masses is that of special creation, as taught in the first chapter of Genesis, which we need not discuss here.

Another hypothesis is that of E. F. W. Pflüger, who, arguing from the compounds of cyanogen and hydrocarbons as being the chemical basis for the manifestation of life, suggests that such compounds were produced when the surface of the earth was in an incandescent state, and that during the long period of cooling, these inorganic compounds by the acquisition of water and oxygen under suitable conditions became living protoplasm. He points out that the analogies between proteid and the compounds of cyanogen are so closely allied as to suggest that cyanogen was the original basis of life. This theory does not explain the actual genesis of life in cyanogen.

Hydrocarbons have been found in meteorites, and their presence caused Lord Kelvin (then Sir W. Thomson) and H. von Helmholtz to suggest independently the possibility of life having had its origin in other worlds, and having been transferred to our planet

by meteorites. Evolution extending over the æons did the rest. This hypothesis appears to be confirmed by the stellar-spectroscopic observations of Dr. Harlow Shapley, as mentioned previously.

Another theory was propounded by W. T. Preyer (1841 to 1897), who suggested that life is cosmic and omnipresent and that living matter preceded inorganic matter. This is the theory of cosmozoism, or universal life. Life, he argues, has always been and continues to be, and is present even in inanimate things. The inorganic or mineral matter of the earth is supposed to be only a residue of the all-life once existing on the earth. This theory of Preyer extends the conception of life tremendously, and far beyond what is usually understood by the term "life"; for it would imply that life is omnipresent in all matter, maybe even as the energy—negative electricity—which keeps the electron spinning around the protons at an inconceivable velocity; maybe that of light itself, and with an immense force, locked up within the atom. Life may be the cosmic energy which propels the stars in their orbits. It may be the basis of light, which is an electromagnetic phenomenon and probably a substate of matter. This is suggested by Einstein's prediction that the path of light is curved or refracted by the force of gravitation, which was afterwards verified by astronomic observation during an eclipse of the sun.

If such a wider view of life be taken, then it is not difficult to regard life as one of the three inscrutable omnipresent cosmic elements, of which living matter is just one particular phase or manifestation. How this manifestation originated, and how life became individualised on the earth, may for ever prove an enigma to mortal mind. We may speculate, but let us guard against dogmatising, for even the wisest and most learned men are only vouchsafed glimpses of truth and reality, and they are liable to draw wrong conclusions from observed facts. As St. Paul said, "we see in a glass darkly."

THE "DÆMONOLGIA" OF
EDWARD FAIRFAX, 1621

BY MARJORIE BOWEN

EDWARD FAIRFAX, of Feryston, in the county of York, was a country gentleman of position, a member of the great family of the Fairfaxes, from which afterwards sprang the famous Lord Fairfax, a most accomplished scholar and a considerable poet, coming only second to Edmund Spenser in the service he rendered to the English language by his purity of diction and refinement of verse; his beautiful translation of Tasso, entitled "Godfrey of Bulloyne" (dedicated fulsomely to Queen Elizabeth, 1600), is still to be preferred to the Hoole and Hunt's version of *Gerusalemme Liberata* for which it was long shelved; this was one of the favourite works of James I. and solaced Charles I. in prison, and is considered to entitle Fairfax to be with Spenser, the father of modern English verse.

Fairfax lived a peaceful, scholarly life, dying in his comfortable home of Newhall in 1635 which he had first inhabited in 1619; Newhall was in the forest of Knaresborough, of melancholy celebrity, and particularly in the valley of the Washburn, near Harrogate.

In 1621 Edward Fairfax, the accomplished gentleman, the profound scholar, the refined and cultured poet, prosecuted six of his neighbours for bewitching his children; these persons were duly tried at the York Assizes, but acquitted, whereon Fairfax wrote the *Dæmonolgia* as a vindication of his action; this was handed about in MS. but never published till 1859, and then privately, by the "Philobiblon Society."

There can be few works more curious; the position, attainments and obvious sincerity of the writer, the tangled marvels he so honestly relates, the glimpses of English life a few years after the death of Shakespeare and one year after the Pilgrim Fathers had landed at Cape Cod and during the childhood of John Milton and Oliver Cromwell, make a document of unique interest. Newhall House has gone, the parish church of Feryston was burnt down in 1697 and with it the records and monuments of this branch of the Fairfaxes, but one Ebenezer Sibley, M.D., "professor of astrology," transcribed in 1793 the *Dæmonolgia*

"DÆMONOLGIA" OF EDWARD FAIRFAX 319

from an old MS., presumably one of those the poet used to hand round among his friends, and so there is preserved this quaint memorial to Edward Fairfax which is worthy of a further printing.

Modern medical science would have no difficulty in following the course of the malady of the three girls, Anne who died in infancy, Hellen, aged twenty-one, "educated only in my house and therefore not knowing much," writes her father, and Elizabeth, aged seven, both praised as dutiful and patient, "of behaviour without offence" by Fairfax. There was another victim of the witches, Maud Jeffray, aged twelve, the daughter of a neighbour, but Fairfax scrupulously refuses to say anything of this case.

Anne, born June 1621, died in the following October, probably from convulsions as the father firmly believed it was from the effects of witchcraft; it is more curious that the other two survived to be ordinary wives and mothers, for they were clearly afflicted by severe hysterico-epileptic fits, hallucinations, trances, etc., sufficient to ruin their healths and turn their minds for life; nor did Fairfax, so strongly was he convinced of witchcraft, call in any semblance of a doctor during the whole course of these marvellous occurrences.

The book makes delicious reading; it opens:

"I present thee, Christian reader, a narrative of witchcraft, of which I was a woeful witness," and the author is as good as his word and stints nothing in the way of detail.

He begins by describing his two daughters, then marshals his six witches, "of whom five fall in my knowledge."

These were: Margaret Waite, a widow, whose husband had been hanged for stealing; "her familiar spirit," says Fairfax, "is a deformed thing with many feet, black of colour, rough with hair, the bigness of a cat, the name of it unknown."

This woman's daughter was the next witch, "her spirit, a white cat spotted with black and named Inges"; the third offender was true to type, being "a very old widow, reputed a witch for many years . . . her mother, two aunts, two sisters, husband, and some of her children, have all along been esteemed witches." As might have been expected, this lady was attended by "a great black cat named Gibbe" for over forty years; the next witch was Margaret Thorpe, also a widow, "for which," says Fairfax darkly, "she beareth some blame." Her familiar was a yellow bird, the size of a crow, called Teubrit (local name for

lapwing); the fifth, Elizabeth Fletcher, being so horrific that she lived, very handsomely, at the entire charge of her wealthy and intimidated neighbours; no familiar is mentioned in this case, nor in the next, that of Elizabeth Dickinson, of whom Fairfax admits to knowing nothing; but there was a seventh woman who never materialised from a state of vision who also tormented the children and possessed a white cat, named Fillie, which had been with her twenty years. Fairfax took the description of these spirits from the ravings of his daughters when in a state of trance.

The book, which would be a delight to a skilful and witty illustrator, is, from then on, an orgy of crudity.

The trouble began by Hellen Fairfax falling into a succession of trances and showing symptoms of severe hysteria; she declared she saw "a white cat" on her bed, and then that a young gentleman, "very brave with a gold band to his hat" came to her and tried to bargain with her for her soul. With this vision she had long and curious conversations, all duly recorded by Fairfax who did not doubt in the least that this was Satan in person; "Hellen" continued to fall from one "deadly extasie" to another, and had the most extraordinary experiences of visionary terrors, of which the worst were the cats, one of which "when it opened its mouth to blow on her" showed human teeth. Another of these lively beasts made a grand fight to stop a reading of the Bible—but, unable to endure a repetition of the Psalms, at length departed; but the girl's hand, which she had used to beat the cat off, was useless; Elizabeth soon fell into her sister's condition and the two had a succession of ghastly visions, fits ending in "a great extremity of sickness" of which they were like to die.

So the remarkable narrative runs to the close, which is an abrupt termination, as the end is either lost or the tale was left unfinished.

Among the fevered and grotesque nightmares of this narration are many charming rural touches—the "best linen" bleaching on the grass, the "ark" where the family silver was kept, the cuff worked with black that "Hellen" was mending, the hay-stack and milk-house, Fairfax bargaining with some men about ditching, the hazel (in August) all the delightful background of rustic peace, the spirit of which breathes in the works of so many English poets and not least in that of Fairfax himself.

"DÆMONOLGIA" OF EDWARD FAIRFAX 321

In one of the two remaining of his *Ecloques* he writes in this spirit (the strange deluded scholar, the graceful, bigoted poet) :

" The golden bee, buzzing with tinsell wings,
Suckt amber honey from the silken flower ;
The dove sad love groans on her sacbut rings,
The throssell whistles from his oaken tower ;
And sporting lay the nymphs of woods and hills
On beds of hearts ease, rue and daffodils."

The man who could write like this and compile the *Dæmonolgia* deserves more attention than he has yet received.

THE PHILOSOPHERS' STONE IN CALIFORNIA

By BARBARA MCKENZIE

CALIFORNIA is generally regarded as the happy hunting-ground of all sorts of cranks, prophets with new messages, and charlatans in matters psychic and occult. But that is not the whole of the tale. From the so-called crank comes the occasional new idea, from the prophet comes the vision, and from the charlatan come the warnings in practical form so necessary to all who would become students of the hidden things. I would rather describe California as the land of experimentation, where the heavy hand of tradition, whether in racial custom, in social usage, or in religious form, has not yet become stereotyped, and there is a breadth of view which, if it sometimes tends to shallowness, allows at any rate a spread of new ideas most valuable to the more conservative minds of the Middle and Eastern States and to the Old Worlds over the ocean.

On a visit to California last winter I was impressed with the widespread interest in all that pertains to new thought; and in Los Angeles, in Santa Barbara, in San Diego, and elsewhere I met those who, with a consistent attention and perseverance, are breaking new ground or, in some instances, as in the case I am about to relate, recovering the old.

Perhaps it is the blue skies and the Californian sun which cause the ferment, for workers there have really twelve months in the year for steady work, when the bodily conditions are at their best and not reduced to a low ebb by six months' raw damp or nipping cold; they have at least half a lifetime more than others to work out their ideas.

Perhaps it was some thought of this nature which brought Mr. and Mrs. Richard Ingalese to California in 1910, to pursue the practical study of alchemy.

In conversation with a musician on the Coast, this subject had come up, and he remarked, "You may be interested to know, Mrs. McKenzie, that in Los Angeles we have a woman alchemist, perhaps the only one in the world." I was a ready listener, knowing how rare a thing was spoken of, and through his kindness a letter of introduction was soon in my hand, which, on a second

visit to Los Angeles some weeks later, I presented to Mrs. Ingalese, who very kindly invited me to pay her a visit.

The names of Mr. and Mrs. Ingalese have long been known as writers on new thought. *The History and Power of Mind* was amongst the first of this class of book I personally ever read. More recently *The Greater Mysteries*, *Astrology and Health*, and *The Evolution of God and Man* have been published by Mr. Ingalese, while with his wife he is co-author of *Fragments of Truth*. Mrs. Ingalese herself is the author of a volume on *Occult Philosophy*.

I found Isabella Ingalese resident in one of the pleasantly situated modern homes in Los Angeles. She gave me a gracious welcome, recalling a visit to London she had made twenty years before. She is a slim, active woman of 73 years, with the full use of all her faculties, and very soon we plunged into her story, which she only told at my earnest request, for she said she found it useless to think that anyone could believe it unless they had already acquired some occult knowledge. Up till 1910 Mrs Ingalese resided in New York and was fully occupied as a healer and teacher, in which work her psychic gift of clairvoyance was a valuable asset. The years after middle life began to draw on, when much reading of works on alchemy left her in grave doubt as to whether the writers were dealing with a spiritual or a practical discovery. Deeply impressed, however, and with the consciousness that if there *was* anything in it of a practical nature she and her husband were as well equipped as any for the investigation, a decision was made to remove their home to Los Angeles, where it would be possible to be free to try the matter out. Mrs. Ingalese frankly told me that at this time her primary interest in a possible discovery was to stay advancing age and perhaps add another score of working years to man's so-called allotted span.

A house was secured with a large attic room destined for use as a laboratory. But preparation was first necessary—a thorough revision of all the available books dealing with the subject and a digest of what seemed particularly applicable to the practical method. This occupied several months, and Mrs. Ingalese's conclusion is that *The Hermetic and Alchemical Writings of Paracelsus*, by A. E. Waite, are the volumes which afforded her most encouragement and help in her subsequent efforts.

Mr. Ingalese had decided that, as the prospects were so uncertain, he would be a passive supporter until some demonstration

was achieved which would call for his active co-operation. So Mrs. Ingalese, with no practical knowledge of chemistry or anything which could be of service except her determination and her psychic intuition (for all alchemists are occultists), set about "the great work" to which so many in older days sacrificed health, fortune, good name, and even life itself, so arduous were the labours involved. Tenacity, patience, intuition, and a hunger for knowledge are the hall-marks of an alchemist, and these Mrs. Ingalese possesses, as her story will show.

Her husband has, since my visit, published in pamphlet form a lecture on alchemy (J. F. Rowny Press, Los Angeles) which I had heard had been given to one of the New Thought centres in the city in the autumn of 1927.

The most popularly understood purpose of the alchemist was to transmute base metals into gold, but the greater and more secret purpose was to find the Elixir of Life, to master sickness and death, and many have had this power as a reward of their perseverance. But alchemy has also had its philosophical aims. It affirmed the Unity of the Universe in essence, the material aspect being but the vehicle for the hidden consciousness. It held, too, that this is a universe of cause and effect.

In 1911 Mrs. Ingalese was ready to begin her search for the Philosophers' Stone, while her husband stood by and continued to earn the wherewithal, for they realised that the experiments might be costly. They had to study metallurgic alchemy in order to win the oils from the metals, through the powders and the essence, for the theory is that all metals have oils, which are the spirits or virtues of the metals. Modern chemists deny this: alchemy affirms it, and it could only be decided by experiment. Their object was, not to make gold or precious gems, but to find that which would cure disease and prolong life.

After the fitting up of the laboratory, work was begun on gold, but finding that months, and even years, might be spent on the job, Mrs. Ingalese soon transferred her energies to the cheaper metal, copper. For three long, heart-breaking years the red oil of copper was pursued, with no encouragement, but on the fourth year of experiment Mrs. Ingalese was able to demonstrate to her husband that she had won out. From that date he devoted all his time to her assistance, for the preparations demanded incessant attention day and night, and they divided the watches into six hours each. In the earlier period Mrs. Ingalese told me she had her bed placed in the laboratory; an alarum clock woke

her every fifteen minutes, for the gas ovens she then used were unsteady, and the least rise or fall in temperature was fatal to certain results. Now, with electric ovens, the work is not quite so arduous, but we can visualise what the labours of the early alchemists with their charcoal braziers must have involved. All social duties, even lecturing and writing, stopped for Mr. and Mrs. Ingalese, for they thought victory was near, but they soon found that more years of work were before them. The fifth year gave the oil of sulphur, and in the discovery of this explosions and asphyxiations were endured. The sixth year gave the oil of mercury, the basis of all alchemy. Money was raised to carry on, for they were determined to pursue it to the end.

All the oils required to make the "Stone" were now in their hands, then came the great labour of crystallising and fusing them. This last process alone, I was told, took fifty weeks, and in 1917 they succeeded in making the "White Stone" of the Philosophers. They tried this out in a time-honoured way—on a favourite cat. The result was an added friskiness which encouraged them to experiment on themselves, with beneficial and energising effects.

Later they redoubled their efforts to make the "Red Stone" of the Philosophers—the one most often mentioned in alchemical writings. From 1917 to 1920 this was pursued, until a crude product was achieved and was subsequently refined for medicinal use.

At this stage of the story Mrs. Ingalese asked if I would like to see the Stone. My readers may be sure that I did not refuse the offer, and she went to the laboratory and brought back in her hand a glass bottle well stoppered and doubly protected, for she informed me the matter was highly volatile. The bottle contained a cinnamon-coloured powder, the "Red Earth" of the alchemists. "Would you like to taste it?" Mrs. Ingalese asked. I willingly accepted, and, dipping a silver knife in the bottle and quickly re-stoppering it, she placed the smear—it was little more—on my tongue, saying it must lie there and not be swallowed. I immediately noticed an intense bitterness, which is said to be the gold, but other metals I could not detect. In two or three seconds it had been absorbed or dispersed, and not even a flavour remained in my mouth. The books claim that the "Red Stone" of the Philosophers will cure any illness, and that after one has taken it for five years one cannot contract any disease. Mrs. Ingalese has had some remarkable

cures with it, but would not claim infallibility. Naturally I asked her to give me some instances of the effects. She assured me that both Mr. Ingalese and herself were in better health than ten years before, and that they were both capable of longer hours of work and study, and that generally they are free from the immediate terrors of old age. During the year following the triumph of their labours they had taken repeated and careful doses of the "Stone"—for it has to be handled carefully, and does not work an immediate miracle of rejuvenation. Now they only use it occasionally upon themselves.

I asked particulars of any cases of healing, and she gave me an astounding instance, which I note Mr. Ingalese mentions in his pamphlet. A doctor's wife, who was a friend, apparently died, and her husband, having heard that the "Stone," if used within a reasonable time, would raise the dead, asked them to experiment. Half an hour had elapsed since the apparent death and the body was growing cold. A small dose of the "White Stone" dissolved in a few drops of brandy was placed on the tongue, and repeated three times at intervals of fifteen minutes, when the woman opened her eyes. She soon became convalescent, and lived for seven years.

The cure of a case of cancer, a bad case, given up by all the doctors, was also claimed. After a few doses the disease was said to be arrested, and after some months' treatment was completely cured.

I did not verify these statements, but record them as given.

The Ingaleses were ever on the look-out for self-deception in relation to the effect of the "Stone" upon themselves, and invited two physicians to check the results. First, renewed strength and greater endurance were noted, then increased circulation of the blood, stronger heart-beat, better colour and a greater number of red blood corpuscles.

After observation of the effects on a number of friends of the use of the "Stone"—perfected by various "elevations" for medicinal purposes—Mrs. Ingalese declares that, if patiently used by those who will exercise common sense in eating, drinking, sleeping, and working, it will stop further physical deterioration and start a person back towards youth.

These are big claims, and I was not in the least credulous regarding the matter, for time and direct observation of specific cases alone could justify the statements. But I was impressed

by the modesty and the care of the statements made by Mrs. Ingalese. There was no attempt to overstate, but rather an effort to impress upon me that any who wish to try out the cure must exercise patience. I did not find that they were selling the cure, or advertising the matter in any way. Most of all, I was impressed with the magnitude of the task, which had been brought, on their showing, to a successful conclusion.

It is said that laboratory alchemy is never taught, it is a matter of individual conquest, but if a student acquires even a crude success, then some experienced master in the great art will give the younger one some helpful hints to aid him in his quest.

Modern science holds that "the theories of the alchemists were probably correct, but they never realised their dreams." Such a statement is frequently reiterated, and no one is in a position to contradict it, though tradition and evidence confirm the claims of the ancients. Mr. and Mrs. Ingalese wish to give their present-day testimony on behalf of alchemy and the alchemists, that they spoke not of a spiritual alchemy only, but an actual material result which justified itself in use.

Many women alchemists in the past have assisted their husbands in the work, but it is held that Mrs. Ingalese is the first woman to take the initiative, and to her goes all the credit of the pioneer for the four long years of solitary effort and for the final discovery of how to make the Philosophers' Stone.

SHELLS FROM THE SANDS OF
FAËRIE—THE GATE AND THE WAY
By ARTHUR EDWARD WAITE

FROM hither to thither, from the right to the left side, turn me the ring of Faërie; and hither, come hither, combing your golden hair, maids of the world's end. I was glad when they said to me: Let us go through the length of the vista and set eyes on the end thereof, on a blessed world of images. At the end was the World of Faërie, with all its pageant of emblems, all its types of venture, and all the suddenness of its transformations. It follows that I am well qualified to answer your cloud of questions, because—after another fashion of speech—I myself have turned the corner of the street. Hereby I am seeking to show you the exact length of the journey, and that when you have grown accustomed to the manner of change mirrored, it is at most like moving your lodgings from NUMBER 1 in the HIGH STREET to the BROAD AVENUE beyond the MARKET PLACE. But as it is a Court of the Mysteries—and you pass from Grade to Grade—so also its modes of entrance can be expressed in the terms of these. The distance from hither to thither is the breadth of a hoodwink. The length of the journey is between the eye and the hoodwink. You are there in the fall of the hoodwink. There are things without number which I can tell you concerning my inquiries and explorations. I shall do something surely of this kind in the sequel; but I make a beginning only here and now, setting down heads of instruction—a little roughly and hurriedly—for the use of good dreamers and those who see.

Understand, therefore, so far as you travel herein, that this is a record of experience, for you as well as for me, and that it might be supported at need by the evidence of other travellers, drawn from many sources. Yet shall the visitations of heralds empowered by phantasy have need of no other titles for those who are born with a dream in the heart of them. Open the heart in Faërie, and then it will speak to the heart.

The dream draws on, the dream draws on,
The vision points the way:
When vision and dream alike have gone,
The sacred memories stay.

All roads lead to Faërie. Even in your own city you do not know what it may mean to walk to the end of a garden. There is a sense in which by-paths are everywhere paths of Faërie, and all the open roads are highways of enchantment. But much depends on the traveller. There is a point between two moments, and then a vista may open wherein all is wonder. There is space for going into the unknown between two pillars of hills. At need anything serves as a signal to enter. The floating of wind-driven dandelion-seed across what seems to be a meadow has been proved often. There is a star in the forehead of a white roe, and it may lead from no man's land to ever and ever. One of the best stories is that of a covered waggon, drawn by a belled horse, which is driven at great leisure over a carpet of moss, and draws up on the other side before a woodland of Faërie. The meaning of this may seem to be no better than raillery; but there are certainly more ways of getting a magic ring than by buying it. There are also other devices for spinning hemp into gold than are known to an odd little man who works in a place of lullaby, lilting song-tide and moonlight, which is found in the suburbs of Faërie.

TRINITIES

By W. F. A. CHAMBERS

DOES the conception of the Creator as a Trinity find corroboration in the real world, or is it merely an idea determined by the structure of the human mind? Did the primitive religions conceive God as triune, or group their gods in trinities from a knowledge of the universe, or because their brains could not work in any other fashion? These are questions of some importance. It would be useful from a psychological point of view to know definitely whether the intellect works in triads, as might also appear from the fact that in logic there are three kinds of Inference. But if it could be shown that the created world bears throughout the stamp of the Trinity, then in the light of the law of Causation that would at least be a very powerful argument in proof of the existence of a Triune God whose reality has already been recognised intuitively.

We know that the mind cannot give a proof of the existence of anything. Existence in any form must be an article of faith. But, once a thing exists, then Mind can draw a picture of it. Science is a diagram of things existing. If God exists, then we can draw a picture mentally of Him. If our diagram proves to conform to the doctrines concerning Him which are already matters of faith to millions of men, then this is a strong corroboration both of the faith and of the scientific truth. Mind and Soul meet at this point, and it is the nearest approach to a proof of the existence of God which can be reached.

The immediate problem, then, is to obtain some evidence of the existence of trinities in the world, because a universe created by or emanating from a Triune Creator, being the effect of a triune Cause, must bear the stamp of Tri-unity. The whole of reason rests on the assumption that the same effect, *ceteris paribus*, flows from the same cause. Moreover, there must be some relation between the Cause and the Effect. If it is maintained, for instance, that the same motion from right to left with a pencil can produce at one moment a straight line, and at another a circle, then all reasoning is fatuous, because it will be impossible to tell what conclusion follows from a given premiss at any given moment. Thus we must accept the law of Causation with the corollary that a triune universe argues a triune Creator.

I once asked a well-informed scientist whether there was any statistical evidence in science in favour of the theory of universal trinities. He replied "Yes," but he did not give any examples, and it has been left to me to search for actual facts in support of the idea.

In the first place, "Let us begin with God," as the Greeks said. It may be profitable to examine a few of the trinities of the older religions. Thus, in Egypt, what was probably the oldest of all recorded religions centred round the Trinity Isis, Osiris, and Horus, accompanied by several other important trinities such as Ra, Thoth, and Moat in the boat, and supported by the triple grading of the Egyptian mysteries. In Babylon trinities are numerous, as, for example, Bel, Anu, and Ea. It is true that Loisy in his book on the Jewish religion shows that where two nations with monotheist religions come into conflict the god of the conquering race becomes the supreme god and the god of the conquered race persists in a subordinate capacity. But even this process extended to cover trinities is hardly sufficient to explain the extraordinary prevalence of these divine Trinities both in Babylon and later in the Assyrian religion and their universal legendary connection with cosmogony.

The Hindoos, again, had many trinities, as Vena, Gundharva, and Vishvarkarman. They also grouped their gods into three classes: (1) the Highest in the upper sky, (2) the Middle in the atmosphere, and (3) the Lowest in the earth. The Brahmins agree that there are three kinds of gods, the Vasus, of Earth; the Rudras, of Air; and the Adityas, of Sky. In China, unfortunately, no support for the theory can be found. The Chinese are reputed to have no religion, and certainly there is nothing in Taoism or Confucianism which can strictly be called a religious system. In Japan, Shintoism seems, on the face of it, to be likewise barren. But Christianity adopts the doctrine of the Tri-une God, probably inheriting the idea from Oriental sources; and enough has been said to show that a large part of the religions of the world insist upon the triple of the Creator. Evelyn Underhill, in her book on *Mysticism*, states that there are three great conceptions of the nature of God which may be called Transcendence, Emanance, and Immanence.

So far the attributes of the Creator have been considered. When the question of Creation is raised, certain Triads leap to the eye. Astronomers say that the universe is ranged in three great systems: the solar system, the Milky Way, and a still vaster

system including many such Milky Ways as our own. Sir Oliver Lodge says that the material of the universe consists of two elements united by a third. The development of worlds from nebulæ is supposed to take place in three stages. There are three dimensions of space. Richard Eriksen shows that the Fourth Dimension is not a dimension of space, but a psychic element making itself apparent in space. There are three states of matter : solid, liquid, and gas. The kingdoms of nature are three : animal, vegetable, and mineral ; the organisms of animals formed from the three layers of the fœtus, ectoderm, mesoderm, and endoderm ; the process of organic life Anabolism, Metabolism, Katabolism ; even the vestigial features, such as the pineal stalk under the brain, representing the third eye, a natural fact also represented in religious doctrines, as in the case of the three-eyed Babylonian God, Semiramis. Another vestigial feature is the little fold in the corner of the human eye representing the rudiment of the third eyelid. Some physiologists say the brain is a length of spinal cord folded over three times to fit into the cranium. Thompson says three factors control the evolution of species, Heredity, Function, and environment. Bernstein came to the conclusion that there were three original races of man. This conflicts with the doctrine of the occultist Papus, who mentions four, but it is possible that one of the four which he mentions is a combination of two of the original three. Prof. Parsons corroborates Bernstein when he describes the Long Barrow people as the first of the three great races of the earth. Rivers distinguishes triple instincts in man : (1) self-preservation, (2) continuance of the race, and (3) cohesion of the group. Hypnotism is said by the Salpêtrière school to produce three orders of effect. Keyserling states that the Theosophists of Adyar employ three methods to control their higher being and to bend nature to their will : (1) concentration, (2) silencing of involuntary psychic activity, (3) vitalisation of the desired concept.

In the realm of Physics, bodies can be disintegrated into molecule, atom, and electron. Light consists of three primary colours. Radium gives out three kinds of rays : alpha, beta, and gamma. All figures in geometry can be resolved into triangles. And the triad Matter, Motion, and Initiative is the basis of all scientific explanations of the universe.

There are three laws of chemical combination, and one of the most familiar examples of chemical combination is the classic combination of acid with alkali to produce salt.

It is significant that the three great attempts at the classification of knowledge by Aristotle, Bacon, and Comte all concluded in a triple scheme. In the case of Aristotle it was an organisation into the Theoretical, the Practical, and the Poetical. Bacon built his theory round the groups History, Philosophy, and Poetry, and Comte stated the famous law of three states or phases in which the human mind explains phenomena, the Theological, Metaphysical, and Positive.

In phonetics it is known that there are three basic short vowels in all languages from which all the others spring. The Arabic and Semitic languages base all their words on a root of three consonants. There are in many languages three genders, masculine, feminine, and neuter, and three numbers, singular, dual, and plural. Grimm's law in philology applies to three groups of three consonants. The simplest form of sentence is subject, object, and predicate. Statistical science knows of three chief methods of comparison, the average, the median, and the mode.

These are merely scattered examples taken to show the universality of the Trinity in nature and science, and to indicate its predominance as a basic principle. In order to reach more definite conclusions it would be necessary to take each science separately and to investigate it with a view to discovering a similar classification. For example, in the science of Economics, the principle of trinities is marvellously consistent and easily solves even such difficult problems as the meaning of value, the function of money, and the real use of the conception of marginal utility. So successful is its application in this new science that it may be taken as a model in dealing with the other sciences. The advantages to be derived are several :

- (1.) That it enables the basic conditions of a given science to be distinguished at a glance.
- (2.) That it enables analogical comparison to be made between one science and another.
- (3.) That development of the science from the basic elements is simplified.

In short, the recognition of these far-reaching principles extending to all nature and to all knowledge will immediately supply the human mind with a kind of intellectual shorthand by which the enormous mass of collected material can be scientifically sifted. At once missing details will be detected and unknown elements will be traced by a rule of thumb method. Thus duads

existing in nature will at once be suspected of being triads in reality with one member concealed. Thus, Space, Time, and—Initiative ?

The whole sphere of knowledge will be opened up and made accessible to all just as books and newspapers are to the modern civilised man. So much so, perhaps, that the intellectual activities will sink into a lower level and be regarded as almost automatic functions like walking or talking. This will inevitably leave the soul and the higher elements of man freer to pursue the infinite. A logical world does not necessarily imply a mechanical world, and God, as Aristotle says, "moves as a motive," not mechanically. The truth of His Evolution is well told in the first passionate chapters of Boehme's *Signature of All Things*, where the baffling tale of Love seeking for itself is related in mystic words.

THE OCCULT REVIEW

THE MOTHERS

By THEODORE BESTERMAN

*The Mothers** is, without any manner of doubt, one of the most learned and at the same time one of the most agreeably written books ever published. This is a big claim to make for a work by an almost unknown author, and it is a claim that I should hesitate to make without very good ground. In justification, then, I can claim that I have read through the three volumes, and read them carefully, and that I have not discovered a single dull page and not more than fifty or sixty specific errors of fact in the whole twenty-four hundred pages. This is not to say that there are not many interpretations of facts and still more theoretical considerations with which I disagree sometimes in a very emphatic way ; but these others are at any rate matters, more or less, of opinion. The book, taken as a whole, is a masterly piece of work, a monument of research and patient putting together of hundreds of thousands of facts, a monument indeed to the spirit and mind of man.

But alas, what is the purpose of this marvellous achievement ? It is to bring to life again an obsolete theory long rejected by the best scholars and thinkers, a theory for which the evidence is only painfully to be found, a theory which even Mr. Briffault's erudition and ingenious argumentation has failed to render even probable. It is the theory, put briefly and in outline, that women, and among women more particularly the mothers, have played the leading part (Mr. Briffault is often on the verge of saying the only part) in the development of man's civilisation from the animal stage upward.

This, however, we cannot enter into, important and interesting though the subject cannot help being to the student of man's supernormal history, as to every other student. It is to a particular phase of this history that I must here draw attention. Mr. Briffault devotes a long chapter (Vol. II, pages 502-71) to "The Witch and the Priestess." And here Mr. Briffault is less positive as to woman's rôle than he is in other connections. In fact, he writes with considerable moderation : "It has been almost universally assumed that women have had little, if any,

* *The Mothers: A Study of the Origins of Sentiments and Institutions.* By Robert Briffault. 10 in. x 6 in., pp xix. 781 + xx. 789 + xv. 841. 3 vols. London : George Allen and Unwin, Ltd., 1927. Price 75s. net.

share in the development of religious systems and ideas, that they have, indeed, often been the chief votaries and most faithful and staunch supporters of those systems, but that religions have developed almost exclusively in the minds and through the activity of men. Mere dogmatic assertions of this sort are of little value. They have so often proved erroneous that we should be on our guard against accepting them merely on the strength of some general air of plausibility which they may present. The assumption that women have had little part in the development of religious ideas may be correct, but it can no more be accepted as self-evident than the assumption that men invented pottery, or architecture, or agriculture'' [these being discoveries the author believes he has proved to have been made by women],

Mr. Briffault then shows that the exclusion of women from civilized Western religious functions is of recent origin only. In fact, in uncultured societies, priestesses are found quite commonly. The author gives examples of societies in which female priests are thought to have preceded male ones. He might have added that in Melanesia there are several legends which describe a woman as having instituted the sacred mysteries, only to have these taken away from her by men. Such a belief has very recently been brought to light by the late Mr. Deacon's as yet unpublished investigations in Malekula.

But perhaps the most striking evidence that things were not always as they are now, in this respect, is the almost universal distribution of witchcraft. For evidence of the powers attributed to women as wonder-workers we have no need to go far afield. In Europe itself female witchcraft has probably been more widely distributed than anywhere else. There can, in short, be no doubt that if there exists any general idea that women have played no part in religious evolution, that idea is wholly mistaken. Unfortunately for Mr. Briffault's learned and persuasive arguments, no such idea has ever been generally accepted. It has always been granted that women have played an important part (which is not to say a preponderant part) in this sphere as in every other. But Mr. Briffault's volumes will be turned to by every student as the most voluminous sources of information on these topics. And as such they will undoubtedly have great influence (and to think that Mr. Briffault is a mere man!) in the shaping of thought during the next few years.

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.]

INDIVIDUALITY AND PERSONALITY

To the Editor of the OCCULT REVIEW

SIR,—Having read with much interest the article on Individuality and Personality, may I say that I cannot agree with the conclusion of the writer that we do, or ever shall, “discard the individuality . . . so that it becomes that Self whose Centre is everywhere, and boundary nowhere”?

It seems to me that the whole purpose of the Divine intelligence in the evolutionary process, through reincarnation, would be abrogated if this were a fact.

Surely the whole scheme of Creation and evolution is so to individualise the Divinity within that we become actually and consciously that which we potentially are, “Sons of God” with all the powers, attributes and consciousness which that implies?

Earthly parents look forward with eagerness to the time when they can associate with their sons as equals, and as co-operators. As below so above.

One must believe that the Great Mother of us all desires to find us intelligent companions, co-operators with those other “Sons and daughters of the Almighty.” Companionship and love are necessities of the Divine Principle whose Name is Love. *Love must express, or die.*

The terrible waste of effort, time, power, etc., in the involution and evolution of Spirit through the experiences of earth-life is appalling to contemplate if the Individuality so hardly won is to be relinquished. Why leave the bosom of the Father-Mother at all if such be the end? Waste is not in God’s scheme, Nature is not wasteful, nothing is ever lost; this is the Eastern teaching, but not the teaching of Christ. He said, “God is Spirit . . . and the Father *seeketh* such to worship Him,” and further, “Said I not unto you, *ye are gods, and every one of you the children* of the Most High.” Please note He does not say “*sparks,*” He says *children.*

My Master has taught me that we are *now* in very truth and reality Angels, and Arch-angels, that it is only a small portion of that great reality that functions on this plane of experience, this Dream-World, but that “our angels *do* always behold the Face of our Father-Mother God.” Just as it is inconceivable to think of the Universe without those

angelic beings, "ministering spirits," masters of compassion, and of destiny, so it is impossible to believe that, having been "made perfect through suffering," we shall be absorbed into the Universal again, and all that effort avail naught.

We are Spirit, here and now. Spirit is indestructible, Spirit is Life, and Love, and Wisdom. We can attain cosmic consciousness, yes, but retain individual consciousness with it. Amen, so be it.

URANIA.

HYPNOTISM FOR EDUCATIONAL SUCCESS

To the Editor of the OCCULT REVIEW

SIR,—Dr. D. N. Buchanan's speech before the British Association on hypnotism in education will, I hope, awaken the professions concerned to what is veritably "The Royal Road to Learning" as well as a sovereign remedy for certain of the ills through which persons sitting for examinations and also public performers often fail. Seventeen years have passed since the publication of my first articles dealing with the matter and giving in brief my matured views on the central problem of hypnotism—views which represented nine years' investigation and experimentation. Three years after the articles appeared my book on *Rational Hypnotism* was published, in reviewing which you remarked: "We are of opinion that the section devoted to Hypnotism and Education is a most important contribution to the literature of hypnotism, and entirely justifies the word rational. *It should be read and pondered by all educational authorities.*" I had described how I had employed hypnotism for examination purposes, memory culture, histrionic ability, public speaking, the removal of certain speech defects, musical education, and vocal culture—in connection with which I believe I was the first person to form a speciality. The British Association's recognition of the claims of hypnotism in the educational field is very late, but it is an important step in the right direction.

Yours faithfully,

J. LOUIS ORTON.

THE WHITE BROTHERHOOD

To the Editor of the OCCULT REVIEW

SIR,—While agreeing with practically every point you make in your illuminating "Notes of the Month" on the above subject, I do not think it advisable for occult students "to keep an open mind" on the question whether an actual fraternity of White Brothers exists on the physical plane.

You seem to hint that a secluded Brotherhood, such as H. P. Blavatsky and other theosophical writers refer to, may exist, because of the necessity for protecting such supersensitive and highly organised

nervous systems from modern mechanical conditions. But such highly developed souls would be far too advanced to be worried or disturbed by our modern rush and bustle, and the necessity for their seclusion would not rest on this ground.

Is there any other reason for supposing such a Fraternity to exist? The fact is the whole idea is based on the monastic system of Thibet and is merely a legend very likely to arise in a country in which the monastic life is regarded as the highest form in which the spiritual life can express itself on this plane. Very little consideration is needed to show that it is not in any such fashion that a hierarchy of advanced spirits would be likely to work in modern conditions.

I have stressed the necessity for the occult student avoiding "an open mind" on the question. In other words, he will be well advised to disbelieve the legend altogether. In the first place, there are among us those who know very well that the Fraternity—as a *White Brotherhood*—does not exist. Secondly, the legend of its existence has been used in the past and is still being used in the present by, let us hope, ignorant teachers to claim an authority for their dogmatic teaching from this remote and mysterious body, whose very remoteness and inaccessibility are likely to impress a zealous neophyte.

Yours faithfully,

JOHN MICHAEL.

PERIODICAL LITERATURE

THE last issue of REVUE MÉTAPHYSIQUE is greatly interesting from several points of view. Professor Richet has a mind to contrast the faculty of prevision belonging to normal sagacity with that developed in certain metapsychical states; but in place of pursuing the subject he illustrates, by an imaginary case, the utter uncertainty of the one and refers to the REVUE and its records, more especially to the researches of Bozzano, for that which has been attained in the other. He exercises also his own gift of foresight and glances at future possibilities in respect of Psychological Investigation. There is another contribution of the same eminent biologist, and this is on the sixth sense. The point of departure is that the human understanding, as made evident by many cases, is open sometimes to realities which our five normal senses could not have made known thereto. He disclaims any intention of defining what are termed the conditions of the sixth sense—whether, for example, it is referable to some particular organ, known or unknown; he is content to establish its existence on the basis of verified facts. The explanation of these facts has been the subject of various hypotheses, but two of the most recurrent, namely, Spiritism and Telepathy, assume the point at issue, or the actuality of the sixth sense. A special sensitive faculty is requisite for the reception of alleged communications from discarnate beings, and so also for the successful intercommunication of one brain with another by the way of thought transference. Professor Richet has, however, his own tentative view, namely, that metapsychics is the science of unknown vibrations, and that some of these impress sensitives so that they hear and see. It is an obscure speculation, and we are left uncertain whether it explains anything. Lord Wingfield is in free communication with his brother, who is seated apparently in his presence and also talking; but the brother has died tragically five days prior to the vision. We do not see how this is elucidated by an hypothesis of vibrations, unless, indeed, the deceased person made use of them in order to communicate; but such a possibility is rejected by Richet, who has no faith in human survival after physical dissolution. . . . Maurice Garçon, a barrister who has just written a remarkable book on the *illuminé*, Eugene Vintras, reviews the facts of miraculous cures and the methods practised therein. The discourse is good reading, for in a sense the writer seems to believe in the miracles but not in those who work them. It would appear that the French healer still employs the *mise-en-scène* of the sorcerer, his incantations, perfumes, and mysterious signs. Hence it is said that he impresses the imagination of his subject and so produces faith. Faith and imagination are his instruments, and often enough his only drugs or elixirs. M. Garçon has the faculty of putting forward familiar theories as if they were new and his own: obviously this speculation is as

old as any book that has ever been written on the question. Moreover, there are other healers who are not of France and do not use the paraphernalia of Ceremonial Magic. It seems to us that a better view of the matter, and equally well known, is that which recognises an innate gift of healing in certain people, even as there is a gift of audition and a gift of second sight, which Richet explains by vibrations. They may be working also in cures, and as all elucidations of this kind seem to interpret the unknown by that which is more unknown, we suggest that such vibrations have been described from time immemorial under other names, and as powers of the soul in man. Here is an hypothesis which is not more gratuitous or precarious than are others in the last resource—whether they are termed suggestion, blind faith, telepathy or magic, and it is without prejudice to these within their own measures: in so far as they operate, the soul is at work therein. . . . There are other important papers, including that of Dr. Jean Vinchon on Unconscious Art. It affirms that behind all art there abides the subconscious and that its imprint is traceable not only in modern substitutes—impressionism, cubism, and so forth—but in works of genius. There is also a study of Telepathic Accord, illustrated by many diagrams and many records of experiment: it is an attempt to discover conditions favourable to spontaneous and induced telepathy. Finally there is a philosophical article—long and elaborate—on the Scientific Unknowable. It is by Dr. A. Sainte-Liguë and is an Einstein derivative on the relative nature of all knowledge. Our ideas on the scope of the universe are rudimentary, fragmentary, and strictly personal. We are like earth-worms seeking to appraise civilization—a transparent contradiction in terms. If civilization is something too vast for any worm's judgment, we are anything but like the worm, seeing that civilization is of our own making. Moreover, our ideas of the universe are not in the described categories, for it is we also who have discovered and we who explore the universe. The *docteur-ès-sciences* and *agrégé des sciences mathématiques* may be left, therefore, to those whom he concerns, and to those who believe with him that we "fall asleep forever." . . . Lastly, Mr. Harry Price, addressing the members of the International Metapsychical Institute, relates at full length the "favourite tricks of famous mediums"; the discovery is instructive, the cases cited extending from the period of Mesmer to the present time. Leaders of the Spiritistic Movement now in activity among us may be recommended to notice some of its critical points.

LA REVUE SPIRITE opens a series of articles which claim figuratively to be written on the "margins" of Plato, and are designed to make evident that the "great" disciple of Socrates was something more than a mere precursor of Allan Kardec Spiritism. He presented its unqualified doctrine on the migrations and destinies of the soul; and we find it difficult not to infer that Kardec himself was Plato returned to earth. Alternatively, he must have followed him closely. Dr. Lucien

Graux concludes his thesis on the mediumship of St. Francis of Assisi, with apologies to those who "prefer the suavity of legend to the rigours of scientific enquiry" and, as we suppose, prefer therefore the orthodox view. We are not perhaps in this class, but as certainly we are not to be counted among those—if any, outside Dr. Graux—who regard St. Francis as an "ancestor" of the Fox sisters, not to speak of the Slades, Davenport, and Dr. Moncks. . . . It must be confessed that we find EUDIA a little tame in the reading and a little disposed to tolerate inadequate scholarship when discussing oriental initiations. M. Henri Durville figures everywhere in its pages, whether it is to recommend swimming in the holiday season, to condemn the doctoring which depends on drugs, to unfold the nature of psychic safeguards, as these are known to the initiates and by them proclaimed, or to pronounce dithyrambs on the Star King of ancient Egypt. We are provided, however, only with small instalments in each case, the subjects to be continued hereafter, probably from month to month. . . . M. Jollivet Castelot has produced another issue of LA ROSE CROIX, described as a monthly review, but it appears presumably when he has time to remember in the midst of laboratory occupations. On the present occasion its twenty quarto pages represent six numbers, and as many months of the year. The facts are mentioned to show that it is not a little eccentric, regarded as a periodical publication at the subscription price of fifteen francs per annum. The contents are of two kinds: (1) testimony to the fact that M. Castelot has either produced gold by his processes or a material substance possessing the same chemical characteristics; (2) extracts from Press opinions on the claims and writings of the Douai Hermetist. We are glad that the director of Hygienic Laboratories at Brussels has produced gold from silver according to the Castelot process, whatever the cost involved; but it has been intimated previously that otherwise we are wearied to death of the whole subject, while the inventor's last device of filling his magazine with laudations of his own achievements might be described in stronger terms than we should care to use here. . . . The BULLETIN issued by the Astrological Society of France has appeared for a second time, and reports speeches delivered at the Association's new place of meeting. The President affirmed that the sole distinction between Traditional Astrology and the modern or Scientific Astrology is that the latter presents more clearly the theories and procedure of the former, and has discarded everything which cannot be supported by experimental proof. . . . O PENSAMENTO continues to represent occult interests in Brazil, and is now in its twenty-first volume. The *Circulo Esoterico*, of which it is the official organ, has been celebrating its nineteenth anniversary. We observe that the redaction makes and insists on a very clear distinction between spiritualism and spiritism. It affirms that the former is an "inner teaching or secret doctrine" and describes it as "the essence of Rosicrucianism, Theosophy, and Hermetism."

There is a "Halcyon Book Concern" at Halcyon, California, and it has issued twenty-eight volumes of a periodical entitled *THE TEMPLE ARTISAN*, though it is only of recent times that it happens to have come our way. It is not under the obedience of Adyar, and betrays no knowledge of Point Loma; it is not a mere Lodge, moreover, nor is it termed a Society; and, like that which lies behind our old friend *THEOSOPHY* of Los Angeles, the names of its leaders appear nowhere in the official organ. The Association is termed a Temple, but this title is to be understood spiritually, for the members are its living stones. It is sub-divided into seven Orders, and was founded at Syracuse, N.Y., in 1898, as affirmed, by the Master Hilarion, said to be the third Mahatma of the Theosophical Movement. Given this source, the alleged succession is as follows: (1) H.P.B.; (2) Original Esoteric Section of the T.S.; (3) William Q. Judge; (4) the Temple at Halcyon. So far on the historicity side of the subject, and now in respect of objects: on the authority of Hilarion, as Fore-runner who prepared the way, the Temple is looking for "the early return of the Master Jesus, to direct work on the physical plane." We infer tentatively, from certain dates given and calculations made therefrom, that this advent may or will be due about 1929, and that then also "the Temple of the Mysteries" will open its doors once again. . . . *NEWS AND NOTES*, circulated by the Theosophical Society in the British Isles, prints an unrevised report of Mrs. Besant's recent address to London members. We are advise therein (1) that "the physical body of the Lord Maitreya lives in the Himalayas"; (2) that it is very different from the bodies of ordinary human beings, corresponding rather to the supposed body of resurrection, "radiating light in every direction"; (3) that seemingly he has taken into himself the manhood of Mr. Krishnamurti; (4) that, also seemingly—for the point does not emerge clearly—his influence descends like a resplendent beam on the head of the latter; and (5) that this is, or perhaps signifies, "the connection of the consciousness of the World Teacher with the vehicle." Is it after this manner that we obtain such "poems" as that which appears in the last issue of *THE STAR REVIEW* and transfers from Longfellow his familiar imagery of "ships that pass in the night" to describe a casual meeting between strangers? . . . *THE CREATIVE ADVENTURE* is a new bi-monthly magazine "created" by the *Schola Vitæ* at 35, Norfolk Square, W., and therefore not beyond identification as to the personalities concerned, though no names are mentioned. It is intended for those who "are ready to adventure much for the supreme purpose of the manifestation of the Master-man in the mundane world." Otherwise they have "passed beyond the pale of effete orthodoxy." We hear further of a "Faith that fathoms the Fourth Dimension" and are informed that it is "the foundation of the World to come."

REVIEWS

MAN AND HIS BECOMING. According to the Védânta. By René Guénon. Translated by Charles Whitby, B.A., M.D. 288 pp. Rider & Co. Price 10s. 6d.

THOSE who are familiar with the history of the Theosophical Society know that Mme. Blavatsky drew her doctrine and inspiration from the traditional wisdom of India. In her day the ancient Eastern philosophies were only known in Europe through the work of scholars who had little understanding and less sympathy with the spiritual significance of the "heathen" Scriptures. To her belongs the honour of revealing a mine of spiritual teaching which should be worked for its own sake, apart from its value to ethnologists and students of comparative religion, who are apt to patronise alien sages rather than learn of them.

Although Mme. Blavatsky brought spiritual insight and sympathy to her task, she was ill-equipped for it from the scholastic standpoint, and consequently her work is a heap of ore which requires smelting rather than an ingot of pure metal.

Modern Theosophy, moreover, although it still stands forward as the champion and exponent of the Eastern esoteric systems, has long since ceased to use her books as its standard textbooks, the work and viewpoint of C. W. Leadbeater having completely superseded them.

Serious students therefore will be especially grateful to M. René Guénon and his translator, C. J. Whitby, B.A., for this very valuable and scholarly study, "Man and His Becoming, according to the Vedanta."

In addition to sympathy with the ideals and appreciation of the spiritual values of Vedantic Philosophy, M. Guénon brings to his task sound scholarship, both of Oriental languages and European philosophy. The result is a book which is worthy to stand beside the work of accredited scholars in more orthodox fields. Here at last is work we can respect. The reproach of shoddy metaphysics and sloppy sentimentality, so justly levelled at the great bulk of esoteric literature, cannot be made here. After wading through so much unmitigated trash in an attempt to keep abreast of modern esoteric literature, the reviewer would like to express gratitude for a book of outstanding merit.

The first value of this book lies in its exposition of the metaphysical bases of the occult teachings; its second value, in the correlation of them with European philosophy. It shows clearly that the fantastic shadowland of the inner planes consists of states of consciousness, as distinguished from the penny-plain-and-tuppence-coloured toy theatre of popular occultism—a viewpoint for which the present reviewer has persistently fought.

We have but two criticisms to level against this book: firstly, the absence of an index, which is a serious omission in a book of this character, wherein the reader, if a student, needs constantly to be referring backwards and forwards in order to appreciate the significance of the argument. The glossary of Sanscrit terms is no adequate substitute.

Secondly, we would like to argue the point concerning the use of the terms "Individuality" and "Personality." M. Guénon uses them, with

The British College of Psychic Science

Ltd.

59, HOLLAND PARK,
LONDON, W.11.

Telephone : Hon. Principal :
Park 4709. Mrs. HEWAT McKENZIE

New Syllabus on Application

Best equipped centre for
the Study and Demon-
stration 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.
Sample Copy, free.

Vol. VII No. 3 ready Oct. 1st.
Valuable articles and illustrations.

"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.

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 Pendu-
lum complete, post paid United Kingdom,
3s. 8d.; Canada and U.S.A., \$1.00; other
countries, 4s. 3d. Also

"RESPONDA LUMINOUS"

A new form of "Responda."
Can be seen in the Dark!

This is the same in principle as the ordinary
"Responda," but is self-luminous, and can
be used in light, dusk, or complete darkness.
It gives an indescribable sense of the psychic,
and is an ideal form to aid development.

Mrs. N. de H. writes: "I want to thank
you for your wonderful 'Responda,' which
enables me to communicate every day with
my beloved husband. Life is quite changed
for me since I have it and I am deeply
thankful for it. . . Please send a 'Responda
Luminous' to . . ."

Complete in case, post paid, home, 15s. 6d.;
colonies and abroad, 18s. 6d., or \$4.50. (Please
note Money Orders payable P.O. Chiswick,
Bedford Park, London, W.4, Eng.)

Both obtainable from R.A. Robson, Dept. O.R.,
21 Fairfax Road, Chiswick, London, W.4, Eng.

FOUR FREE PUBLIC LECTURES of interest to Theosophical Students

BELONGING TO ANY SOCIETY OR NONE.

Lectures held at

"The Porchway," 26, West Kensington Gardens, W.14
(beside Olympia) on Saturdays at 3.15 p.m.

"LEARN TO DISCERN THE REAL FROM THE FALSE"

- Oct. 13th. "The Use and Abuse of the word "Theosophy"
" 27th. "From destruction of discernment he perishes"
I. The West in general.
Nov. 10th. "The date of the Voice of the Silence."
" 24th. "From destruction of discernment he perishes."
II. The Theosophical Movement in particular.

Library and Secret Doctrine Study Group. For full Syllabus apply to Secretary as above.

T

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 69 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 CANADIAN
THEOSOPHIST**

26 GLEN GROVE AVENUE WEST,
TORONTO, 12, CANADA.

This magazine, founded in 1920, represents the Blavatsky tradition of Theosophy as presented to the Nineteenth Century in "The Secret Doctrine," "Isis Unveiled," "The Key to Theosophy," and other writings of the founder of the Theosophical Society. It is edited by Albert E. S. Smythe, General Secretary of the T.S. in Canada.

Price \$1 a year—4/6 abroad.

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

**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.

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.

MADAME JEANE CAVENDISH

ALSO
BORN SEER.

Interviews 11 to 8.

Clients visited at their Homes. At Homes and Parties attended.

Occult Meaning of Names and Numbers.

malice aforethought, in the opposite order to that in which we are accustomed to their use. The translator is also alive to this difficulty and notes it in his preface, while of necessity adhering to the practice of his original.

The word "individual" has for its essential meaning "a unit," that which is not divisible. It is the equivalent of the atom of the chemists, which contains the same root-idea, expressed in a Greek instead of a Latin form, and meaning that which cannot be cut up. What better term could we have to express the immortal spark of Divine Spirit which is the nucleus of each separate existence?

The word "personality" is derived from the term for the masks worn by the actors in Greek drama. What better term than this could we have for the fugitive and partial expression of the immortal spirit upon the stage of earth?

The root-significance of the two terms is exact; moreover, we have the discredit of the term "Person" as applied to the Godhead, owing to the extremely anthropomorphic concepts with which it has for so long been associated. We would commend these points to the consideration of the author, should he, as he promises, continue his valuable work in these fields.

It is difficult to judge of the accuracy of a translation without comparison with the original, but the clarity and exactness of the language argue well for its accuracy.

The publishers deserve commendation, firstly for their enterprise in publishing an excellent and scholarly book, and secondly for the very moderate price at which this well-produced volume is offered to the public.

DION FORTUNE.

THE PAGANISM IN OUR CHRISTIANITY. By Arthur Weigall. London: Hutchinson & Co. (Publishers) Ltd. 253 pp. Price, 7s. 6d. net.

THIS is a very formidable book, which will undoubtedly create a profound impression upon the minds of all who read it. Published at a time of acute dissension in the Anglican Church, it brushes aside the relatively unimportant issues involved in the present crisis and frankly faces the really vital and fundamental question which is being asked throughout the world in all denominations. It asks, in short, whether or not the entire Christian creed is obsolete and doomed to collapse before the tribunal of modern rationality. To the discussion of this fundamental question the author brings qualifications of scholarship which peremptorily command attention, but he brings to it also an intense sympathy with essential Christian ideals and with the life and personality of the historical Jesus. He deals ruthlessly with some aspects of Christian doctrine and ritual; but he does so, from his own point of view, in the best interest of Christianity as he conceives it. The book will therefore appeal with especial force to those who, like the author himself, feel an instinctive prejudice in favour of the Anglican Church, but have difficulty in accepting many of its cardinal dogmas.

Mr. Weigall gives it as his opinion that, to the modern mind, Christian theology is in part acceptable and in part quite unacceptable. His thesis may be divided into two concurrently argued parts, namely: (a) that such of the doctrines and beliefs of Christianity as have the genuine authority

of the historical Jesus are unassailable and eternal; and (b) that those which are based on the early Christians' interpretation of the nature and mission of Jesus are largely untenable.

For the first of these two propositions Mr. Weigall makes out a case which, in so far as it is necessary, is irresistible and overwhelming. He deals effectively with the important school of writers which has argued that Jesus never really lived at all, and proves His historicity beyond all reasonable doubt. He paints a vivid picture of the personality of the historical Jesus, and makes some striking and very persuasive suggestions with regard to His Crucifixion and Resurrection. But in the second part of his argument, which is more dangerous and controversial ground, Mr. Weigall is less successful. Most ordinarily well-informed people are vaguely aware of the resemblance between the doctrines and ritual of Christianity and those of the pagan world; and the effect upon their minds of Mr. Weigall's scholarly treatment of this side of the subject will be mainly to turn a confused idea into a definite fact of startling clarity. Many of them will doubtless accept unhesitatingly the inference which Mr. Weigall draws from this same definite fact. Yet to some of them it may perhaps seem, as it has certainly always seemed to the present reviewer, that the fact of substantial identity between Christian and pagan theology proves the exact opposite of what Mr. Weigall supposes. For to show that certain of the doctrines and ritual which were incorporated by the early Christians in their own religion were cardinal features also of pre-Christian religions, is not necessarily to prove the falsity of those doctrines and ritual, but, on the contrary, may well be to prove their truth. This is a point not for scholarship, but for imaginative insight; and, frankly, Mr. Weigall's whole method of approach to his problem seems to me to rest upon an arbitrary and false assumption. He takes it for granted, quite without argument or discussion, that those elements in Christian theology which are obviously of pagan origin must be discarded. Yet it can be demonstrated beyond question that many of the pagan myths and rites, and certainly those which reappear in Christianity, are the perfect imaginative expression of definite phases of spiritual experience. The mystery of the Virgin Birth, which Mr. Weigall would discard, is a case in point. And while fully recognising the sincerity and impressive scholarship of Mr. Weigall, one cannot forbear from suggesting to him in deep seriousness that some of the myths and mysteries of the pagan world may have found a place in Christian theology on their own intrinsic merits because they are true (actually or potentially) for all men in all ages, because no religious system would be complete without them, and because the early Christian Fathers could therefore no more omit them in their own day than we can discard them in ours.

COLIN STILL.

JEANNE. By Theda Kenyon. London: Rider & Co. Price 7s. 6d. THIS book, by a writer hitherto unknown to me, vividly describes parts of the life of Joan of Arc, and will appeal to those who like history served up as fiction, which I personally do not. Also to those who realise the astounding gifts of Joan of Arc, the marvellous and heroic deeds she accomplished, it cannot but be distasteful to find her "voices" attributed to a pagan source and to see her at first the dupe of a man whose evil

THE AQUARIAN FOUNDATION.

The following Books may be obtained on application to the
HON. SEC., 17, WATERLOO ROAD, WATERLOO, LIVERPOOL.

THE THREE TRUTHS.

"He who has given this little book to the world has given others also, but for the most part, men have failed to understand His words. This time the Light He sheds on their path shall be so clear, so unmistakable, that only the wilfully blind shall fail to see the Truth."

Cloth, 3s. 4d. Paper, 2s. 6d.

FOUNDATION LETTERS AND TEACHINGS.

"The new and sorely needed Teachings given openly and of so practical and helpful a nature that all who read may profit and grow from their mere reading."

Cloth, 8s. 6d. Paper, 6s. 6d.

AQUARIAN FOUNDATION BOOKLET.

Contains "A message from the Masters of Wisdom," "Additional Information," "A Declaration of Principles" and other articles and letters concerning the work and aims of "The Aquarian Foundation."

Paper, 1s. 3d.

IN PREPARATION.

THE END OF THE DAYS.

Consisting of articles appearing in "THE CHALICE" Magazine from Dec. 1927 to August 1928. 4s. 2d.

THE RESTORATION OF THE MYSTERIES.

Particulars at an early date. Advance orders accepted.

"THE CHALICE" Magazine is the official organ of "THE AQUARIAN FOUNDATION." Published monthly, 1/1 per month. 11/6 per year.

All the above as quoted are post free.

THE HOLY TEMPLE OF THE REDEEMER.

45, LANCASTER GATE,
HYDE PARK, W.2.

Tele. : PADD. 3033.

Pastor DR. MAUD WESTRUP.

Sunday 11 a.m. Devotion.

3 p.m. Open Forum.

Discussions of questions of vital importance 7 p.m. Lectures on the Great Pyramid and Universal Religion as known to the Great Civilisation of Ancient Egypt, India, China, etc.

WEDNESDAYS AND THURSDAYS, other days by appointment, Dr. Westrup receives clients for scientific reading and advice, based upon Numerology, Palmistry, Astrology and Clairvoyance.

MARVELLOUS AND INSTRUCTIVE !

A New Revelation of the Secret Doctrine.

The Mystery of the Ancient
Wisdom Religion Unveiled

By SEE SOVED, Egyptian Interpreter.
Price \$1.

A startling booklet FREE with each order.

C. DE VOS, Publisher,
COOPERSVILLE, MICH., U.S.A.

ASTROLOGY

Some people grasp opportunities.

Some miss them,

WHY ?

Nativities Calculated 10/6 ;

Three Years' Progressed Directions 10/6 ;

Special Children's Horoscopes 5/-.

E. JULIAN MILLS,

"Sirius," Reigate Road, Worthing.

Write for full particulars.

IMPORTANT.

All copy must be in our hands by the 12th of the month, prior to month of publication.
For proof 7th of month.

ADVERTISEMENT MANAGER.

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., Penge, London, S.E.20, or "The Brotherhood of Light," Box 1525, Los Angeles, Cal., U.S.A.



If
Your

Are
Weak

EYES

You can make them Strong Without Spectacles, Operation or Medicine.

If your Eyes are affected you need our Book on "Eyes," describing a harmless method by which you can strengthen the eyes and restore the vision without operation or the aid of drugs or glasses. It is in the nature of a gentle massage which stimulates the action of the blood in the eye arteries, with the result that natural sight is restored, and the eyes become painlessly and surely moulded to perfect shape. By this means near-sight, far-sight, astigmatism, and other defects are corrected and cured. You can discard your glasses and counteract headache and eye-strain by five minutes' manipulation daily in your own home.

See Nature with the naked eyes - not through glass windows.

A 1s. BOOK on the "EYES" FREE.

This book is published at 1s., but its contents are of such vital importance to all sufferers from eye defects that we have decided to give away 30,000 copies at cost. If you would like one, send your name and address with 3d. (abroad, 6 foreign) postage stamps for expenses. Address Publishers:

NEU-VITA (Dept. C.11),
4-78, Central Bldgs., London Bridge,
London, S.E.1, England. (Est. 1903).

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.*

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

BROTHER MARKEON

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.

PHILIP DURHAM

LECTURER IN OCCULT SCIENCES. DATES INVITED.

Inhibitions, repressions, sympathetically relieved, mod. terms. Progressive lessons, post or personal, in Hands, Numbers, etc., £2 2s. 0d. Clients visited or received. My Astrological Card Reading system, complete with chart, invaluable for gatherings, 10s. Also, in great detail, original system for Tarot Cards for Speculations, Races, £2 2s. 0d. Occult Fraternity forming for all everywhere. Pars sent.

LETTERS ONLY. NO INTERVIEWS HERE:

PHILIP DURHAM, Room 61, Arcade House, 27 Old Bond Street, W.1. House 'Phone (Mornings best), PARK 0316.

character dominates the action almost to the end of the book. The story is full of exciting plots and counter-plots told most vividly: a love-story is also woven into Joan's life, which ends happily, even if it does not carry conviction. The writer has, however, made, or had made for her, a most careful and painstaking study of witchcraft which, as the cover of the work says, is a daring combination of fact and fiction.

ROSA M. BARRETT.

MY TRAVELS IN THE SPIRIT WORLD. Caroline D. Larsen. Vermont, U.S.A.: The Tuttle Co.

THIS little book, which has a word of commendation from Sir A. Conan Doyle, gives the remarkable experiences of the writer—the wife of a well-known musician—when, leaving her earthly body, she entered her astral one and became gradually able to travel farther and farther from the earth. She describes vividly the condition of the spirits of those she met, some of whom she had known on the earth-plane. Many were ignorant of the fact that they had passed over, but were puzzled to find that no one paid any attention to them, though they themselves could see their former earthly surroundings and the people here. As others have done, she emphasises the fact that spirits continue to have the same character, tastes and occupations that they had on earth, though the spiritually minded respond more quickly than others to their new environment. Thus the time "spent by spirits on earth before they gravitate to the sphere of spirit life varies greatly. . . . All hover about their old environment. . . . For those with highly developed spiritual qualities, the period of transition to large attainments is short. . . . But the majority remain earth-bound for protracted periods because they are unaware that any change has taken place."

Mrs. Larsen visited various planes in the next world. From the third plane come the helpers, teachers and messengers of mercy working among those in the lower spheres, a voluntary act on their part. In the fourth plane, of indescribable loveliness, wisdom and knowledge are added to the beauty of sympathy and love. She also writes of her visit to the planets of our solar system, and to the abyss beyond, where she saw beings who had become "a part of that Supreme Power that rules and guides both the material and spirit universe."

The whole book is animated by a very beautiful spirit and amply confirms what other psychics have recorded.

ROSA M. BARRETT.

YOUR INFINITE POSSIBILITIES. By Margaret V. Underhill. London: Rider & Co. Price 5s. net.

MISS MARGARET UNDERHILL gives us in this book a synopsis of the extended philosophy of Professor William James since his translation to a condition in which, we are taught to believe, a clearer and more certain knowledge of our speculations here below are attained. As a preliminary she explains in a preface how first she came to receive the communications in question, and how she received confirmation to her satisfaction, through various psychics, including Mrs. Osborne Leonard, Miss Helen McGregor, and Mr. Glover Botham. Through these sensitives Miss Underhill was made aware that she was in touch with the same stream of consciousness (if I

may so phrase it) as she herself had "tapped" through automatic writing, which claimed to be none other than that eminent professor who had held the Chair of Psychology at Harvard University for so many years. One cannot fail to be impressed with Miss Margaret Underhill's sincerity nor with the earnestness with which she offers to the reading public what must have been to her a labour of love.

I quote here a few lines, the truth of which can surely be disputed by no one, however inclined to carp at the presumed source of inspiration:

"I know how fundamental the soul's need is, and I realise that only by satisfying that need can Man become sound and healthy in mind and body as well. You cannot develop any side of yourself at the expense of the other sides without creating unbalance and suffering. But if you neglect the soul, that is precisely what you are doing, and it accounts for a great deal of trouble in the world to-day."

EDITH K. HARPER.

AVANT, PENDANT ET PAR DELA LA VIE TERRIENNE. By M. Clark.
Paris: Editions Jean Meyer (B.P.S.). Price 9 francs.

THIS is a new volume of the well-known *Bibliothèque de Philosophie Spiritualiste Moderne*, to which Flammarion and Gustave Geley, and (in translation) Sir William Crookes and Sir Oliver Lodge, have made substantial contributions.

The non-committal name of "M. Clark" veils, we are given to understand, the identity of a personage active in public life. But the writer claims to be *the writer* only in the simplest and most practical sense of that word—the amanuensis of a number of disincarnated personalities, visitants from Beyond, who, during a long series of earnest and patient sésances, which he helped to conduct, communicated, mainly through an entranced medium, the substance of this book.

The ambitious title prepares us for wide and far-reaching subject-matter; and one of the five sections into which the book is divided is devoted to the life and activities of disembodied spirits, described by themselves. Here we get accounts of deaths and prophecies of re-incarnations given with obvious sincerity and with the naïve freshness which disarms criticism. In this section we get a rather unexpectedly severe denunciation of the practice of cremation. In the chapter entitled "Contre l'Incineration" a spirit, apparently itself in a state of bliss, speaks of the serious effects of cremation on the astral body ("périsprit") and points out that the consequent difficulty of establishing communication has reduced the unfortunate medium almost to the condition of a corpse ("à l'état de cadavre").

The writer forbears to tell us what impression this statement made upon the sitters; but the shortness of this chapter and its somewhat abrupt conclusion suggest that the proceedings were adjourned to enable the medium to recuperate. It is one of the points on which we should have been glad of some elucidatory comment; but "M. Clark" gives none.

Less sensational, but on the whole more edifying, is the section entitled "Conseils et Reflexions Morales," in which the spirits confine themselves to maxims of more or less practical piety and give really

Ready October 5.

Jacques Heugel
ESSAYS
on
LIFE & DEATH

These essays deal with music, occultism, astrology, and kindred subjects. The author considers that there exists a universal "musical fluid" of super-sensible essence; his esoteric conceptions are strongly tinged with Celtic tradition.

The law of unity controls all force, cosmic and psychic; it is along the pathway of love that man evolves to truth and therefore to supreme bliss.

Modern society is largely materialistic, subject to a facile scepticism and a taste for mechanical progress, the inevitable result showing itself in deterioration of moral fibre and of the will. This book touches upon a great variety of subjects of supreme interest, the guiding impulse throughout being loftiness of aspiration and unselfish service.

Authorised Translation by

FRED ROTHWELL, B.A.

Translator of "The Great Initiates," etc.

Seven & Sixpence

RIDER & CO., Paternoster Row, London.



Know Thyself!

This was the precept inscribed over the portico of the Temple of the Mysteries of Delphi. Our booklet—
"TO THOSE WHO SEEK"

will guide all students of the Mysteries and those who seek the richer, fuller, constructive life to the Gate of Truth through the genuine Rosicrucian Teachings. They lead the student to knowledge of the REAL SELF, Health, Happiness and true Wisdom through scientifically developed SPIRITUAL INSIGHT and an understanding of Cosmic and Natural Law.

BOOKLET FREE ON REQUEST.

SOCIETY OF ROSICRUCIANS, INC.
 420 CITY HALL STATION. NEW YORK CITY, U.S.A.

PSYCHICAL EXPERIENCES OF A MUSICIAN

By **FLORIZEL VON REUTER**,
with

Preface by Sir A. Conan Doyle
(pp. 320. 10 illustrations.) 7/6.

Psychic Press,
2, Victoria Street, S.W.

CHURCH OF THE NEW AGE MAGAZINE.

Edited by **CONSTANCE E. ANDREWS**
Mystery Teachings, Symbology, Psychological
New Age Teachings, etc.

3/6 for 12 copies, post free, from

CHURCH OF THE NEW AGE,
Moss Side, Manchester.

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.

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.

British Lyric Writers!

We are offering **£25 CASH**
and usual Royalties for best
Lyric submitted.

PETER DEREK LTD. (Dept. 2052),
106, Charing Cross Road, London, W.C.2

35/- Weekly, lovely climate,
continuous sunshine. Oct.-Nov.-
Dec. Gentleman recommends quiet
country pension, Grosse A. M.
France. Full particulars from
Advertiser returning Oct. NOAR,
22, West Cliff Road, Bournemouth.

Talismanic Jewellery



Charms, Keepsakes and Birthday
Talismans, based on Occult and As-
trophological 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

admirable advice on how to live the spiritual life even whilst still "in the body pent."

In the midst of this section, a chapter (purporting to be communicated by one who, whilst he lived, was a well-known occultist) gives a solemn warning against the dangers of trying to communicate with non-human spirits—otherwise called Elementals, who, we are told, have inspired a number of assassins to commit their crimes.

We may assure the scrupulous reader that no such beings appear to have frequented the séances of M. Clark and his friends. Such glimpses of their communications with the Other World as they have afforded us in this book are almost entirely gracious, helpful and consoling.

G. M. H.

MY MASTER. (Greater India Series 6.) By T. L. Vaswani. Madras : Ganesh and Co. Price, 4 annas.

THIS book is especially addressed to the youth of India, of whom the writer entertains great hopes. But for the use of Indian names we might be listening to any Christian teacher treating of mysticism on a practical basis, and it is difficult, in fact, to realise that we are not doing so. Taking the *Bagawad Gita* as the source of his message, and especially the words "O Arjuna, Awake," Mr. Vaswani warns his hearers against idleness, sentimentality, and the false philosophy of quietism; above all, of the false pride leading to neglect of the poor.

The *Gita*, he says, is a Scripture of Yoga. "Yoga is union or synthesis. *Gita* gives you a great Philosophy of Life . . . and life, to be lived nobly, must be of two elements." The first he terms culture, the second civilisation. Culture, as he aptly puts it, is the soul of a nation; civilisation is the body. Europe has too much cultivated the body and has neglected the *Atman*, the soul.

But India has despised matter, and she suffered in the day she forgot civilisation.

Life is a battlefield of Dharma, and Mr. Vaswani tells his countrymen to stand up and fight. Fight cruel customs, fight ignorance and superstition, but fight in the spirit of humility and love. Modern life is restless because it worships power—but the future of civilisation can only be found in sacrifice, and God will triumph in the measure we are ready to suffer for the truth. Above all, it will be the motive of the sacrifice which will count.

Young men of India are asked to be manly and strong, to believe in the religion of action; and he reminds them that to suffer for the idea is to be vitalised. In the last chapter but one he pleads for a cessation of the daily sacrifice of animals, especially the sacrifice of the meek-eyed cow, to him a symbol of Mother Earth and the living creatures. The message is an inspiring one.

ETHEL ARCHER.

BEYOND DEATH. By Anna Hude, Ph.D. Translated from the Danish by A. Kroman. London: The C. W. Daniel Co. Price 3s. 6d.

IN this book we are told how the author has wandered from Christianity, through Spiritualism, and from thence to Pantheism. Judging by the examples of "Christianity" Miss Hude gives us, we do not wonder that

she abandoned such a religion, for she would seem to have been singularly unfortunate in her experiences ; but we think it is scarcely fair to judge of Christianity by a narrow Calvinism, or in fact by anything narrow ; and it is surprising that any well-informed person could make so obvious a blunder. But there are a number of such errors in the book and the author is not always logical. Most readers of the OCCULT REVIEW will agree with us that the mind is no illusion but a great reality, and that once a soul has left the body we can only know it in the "mind world," where, of course, it will not be bounded by time and space, as it was when functioning through the physical.

When she enlarges on the theme of spiritualism the writer is on safer ground, and much that she says regarding subconscious knowledge and the contents of the world-soul is reasonable. Persons unacquainted with Myers' *Human Personality* and the leading books on spiritualism will find this portion of the work extremely interesting and informative : but to say, as the author does, that the mental part is inseparable from the body and must cease at its death is a pretty amazing statement for one who professes to scorn materialism ! Her ideas concerning the *alter ego* and the double are, however, extremely well put, and what she says about ectoplasm we know from personal experience to be true. The teaching of the book is best summed up in the author's own words. "The study of mystical experiences has led to Pantheism . . . to the comprehension that union with the world-soul must be the final goal of man." And again : "Clairvoyance and psychometry support the idea of mankind belonging together in the all-embracing unity that some call the world-soul and others God." Despite occasional inconsistencies, the book as a whole is entertaining and instructive, and should find many readers.

ETHEL ARCHER.

PROPHEZEIUNGEN : ALTER ABERGLAUBE ODER NEUE WAHRHEIT.

By Dr. Max Kemmerich. 3rd edition.

AUS DER GESCHICHTE DER MENSCHLICHEN DUMMHEIT. By Dr. Max Kemmerich. Price 3 mark 50 pfennige. Bavaria : Verlag Albert Langen, Munich.

IN *Prophezeiungen (Prophecies)*, Dr. Kemmerich presents the reading public with a detailed, serious and lucid chronicle and analysis of the prophets throughout the ages. He is wise in dealing only *en passant* with the inspired thunder of the Old Testament seers and the oracles and Pythoness of Apollo at Delphi, for these are familiar fields. He selects many more recent and less well-known examples of foresight, although we hear a good deal of the Thracian and Roman augurs. Cazotte, the male Cassandra of the French Revolution, Frau von Ferriën, Mme. de Thebes, and many others, contribute to the curious matter of this extraordinarily interesting book.

The second volume from the same pen, *Aus der Geschichte der menschlichen Dummheit (From the History of Human Stupidity)*, is perhaps one of the quaintest, most pathetic and appalling records of the misinterpretation of religion by our forebears it is possible to peruse. One would weep if it did not affect the risibilities as much as the lachrymose tendencies. Dr. Kemmerich wages the stern war of the mystic and the

Some helpful Books on SPIRITUALISM

KATHLEEN.

By Rev. John Lamond, D.D.

In this book Dr. Lamond, who is a well-known Scottish divine, has presented the case for Spiritualism and the many aspects of Psychic Science in a thorough and interesting manner.

6/- net.

THE WITNESS.

By Jessie Platts.

Sir Arthur Conan Doyle says of this book "The best I have read, and I have read a good many."

5/- net.

BEAR WITNESS.

By A King's Counsel.

In this remarkable book a well-known King's Counsel bears witness to the truth and validity of Spiritualism. The book consists of a number of messages from those who have already passed beyond the veil. They come from many different personalities—among others a Roman Catholic Priest, a great English Poet, and distinguished French Statesmen.

4/6 net.

THE KINGDOM OF GOD and the power and the glory.

By the Rev. G. Vale Owen.

In this volume the Rev. Vale Owen sets out to describe and compare the relationship of life in the spiritual and material worlds. He traces the progress of man towards divinity and his ascent to God; he attempts to describe the actions of God in their relationship to man.

4/6 net.

THE OUTLANDS OF HEAVEN.

By the Rev. G. Vale Owen.

This volume includes "The Children of Heaven," the two works forming one complete narrative. It is a continuation of the script published under the general title "Life Beyond the Veil," and was received by Mr. Vale Owen from a band of spirit communicators acting under the leadership of one who gives his name as "Arnel," an Englishman who lived in Florence during the early days of the Renaissance.

4/6 net.

FACTS AND THE FUTURE LIFE.

By the Rev. G. Vale Owen.

Mr. Vale Owen states his own position in regard to many of the questions that are being discussed by theologians on the relation of Christianity to Spiritualism.

4/6 net.

PAUL AND ALBERT.

By the Rev. G. Vale Owen.

This is a portion of the "Vale Owen Script," which has never appeared before. It is a narrative of the Underworld in which these two men find themselves after death; a dramatic story of intense interest to those who would gain some idea of what "hell" really is and of the conditions of its inhabitants.

4/6 net.

MY LETTERS FROM HEAVEN.

By Winifred Graham.

This book consists of automatic writings received by Miss Winifred Graham, the well-known authoress, from her late father.

4/6 net.

MORE LETTERS FROM HEAVEN.

By Winifred Graham.

Miss Graham's new volume—which has been inspired from "Beyond the Veil"—contains messages of hope and cheer, and will undoubtedly prove helpful to those who have not yet realised the nearness of the Other Side.

4/6 net.

STELLA C.

By Harry Price, F.R.N.S.

This is an account of some original experiments in Psychical Research. The experiments with Miss Stella C. form a chapter which will have a far-reaching effect upon the future of the science.

3/6 net.

THE BLUE ISLAND.

Communicated by W. T. Stead.

These experiences of a new arrival Beyond the Veil are recorded by Pardoe Woodman and Estelle Stead. Here are messages which are instinct with sympathy and cheer, and which, moreover, give an excellent picture of existence on the Other Side.

3/6 net.

AU REVOIR—NOT GOOD-BYE.

By W. Appleyard, J.P.

In simple and direct manner the author tells the story of how he got into touch with his wife beyond the veil. It contains revelations and statements of a remarkable nature, and it is interesting not only for the style in which it is written but because its contents add to our knowledge of those who have passed over.

3/6 net.

HEALING THROUGH SPIRIT AGENCY.

By "The Great Persian Physician Abduhl Latif ('the Man from Baghdad')," and information concerning the Life hereafter, of the deepest interest to all enquirers and students of Psychic Phenomena, written and compiled by R. H. Saunders (Collaborator in "The Return of George R. Sims").

3/6 net.

WHAT HAPPENS AFTER DEATH.

By the Rev. G. Vale Owen.

The first half of this book contains a personal account of a tour carried out by the author in the British Isles. The latter part of the book is devoted to a brief account of what happens after death. The author illustrates his narrative with descriptive interludes of people and incidents in the other world.

1/6 net.

HOW SPIRITS COMMUNICATE.

By the Rev. G. Vale Owen.

An authoritative work of deep interest which will be welcomed by the Rev. Vale Owen's numerous admirers.

1/6 net.

Obtainable at all Booksellers and Libraries



HUTCHINSON

& Co (Publishers) Ltd., 34-36, Paternoster Row, E.C.4





YOUR INFINITE POSSIBILITIES

by MARGARET V. UNDERHILL



Crown 8vo, Cloth, 5/-.

The value of a realisation of our infinite possibilities may not easily be over-estimated. The wise counsel and advice of this little volume should prove a source of inspiration to all who are able to take them at their face value, e.g., as transmitted psychically, through a sensitive, by the late Professor Wm. James.

The Problem of Purity

by Violet M. Firth. 3 6

The author has contributed so real and practical a solution to this perplexing problem that it deserves the close attention of all thinking men and women.

Living Secrets

by Luma Valdry. 5/- net

*With preface by Edouard Schuré.
Authorised translation by Fred
Rothwell, B.A.*

A prose poem of transcendental esoteric import.

What Do You Believe?

A father's reply to his son's challenge.

by Lloyd Williams. 1/-

Critics of the Christ

Answered by Spiritualism.

by T. Warner Staples, 4/6

Letters from a Living Dead Man

Written down by Elsa Barker.

9th large impression. 4/6

Thus Saith "Celphra"

*A Spirit Revelation through
H. Haines, F.C.I.B.* 5/-

Elizabeth

A record of conversations between a wife in the spirit world and a husband on earth. *With 2 Illustrations.* 2/-

The Morrow of Death

by "Amicus," with a Foreword by Rev. G. Vale Owen. 2/-

IN GREAT DEMAND.

WHY WE SURVIVE

(Chapters on the Duality of Self)

H. ERNEST HUNT.

Crown 8vo, Cloth, 2/6.

In this thought-stimulating book, Mr. Ernest Hunt, the well-known writer and lecturer on psychology, puts the case for survival as based upon the fundamental nature of the self during life—a question the vital importance of which cannot be over-estimated.

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

poet against all the idiocies of mistaken ascetism, flagellants, maniacs, and sensualists cloaked in hypocritical religious fervour. The foolish squabbings of old-wivish theologians over unimportant issues in Holy Writ, the sick frenzies of fanatical Catholics and Calvinists, the spiritual darkness of the Middle Ages and bygone centuries, none of these escape the whip of the author, who scourges them as the usurers driven from the Temple of God. There are many extremely horrible, and, again, numerous ridiculous, episodes which only lack of space forbid me to quote. Besides, the book demands to be read *in toto*, for it is excellent.

REGINA MIRIAM BLOCH.

HIGHWAYS IN ASTROLOGY. By Kumbha. London: Theosophical Publishing House. Pp. 90. Price, 3s. 6d. net.

"KUMBHA" appears to be the Sanskrit name for Aquarius, and the author, who uses this pseudonym, deals with astrology from the Eastern point of view, and is apparently well-versed in the various Hindu systems. He will find almost universal agreement with his statement that "Astrology is the science of tendencies. . . . It does not purport to map out an individual's life, predetermined to the minutest detail, unalterable." He declares that the astrologer who seeks to help others should be "clear-sighted and pure-minded, saturated with love and feeling . . . sympathetic and intuitive," and says very truly that the whole environment of the native race, country and general life-conditions—must be taken into consideration by one who seeks to interpret his horoscope.

"Kumbha" speaks wisely, again, when he declares that planets and aspects are neither good nor evil, but *impersonal*. "Aspects are only strong or weak," he says; but he holds that with every ascendant there are certain planets that act beneficially or otherwise, and admits that horoscopes are too often studied merely from the viewpoint of their possibilities with regard to the attainment of material wealth and power.

The Sanskrit names, and the intricate house and sign divisions used in the Hindu systems, may prove a little confusing to Western students, but there is a good deal of interesting matter in the book.

EVA MARTIN.

THE SOUND OF YOUR FACE. By J. Tyssul Davis, B.A. London: C. W. Daniel Co. Price, 2s. net.

THE only thing about this book that spoils it is its title. It savours of American "snappiness."

The author writes (primarily) for those who are prone to believe that "the churches have not added a single line to God's ever-open Bible for the last thousand years . . . the age of miracles is past, the prophetic era ended";

and so in the nine addresses he turns to the scientist and inventor as modern messengers of the Deity, and expounds the wonders of this scientific age in a manner which is wholly delightful. For Mr. Davis has a knowledge which is wide; and this, coupled with a style as entertaining as it is refreshing, brings home to the reader with forceful clarity and apt analogies the marvels of the seen and unseen worlds.

JOHN EARLE.

THREADED MOONBEAMS. Poems in Prose and Verse. By Libras (C. V., H. B., and B. P.). London: Claude Stacey, Ltd., 27, Chancery Lane, W.C.2.

THIS slim volume contains a collection of short pieces in verse and prose, two of which, "The Watcher" and "Out of the Darkness," have appeared already in THE OCCULT REVIEW. Some are just little fancies, such as the rather pleasing little poem, "Jewels":

"A cavern deep, with just a chink
Through which to view the light;
A wandering moonbeam, young and curious,
Roaming through the night.
A tiny peep, a slip, a cry—
No outlet underground.
Æons passed. A miner burrowing
Saw an opal—was she found?"

Others are allegories, in many of which the underlying idea is that of the supremacy of love, love spiritual yet human, uniting two minds and two bodies into a perfect unity. On the whole, the prose pieces are more pleasing than those in verse. I like "A Garden": "A garden is the heart of Man, wherein his thoughts as flowers bloom: his aspirations soar like birds." Herein is found the Mount of Vision and the Well of Truth. "One gardener only is needed for the making thereof. His name is Love." The volume should be found a very suitable gift book.

H. S. REDGROVE.

THE WISE KINGS OF BORROWDALE. A Comedy by T. E. Casson. 46 pp. London: Erskine Macdonald. Ltd.

THIS play in blank verse, which was presented in the garden of Greta Hall, by members of Keswick School in June, 1914, possesses both beauty and a whimsical humour which makes it a very charming little thing indeed. The three kings of Borrowdale, Langstrath and Watendlath sit making porridge for their subjects. A bird enters and, to the kings' annoyance, drops an apple in the pot. Thinking the porridge is spoilt, the kings give a portion of it to three old men, who, indeed, are the mountains Helvellyn, Skiddaw, and Scafell. The mountains are rejuvenated, for it is no bird who has visited the kings, but Iduna, the goddess of Spring, whose apples give youth. The kings, on discovering this, are tempted to eat of the porridge themselves, but are prevented, less by their consciousness that it would be an unkingly thing to eat the food which it was their duty to prepare for their subjects than by an ingrained dislike for the taste of apple jam.

They consult a seer, who confesses that "'tis hard to think, the hardest of all things." But concerning their further adventures, how they essayed to keep the bird of Spring always within their dale, and of their meeting with an archæologist and a futurist poet, and what these gentlemen had to say; these things must be read in the book itself.

Their effort failed, "for earth keeps not eternal spring nor youth"; but, "though the springtide fades from Cumberland, her streams and tarns, there is eternal spring in heaven."

H. S. REDGROVE.