

# THE OCCULT REVIEW

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## EDITORIAL

SAYS Emerson in his inspiring essay on *Power*, "The step from knowing to doing is rarely taken." So obvious is this that the statement is liable all too frequently to be dismissed disdainfully from the mind as a mere truism. Seldom is the truth applied relentlessly to the case of the individual. How much of what we know to be true is worked out in practice? We may know, for instance, from a study of human consciousness as revealed in the literature of psychology, occultism and mysticism, that just beyond the threshold of the normal waking life lies a secret Path which leads to a new order of awareness. This Path stands, in fact, at our very feet, if only we would tread it. Yet, although in our heart of hearts we may be convinced beyond the shadow of a doubt that this is so, how many students of these subjects can honestly swear that the way, having been discovered, has been trodden with undeviating purpose? How many can honestly aver that the inner life has been held without swerving to its true course, uninfluenced by the varying tides of personal thought and feeling, the strength of which is ever set against directness of effort and continuity of purpose? The comparative rarity of



spiritual fortitude is sufficient witness to the fact of how few, in the West at any rate, have kept a straight course. This is not to say that spiritual strength is absent from the West, but that spirituality is to be found flourishing far more vigorously in the East.

“Take up one idea. Make that idea your life; dream of it; think of it; live on that idea. Let the brain, the body, the muscles, nerves and every part of your body be full of that idea, and just leave every other idea alone. This is the way to success, and this is the way great spiritual giants are produced.”

So writes the ardent and masterful Vivekananda, one who knew, one who had attained his Nirvikalpa samadhi and came out into the West friendless and alone to bring his message of interpretation and deliverance.

There is nothing wrong with the Religion of the West; it is the apathy with which the inner life is pursued which is at the root of the trouble. No adept, whether WESTERN or APATHY black or white, ever attained to power without that “plus condition of mind and body” which, to revert once more to Emerson, goes invariably with success. Even in affairs of the material world it is the dynamic, forceful character that “gets there,” whether the goal be the head of a political party or the making of a fortune. This plus or positive power it is which marks the man as standing ahead of the herd of sleepy souls, who browse through life with scarcely a lift of the eyes towards the peaks of the higher consciousness, which soar aloft into the heaven of eternal peace, and there catch the golden radiance of immortality.

The chief aim of the Eastern system of yoga discipline is the scientific intensification of this dynamic and positive force. The sadhaka sets out deliberately to take the Kingdom of Heaven by storm. The vital forces, the intellectual powers, the power of the will, and the power of the heart are all marshalled and compelled to travel in one direction—upward towards the Divine—clothed, for the sake of the limitations of the incarnate human mind, in the form of whatever spiritual ideal may most intimately appeal to the practitioner.

The meditation of the yogi may be likened to the charging of an electric battery. All the authentic yogis with which the West has any acquaintance, such as the late Shri Ramakrishna and Swami Vivekananda, and now to-day the burning flame of spirituality, Meher Baba, whose ardour is making its presence



felt even here in the West, all these have exhibited the same characteristic of a positive radiance which is sufficient of itself to influence others. Each has been surrounded by an intense magnetic field like that of an active radio coil, which tends automatically to induce similar vibrations in every other coil within its proximity. It is the secret of all true greatness, all leadership, whether along the path of power or of love.

Leaving aside the lukewarm multitudes who comprise the main body of humankind, two distinct types stand clearly defined to the mental view: the positive type, embracing the saviours, seers and prophets who come to the aid of a helpless world; and the negative, sibylline type, the unconscious instruments and mouthpieces of forces, either good or evil, exterior to themselves, and which comprises the oracles of old, and the mediums of the present day. The latter type, it will be noted, are merely channels of communication, telephone exchanges, so to speak. Their efficiency depends upon their emptiness. The trance medium, least of all, knows the nature of the messages transmitted through him or her. The trance of the yogi, on the other hand, is of an entirely different character. From it he "comes down" to the waking consciousness surcharged with force, illuminated, a throbbing, vital centre of power, stimulating all with whom he comes in contact.

Intricate ethical issues are involved in the question of unconscious mediumship. To mention only one of them, there is the problem of responsibility. To what extent is the karma of the medium bound up with that of the communicating entity? The intervention of a discarnate spirit from the "other side," whether for good or ill, sets in motion on the physical plane a chain of causation in which the medium is a distinctly vital link. Suppose, for example, that by the exercise of mediumship on the part of a psychic sensitive, great happiness (or maybe misery) is brought to a sitter by advice or information imparted from the super-physical planes. The argument that the medium is in no way concerned with the new causes introduced into the karmic stream seems scarcely tenable, having in view the fact that the mediumistic faculty has been deliberately encouraged if not patiently induced and cultivated. And this, by the way, is entirely apart from any question of the effect on the subconsciousness of the medium of the stream of alien influences and tendencies so constantly flowing through the finer vehicles.

THE KARMA  
OF MEDIUMS



Turning, however, from this alluring by-path of speculation, one is faced with the fact that in the vanguard of human evolution are always to be found men of the positive type, who are characterised by what, for lack of a better term, one may perhaps call a "tremendously magnetic personality." The power of swaying others, consciously or unconsciously, is theirs. Born leaders, the rank and file fall in naturally behind them. Their presence is not confined to any one walk of life. They may be found in the ranks of great spiritual leaders, amongst "captains of industry," or "Napoleons of finance," as well as amongst administrators, or great military geniuses. To whatever sphere their activities may be chiefly confined, they are men of power, strong men—"sthenics" (*σθενος*, *strength*), Sir James K. Fowler calls them. This noted medical authority and author has recently added to his literary achievements a little essay under the above title,\* which "is not addressed solely to those who follow, or have followed, my own calling. Possibly neither those within nor without that pale may read it," he modestly conjectures. Nevertheless, "no one can deprive an author of the pleasure derived from recording some of the things which he has observed," the writer points out; and with considerably more than the allotted three-score-years-and-ten to his credit, Sir James Fowler has had abundant opportunity for observation.

The main object of his thesis is to submit that in every civilised community are a certain number of men who exhibit specific qualities of a positive character, to define which is not quite so easy as classifying the conventional "temperaments," or medical categories, with which the practitioner is usually concerned. Naturally the author approaches his task from the angle to which his long years of training have accustomed him.

"Lest it be thought," he writes, "that those whose characteristics about to be described are merely either  
 STHENICS 'neurotics' or 'neurasthenics'" . . . it must be  
 NOT  
 NEUROTICS recollected that such groups are easily distinguished  
 by characteristic appearance or manner and placed  
 in their class by the trained observer. "A study much closer and more prolonged than this, and a knowledge far deeper is required to recognise and unravel the very diverse and usually complex characters of those whom one has in mind."

\* *The Sthenics*. By Sir James K. Fowler, K.C.V.O., C.M.G., M.A., M.D., etc., London: Macmillan. Price, 3s. 6d. net.



According to Sir James, the most obvious quality which the sthenics possess in common is a superabundant vitality. The sthenics display an energy so great at times as to suggest disease. It may be merely the rude vitality and vulgar energy of the "pusher" or "bounder," but it is nevertheless real energy and vitality, and not a pose.

Further characteristics are described by the author in the following words: "... an interest in many subjects, and a capacity for sharing in the interests of others; a fertile imagination, which leads to the evolution of many schemes of which, perhaps, a few only come to maturity. Their clearness of vision leads them to see the thing as it will appear when complete, before it is begun, and to overlook the difficulties which lie in waiting between inception and completion, and the necessity of securing the co-operation of many interests."

The sthenics are not always persons who succeed, in the generally accepted sense of the term, although they may always be counted on to attract many followers. The obvious ability which they may exhibit in early life, promising a career of distinction, may not always be realised. "There may be something lacking in the character which prevents the complete confidence of others being obtained, which is necessary before the highest goal can be reached. High attainment tempered by relative failure may persist throughout life, and the former may so overshadow the latter that it is not apparent. The element of failure is either not recognised, or, if so, is soon forgotten."

Socially these people are never uninteresting. Frequently they are both brilliant and attractive, their magnetism acting as a stimulant upon those with whom they come in touch. Their fund of information over a wide range of subjects, Sir James points out, may sometimes be prodigious.

The author strikes a distinctly topical note when he observes that from time to time in the financial world individuals of this exuberant, magnetic and resilient type flash like meteors across the sky and then fall into the abyss, "leaving behind them a trail of disaster and suffering. It may be useful," the doctor concludes, "to be able to recognise such people at the early period of their career and label them before they have had any opportunity of injuring others."

Seeking, with the instinct of the physician, for some physiological basis for such abnormal manifestations of vitality and



energy, Sir James Fowler, for the benefit of the lay reader, who may be unversed in the science, briefly sketches the latest discoveries in this connection. After reminding the reader that the view of the various organs of the body as constituting more or less separate and independent entities is now distinctly out of date, he proceeds to outline the most recently accepted discoveries of physiological research.

“It is now known,” he writes, “that various organs, having no obvious channels through which their secretions could reach the blood stream, which were thought to be either unimportant or possibly relics of some long pre-existent stage of development, are really engaged in the formation of secretions which profoundly modify the activity either of other organs or of the body as a whole. These internal secretions are invisible links between the activities of the more obvious organs, and are possibly of special interest in this enquiry. Their products are known to science as ‘hormones,’ and act as messengers, speeding through the body to fulfil the functions for which they severally exist. No organ of the body, therefore, is a self-contained unit; each is dependent upon another or others for something which is vital to its healthy action. Some are essential to life itself, whilst the function of others can be replaced by adjustments.

*“Moreover, an organ having a duct through which it pours a secretion which can be measured, weighed and analysed, may also secrete a hormone which no man has yet either seen or separated in a test tube, and the function of which is either uncertain or altogether unknown.”*

The significance of the last paragraph, which we have intentionally italicised, coming as it does from a recognised authority of high standing in the medical world, cannot be over-estimated by students of the psycho-physiological branch of occultism.

The view that the chakras of the yoga philosophy (or science, rather) are to be identified with the several glands of the new physiology is rapidly gaining acceptance in certain quarters. Present-day science seems to be approaching quickly within measurable distance of a knowledge of the tattvas, and the distribution of prana throughout the human system. One of the many dangers of following yoga practices, in the absence of adequate knowledge, is that of upsetting the balance of the glandular secretions, to the modification of which there is ample reason for believing some of the Tantrik practices are directed.



Again, the significance of the above paragraph will not escape attention in connection with the hotly disputed power claimed by occult science of transmutation of the sexual force into something higher and finer. The time may be not too far distant when the physiologist will be ready to admit the possibility of the existence of some such force as *ojas*, or even of the "*serpent power*." While the latter is generally regarded as a spiritually regenerative force, identifiable with the Holy Spirit, the yogis claim for *ojas* that it is the highest energy of the human body. Writing on this subject, Vivekananda declares that "*ojas* is stored up in the brain, and the more *ojas* there is in a man's head, the more powerful he is, the more intellectual, the more spiritually strong will that man be. One man may speak beautiful language and beautiful thoughts, but they do not impress people; another man speaks neither beautiful language nor beautiful thoughts, yet his words have charm. That is the power of *ojas* coming out.

"In all mankind there is more or less of this *ojas* stored up, and all the forces that are working in the body in their highest become *ojas*. You must remember that it is only a question of transformation. . . . The yogis say that that part of the human energy which is expressed as sex energy, in sexual functions, sexual thought, and so on, when checked and controlled, easily becomes changed into *ojas*. . . . The yogi tries to take up all this sexual energy and convert it into *ojas*."

Nature's finer forces are pressing ever more insistently upon the materialism of yesterday, and clamouring for recognition by official science.

Among the *physical* characteristics of the sthenics Sir James Fowler includes a peculiar hypersensitiveness of the skin and mucous membranes. They are peculiarly liable to such affections as hay fever or asthma. To the lay mind the connection may appear remote in the extreme, if not entirely fanciful. Yet no less an authority than Sir William Jenner is quoted to the effect that he had never known a fool to suffer from asthma. In this opinion Sir James heartily concurs. "Such persons," he observes, "are rarely fools."

The nervous reactions to this state of hypersensitiveness may be so intense in their violence as to lead the uninformed to mistake the symptoms for epilepsy; and the case of Napoleon Buonaparte is cited. Epilepsy is a condition of degeneration, not a manifestation of a highly developed nervous system.



"It is possible that it was manifestations of this nature which first led to the belief that Napoleon was subject to epileptic attacks."

It is pointed out, however, that no man of his time was more closely observed than was Napoleon. It is certain that if he had been subject to actual epileptic fits, the fact could not possibly have been concealed. Yet if the case of any historical individual is to be claimed as one warranting its inclusion within the category of the sthenics, it is, our author contends, that of Napoleon. "If there be, as I am contending, a section of mankind of which the individuals in relation to their attainments, wide as the poles asunder, are yet connected by an invisible chord, it is certain that Napoleon must have been one of them. Everything in his life and character suggests it; no fact is opposed to it."

The evidence for and against the belief that Napoleon was an epileptic is set forth in detail.

With regard to the effect upon Napoleon of the incident when, as a boy, he was subjected in the military school to a very humiliating punishment, it is pointed out that the evidence is entirely insufficient to establish a diagnosis of epilepsy, although it is just the kind of occurrence which might be expected in the case of an exceptional individual of the sthenic class, and might easily be mistaken for epilepsy. "There is good evidence for the occurrence of nervous attacks, but not of epilepsy." Further, it is to be noted that there was not a single medical man in attendance upon Napoleon at any time who ever saw him the victim of an epileptic seizure.

Sir James concludes that the evidence adduced is amply sufficient to dispose of the belief that Napoleon was an epileptic, although "it goes far to establish the fact that even when a youth Napoleon was subject at times of violent excitement to attacks which exactly resembled those which I have met with in persons belonging to the order of the sthenics."

From among his contemporaries our author selects the case of the late Lord Curzon as a typical instance of a sthenic.

LORD  
CURZON

Sir James Fowler first came in contact with Lord Curzon on the Board of a Trust devoted to the advancement of research, of which they were both Trustees. In the presence of all the Trustees, Sir James, in his capacity also of Hon. Secretary, was "subjected, before the business began, to a heckling by means of continuous questions asked in a tone and



manner that is certainly unusual under such circumstances." It was an illustration, the narrator comments drily, of a manner which can be recommended with confidence to all engaged in the pursuit of the gentle art of making enemies. "I had many opportunities subsequently," Sir James proceeds, "of observing his extraordinary industry. Letters which every other man in a similar position, whom I have met, would have handed for reply to his secretary, he wrote with his own hand." Lord Ronaldshay, Curzon's biographer, is quoted as saying that, "George Curzon, by his highly strung nervous system, was influenced to a quite unusual extent by his environment"; and further that it was impossible to dissociate his extraordinary physical and psychical sensitiveness from "the nervous affection of the spine from which he suffered throughout his life." This spinal affection, Sir James declares, justly merits the qualification "nervous"; for it was found to have no physical basis, and was a manifestation of his temperament rather than a factor contributory to it.

The late Sir Edward Marshall Hall, whom he knew fairly intimately, is regarded by the author, both from the point of view of his character and his career, as a typical sthenic. "His store of vitality was unending, and enabled him to surmount domestic tragedy and professional disaster; to acquire a practice, to lose it and to regain it. He had many interests, and was able to share the interests of others." His power over a jury was remarkable. "The élan with which he swept down upon a doubtful jury, brushing aside their prejudices and persuading them against their will, sometimes possibly against their better judgment . . . won many a day." Whether he ever succeeded by such methods in convincing the prisoner as well as the jury, Sir James conjectures humorously, cannot very well be known, although it is within the bounds of possibility. He gives a story which, although fairly well known, may bear repetition. It was told by Sir Charles Hall, K.C.

Sir Charles had been defending a man charged with stealing fish, and had obtained an acquittal. Walking with a friend after the Court had risen, he met his client. "Oh, it's you, is it? You must be careful; you had a very narrow squeak this morning." "I'm very much obliged to you, sir, for what you did for me," the man responded. "D'you know, when you was a-talking, I'm blest if I knew whether I took them there bloaters or not!"



STHENICS  
AND  
ADRENALIN

There remains to be discovered, if possible, what bio-chemical basis exists to account for the peculiar nervous manifestations of the sthenics. Sir James Fowler is inclined to find this in the secretion by the suprarenal glands of quantities of adrenin. He points out the close association of the ductless glands and the sympathetic nervous system. "The nerves stimulate the glands to secrete, and the secretions thus produced reinforce the nerve centres."

Recent research, it is claimed, indicates the suprarenal glands as the organs chiefly concerned in the manifestations in connection with the sthenics. These people, Sir James contends, under certain conditions suffer a great outpouring of adrenin (or adrenalin). "This, it is suggested, is the bio-chemical basis for the attacks."

The super-abundant force of the sthenics is rare. Most of us find it a course of prudence to eke out whatever energy is available to the best possible advantage. Unwise dissipation of vitality is to be shunned like the plague. Conserve! That is the secret of strength for the average person. Work!—but methodically and with concentration. Drop whatever interferes. In most walks of life the staying power of the careful plodder is of greater practical value in achieving results than is the spasmodic and volcanic upheaval of energy which, besides leaving the system depleted and the worker "dead to the world," is liable to be ill-directed, even if it is not uncontrolled.

For the student of yoga philosophy and occultism the value of Sir James Fowler's little thesis lies in the suggestions and implications which are involved, pointing as they do to new avenues for research with a view to correlating the physiology of the ancient system of the East with that of modern Western science. That in due time, in common with other fields of human thought, this will come to pass, no occultist can doubt. With every fresh advance of orthodox science the Ancient Wisdom is more fully vindicated.

THE EDITOR.



## NEW LIGHT ON THE "BEAST"

By THE PRINCESS KARADJA

*"Here is Wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man: and his number is six hundred, threescore and six." (Rev. xiii, 18.)*

KABALISTS have all through the ages paid great attention to this verse. It proves that the writer of the Book of Revelation was well versed in the science of Gematria and had knowledge concerning the ten Sephiroth, or primary Emanations.

Wisdom (*Sophia*), corresponds to the Second Sephira; Chokmah, Understanding (*Gnosis*), to the second Sephira; Binah, Divine Wisdom is supposed to descend to earth through the fifty Gates of Intelligence. Teaching concerning this subject was ever transmitted with great caution from the Master to the Disciples, so as to prevent its reaching unworthy recipients. Perilous secrets could only be safely conveyed by a secret code, comprehensible to those alone who possessed the Mystic Key. The dire threats uttered in Rev. xxii, 17-18, against negligent scribes, are due to the fact that the text, if incorrectly reproduced, could no longer be deciphered.

It is probable that the "beast" of St. John was originally intended to designate Nero.

NERON QAISER : N R U N Q S R  
 $50+200+6+50 \quad 100+60+200 = 666$

The ruling Monarch, obviously, could not be attacked openly with impunity.

But there are wheels within wheels, according to Ezekiel I, 16, the Chapter so dear to the heart of all *Fratres Rosi-Cruca*. The wonderful "Law of Correspondences," the second of the hermetic principles, enables us to grasp that "666" does not merely apply to the name of one or several human individuals, but also to deep cosmological and metaphysical verities.

The "Beast" THERION = T R I O N  
 $400+200+10+6+50 = 666$

corresponds to the Anti-Christ, and is the offspring of the "Dragon" and the "Serpent" (Ignorance and Lust). This Satanic Trinity engendered the thousand-headed Hydra of Evil.



The DRAGON = THELI=

$$400+30+10 = 440$$

The SERPENT = NACHASH N CH SH

$$50+8+300 = 358$$

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$$798=24=6$$

“Draco” was supposed to have his seat in the constellation in the Northern Polar Sky. His evil influence affected the Heavenly Host. It is stated in Rev. xii, 4, that “his tail drew down a third of the stars of Heaven.” In other words, countless luminaries were switched off from the Great Motor, God. Like huge electric lamps, they were instantly extinguished.

Radiant suns were thus transformed into dark planets. These Planets are consequently the dead bodies of the Great Spiritual Intelligences, which previously animated them. A faint memory of this cosmic catastrophe still lingers on earth, and has given birth to many legends of dead Solar Gods=Osiris, Balder, etc.

The Solar Divinity HO SERAPIS sums up to 666 in Greek Gematria :

O S E R A P I S

$$70+200+5+100+1+80+1+200 = 666$$

In Hebrew the name of the sun was Svrt. Here also the fatal number re-appears :

S V R T

$$60+6+200+400 = 666$$

This helps us to understand why all worship of the Fallen Solar Deity was strictly forbidden.

The opening lines of Genesis describe the first act of the Great Drama of Creation ; but this Drama is preceded by the Prologue in Heaven, related in the first fourteen verses of the Gospel of St. John.

The chronological order is this : 1, Emanation ; 2, Fall of the Angels ; 3, Creation ; 4, Evolution ; 5, Fall of Man ; 6, Redemption ; 7, Re-integration.

The first word in Genesis is BERASIT, “in the beginning.”

RASIT : R S V T

$$200+60+6+400 = 666$$



This is not accidental. It conveys in a veiled manner knowledge of the fact that the Creative Work described was started with the object of restoring law and order to a fallen world.

The Hebrew words TOHU-VA-BOHU, translated "without form and void," denote chaotic conditions, but certainly not the state of "nothingness" generally presumed. The Hebrew sign Ain describes complete emptiness.

Creation out of nothing is philosophically inadmissible.

Mr. Ove Tuveson, the Alabama Kabbalist, suggests that the number 666 may possibly refer to the term HE FREU, which in Greek Gematria works out as :

$$\begin{array}{c} \text{H E F R E U} \\ 8+500+100+8+50 = 666 \end{array}$$

This word has two meanings. It denotes the *Diaphragm*, or midriff (between the chest and the stomach), and also the *Human Mind* (desires, emotions, intellect, etc.), which should serve both the eternal spirit and the physical body of man. As the Diaphragm separates the upper from the lower part of the physical frame, so does the mind of man both separate and unite the spirit and body. As long as the mind is the Ruler instead of the servant, it is liable to do much harm. The mind must be controlled by the spirit or ego, who is the true ruler in man.

The "Beast 666" represents the natural, untrained mentality which may be either vicious or merely undeveloped. Discipline is needed to bring the mental faculties into harmony with spirit. In the majority of cases HE FREU (the mind), is still ruling and controlling the lower personality.

The great World-Drama, the millennial conflict between Good and Evil, can be epitomised as a duel between the "PI"  $\pi$  and "666."

The name ELOHIM contains the figures of "PI," 3'1415, which represents the relation between the circumference and the diameter of a circle. As the periphery circumscribes the diameter, so does the Elohim comprehend and utilise both spiritual and material substance.

Both the "PI" and "666" are welded into the construction of the Great Pyramid. These figures crop up continually in a startling manner in connection with historical facts and current events.



The PAPAL MITRE bears the remarkable inscription:  
VICARIUS FILII DEI=(Substitute for the Son of God.)

This works out in Latin Gematria as follows :

$$\begin{array}{rccccccc} \text{VICARIUS} & & \text{FILII} & & \text{DEI} & & & & \\ 112 & + & 53 & + & 501 & = & 666 & & \end{array}$$

If these letters were placed there purposely, then special meaning must attach to them, which the Roman clergy ought to know. If the number 666 was put on the Mitre accidentally, then the Invisible World must have guided mortal mind, and we are free to find an interpretation.

In either case it is a very interesting inscription. It can hardly, however, be considered as a Christian symbol. No papal mitre existed during the first centuries of the Christian Era. The Bishop of Rome was not established as Primate of the Church until Sylvester had made alliance with the crime-laden Emperor Constantine. Protestants as a rule maintain that the inscription signifies that the Pope obstructs God's work. There is no need, however, to draw such a sad conclusion. The inscription may simply be intended to encourage humility, the basis of all the virtues. It may indicate that in the fallen state of humanity, the Vicar of Christ, though enthroned and placed at the apex, still remains merely a substitute and not a real "Son of God."

We must remember that the number "666" also appears in Malachi iv, 2, in the magnificent Messianic prophecy contained in the very last Chapter of the Old Testament.

$$\begin{array}{rccccccc} \text{SHEMESH IAHVEH} : & \text{SH} & \text{M} & \text{SH} & \text{I} & \text{H} & \text{V} & \text{H} & \\ & 300 & + & 40 & + & 300 & + & 10 & + & 5 & + & 6 & + & 5 & = & 666 \end{array}$$

"The Sun of Righteousness rising with healing in its wings," indicates the final act of the Great Drama, the APOKASTASIS, or Re-integration of a fallen world, the return home of the Prodigal Son, and the restoration to pristine glory of the Microposopus.

This name is related to the sixth letter of the Hebrew Alphabet, "Vau."

The arithmetical value of "VAU" is six. This letter corresponds to the Hexad and to the six dimensions of space. It is connected with Taurus and the Nadir. It is an emblem of mystery and toil.



A very interesting letter, signed Z.A.S., appeared recently in THE OCCULT REVIEW, in which it was stated :

"The numbers 1 to 3 equal 6 ; in Hebrew "GOG," a coverer or Cherub. 6 squared, equals 36 ; in Hebrew "OHEL," a circle or Tabernacle, viz., that which possesses its own sanctuary or is self-enclosed. The numbers 1 to 36 added together equal 666."

These facts indicate that ו (Vau), is verily the symbol of the "anointed Cherub," the Chief Rebel.

Another remarkable coincidence corroborates this view.

The Hebrew letter ש (Shin) is composed of three ו (Vau), linked together. As VAU signifies 6, 3 sixes are 666.

The name of JEHOVAH, or JAHVEH, is written יהוה. If the letter "ש" is placed in its centre (and Shin is incorporated into JAHVE), the name becomes יהושע, viz., JEHOSHUA, or Jesus.

Thus harmony is restored through the Saviour of Man. All discord vanishes in the final and eternal re-union of the Redeemer and the Redeemed.

## NEPTUNE

By LEO FRENCH

Across the Fire I look up to the light that shines afar.

Even from Thy Shrine, Neptune, Shepherd of Souls, whose Fold encloses all who worship Beauty Itself, nor turn aside after any other Deity.

Beauty Eternal, Ineffable, Infinite, Invisible !

Thou whose immortal hunger and thirst lure Thy votaries from dust to dew, from stone to star !

Draw me ! Call me ! Thou dost, I will run after Thee, whitherso-ever Thou shalt lead me.

Melt, absorb, all that is of me, in Thee. I die to live. I lose to find. Drown, to rise again on Thy neap-tidal wave. Immortal musician, who hast touched this harp of life, so that it sounds forth an immortal melody !

Lo ! Discords, dissonances, harmonies, lose themselves in mystic unison with the One without a second.

Quickened by Thy Ray, the Cactus blossoms.

This mortal puts on immortality, one white, consummate flower.



## “CRYPTO-CONSCIOUS” AND “SPIRIT PHENOMENA”

By SYLVAN J. MULDOON.

### PART II

INSTANCE after instance can be pointed out where an agent willed with intense effort to appear to someone at a distance and was successful, while one of the greatest of students has written that “conscious-will-power certainly is the energy which produces intended apparitions of doubles.” Nevertheless, this is a mistake. It could not possibly be true, and only *appears* to be. If intense effort of the conscious will were the only necessity for the production of the visible thought-double, it would be the easiest thing in the world to produce the phenomenon.

In all the experiments I have ever conducted, I have found that intense effort on the part of the conscious will is actually an impediment to telepathy; and it seems that the researches of others establish the rule and point to the conclusion that passivity of the conscious mind is most promotive of telepathy. Granting this to be true, the very law by which the investigators tried to define apparitions of the living contradicts itself.

On the other hand, while the “will-power” and “telepathic-hallucination” theory appears to, but does not, explain intended projection of the personal-image, it does nothing to solve the problem of unintended projection of the image.

According to the report in the *S.P.R. Proceedings*, Vol. I, p. 135 f., the apparition of Mr. R. P. Roberts, of Manchester, was unintentionally visible to three witnesses in the shop where he worked, while he was really eating his dinner at home in the presence of his aunt. During the dinner, Mr. Roberts looked at the clock, and it appeared to him to be 12.30 p.m. It was at this time that his double was seen at the shop!

Since Mr. Roberts was not intensely willing his apparition to appear to the three witnesses who saw it at the shop, the case cannot be disposed of on the conscious-will-power theory. Neither can it be explained as an actual astral-body projection; for the evidence, taken in its entirety, clearly shows that Mr. Roberts was quite conscious and active in his physical body at home.

Somewhere, not long ago, I read of a boy in Dublin, Ireland, whose double was seen in various parts of the city. So frequent



were the appearances, and so unexpected, that his friends and relatives were in a constant state of harrassment. In the *S.P.R. Proceedings* one can find hundreds of similar accounts of unintended appearances of the personal image. In such, the conscious-will-to-appear theory is utterly disqualified.

But, aside from those instances of unintentional appearance of the personal-image, there are many stories concerning those who have seen their own personal image. There is the one involving Professor M. W. L. de Wette, the well-known critic, who saw his own form walking in front of himself and entering the house. This induced him to sleep that night in an hotel. On returning home next morning he found that the ceiling of his room had fallen, burying the bed, where he would have slept, in a heap of rubbish.

When Goethe was twenty-one, he said good-bye to Fredericka Biron, the girl he loved, and rode away sadly from Sesenheim, in Alsace, the town where she lived. On reaching the path leading to Drusenheim he suddenly saw himself in a grey suit embroidered with gold such as he had never worn before, riding on horseback toward himself.

“How strange,” he relates in *Aus meinem Leben*, “that eight years later I found myself riding back along the same road to visit Fredericka, wearing the same grey suit with gold trimming (as he saw on his double)—and I wore it by chance.”

It will be noted that the last two accounts contain elements of the supernormal, and cannot, therefore, be explained on the “telepathic-hallucination” or “will-power” theories. Nor can they be cited as cases of projection of the astral body, because the latter cannot, so far as I know, be projected while the subject remains walking, eating, riding horseback, etc., and clearly conscious in the physical body.

How, then, may they be explained? Some of the earlier writers explained them in this manner:

Since, they reasoned, intentional apparitions are produced by will-power and telepathy from the mortal consciousness, unintentional apparitions must be produced by will-power and telepathy from the consciousness of a spirit, *i.e.*, by telepathy from beyond. But I hold that will-power is only a minor factor, even in the production of the intended apparition.

Here is another point I should like to raise at this juncture. The term “hallucination,” as applied by earlier investigators to



the seeing of the personal-image, is a misnomer. Hallucination is the perception of objects which have no reality; or, as Mr. Podmore said, in trying to account for the phenomenon we are discussing, "nothing more than the expression of the percipient's thought."

Surely, forms which can be seen by several normal persons at the same time must be more than hallucinations! Forms which can be photographed must have reality; for it is improbable that cameras operated by such men as Dr. Ochorowicz, Dr. T. Fukurai, and others, would also be subject to hallucination.

F. W. H. Myers himself must have felt the futility of such an explanation, for, in the *S.P.R. Proceedings*, Vol. X. p. 419, he stated that "there is something more than a thought which travels," and in his most mature work, *Human Personality and its Survival of Bodily Death* he further declared that "when the phantasm is discerned by more than one person at once (and on some other occasions, but not all) it is actually effecting a change in that portion of space where it is perceived. . . ."

The term "hallucination" will not suffice. There is something more than a thought, and that something which is more than a thought, more than an hallucination, and less than an astral body, is the "thought-form," the actual existing thought-form, created of plastic spiritual substance, really existent, and even capable of being photographed. It is not inconceivable that our universe is permeated by such an invisible, impalpable, plastic substance, which, when operated upon by certain energies of thought, is capable of being moulded into form. On the other hand, this plastic substance may be a product generated by the human organism.

From what has gone before it is apparent that the personal-image has been seen under three different conditions:

- (1). When the agent intended it to appear to the percipient.
- (2). When the agent was unaware of its appearance to the percipient.
- (3). When the percipient saw his own personal image.

In telepathy it is evident that the thought does not go from the conscious mind of the transmitter directly to the conscious mind of the recipient, but by way of the unconscious mind. I contend that this portion of the unconscious mind which sends and receives thought, is the crypto-conscious ramification which



manipulates a subtle force not only within the bounds of the body but beyond them.

Suppose A is sending—with success, of course—a thought-message to B. A’s conscious thought must first sink back into the crypto-conscious layer, whence it is transmitted to the crypto-conscious portion of B’s mind, and then filters into B’s consciousness.

If the conscious and crypto-conscious minds of the transmitter are not *en rapport*, the thought will not travel; but if they are in “gear” the thought will travel and find harbour in the recipient’s crypto-conscious mind. The recipient, however, will not be aware of the fact unless his conscious mind is *en rapport* with his crypto-conscious. Passivity and concentrated thought, it seems, are potent factors in bringing about harmony between the conscious and crypto-conscious minds. I could write page after page in defence of the above contention, but further analysis will not be necessary for the immediate purpose.

It is the crypto-conscious mind which creates the thought-image. When one has been successful in causing the personal image to appear to someone at a distance it is not because of the conscious will-power, but merely because the conscious thought (active or passive as the case may be) managed to sink back into the crypto-consciousness, whence it was transmitted to the crypto-consciousness of the recipient, when the latter manipulated the subtle force which created the form. One cannot cause the thought-image to appear at will whenever desired, but only when other conditions of the mind are favourable.

As for the unintentional appearance of the image, there is no necessity for accepting the idea that it is wholly “telepathy from beyond.” When a thought-image is created, it is because the crypto-conscious mind is possessed of the idea to create it. The crypto-consciousness can obtain its impressions from many sources—from another mind, incarnate or discarnate; or from the conscious, sub-conscious, or super-conscious strata of the mind of the individual himself. Mr. Myers was speculating in the right direction when he expressed his belief that appearances of the image, when unintended, might be the result of some inner consciousness, probably with no knowledge thereof at the main centre of consciousness.

In the vision of Goethe, the crypto-consciousness took its impression from the super-conscious realm. The crypto-consciousness is subject to all sorts of whims, and manipulates



the subtle energy in a variety of different ways, which in turn produce many sorts of psychic manifestations. Sometimes the inner self warns one of impending danger, *e.g.*, by a rap, and sometimes, as in the case of Professor de Wette, by the appearance of the personal image.

Many, probably, have gazed at what was assumed to be a spirit friend, when, in reality, it was only an image created by the crypto-consciousness. I have noticed, also, on a number of occasions, that the supposed communicating entity from beyond had a strong tendency to re-echo the personal opinions of the medium. Who can say that the crypto-consciousness does not sometimes play the part of the "dear spirit"?

I do not believe the conscious mind of a disembodied spirit is normally omniscient. If it were, it seems to me, it would lose its very individuality. Spirits do, however, display super-conscious knowledge, and they must get it because their consciousness (while retaining individuality in itself) can easily get *en rapport* with their super-consciousness.

We are only spirits in the body. It is not, therefore, absurd to suppose that our consciousness can sometimes get *en rapport* with our super-consciousness, although, perhaps, with more difficulty than in the case of the discarnate spirit. Spiritualists generally are reluctant even to consider that psychic phenomena may be produced by the inner self, and most psychologists frown upon the spirit hypothesis; but, in my opinion, both the mind of the incarnate spirit and the mind of the spirit out of the body can produce a wide variety of psychic manifestations.

## THE LIBATION OF TEARS

By FRANK LIND

(" . . . not all tears spring from weakness."—Ed., *The Occult Review*.)

Said a Critic, well content :

"Mystic, wrongly you give vent  
In weak tears to vain emotion,  
Deeming they proclaim devotion."

Softly answered the Adept :

"Hast forgot that 'Jesus wept'?—  
Tears, the humble soil bedewing,  
Strengthen Faith, its bloom renewing!"



## RECENT ATLANTEAN DISCOVERIES IN SPAIN

By ETHEL ARCHER

CONCERNING Atlantis public opinion may roughly be divided into two camps—those who believe that such a continent existed, and those who do not. For ourselves (call it race-memory if you will), we believed in Atlantis at the early age of nine years, when we came to the conclusion that “there ought to be a sixth continent, in fact we felt sure that there was, and probably it was under the sea!” We were then told the fascinating tale of Atlantis—according to Plato.

Since we shall only concern ourselves in this article with those who believe in Atlantis we may make another generalisation. Most of us, in thinking of Atlantis, and what may remain visible of it, have connected it with America, particularly South America. Mrs. E. M. Whishaw, whose fascinating and interesting book we have just been reading, concerns herself, on the contrary, with startling evidences of Atlantean civilisation to be found in Southern Spain.

The authoress of *Atlantis in Andalusia* has spent some twenty-five years in excavating on the spot, and the results of her archæological researches have convinced her of a very advanced civilisation, dating back to pre-Neolithic times; a civilisation which may be anything from 10,000 to 15,000 years B.C., and which is certainly hundreds, perhaps thousands of years older than the Roman or the Carthaginian.

To this wonderful civilisation resulting from a fusion of the N.W. Libyans with the Neolithic Iberians, she attributes the building of the ancient Sun Temples, the Dolmens, the port and harbour works, and the magnificent hydraulic systems, which persist to the present day.

The N.W. Libyans, according to Plato, Herodotus, and other classical writers, came to Tartessus to trade for gold, copper and silver, from the Rio Tinto mines; and the Libyans were the direct descendants of the Atlantes, who were the progenitors of the aristocratic White Berbers of to-day, who inhabit the pastoral regions of the Atlas Mountains. The logical thoroughness with which Miss Whishaw supports her theory should, we think, con-



vince any unbiased reader who is fortunate enough to secure her book.

There is abundant evidence, in Niebla, of Paleolithic remains ; and, more remarkable still, in the Sierra of Aracena, not far from Niebla, the potters are to this day employing the technique derived from their Paleolithic forebears. One of the finest examples of an ancient civilisation is the Queen's Tower of Niebla, a building which, "tracing back from the 15th century, evinces six definite cultural periods : the Mediæval ; the Arabic ; the Roman ; the Primitive Hormazo (which was in vogue before the Bronze Age) ; the pre-historic Hormigon, dating from a time when pottery was still unknown ; and the highly civilised dressed-stone work, the remains of which must have been in ruins since they were used as a framework around which to pile up the new but still pre-historic Hormigon, and then Hormazo." Niebla, in the Neolithic period, says local legend, was furnished "with an inexhaustible supply of drinking-water by a conduit over a league in length, connected, so it was said, with the Water Temple in the Sand Dunes."\* "Where," adds our authoress, "but in Atlantis is there a tradition of a prehistoric city supplied with water by pipes laid from hills at a distance?" At Lucena also, as at Niebla, tradition tells of a Water Temple, and at Ronda are seen the remains of a prehistoric water-system, little if at all inferior to that of Niebla. At Niebla are several subterranean galleries, and it seems probable that the people who built the Tower itself and the prehistoric lower gallery were a species of troglodyte. It may be remembered that the tenth labour of Hercules was the capture of the oxen of Geryon, King of Erythia, an "island" which lay in the west, under the rays of the setting sun, and was inhabited by a race of giants, who largely dwelt underground. "The height of the tunnels, galleries, and the other vast subterranean works carried on by the prehistoric Iberians is seldom less than two metres, which strongly suggests that the race was a tall one."

And speaking of Hercules brings us to the Sun Temple at Seville, and the building known as the Labyrinth, which lies six and a half metres below the present level of Seville. Dr. de la Barras, who visited it with Mrs. Whishaw in 1915, classifies it as Neolithic. "The Temple was discovered in the sixteenth century by some workmen employed in cleaning a well. They

\* This conduit was discovered as recently as 1926, and the water, which was first conveyed there some 10,000 years ago, is now used daily for drinking purposes.



noticed that at six and a half metres' depth the well suddenly widened out, and then the existence of the Monument became known." Argote de Molina, the sixteenth-century historian, states that in his time it was commonly believed that the mysterious place was the "School of Magic of the Moors," where unholy rites and exercises were carried on under the rule of Islam in Ishbilliyah. But Rodrigo Caro, in the next century, took a more enlightened view, and realised that the Labyrinth was of far older origin, and may have been, like the Labyrinth of the famous King Minos, a temple for some primitive form of worship.

The Hormazo used in this building corresponds to that used in the Queen's Tower at Niebla; the cutting of the stones is the same, and the bricks are of the same class. There is Hormigon, similar in both places, so it seems obvious that the Seville Sun Temple and the Niebla fortress were constructed by the same race.

In Andalucia, as in Libya, we are told, the Sun was associated with the bull and the ox; sun symbols and devices are numerous. They are found in the galleried dolmens, and figure wherever Iberian alphabetical signs are found. They are even found displayed in the large collection of lacework and embroidery.

The Libyans, as may be seen from the reliefs on the Temple of Karnak, buried their dead in a sitting posture. This same posture occurs in the case of the eight burials in the Soto Dolmen, near Niebla, and in both instances the persons were Sun-worshippers.

But instances favourable to the Atlantean theory continue to multiply. Perhaps the most conclusive is that adduced from the strange discoveries in the Cave of the Bats, explored by Sr. de Gongora in 1857. "On removing some great stones which closed a narrow gallery beyond them, three skeletons were found, one with a gold diadem on the head weighing nearly two ounces troy. The first three skeletons were found at a spot seemingly regarded as a place of honour. It is probable, therefore, that the crowned head was that of the ruler. Further in, three more skeletons were found. "Then appeared what seems a convincing proof that this was the period when the Neolithic Libyans came over and conquered the Neolithic inhabitants of this part of the Peninsula, thereafter colonising the country and fraternising with the natives, till, in a comparatively short time, the highly cultured Liby-Tartessian race was evolved, who reigned supreme over what was to become, before the Phœnicians exploited it, the centre of the production of copper, and afterwards of bronze,



for the then known world. "In the place referred to, twelve skeletons were found grouped in a semi-circle round that of a woman . . . dressed in a tunic of skin opened down the left side and fastened with crossed straps of leather. Round the neck was a chain of esparto grass, from which hung a set of sea-shells, all matching and perforated for the purpose, having as a pendant the tusk of a wild boar skilfully cut to an ornamental figure at the point. . . . When the Libyans conquered Andalucia they found women dressed and adorned as was this skeleton, who, like the Amazons of Africa, fought single-handed against the invaders and resisted them to the death. The crowned skeleton wore a tunic also, but instead of being of skin it was of extremely finely woven esparto grass, and the other male skeletons were similarly dressed except that their garments were of a coarser weave than that of their chief. All wore caps of esparto, some of the Typical Siberian conical shape . . . and all wore sandals of esparto most delicately finished." That this was the usual dress of the people of that period was proved by a further discovery of fifty more skeletons similarly garbed. Each of the skeletons had beside it a bag apparently containing food, carbonised by the action of time. Smaller bags were found near these and the other groups of skeletons, containing locks of hair, withered flowers and a profusion of poppy-heads. All the skeletons lay as though they had died in their sleep, and the woman was seated on a stone in the midst of her attendant warriors, with her head resting on her hand, in an attitude of contemplation incompatible with the idea that when placed there she was already a corpse. Sr. Gongora is of opinion that this whole family or Court, in attendance on their king and their queen or princess, died voluntarily; and that the chiefs and nobles, rather than submit to their conquerors, ordered their subjects to wall them up alive in this inaccessible retreat, where they might peacefully die in an opium-drugged sleep.

And now we may give the reason for considering that in the aforesaid discoveries of Sr. de Gongora, the invaders who conquered the Neolithic natives were the Neolithic people of N. W. Africa.

"In the Museum at Niebla is a cup of a style of art unknown elsewhere, in which is represented a native Iberian woman or Amazon in the last throes of a death struggle with two Libyan chiefs; *the dress of this woman corresponds almost in every respect to that of the woman in the Cave of the Bats at Albuñol, which no one disputes to be Neolithic.*"



Space does not permit of enlarging much further on this fascinating theme, and we are compelled to refer the reader for further evidences to Mrs. Whishaw's book, which gives many similarities between the blond Berbers of the Atlas and the Atlantes of Western Morocco, together with many other facts in support of her theory.

Yet one curious fact may be of sufficient interest to justify mention. As a small child, more than twenty years ago, we invented an Alphabet in which to write our poems, and we still possess the yellowed leaf of an old exercise book, with a poem written in our script. We wrote down and invented the alphabet in the same time it would have taken us to write English, but going from the top to the bottom of the page. We find, on comparing this childish script with the Libyan and Neolithic Alphabets in Mrs. Whishaw's book, that half the signs are identical and occur largely in the same order. It is a curious fact that the present writer is the direct descendant of an ancient Eastern people, and this similarity of the scripts seems unexplainable except on the grounds of race-memory.

In conclusion, we may state that research work, like all other things of worth in this commercial age, suffers from lack of financial support, but any student of the subject who cares to make the journey, will be assured of a cordial welcome at the Archæological School at Niebla, where Mrs. Whishaw, the talented authoress, is in command.



## A WITCHCRAFT MYSTERY AND ITS DREAM SOLUTION

By I. TOYE WARNER-STAPLES, F.R.A.S.

THE following case of "dreaming true" is, I think, one of the most remarkable on record. The veracity of the dreamer is beyond dispute, for he was a celebrated and much respected Chief Magistrate of East Griqualand in the eighties, and a son of the Rev. John Brownlee. Both the Hon. Charles Brownlee and the latter were well known to my relatives in South Africa.

As the dream was the sequel to an interesting trial for witchcraft, I had better give an account of the latter before recording the dream. The trial took place before the Hon. Charles Brownlee, C.M.G. One of his native headmen was upset at finding a quantity of blood under the manure in his own cattle-fold, or kraal, as it is called. Now, to bury things secretly in another man's property is a grave offence in the eyes of the Kaffir, for it usually points to magic and witchcraft being used against him, the hidden objects being regarded as charms.

In this case, the headman, whose name was Nxokwana, consulted a celebrated Fingo witch-doctor called Ngwana. The doctor evidently could not get into touch with the facts by supernatural means, so resorted to clever but erroneous guessing. His circle of enquirers sat around him and drummed with their hands on an ox-hide provided for the purpose. He put questions, to which they replied only by drumming on the hide, and in time he discovered that they wanted to know something about a cattle-fold. "Blood and flesh have been found in the cattle-fold," he said, and added, "The man who has sent you to me is wealthy; near him lives a very old man who is poor. That man wishes that your headman should become poor like himself. He has a familiar spirit in the shape of a baboon, and on the night before the blood was found in the cattle-fold the baboon had gone to Thomas River by command of his master, and had taken from there the blood of a cow belonging to Tyindyolo, which had died of lung-sickness the same day. This blood was deposited in the kraal in order that Nxokwana's cattle might die, and that he might become poor."

The witch-doctor, it seems, had actually described the father of one of the men before him. The latter waxed indignant and



denied the charge against the old man, but, not receiving a withdrawal of the very damaging charge, he told the whole affair to Brownlee, and instituted an action against the doctor for defamation of his father's character. He must have been a brave man, for a witch-doctor was a person of authority amongst the tribes, and most dangerous to defy.

When the trial came on, the doctor defended himself by saying he had never mentioned the father's name—which was Kente—but this did not save him, for everyone knew whom he meant. Brownlee was evidently anxious to discredit the doctor in the eyes of the Fingoes, so pressed for proof of his assertions.

In the course of his examination it appeared that the baboon would have to travel about seventy miles in a night. Also, the cow had died a month before the blood was discovered in the kraal. To this the doctor replied that the baboon had hidden the blood in a cave until the night before it had been put in the kraal, thereby contradicting what he had said previously, that it was buried the same night that the cow died.

Then he said the spirits of his ancestors would not tell him how to explain these differences—which looks likely enough. But Brownlee again adjourned the case to allow Ngwana to consult the spirits, but the latter pleaded illness and asked for a judgment. Brownlee refused, saying that he could not judge a case not fully examined. Then the doctor got desperate, knowing that he had lost, and cried out "I have lied! I have lied! Give judgment!" Accordingly he was fined twenty-five pounds, which amount was given to Kente for being wrongfully accused of witchcraft.

But the witch-doctor lost more than that, for his reputation was ruined and everyone shunned him in future.

#### THE TRUE DREAM

The trial had ended, but Brownlee was not by any means satisfied, for still the mystery remained, though he had dealt a blow at the power of the witch-doctors. Who had put the blood into that kraal? No one would own to having done so, but the fact had to be accounted for in some way. He had succeeded in clearing an innocent man and showing up a rascal, but he had not found out the guilty party, and until he did so his active mind consciously and subconsciously worked on the problem.

Long he lay awake on the night after the trial, thinking out every detail of the evidence. Then he slept. Towards morning—



the usual time for true dreams—he dreamed that he saw a brown dog gorged with food enter the cattle kraal and scratch a hole in the manure, “into which he disgorged the contents of his distended stomach, which consisted of blood and lumps of flesh.” He awoke with the vision vividly impressed on his mind, and was so sure of its veracity that he called his native headman, Neku, to tell him that the mystery of the blood was solved, for he had “just seen a dog depositing it” in the kraal.

The man must have been a so-called civilised native, for he was only amused, and did not take the trouble to go and find out if the dream could be verified, as he would certainly have done in the uncivilised state. And then another curious thing happened. The sergeant of police arrived after sunrise with the news that at dawn that very morning he had seen a black dog depositing blood and flesh in Nxokwana’s kraal. This he thought the animal must have eaten the previous day off a horse which had recently died in the vicinity. The sergeant was elated at being, as he thought, the first to clear up the baffling case.

Then Neku, pleased to discount the cleverness of the sergeant, came out with the astounding statement, “You are too late with your information. The Chief saw the dog deposit the blood, and told me at the time.” The poor sergeant must have been puzzled, as he saw no human being at the kraal that morning.

Brownlee says that this troublesome dog was caught and afterwards destroyed, since when no more blood was found in the kraal.

#### THE EXPLANATION

Now what explanation can we give to account for this remarkable incident? We must accept the evidential nature of the recorded facts, because the Hon. Charles Brownlee, son of Rev. John Brownlee, was well-known to my own relatives and other Settler families as a man whose word could be relied upon. We cannot dismiss it as an idle tale. Brownlee must have had some psychic power of his own, a kind of latent clairvoyance, which his anxiety awakened into activity.

Three distinct forms of psychic phenomena could explain the “true dream,” but in the absence of further details it seems impossible to decide which is the correct explanation. Were the soul and spirit of the dreamer actually out of his sleeping body, and therefore able to witness the event just as it happened?



Or was the dream impressed on his brain by some discarnate friend who wished to help him? Or was it a case of telepathy between the living? That is, did the sergeant who witnessed the dog's visit to the kraal, by thinking intently, send a message to the sleeping Brownlee?

I am inclined to favour the last explanation as the most likely in this case, as the dream occurred at the hour that the sergeant actually saw the dog, and not on any other night of the trial.

## HYMN OF THE MYSTIC

By MINA CHARLOTTE MARTIN

Thrice happy is the man who is set free  
From cark of care and fear's impotency ;  
He is of all mankind the utmost blest  
Who deep within himself finds perfect rest.

The morn to him brings hope and life and light,  
The day a man's full share of mirth and might—  
A space allotted by our Lord the Sun.  
For tasks attempted, and for work well done.

At silent eventide, when stars have birth,  
He feels the rhythmic rocking of the earth ;  
He hears the mingling of her melody  
With far off chords of mystic harmony.

And night, oh night, sweet daytime of the soul,  
When yearning spirit seeks the cherished goal !  
What words can paint the bliss that there awaits  
This man of peace beyond sleep's narrow gate ?

Cool is his body as a mountain spring ;  
His soul as strong as eaglet on the wing ;  
His mind pellucid, pure, as summer sky—  
Responsive all to Will enthroned on high.

The months, the years, to him occasion yield :  
Time is his tool, and Space his fruitful field ;  
With Beauty's flowers he fills the fair expanse,  
His guerdon, Joy, his partner, Circumstance.

Life is to him unending, sheer delight,  
A wingéd rapture, soaring eagle's flight ;  
No cloud can mar, no fear, no pain, molest,  
Because within himself is perfect rest.



## MODERN EXPERIMENTAL ALCHEMY

By J. G. F. DRUCE, M.Sc. (Lond.), R.Nat. Dr. (Prague), F.I.C.

IT has often been asserted that the aims of the mediæval alchemists were the acquisition of untold riches, the indefinite prolongation of life with unfailing health and the attainment of spiritual immortality. Their great contributions to the facts and philosophy of mankind have been largely overlooked or ridiculed as a result of the advances in physical and chemical science during the last century. The development of exact science has created a tendency to deride the "empyrical methods" of the adepts and to doubt, for instance, whether any transmutation of metals ever took place.

The discovery of the phenomena of radio-activity and the disintegration of certain elements; *e.g.*, uranium and radium, at the close of the last century, has definitely established that some transmutations can, and do, occur. Efforts have been made by eminent scientists to effect similar disintegrations artificially, but with the exception of Sir Ernest Rutherford's breaking up of the nitrogen atom, and the late Sir William Ramsay's unconfirmed transmutation of copper into lithium, little had been done on the subject until the last few years.

Claims have lately been made in Germany by Professors Miethe and Stammreich, and by Professor Nagaoka in Japan, to the conversion of minute amounts of mercury into gold by electrical means, it having been considered scientifically feasible that mercury (of atomic weight 200) would be degraded into gold (of atomic weight 197) in the same way that radium (of atomic weight 226) changes into lead (of atomic weight 206). The claims of these scientists have been disputed. The gold which they found in the mercury after their experiments has been ascribed by critics to its previous presence (see *Science Progress*, 1928, xxiii, 139). Of greater interest to students of alchemy perhaps, is the case reported recently by Professor Traube (*Chemiker Zeitung*, 1928, lii, 2-4), who states that a man in the Erzgebirge actually extracted enough gold to sell to goldsmiths periodically, although assayers could not detect the precious metal in the minerals the miner used. Professor Traube relates that he heard of this miner over 30 years ago, and made his acquaintance soon after. The man used to go for three weeks at a stretch into the mountains and return with a copper ore known as *Glimmer-*



*schiefer*, which is regarded as free from gold. This ore was dissolved in *aqua regia* and evaporated to dryness. The residue was extracted with hot water, and then treated with spirit (alcohol) and acetic acid, and re-heated. An iron rod was placed in the solution to precipitate the copper together with any gold. The precipitate on treatment with nitric acid (*aqua fortis*) left a deposit of fine gold. The gold was pronounced pure by metallurgists, who were unable to detect it in the ores treated, so that the miner, who worked on mediæval lines, was regarded as a true alchemist. Professor Traube offers the suggestion that the gold may be present in the ore in a colloidal state, and thus avoid detection by ordinary analytical means.

There have recently appeared three volumes in which the old alchemical procedures have been followed and for which success is claimed. M. Jollivet Castelot, of Douai, France, President of the Société Alchimique de France, and of the Rose-Croix, definitely states that he has effected the transmutation of base metal into gold. He writes:

*La transmutation de l'argent en or, la fabrication artificielle de l'or est donc une chose aujourd'hui nettement établie et dont il est facile de tirer les importantes conséquences. (Études d'Hyperchimie, 1928, p. 174. Librairie Emile Noury, Paris).*

He describes several successful projections. Thus, in one case, 22 gr. of silver were mixed with 3 gr. of orpiment (a sulphide of arsenic) and fused at a high temperature for three quarters of an hour, the process being repeated for a few minutes at intervals, with further additions of orpiment. The cooled mass was subjected to the action of pure sulphide of antimony for five minutes, causing the whole to become golden, and actually to exhibit the properties of gold. M. Jollivet Castelot has since given further instances in a second book, *La Fabrication Chimique de l'Or* (French text, with English, German and Spanish translations). A chemical engineer, M. A. Ballandras, states that he has successfully repeated M. Castelot's experiments. Reference is also made to the fact that the French Academy of Sciences and other bodies have persistently ignored M. Castelot's claims and even declined to criticise them.

In India, Dr. Bhudeb Mookerji is engaged in compiling, in about ten volumes *Rasa-Jala-Nidhi*, or Ocean of Indian Alchemy.\*

\**Rasa-Jala-Nidhi, or Ocean of Indian Alchemy and Chemistry* by Dr. Bhudeb Mookerji, M.A., vol. I, pp. 376; vol. II, pp. 322; bilingual text in Hindustani and English. Price 15s. 1927.



Like M. Jollivet Castelot, he disclaims any desire to exploit his discoveries commercially. Indeed, it appears that the publication of further volumes may be delayed unless the sale of those issued is sufficient to cover expenses.

According to Dr. Mookerji, Rasa-vidya (Alchemy) began to be studied more than 1,950,000,000 years ago. He states that from remote times the Indian Yogis have attained to great longevity by using mercurial potions after the style of an elixir. He affirms that the transmutations he cites can be successfully repeated. According to him, when lead is rubbed for six hours with either pharabaha or bibhitake wood, and then with certain juices, and ignited and re-treated 108 times, the lead will be reduced to "ashes" which, when mixed with copper, will first give silver, and with more ashes will produce gold 12 carats fine. Many other transmutations are recorded.

Whether the experiments of these modern enthusiasts can be substantiated, or will be disproved, waits to be seen. In any case, neither is likely to be of practical use. M. Jollivet Castelot relates a transmutation by one of his countrymen, Tiffereau, who declared he converted silver into gold by nitric acid treatment with the help of solar rays, in Mexico. He reported his discovery in 1896, and M. Jollivet Castelot remarks that nothing is known of his end. Born about 1820, he last communicated in 1900 with his friend, who is unaware of his subsequent fate. He also refers to Strindberg's experiments, and seems to regard the Scandinavian writer's "conversion" of iron into gold as proven. Strindberg, it will be recalled, dipped strips of paper in a solution of iron sulphate, and puffed tobacco smoke on to them, with the result that a thin golden film was formed. This film, he stated, did not show the usual test for iron, but answered to those for gold. This also remains unconfirmed, and, indeed, is exceedingly unlikely.



# SHAKESPEARE AND TOLSTOY

By G. WILSON KNIGHT

## (PART II)

LAST month I suggested that the problem plays of Shakespeare (*Hamlet*; *Troilus and Cressida*, and *Measure for Measure*) in their reflection of baffled searching and spiritual sickness, form a true parallel to the pain of Tolstoy described by William James in *The Varieties of Religious Experience*. I shall now indicate how the next stage in the Shakespeare Progress, the stage of tragic vision, is again paralleled by the experience of Tolstoy. The two movements are similar, the especial mark of each being the introduction of the concept of infinity; a concept explicit in Tolstoy's self-revelation, and implicit in Shakespearean tragedy.

This was Tolstoy's solution :

" . . . Tolstoy, pursuing his unending questioning, seemed to come to one insight after another. First, he perceived that his conviction that life was meaningless took only this finite life into account. He was looking for the value of one finite term in that of another, and the whole result could only be one of those indeterminate equations in mathematics which end with  $0=0$ . Yet this is as far as the reasoning intellect by itself can go, unless irrational sentiment or faith brings in the infinite."

(*The Varieties of Religious Experience*, p. 184.)

This is the exact curve taken by the developing genius—conscious or unconscious—of the poet when he advanced beyond the plays of pain to the plays of profundity and grandeur. It must be noted that the symptoms of spiritual sickness come first in a tragedy, *Hamlet*; but they tend to destroy its tragic significance and leave it not grandly tragic, but rather distressing and painful. *Hamlet* is not a play of tragic form; it lacks the sense of unalterable movement, of conflict and sacrifice.\* Therefore the poet did well to continue with two plays of intellectual analysis; and there, in *Troilus* and *Measure for Measure*, we are not confronted with a movement toward death; the characters are left alive. But in the supreme tragedies there are two new elements. First, there is a sense of titanic passion and power in the delineation of the protagonist, which certainly was not apparent in *Hamlet*; second, there is the death climax. The grandeur and essential optimism of the true Shakespearean tragedy is due to

\* I have noticed this in *The Technique of Hamlet*.



these two elements: passion, and death. And both realities equally "bring in the infinite." Death was not wanted in *Troilus*: its reverberations would awake suggestions of infinity which, in a play of metaphysical analysis,\* would be out of harmony. So, too, passion or emotion is a thing of infinite significance beyond the reach of intellect†. Thus the hell of hatred at man's infirmity and the painted gloss of his civilisation, the nausea and the disgust—all this sickness of the soul is rendered significant in the tragic harmonies of *Timon of Athens*. Seen from the reverse side, from the angle of the soul of Timon bound passionately toward death as to a positive good, the Hate-theme, so painful in Hamlet, so repellent in Thersites, so disgusting in the wit of Lucio, becomes at once but a potentiality of the unrestful and aspiring soul of the protagonist who, scorning all that is partial, all that is limited, embraces a union with infinity in Death.‡ The optimism of Shakespearean tragedy is, no doubt, irrational; but it is potent. Rooted in a sense of death as a supreme good, death as a consummation and evaluation of passion, and passion as a justification of death, it is not nihilistic, but, in the finest sense of the words, philosophic and mystic. Especially in *Timon of Athens*, during all but the initial scenes, we scale the silences of eternity. Terrible and sombre, yet irresistibly grand, the death-mysticism of the play is compelling, and leaves a memory, not of pain, or hate, but profundity and infinite significance. It is as though, by throwing a death-in-time into sharp contrast with a soul-life-out-of-time, the poet reveals the finite as silhouetted against the infinite. Thus "irrational sentiment" (for Shakespeare) and "faith" (for Tolstoy) "brings in the infinite," and the mind recognises, along the fringes of the consciousness, the awakening light of an impossible revelation.

Tolstoy, after his conversion, continued to reject the superficialities of civilisation, and his attitude shows a remarkable likeness to that of the poet, as voiced in the utterances of Timon. Tolstoy lived the very history that Shakespeare traced out for him three centuries before his time. This was what Tolstoy thought:

\* See my essay: *The Metaphysic of "Troilus and Cressida."*

† Exaggerated space-metaphors or number-metaphors are often used by Shakespeare to express the "infinity" of emotional quality. See *Othello*, iii, 3, 442, where the emotion is anger; or *Henry IV*, Part I, (i, 3, 201-207), where it is a sense of honour. There are many others.

‡ The positive nature of the death-element in *Timon of Athens* is important. I have noticed it at length in *The Pilgrimage of Hate*.



"I gave up the life of the conventional world, recognising it to be no life, but a parody on life, which its superfluities simply keep us from understanding." (P. 185.)

To quote William James' comment :

" . . . Tolstoy was one of those primitive oaks of men to whom the superficialities and insincerities, the cupidities, complications, and cruelties of our polite civilisation are profoundly unsatisfying, and for whom the eternal veracities lie with more natural and animal things." (P. 186.)

So, too, Timon, after his retiring to the woods in nakedness, speaks to the Bandit :

Bandit : We are not thieves, but men that much do want.

Timon : Your greatest want is, you want much of meat.

Why should you want ? Behold, the earth hath roots ;

Within this mile break forth a hundred springs ;

The oaks bear mast, the briers scarlet hips ;

The bounteous housewife, nature, on each bush

Lays her full mess before you. Want ! Why want ?

First Bandit : We cannot live on grass, on berries, water,

As birds and beasts and fishes. (iv, 3, 418.)

"Tolstoy," says William James, "did not reach pure happiness again." He "had drunk too deep of the cup of bitterness ever to forget its taste." He concludes :

" . . . For Tolstoy's perceptions of evil appear within their sphere to have remained unmodified. His later works show him implacable to the whole system of official values ; the ignobility of fashionable life ; the infamies of empire ; the spuriousness of the Church, the vain conceit of the professions ; the meannesses and cruelties that go with great success ; and every other pompous crime and lying institution of this world. To all patience with such things his experience has been for him a permanent ministry of death." (Pp. 187-8.)

To point the analogy, rather the exact correspondence, further is unnecessary. This passage might have been written of Timon ; it is a perfect précis of his great speeches. For Timon, too, curses the whole of civilisation ; the "learned pate" that "ducks to the golden fool" ; the "lawyer" who "pleads false title" ; "the flamen that scolds against the quality of the flesh and not believes himself" and the "counterfeit matron," whose "habit" only is honest and herself a "bawd." Timon, too, knows that :

Religious canons, civil laws are cruel,

Then what should war be ?

(iv, 3, 60.)



that gold "will knit and break religions" (iv, 3, 34); that if one man's a flatterer,

So are they all ; for every guise of fortune  
Is smooth'd by that below.

(iv, 3, 16.)

Therefore Timon, like Tolstoy, severs himself from civilisation :

Therefore be abhorr'd  
All feasts societies, and throngs o' men !

(iv, 3, 20.)

For Timon, too, his experience has been "a permanent ministry of death." And he, like Tolstoy, dies on the cold breast of nature, apart from mankind.

Above all, we find in both Shakespeare and Tolstoy a violent, exaggerated sex-satire. It is as though the extreme erotic idealism of the artist's mind stimulates a repressed sex-instinct into virulent, unruly force. In the work of Shakespeare it is reflected as an almost unhealthy horror of sexual impurity, an unnecessarily savage disgust at the physical aspect of sex unless hallowed by a spiritual and faithful love. The insistence of this element in the work of Shakespeare is extremely important, but it is so raging and turbulent a thing throughout that detailed quotation is unnecessary and would certainly be inadequate.

If we compare this strain in Shakespeare—so consistently related to the "Hate-theme"—with the hatred of impurity in *Resurrection* and *The Kreutzer Sonata*, we shall see how closely akin were these two great men on a matter deep in the soul of each ; for of each it is true, as Mr. Masefield has said of Shakespeare, that "sex ran in him like a sea."\*

I have shown how the rhythm of the spirit of Shakespeare's plays from *Hamlet* to *Timon* is paralleled by the experience of Tolstoy. Beyond this point the mind of Tolstoy did not advance ; he touched by intuition and faith a clouded vision of the supreme reality, and expressed that knowledge in a life of ascetic morality. But the more tireless and transcendent spirit of Shakespeare did not stop there. It was content with no half-vision. In *Timon*, which is only half-way along the sequence of great plays, Shakespeare mastered the insurgent demon in his soul, giving it a supreme tragic form ; and passed on.

\* The Romanes Lecture, 1924.



## THE LORD OF HOSTS

By MEREDITH STARR

I hear the chariots of the Sunrise thunder  
Far through the gateways of the Golden Dawn,  
Rending the pearl-grey mists of Night asunder,  
Trampling in glory over field and lawn.  
The world rocks with their fury ; nations tremble ;  
Warriors and captains of the guard fall down ;  
Kings and their councillors no more dissemble,  
Tear off their robes and fling away the crown.  
Who can withstand this Golden One, who rises  
With garments drenched in blood of grapes divine,  
Whose heavenly host the world of sleep surprises,  
Whose flame-white steeds burn crimson on the brine ?

Wild are his looks : the strong men faint before Him ;  
The virgins moan ; the children dance and sing ;  
Heaven and earth and suns and stars adore Him,  
Who hath been crowned, and thrice crowned, their Lord and  
King.

Wild are his looks : the women veil their faces ;  
The young men tremble at his glance of fire ;  
Prone in the dust, a thousand thousand races  
Hang on his word, fulfil his least desire.  
With one accord their glad submission voicing :  
A million, million throats his praises sing ;  
The mountains dance and leap with wild rejoicing ,  
The thunders of the deep their rapture ring.

Prepare the feast, and strew his path with flowers !  
Bring stores of oil and fruit, of wheat and wine ;  
Let sweetest music fill the twilight hours ;  
Prepare the feast—the Lord of Hosts will dine !  
Spread finest damask ; bring great bowls of roses ;  
Bring cups and plates and knives of virgin gold ;  
Bring frankincense and myrrh when darkness closes  
And all the glory of the stars is rolled,  
A jewelled tide, around that Form, whose splendour  
In baffling beauty beams, far, far above,  
Until at last—Oh, transformation tender !  
The Lord of Hosts becomes the Lord of Love.



## ANCIENT MYSTERIES IN THE LIGHT OF TO-DAY

By ALICE M. CALLOW

IT is becoming more and more possible to reconstruct the life and religion of the distant past in the light of archæological discovery and the ever deepening study of comparative religion. We are gradually gaining a sense of proportion and perspective which would have astonished students even of the mid-nineteenth century. No longer do we regard antiquity as dating back a few thousand years. The agitation caused to good Christian folk at the pronouncement of Science and its æons of time has subsided into passive acquiescence. Theosophy has pushed back creation into its millions or billions of years. "Esoteric Buddhism," as Sinnett misnamed its first "preliminary canter," startled and bewildered the reading public with its multiplicity of races, sub-races, and rounds. But on all sides patient explorers and excavators now unearth corroborative evidences; learned professors have deciphered tablets and bricks; and, the whole *mise en scène* of our planet having so unaccountably shifted, the layman now recognises that there is no finality in anything, and more cheerfully awaits continuous revelation on all points.

And just as the archipelagos of our own globe are realised now as but the hill-tops and mountain-peaks of submerged continents—so the many diverse systems of mythology and religion are gradually revealing themselves as the flowering and fruitage of one great human family. "One blood rolls uninterruptedly an endless circulation through all men, as the water in the globe is all one sea, and, truly seen, its tide is one."

Yes, life is one, but its expressions are many and varied. "Divinity is itself," says Auguste Dies, "the origin and the end of the individual life. Unity is divided into plurality, and plurality is resolved into units, but unity and plurality are contemporaneous, and the emanation from the bosom of the divine is accompanied by an incessant return to divinity. All comes from God, all returns to God; all becomes one, one becomes all. God, or this universe is one; the divine idea is diffused through every quarter of the universe."

It is this illuminating truth that pervades the pages of Mr. Lewis Spence's latest contribution to our enlightenment on the



Ancient Mysteries.\* In his earlier volumes on the *Problem*, and the *History of Atlantis*, he skilfully prepares the ground for subsequent considerations of the mysteries and their mythological and religious background, in Europe generally, in Britain particularly, and now as exhaustively as is possible in Egypt and Greece. There is remarkable growth in spiritual insight and outlook in the sequence of these several volumes. If, as he tells us in the preface, the comprehension and restoration of the "Sovereign Mysteries" of Egypt have engaged his attention for nearly forty years, it is a remarkable tribute to the character of these mysteries that he bows his head in reverence before them, admitting that "it is only possible to convey them by apprehension and not by language, which utterly fails man in the attempt to impart uninformed information respecting the Absolute. . . . The two clear lamps," he tells us, "which may guide us in such a quest are inspiration and analogy. . . . For that school of Archæology which, inspired itself, denies and abhors inspiration, we can only profess that serene amusement with which the archæologists of the future will assuredly regard it." Having respect, then, to this spiritual view-point, combined as it is with a special faculty for research, for analysis and synthesis, we may confidently adopt *The Mysteries of Egypt* as the latest authoritative work on the subject.

The principal literary sources we have are : (i) the writings of Herodotus (484—406 B.C.) which deal lengthily and especially with the festivals held in honour of Isis and Osiris, with their various rituals, public and secret—described, however, with due caution, he himself being an initiate. . . .

(ii) Pythagoras, who gives us much by implication in that sixth century B.C.—"that great religious century," as Mrs. Jane Harrison reminds us, "which produced, as by some spiritual descent upon the planet, Gautama Buddha in India, Lao-Tse and Confucius in China, Jeremiah and Ezekiel in Israel, and Pythagoras and Orpheus in Greece." Mr. Spence somewhat belittles Pythagoras, holding that he derived his system of philosophy almost entirely from Egypt. Yet even so, it takes a genius to rekindle a dying faith and adapt it to the needs of another race and country!

(iii) Later writers, as Plutarch, Iamblichus and Apuleius.

Plutarch, who was the greatest Hellenist of his day, and a man

\* *The Mysteries of Egypt: or, The Secret Rites and Traditions of the Nile*, by Lewis Spence. London: Rider & Co., 15s. net, illustrated.



of lofty ideals, followed the principles of Plato and the Stoics. To him, "existence was a true initiation into the holy mysteries. . . ." He had a profound belief in a three-fold Providence, exercised by a remote Supreme Deity. He therefore in all his writings endeavoured to pierce through the rituals and superstitions that had accrued in the Egyptian mysteries to the hidden truths which lay concealed beneath them. Plato had asserted that the ultimate design of the mysteries was to lead humanity back to the principles from which it originally fell, and thus "attain fellowship or unity with the Divine here and hereafter." And the rituals followed to achieve this, and included experiences by the neophyte—after a severe process of purification—of an enacted death and descent into the underworld with all its terrors and ordeals, with subsequent emergence or resurrection; repeating in person the life-story of Osiris or Mithras—or whatever deity was the object of the special festival. In addition there was the probable idea of the evolution of the soul from low reptile and animal forms up to the human—this with the double purpose of forestalling transmigration or re-incarnation, which was ever considered a dread possibility unless the soul had reached its spiritual goal during this existence.

Though, as we have seen, the Greek initiates carried the Egyptian mysteries to their own country, and from them developed the Eleusinian and other systems of ritual, it was not till Egypt became a Roman province that a general knowledge of the cults of Isis and Osiris flowed over Europe and mingled with the mythology and rituals of the different countries, preparing them, as Mr. Spence holds, for the acceptance of Christianity. For they "aroused an extraordinary spiritual energy, which in the early centuries of our own era was struggling for self-expression, and its effects were profound and elevating." And just here we may call in the corroboration of Mr. James Tuckwell, who, in his stimulating survey of past religion, in a recently-published volume on *The Religion of the Future*, claims that Christianity "had its birth on Græco-Roman soil . . . and shows a close and unmistakable affinity with the mystery religion that preceded it," for, as he quotes from Père Loisy, the well-known French critic and historian; "The faith that conquered Europe was not Judaism, though it owed to Judaism certain elements. The faith that conquered was a mystery religion; its mysteries were of the same type as those of Mithra, Osiris, Athis and Adonis. The purpose of all these mysteries was to unite the worshipper by sacramental rites with his deities, and so confer upon him immortality. Christi-



anity, which displaced these cults, was also a mystery, conceived in its main outlines on the same model." For, to recur again to Mr. Tuckwell's own words, "The mystery-god was mortal, or had become subject to mortality by incarnation; he had, however, overcome, after being slain, the power and sharpness of death, by rising from the dead to die no more. For the vast majority who could not realise their implicit divinity . . . it was only by identifying themselves in some way with an incarnate God, who had triumphed over death, that they could conceive of themselves as divine and immortal. In all the mysteries the aim was such a union . . . which was conceived of as being effected by sacramental means, such as partaking of bread and wine, which were in a mystical way regarded as being the body of the incarnate deity." It would appear that St. Paul "had penetrative insight into the real needs of those he would convert, and that in the message he proclaimed he accommodated himself to those needs"; in fact, as he himself said, he became all things to all men, that he might by all means save some. Mr. Spence sees teaching in the Egyptian mysteries as extending its influence "in an unbroken line throughout the history of mediæval Europe, in the Alexandrian schools, and in their Moorish and Spanish offshoots, in the writings of the mystical fathers of the Christian Church, as well as in those of the Alchemists, the Rosicrucians and the later Illuminati . . . It is also to be found in a more individual sense in the philosophy of Jacob Boehme, in the works of Swedenborg, and in the mystical writings of Blake." Freely he owns that "there is nothing in the mysteries which the born mystic may not excogitate for himself by dint of his own genius." But at the same time he bids us reflect that "the countless centuries of experience hoarded and preserved by an ancient world which knew little of the hectic haste and unrest of ours, its extraordinary earnestness regarding things divine, make it manifest that the lessons it inculcated should be profoundly considered by that English-speaking race which is so particularly involved in the cause of world-peace and in the administration of the affairs of the older nations of the East, which have long ago inherited and comprehended the wisdom of Egypt. . . ." Have we then no lesson to learn from Egypt?

Aye, the greatest in the world—the knowledge of that divine introspection which alone can give man the likeness of the Divine.



## GALILEO GALILEI

By COLIN STILL

TO the mass of mankind Galileo is no doubt little more than a name. Indeed, one might safely say that popular knowledge concerning him is limited to a picturesque but quite apocryphal story that under torture he recanted the Copernican theory of the sun's movement round the earth and immediately thereafter declared defiantly, "*eppur si muove.*"

But to those who have adequately studied his life and work, Galileo Galilei stands unchallenged as a man of extraordinary and significant genius, ranking with Newton as one of the greatest of all empirical thinkers. His spectacular achievements in the field of telescopic astronomy have somewhat overshadowed the immense contributions which he made to dynamical science; but, great as was his work in the domain of astronomy, his chief claim to front rank in scientific history undoubtedly rests upon his formulation of the basic principles of mechanics. He exposed many of the fallacies prevailing in his time, and developed systematically the science of motion in relation to force. He discovered the isochronism of the pendulum, and applied this principle to pulse measurement, and later to the theory of the pendulum clock. He invented the hydrostatical balance, and made the first thermometer. Applying and developing the principle of Lippershy's rough instruments, he produced the first effective telescope; and similarly he developed the microscope out of the work of other experimenters. His astronomical discoveries, resulting from his telescopic survey of the heavens, were almost devastating in their number and variety and in their far-reaching implications; and he was the first to observe the sun spots and to use them for the purpose of calculating the sun's movements.

In some respects Galileo was his own worst enemy. To the brilliance, forcefulness, and elegance of his literary style he added a caustic readiness of speech, which he was seldom at pains to restrain and which bitterly exasperated his scientific opponents. He had especially antagonised the Aristotelians; and when he alienated religious opinion by his fervent advocacy of the Copernican doctrine, his enemies seized the opportunity to have him called to account by the Inquisition. He was forced to promise that he would abstain from teaching the Copernican heresy, and for a time he did indeed keep silence on the subject. But after gaining immense distinction and high favour during the ensuing sixteen years, he felt himself secure enough to disregard a promise



which had been somewhat informally exacted and only perfunctorily conceded. He published, in 1632, his most famous work, *Dialogo dei Massimi Sistemi del Mondo*, expounding the forbidden doctrine with compelling force and ardour. This brilliant work immediately created a profound impression throughout the scientific world. But it was clearly a deliberate violation of the undertaking he had given. The book was banned, and he was summoned to Rome by the Inquisition in 1633. Under threat of torture (which does not appear to have been actually applied), Galileo disavowed his opinions; and he was allowed to go free on condition that he lived in strict retirement, which he did for the remaining eight years of his life.

To the historical student every authentic fact about the life of so outstanding a figure must be of high interest and importance. And in this respect an immense debt is due to the late Professor Antonio Favaro of Padua University, who, during the forty odd years ending in 1922, published nearly five hundred separate studies on matters relating to the life, times, and activities of the great philosopher. The magnitude of such a labour is obvious; but Professor Favaro's main work was his editing of the *Edizione Nazionale delle Opere di Galileo*, which was completed in 1910, with the help of Mr. J. J. Fahie. In the course of this task Professor Favaro studied a large number of portraits, busts, medals, and monuments of Galileo, and he had the intention of publishing a complete collection of all the authentic memorials of this kind. But his purpose was interrupted during the war years, and he died in 1922 with the proposed work not even begun. Mr. Fahie has since carried out his friend's design in the spirit of a sacred duty, and has now completed a most valuable volume which embodies all the known authentic memorials of Galileo, and in which the source of each is carefully traced, examined, and explained. This work has been privately produced for the author by The Courier Press, of Leamington and London, under the title of *Memorials of Galileo Galilei, 1564-1642*. Only 200 copies have been printed, of which 105 are for sale at 30s. each. It is a most handsome volume, of immense importance to the historical student.

Of the many books which come into the hands of the literary critic, only a small proportion can honestly be said to have more than an intrinsic value. But Mr. Fahie's volume belongs to the category of really treasured personal possessions, and will take an honoured and permanent place upon the present writer's shelves.



## 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.*]

### AUROSPECS: OR SEEING THE INVISIBLE

*To the Editor of THE OCCULT REVIEW.*

SIR,—My attention has been called to an article in *THE OCCULT REVIEW* for July-August last entitled "Aurospecs, or seeing the invisible."

When Mr. Redgrove called at the London Psychic Educational Centre, we certainly did not expect him to extract from our arguments all that told against Kilner's theory and ignore those which proved his case. But this he has done, and left the decided impression that Kilner was the victim of an optical illusion, and also that the aura itself is an appearance resulting from misunderstood optical laws.

He therefore raises more than one issue.

First, as to the existence of the aura. Students of the occult forces in nature do not need to be reminded of the researches of Reichenbach, Mesmer, Esdaille, Elliottson, Baraduc and the long line of experimentalists confirming their statements and the more ancient theory of Paracelsus that "Man is a miniature world radiating a vital atmosphere, like everything else in nature." Every séance room in the world has scientifically demonstrated the truth of their theories, for without this invisible nexus the mind would have nothing on which to operate, and the bulk of séance room phenomena could not occur.

We will also ignore the thousands of clairvoyants who have seen the aura: Miss Scatcherd's evidence at the French Academy, where coins were beautifully coloured by auric emanations which successfully defied all attempts at imitation or removal, and the fact that Kilner demonstrated its objective existence by showing its susceptibility to chlorine and other gases liberated near by. The theory of illusion has settled all this. There is no radiation, and everybody merely sees what they expect to see: in a word, they are self-hypnotised by an idea.

That most seers start as sceptics and end by being convinced, and that hundreds of others look earnestly for the aura all their lives but never become clairvoyant, are also details that we must conveniently ignore.

Mr. Redgrove draws attention to the fact that staring at a white pattern against a dark background produces the appearance of a soft grey outline around a white pattern. Of course it does. Advertisers have taken advantage of this fact and enabled us to see "Pears Soap" written on the sky, or other suitable background. I can refer Mr. Redgrove to even more startling effects that I regard as purely optical illusions arising from peering through "aurospecs." There is a mirror effect, in which a ghostly shadow of the fingers appears while they are held at a specific angle to the light. There is a still more curious effect produced, which some of my friends claim as clairvoyance because it cannot always be detected. As a faint mist forms on the glasses, due to the heat from the



face, the fingers suddenly assume the appearance of an X-ray photograph. The flesh becomes transparent, and a thin line representing bone is clearly seen down the centre of each finger.

But all optical effects have one factor in common: THEY NEVER VARY. The fingers against a strong light may become more or less transparent, the prolongation of the refracted image may vary according to the degree of light, refraction or some other detail, but neither fingers, shadows, reflections, or other optical effects ever change their *shape, colour, or texture.*

Now it was this change of colour, texture, shape, and appearance in general that enabled Dr. Kilner to diagnose disease: so that what he saw must have been something entirely different to the optical effects described. Kilner deals very fully with these optical effects, and experimented with the after-images arising in the mind, and upon them built up a series of complementary colour bands which he used to check auric sight; a term I have coined to distinguish between this form of clairvoyance and the subjective type psychically induced.

Kilner specially noted that the aura differs with individualities, emotions, sex and health. Each phase therefore means distinct variations in appearance. Optical effects, on the contrary, have a fixed and well-defined relationship to the original object reflected.

Kilner claims that dicyanin readjusts the focal range of the eye, and because of this readjustment, that which is invisible to normal sight becomes visible. There is nothing extravagant or extraordinary in this. Every pair of spectacles illustrates the same principle. It is quite possible that dicyanin does enable us not merely to see actual changes in the aura, or the perfume of flowers, but also varies the appearance and colour of everything to such an extent that only extended experience enables the seer to distinguish between illusion and reality. So acute did Kilner's perception become that he could detect pregnancy when normal methods failed to reveal the fact, and long after an epileptic was "cured" he discovered his tendencies by the same process. So clearly defined was the alteration in the shape of the aura of hysterical patients that the doctor gives illustrations of what he terms "the hysterical bulge," which affected the spine. Every type of disease left a corresponding impress on the colour and texture of the aura. It is thus obvious that he witnessed something more than an optical illusion. Moreover, auric sight is an effect induced in the individual, and is not merely operative while the screens are in use. The doctor claimed that his eyes possessed a registration value for about an hour after peering through the dicyanin. His ability to diagnose then gradually diminished until he restored the power by again using the screen.

Kilner specially stresses the fact that he knew nothing of either occultism or spiritualism, and therefore his researches form valuable corroboration, from a purely material standpoint, of the findings of psychic science. He discovered that patients could project auric rods by mere effort of will. He thus confirmed Crawford's experiments, and showed the initial stages of the formation of pseudopods and prolongations responsible for the movement of objects in the séance room.

Those who want to satisfy themselves as to the reality of the aura



should read *Les Radiations Humaines*, by Raoul Montandon. Here will be found clearly presented evidence that not only is there a healing aura radiating from the human body, but that there is also a force that can sterilise or mummify animal tissues. Photographs of hands illustrate the varying types of radiation peculiar to different temperaments. Illustrations are given of "magnetised" plants, fruits, and seeds thriving enormously under magnetic treatment, yet from another person's hands the same passes prove absolutely inimical. These are sufficiently objective results to convince the most sceptical that a radiation of some kind—call it what you will—emanates from the finger-tips. It gives point to Kilner's illustrations, and proves the lines of force commonly seen by users of "auroscopes." It cannot therefore be an illusion. Many see colours in addition, others note variations imperceptible to those who may see both the grey outlines and the colours, and fewer still approach the power of diagnosis attained by Kilner.

It was suggested to me by a medical friend, who clearly sees the aura and intends using the faculty on Dr. Kilner's lines, that he would not be averse to introducing "auroscopes" to other medical men providing that I cut out the word "psychic" from my address and general instructions. But since Kilner, in common with psychics in general, has established the fact that the aura is a veritable "mind field" which responds to mental stimuli of every kind, I cannot divorce the "psyche" from the effects produced, any more than I can separate life from a living organism. They merely exist as a combination.

If, therefore, Kilner diagnosed disease by noting distinct differences in the texture, colour and appearance of the aura indicating differences in different ailments; if, further, he was able to distinguish the varying colours resulting from differing emotions; if, too, he was corroborated in seeing rays or psychic rods extending from his patients, we are justified in concluding that he was not suffering from visual aberrations, but looked past the optical appearances to which Mr. Redgrove refers, and re-established on purely scientific data the fact that the aura actually exists and that it obeys definite laws by and through which diagnosis and other phenomena become possible.

Very truly yours,

H. BODDINGTON.

#### EL DAOUD AND ELOHIM

*To the Editor of THE OCCULT REVIEW*

SIR,—The great ones, El DAOUD and his E-Am, are those Masters who overshadowed Christianity in its infancy in the magnetic centres of St. Peter's and the Vatican. They are symbolised in Michael Angelo's masterpiece in the two domelets just east of the main dome. These two domelets are both 314.16 feet from the east façade, and Ethel White points out that El Daoud E-Am is simply 314.16. We all know that Elohim is 3141.600, but neither E-Am nor El Daoud claim to be Elohim. They both frankly admit that they came out of Jewry, and clearly state that they are Dhuma-adamics. It is not so well known, however, that Madame Helena Blavatsky is E-Am, that great



soul whose work on earth is not to-day sufficiently appreciated in certain quarters. I am afraid Ethel White will have no opportunity to give El Daoud E-Am "a hot welcome," as E-Am is beyond her power, and El Daoud soon will be, as his earth-vigil is almost completed in England, not a thousand miles from London.

I am, Yours faithfully,  
HELEN BASSETT.

*To the Editor of THE OCCULT REVIEW*

SIR,—I should be grateful if you would allow me space for a reply to the letter signed Ethel White. The letter reminds me rather of the modern style of music as compared with the melodious old airs of Mozart, Verdi, Gounod, etc. The latter have stood the test of time and have charmed the hearts of millions because they are simple and full of sweet melody. The former are only acceptable to a few who think it right to pander to the soulless noises they pretend to enjoy. They are a conglomeration of so many mathematical intervals devoid of all soul or meaning. The seeker after truth is in the same boat. "Why," he asks, "cannot a 'Divine Intelligence' give us something simple—something that all men can grasp and understand if they will?" Why tease man and send him chasing through innumerable blind alleys? What use, I would ask, is the letter in question to anyone? Intelligent Infinity definitely never intended mankind to juggle with decimal points to arrive at the truth present in all nature. Man has God within himself, and he does not need to do mathematical problems in order to bring his "I AM" into manifestation.

With regard to the two books in question, I can assure the writer on very good authority that they have no connection whatsoever, neither will her ridiculous and fantastic theories carry much conviction in centres of true learning. I do not wish to be offensive, but I would suggest to the writer that the fact of her friend being a "well-known scholar" is not an advantage, because as a general rule scholars are both dogmatic and material, and can only see truth in their own pet theories.

In conclusion, I would say that in my humble opinion the world will never arrive at the utopian stage of universal Cosmic Consciousness until all sects and creeds place their cards on the table, seeking to find the threads of truth common to each other, instead of striving to point out how much wrong each has absorbed. It is easy to destroy, but infinitely difficult to build. It is a sin that those who claim such definite knowledge of "God" and His laws do not come into the open and present their revelations to the starved masses of humanity, who have as much right to the truth as these "Cosmic Misers."

Yours sincerely,  
H. C. STEVENS.



## SHAKESPEARE AND PYRAMIDS

*To the Editor of THE OCCULT REVIEW*

SIR,—Mr. Cecil Palmer's article about Cheops' Great Pyramid reminds me that the Immortal Swan of Avon, William Shakespeare, in his 123rd Sonnet, says of the pyramids that they to him "are nothing novel, nothing strange; they are but dressings of a former sight." He means, of course, that they are prophetic visions put into dressed stone. Still addressing Time, he continues, "Thy registers and thee I both defy . . ."; and as Professor Piazzi Smyth is credited with the honour of first voicing the idea that the Great Pyramid at least registered time in the length of one inch to each solar year from Adam, how did the Immortal William get to know of the time register? Perhaps his secret is hidden in his 121st Sonnet, ninth line, the first six words.

Yours faithfully, JANE GREY.

## THE GREAT PYRAMID

*To the Editor of THE OCCULT REVIEW*

SIR,—Mr. Cecil Palmer's article on the age of the Great Pyramid was very interesting. The more one reads about this subject, the more dissatisfied one feels with our present state of knowledge. Leaving this Pyramid behind us in the west at Gizeh (ancient Egyptian Jeezeh, or Jesu), and going eastward in thought, can Mr. Palmer tell us something, from his great store of archaic knowledge, about a much greater pyramid, placed as a design on the flat in the plain of Shinar? It always catches my eye whenever I open Layard's book, *Nineveh and Babylon*. On p. 490 is a wonderfully accurate diagram of a pyramid with exactly the same apex angle as Gizeh's, namely  $51^{\circ} 51' 14''$ , but with a huge base on the river Euphrates, and great sides 3 miles long. What can all this mean? Layard did not know. That there is some connection with the masonry of the circular mounds is certain. In antiquity the circle's first names were all compounded from the root consonants P—R—T, as Pi-ra-tise, Eu-ph-ra-ties, and this fact has given force to the symbolic significance of the Pi or Pi-ratio sign, the tri-lithon of the mounds and monuments. And it is the fact that both the Gizeh and the Euphrates or Eden pyramid are related to this mysterious system which sets one wondering as to the meaning of it all.

For example, I find by measuring that the Great Pyramid is 2244 miles north of the equator; that is, the pi-ratio series 31416 divided by 14. Again, the Eden or Euphrates Pyramid is 774 miles east of the Great Pyramid line of longitude. And that number is exactly the total of the Hebrew-script numbers cyphered in the word EDN or EDEN. These letters when expressed as numbers add up to 774.

There is more in this than meets the eye, I feel sure.

Yours truly,  
H. M. CADZA-FOREST.



## SOME UNPUBLISHED LETTERS OF H.P.B.

To the Editor of THE OCCULT REVIEW

SIR,—In your last issue "R.M.S." points out that the article on Dr. Corson's book contains no reference to Mme. Blavatsky's statements regarding reincarnation in her Letter, Number Four. Dr. Corson deals with many issues that could not be adequately treated in a short article. The problem of reincarnation especially requires a philosophical disquisition, as Dr. Corson intimates on p. 217 :

. . . As a theory or as a basic principle of the Eastern religions it still demands a very subtle and very careful analysis to put the idea into any shape and to give it a philosophical basis. In her later theosophical writings H. P. B. does go into the subject with great detail and great subtlety, and the reader must turn to her works for a comprehensive view of the subject. Certainly I cannot touch upon it here at all. My idea is that she was silent, just as she was silent on other matters which were extensively elaborated in her later writings. As a matter of fact, she had all that she could attend to, and more, too.

At that time the technical analysis of the human "principles" had not been published : even the triune division—*body, soul and spirit*—was novel, as until then "soul" and "spirit" were considered synonymous by the majority of Western philosophers. The only theory of reincarnation before the public was that of a group of French Spiritists, the Allan Kardec school—who believed that the *perisprit*, or astral soul, re-incarnates, *i.e.*, the kama-manasic elements, the *lower* aspect of the mind—the "personality." If, at that time, Mme. Blavatsky had endorsed "re-incarnation," the public would have naturally identified her teaching with that of these French Spiritists, for it had had no instruction regarding the Neo-Platonic or ancient Aryan systems of psychology. Students had yet to learn that the true *human Ego* is a combination (so to speak) of the *higher* aspect of the mind and the Spiritual Monad (pure thought and will). They had not yet learned the difference between the real Ego and the shadow it casts in the world of Maya. The real Ego is immortal, and therefore can reincarnate ; those effects of its incarnation which are not related to the immortal principle (the *spiritual soul*) cannot endure, and hence the *astral* soul is disintegrated and does not reincarnate. The distinction between "individuality" and "personality," between the "three" and the "four," must be understood before the scientific basis of reincarnation can be appreciated. There are still comparatively few who comprehend this aspect of the philosophy, and how different was the intellectual outlook fifty-five years ago, when even the word "psychic" had not been commonly adopted !

I am, Sir,

Yours respectfully,

THE WRITER OF THE ARTICLE.



## PERIODICAL LITERATURE

CANON T. A. LACEY contributes to THE HIBBERT JOURNAL a debatable paper on the Question of Authority in Religion, with the object of establishing: (1) That "human life can never be entirely individual"; (2) that religion must therefore be "a system of social relations, under control"; and (3), that "unorganised religion is meaningless." It follows for him, and to some extent from the logic of his position, that the "contrast between a religion of the spirit and a religion of authority becomes unmeaning" also. It is to be observed that he sets out by questioning the possibility of defining religion—that is to say, in satisfactory terms—and by promising that he at least will not make the attempt. But the affirmation that religion is and must be a controlled system of social relations is in fact a definition and among the worst that we are able to remember, because it exacts no test of truth or validity. The worship of Lucifer might be comprised therein, supposing that it were organised socially. From our own standpoint the difficulty of defining religion is because of the systems; apart from these, there is none in reality. When Canon Lacy affirms that human life is not individual but social, meaning that it cannot be maintained otherwise, he reflects a limelight on its essential distinction from religion, which is of all things most individual, since it is the science of the veridic relations between the soul and God. The masters of this science have never been organised socially, not even in Eckartshausen's dream concerning a Hidden Church. The bond between believers who accept the leading of persons actually or supposititiously "endowed with particular spiritual gifts," accounts for the innumerable Churches up and down the ages, Christian and not Christian, against which the gates of Hell and the gates of folly and falsehood do and will prevail continually. THE HIBBERT is excellent, as usual. Dr. W. R. Matthews considers the Destiny of the Soul, and after surveying a wide field concludes that the end is God. Mr. F. M. Cornford's study on the Division of the Soul is really a Platonic excursus which turns at the end to the modern theories of Freud, Adler and Jung, finding vestiges of resemblance but "a fundamental difference of standpoint." Sir Francis Younghusband reaches grounds for affirming that "thought and purpose and love are part of the very nature of the universe"; and looking towards the Faith of the Future he concludes that it will be living belief in "the Reign of Holiness as the prime motive-power of the world."

A series of Studies in Fourth Gospel Origins is opened in THE QUEST, by Dr. Robert Eisler. He is convinced that its references to the "Advocate" or "Comforter" contain the central Mystery of this Gospel, and the general title of his series is therefore 'The Paraclete Problem.' For him the book is written around these, and from them also originates. That which the Christ promises is another Advocate in



succession to Himself, but one who—in Dr. Eisler's view—is no other than Himself. The promised Pentecost is thus also the Second Advent, when those things will be revealed of which Jesus said that His disciples could not as yet bear to hear. This is a simple issue, whatever its value in view of the fact that Pentecost followed the Ascension, according to early tradition, and was a Gift of the Spirit but not a Second Coming of Christ, the expectation of which continued. But, having said that the promise of Jesus was to send "His discarnate *pneuma*," Dr. Eisler goes on to shew that the disembodied Spirit of Jesus was not that which could fill the proposed office, *e.g.*, that of confounding the world and convincing it of sin. The evangelist did not desire to accredit visions of a discarnate *pneuma*. What then did he propose to warrant? The answer is "a living man," a "reincarnation of Jesus," who "will testify that Jesus," the first Paraclete, "was and is the true Messiah." The "burning question" as to the identity of this personality is reserved by Dr. Eisler for a second study in a succeeding issue of THE QUEST. . . . Mr. Mead contemplates Reality and Relativity, with a view to finding a Relative Reality which shall be accounted reasonable. He begins by glancing at Einstein's theorising and at the fact that his new doctrine "is being called into question by a number of distinguished specialists in physical theory." Thereafter he turns to Reality and sketches the variations of its ascribed meaning in the yesterdays and to-day. It comes to him as "the least inappropriate attribute of the Divine," and Divine Reality as "that which really is." Hereof is the Reality which for him is reasonable, although it is certainly relative, as proportionate to our limiting capacity. In other words, we are limited to the status of an observer, and hence "our apprehension of Reality must needs always be sheerly relationistic." Whether we can emerge from this state is the next question, and the answer of Indian Philosophy is that "selfhood and selfdom are mutually perfected in an innate transcendency that for us now, in our duality, is utterly incomprehensible." Duality is taken up into unity without abstraction from either. . . . Those who are acquainted with alchemical literature will remember the importance which it ascribes to the *Tabula Smaragdina*, or Emerald Table, referred to Hermes, but so far known only in a Latin form. Dr. Moses Gaster tells us that Professor Ruska has found it in an Arabic MS. attributed to a certain Sagus, "who says that it was originally written in Syriac." The date of the work is not mentioned; but Professor Ruska has found also that the *Tabula* forms an essential part of a Book on the Causes of Things, which was known and quoted in the eighth century, and is evidently much older. Canon C. H. Box examines the significance of Metatron and Sandalfon in Jewish mystical literature, depending for the first in the main on the Hebrew Book of Enoch and without reference to the Zohar. As regards Sandalfon he cites authorities for classing this angel as twin-brother to Metatron in view of his name, said to be of Greek origin and carrying this significance.



THE SUFI QUARTERLY reminds us of Vivekananda in its Editorial Reflections, quoting some of his dicta ; and Vivekananda reminds us undesignedly that the truth and validity of some notable utterances must be sought in their implications rather than their expressed sense. He was addressing the youth of India on physical weakness as one cause of misery, and gave them the startling assurance : " You will be nearer to Heaven through football than through the *Gita*." There is nothing less true on the surface, and nothing perhaps more false than the wider thesis that physical strength *per se* will lead to the Kingdom of Heaven. But the obvious implication in both cases is that, given the faculty within which can hear the call of the Kingdom and the *Gita* call, we can make answer more fully and better in a state of health than in debility or disease. And football may be an aid to health in some or many constitutions. The SUFI is very good in this its latest issue. There is a poem on Nirvana, by Mr. Edmond Holmes, which is an impassioned cry of the self in separation after the Self in Union and a prayer for complete absorption in the All of Being. It has to be remembered, however, that when Buddha, in his great myth, stood on the threshold of this state he was drawn back from it by the need of the world. . . . There is no one more entitled to speak with authority on the Society of Friends than is Mr. Edward Grubb, who contributes a consideration of Quakers as Christian Mystics. It speaks of the practical Mysticism which characterised the movement in early days—" an experience and a way of living "—and says that here in England, as also in the eastern United States, Modern Quakerism is returning thereto, but with a broader outlook. " Its best minds are seeking to restate . . . the central principle of the Light of Christ, and to manifest it in action as the sovereign remedy for the evils of the distracted world." Mr. J. Anker Larsen, who is well known as a Scandinavian writer, makes use of English for the first time to register his opinion that Sufism " stands prominent in its clear conception " of spiritual life as an object for realisation and not as merely speculative. Eternal Life is for him " a reality to be experienced," here and now, not only hereafter, when we have ceased from the life of earth. He affirms that the key of it is ready to all, but has been lost or forgotten in the daily turmoil. He himself has happened to discover it again, and the eternal reality has become a " now " for him, without beginning or end. There is finally a French article by Romain Rolland on Art and its mission, his own vocation thereto and understanding thereof, with a sympathetic criticism of Tolstoy and his strictures on the immorality of Art in certain aspects. It is good reading, whether one is in agreement or not with some of the contentions.

We offer our congratulations to L'ÈRE SPIRITUELLE on its decision to adopt that course which was suggested on our own part when the study of Saint-Germain reached at length its end. The recommendation was that it should give us another essay in the romance of occult biography, taking Count Cagliostro as a theme, which could not but



prove fruitful ; and in the new issue before us we are presented with a first instalment. The subject opens in our contemporary's best manner, and we shall not fail of great entertainment, including doubtless some items of solid fact, by the way. "I am Cagliostro," is quoted from one of his dithyrambic utterances, and he prophesies that an hour shall come when the Rose will bloom upon the Cross. The affirmation is held sufficient to establish that Cagliostro was in the golden chain of adeptship, and a true Brother of the Rosy Cross. He was not, therefore, the son of a Neapolitan coachman, as one Sachi affirmed, nor yet the offspring of a Maltese wig-maker, or of a Portuguese Jew, as other deponents would have it. Above all, he was not the Sicilian adventurer Joseph Balsamo—with apologies to the Holy Inquisition, Alexandre Dumas, the mendacious COURRIER DE LONDRES, the ILLUMINÉS of Gerard de Nerval, and the HISTOIRE DU MERVEILLEUX of Louis Figuier. The very strong pleading on this particular point brings forward next to nothing that can be called new ; but we confess to a feeling that yet another nail has been driven into the coffin of this rank hypothesis. We are promised more on the subject, and if it should prove convincing then assuredly L'ÈRE SPIRITUELLE will deserve and receive our plaudits. . . . LES ANNALES DE L'HERMÉTISME continues its translation from the Latin of Eirenæus Philalethes on the Philosophical Stone, and begins in its latest issue a study of the Chaldean Oracles, presenting the text in French, with notes and commentary thereon. These things are of consequence after their own manner ; but for ourselves the most intriguing point is found in a letter on the Knights Templar which is relegated to the inside of the wrapper. It affirms that a Secret History of the Order of the Temple is now in preparation, that publication will take place in 1931, and that the work will contain the veridic story of the Order's perpetuation through the ages, even to the present day. This will be an event in the annals of occult history, whatever the evidence produced, and whatever its value. . . . Meanwhile LE VOILE D'ISIS has an article on the Idolatry of the Templars, which examines the accusations at length and has sound views on their validity. The writer follows the American historian, H. C. Lea, in concluding : (1) That there was a Templar Secret and (2), that it was neither idolatrous nor heretical, but (3), of a political and social order. The evidence is not cited. The VOILE is of moment otherwise. It gives for the first time the marriage-certificate of Martines de Pasqually and Marguerite de Collas, as also the attestation that Pasqually belonged to the Catholic Apostolic and Roman Religion, required apparently on the occasion of his voyage to San Domingo, on board the *Duc de Duras*, in April 1772. His age is specified as 45 years.

THE ADYAR THEOSOPHIST was due for publication on January 15, according to Mrs. Besant's announcement, but it has not proved available in London circles at the time of our going to Press. We are informed that, like the original THEOSOPHIST, it will be the Presidential Organ and property, and will be printed at the International



Headquarters. Mrs. Besant says further that her monthly "Watch-Tower" Notes will appear therein, and also in the "international magazine," otherwise THE THEOSOPHIST, to be published henceforth at Hollywood, California, U.S.A., as explained last month. The first issue of this undertaking is before us, but the arrangement in question has lapsed, for the time at least, the notes being supplied by Mrs. Hotchener, the American editor. The appearance of the magazine has improved, and a previously unpublished portrait of H.P.B., belonging to the far past, will interest many. The contents are varied and not especially distinctive; we question also whether American readers will welcome the ringing of changes on Mrs. Besant's Home Rule for India. They appear in the monthly notes and in an expatiation arranged to pass as verse. There is also a Krishnaji panegyric and an address to that gentleman, again in pseudo-metrical form, beyond all words for badness. It is regrettable also that an "international magazine," making a new beginning as such, should start at p. 385 of vol. 51; it would have been more reasonable to inaugurate a new series for the sake of those new subscribers of whom we hear in hundreds, especially as what is termed the "form size" of the magazine is not in correspondence with that of the old THEOSOPHIST. . . . Meanwhile THEOSOPHY of Los Angeles brings strange tidings concerning THE ARYAN PATH, described as a "spiritual argosy," about to be launched on "the broad sea of human life," with Bombay as a port. The description offers a clear issue in the world of metaphors; but these are mixed immediately, and we are told that "the sponsors of this voice in the East are both Orientals and Occidentals," while—more to the purpose still—we are assured: (1) That all are theosophists, and (2), that "the great objects of the Parent Theosophical Society are those which have inspired this added instrument in the Cause of the Masters." As evidence on the alleged point of fact, it cites a prospectus concerning the magazine, and from this we learn (1), that it is to stand for the noble things in East and West; (2), for the "ancient way of spiritual development in growth and holiness"—whatever that way may be; (3), for the service of humanity; and (4), for the lessons bequeathed by those "Noble Ones" (? of the White Lodge) "whose deeds . . . shine in the secret pages of human annals." Whether it is to be the old, old story according to H.P.B., enforced by supplementary matter from Judge and Crosbie, as our contemporary appears to expect, looks rather an open question; for the prospectus affirms that "it is not connected with any Theosophical Society," though we learn that it will have a mission to "cleanse" the word Theosophy from "the dirt heaped upon it by the last twenty-five years." This is obviously a game thrown down to Adyar and all represented thereby. Should it happen that this "voice of the East" proves to be a voice of power, there will be an interesting situation to contemplate: the judgment of India on Modern Theosophy as it is, including its phantom Christ, its Masonic comedy, and its spurious Masses.



## TOPICAL BREVITIES

A RUSSIAN CALCULATING PRODIGY, Nina Glagoleva, under examination by four professors of the University of Moscow, proved her ability to resolve mentally in fifteen seconds problems necessitating ten hours of expert mathematical research, says *Luce & Ombra*, the Italian psychic magazine. The square and cube roots of numbers running into nine figures were given almost instantaneously. One of the most remarkable lightning calculators the world has known was "Inaudi." It is a remarkable fact, which may perhaps have some obscure bearing on his mental development, that "Inaudi" was born entirely limbless. His end was as tragic as his life; he met his death by murder, having been thrown by his wife into the Seine.

C. W. LEADBEATER on the 17th February entered his eighty-fourth year, a ripe old age which, in view of the persistent scandals which for many years have been associated with his name, gives food for thought. How grave is the "serious breakdown" in health, of which rumours are filtering through from Adyar, we have, at the time of going to Press, no means of estimating.

A SINISTER CHINESE GOD, according to a recent issue of the *Sunday Referee*, lies derelict and forsaken in a shed in Southend, Essex. Retrieved by a local inhabitant from the sea, to which a mystery woman had ignominiously consigned it, misfortune and ruin for its possessor have ever since followed in its wake. The son of the present owner was drowned, his daughter was the victim of a mysterious illness, and he himself was involved in a prosecution for the death of a child, killed by his car while he was driving.

TUTANKHAMEN'S EVIL SPELL.—The above paragraph brings to mind the alleged ancient curse of Tutankhamen, following the opening of whose tomb seven years ago a long chain of deaths among members of the original party and those connected with them has followed with sinister significance. Lord Carnarvon, it will be recollected, died through a mosquito bite, a few weeks after the tomb was opened; next followed the death of Sir Archibald Douglas Reid, who had agreed to X-ray the mummy; Professor Laffleur, who went to visit the tomb, was the next victim. Mr. H. C. Evelyn-White, the Egyptologist, committed suicide; The Hon Richard Bethell, secretary to Mr. Howard Carter, was recently found dead in his room; Mr. Jay Gould died soon after visiting the tomb; Mrs. Waddington-Greely, an American visitor to the tomb, committed suicide; Prince Ali Fahmy Bey, shortly after visiting the tomb, was shot by his wife; Dr. Jonathan W. Carver, who assisted Mr. Carter in opening the tomb, was recently killed in a motor smash; while the list is still further lengthened by the following deaths: Monsieur Benedite, and Monsieur Casanova, archaeologists; Col. Herbert; Allah Ben; and six French authors and journalists. Against the idea that this is mere coincidence may be placed the view of Dr. Mardrus, a distinguished Orientalist, that "the Egyptians for seven thousand years possessed the secret of surrounding their mummies with some dynamic force of which we have only the faintest idea."



FRAUDULENT MEDIUMS, the bane of the spiritualistic movement, and of psychical research generally, should be exposed mercilessly. *Reynolds's Newspaper* recently gave full publicity to a shameless case tried at Liverpool Sessions. Thomas Quinn, aged 28, was sentenced to 21 months' imprisonment for not only duping two women, one of whom even went to Australia on the strength of an alleged "trumpet message," but of fraudulent conversion, theft, and attempts to obtain money by false pretences. After receiving sentence it was revealed that the medium had a long list of convictions for minor offences, including theft, disorderly behaviour, and the use of indecent language. Even supposing the mediumship to be genuine, what type of "spirit" is likely to be manifested through such a channel?

UNIVERSAL WORSHIP.—The Sufi Movement, founded by the late Pir-O-Murshid, Inayat Khan, who devoted his life to the promulgation of the teaching of the fundamental unity and worship of the one God underlying all the great religions, has started a branch at the International New Thought Centre, 419, Oxford Street, W. A service of Universal worship is held every Sunday evening at 6 o'clock.

THE NATIONAL LABORATORY OF PSYCHICAL RESEARCH, the experiments of which have been much in the public eye lately, in an interesting letter over the signature of the Hon. Director, Mr. Harry Price, claims that the electric control of medium and sitters is "absolutely fraud-proof." "As a matter of fact," Mr. Price explains, "in the earliest experiments (with Rudi Schneider) Miss Kaye always placed her hands on the back of one of the sitters during the major phenomena." The next step was to cause her to wear a white laboratory jacket with luminous armllets. "The last phase of the control of the note-taker is that a sealed mosquito net (250-mesh), is stretched from floor to ceiling, and from wall to wall, thus dividing Miss Kay from the séance proper. A fly would have had difficulty in getting from one compartment to the other." Certainly no sceptic seems in a hurry to accept one of Harry Price's many challenges; and as to trying to simulate the Schneider phenomena under the same conditions, it is inconceivable that any professional illusionist would have the temerity to make the attempt.

DRUG ADDICTION CURES by psychological methods are frequently being claimed. From the *Los Angeles Times* the following is gleaned: Dr. Fritz Meyer, himself a twelve years' addict, begins the cure by the immediate suppression of the drug. The patient is helped over the nervous strain of the initial abstention by being kept in trance. Then follows a course of psycho-analytical suggestions leading to the disclosure of the inner life of the patient right back to childhood, with a view to creating an entirely new initiative and will power. Dr. Meyer from personal experience is convinced that his method will enable cures to be effected in a quarter of the time usually considered necessary.



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## REVIEWS

COLOUR IN THE TREATMENT OF DISEASE. By J. Dodson Hessey, M.R.C.S., L.R.C.P. Small 8vo, pp. 80. London: Rider & Co. Cloth, 1s. 6d. net.

THE influence of colour upon man both in health and disease, though accepted as a proven fact in therapeutics, is far from being actively recognised by most people. Dr. Hessey's contribution to the "Mind and Body Handbooks" (No. 21), explains concisely but with clearness the principles and practice of chromotherapy; his little book, verily *multum in parvo*, must by its wealth of information and sound reasoning convince anybody with an open mind, that colour does more than merely give pleasure to the eye. It is a potent force in the cure and treatment of diseases, and "has an effect upon all levels, physical, emotional, mental, and spiritual."

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To those who are "off-colour" we sincerely recommend the reading of this book by way of a cure.

FRANK LIND.

POEMS. By Elizabeth Hall, M.A. London: Erskine MacDonald, Ltd., Featherstone Buildings, W.C.1. Pp. 35.

THIS little posy of verse, but big enough for a child's hand, is budding with bright promise. Turning over the duller and less attractive leaves of this uneven bunch, one discovers here and there tender tendrils of colour that cling and stir fragrantly in the memory; such sweet-breathed felicities as:

"Sad earth has seen her children die.  
Her dead she gathers silently.  
Yet hidden in her heart doth lie  
The rose of June."

A message of hope that here remains constant throughout, like the soft touch of a comforting cheek.

A weedy blemish, far less welcome frequent, in this modest collection of verse, is careless rhyming. With regard to rhymes, surely *no bread* is better than "half a loaf."

FRANK LIND.

LAMPBEARER: His experiences and progress in the Spirit World. Given through the hand of E. E. Green. London: The Psychic Press. 2s. net.

LAMPBEARER (George Lovell discarnate) describes in these messages his advancement in the heavenland, from kindly service in the Gloom of Ignorance, through the Children's Sphere, until he reaches the Homes of



United Effort ; where he becomes enrolled in the army of Grey-Robed Brethren. If questionable as " a true account of the life in the Heavenly Realms," the story is at least interesting and inspiring ; though it is a pity that these messages, revealing the hereditary weakness of most such script, repeat, once more, a deal of what we have already been informed *ad nauseam*.

FRANK LIND.

DANS LE DOMAINE DES SCIENCES OCCULTES : HYPNOTISME, MAGNÉTISME. SUGGESTION, SPIRITISME By Charlas Albert Choquet. Preface by Henri Regnault. Paris. P. Leymarie, Editeur. Price, 12 francs.

M. CHOQUET devotes the major part of this work to an explanation of the respects in which the *animal magnetism* of Mesmer differs essentially from hypnotism and suggestion ; thus upholding the Salpêtrière view against that of the Nancy school, the latter maintaining that magnetism and hypnotism are alike but products of suggestion. The author reasons less soundly when he argues that it is a mistake " de faire appel à d' ' invisibles agents ' pour la guérison des maladies " (page 81) ; since spirits have " à leur disposition *des fluides* . . . au moyen desquels ils peuvent entrer en relations avec les vivants " (page 205). It is only logical to conclude that an operator with insufficient magnetic fluid to effect a cure might, at least upon occasion, have his lack supplied from some unseen super-physical source.

This book, not one to be skimmed through, merits both careful reading and deep reflection.

FRANK LIND.

ENIGMAS. By Lieut.-Commander Rupert T. Gould, R.N. (retired). London : Philip Allan & Co., Ltd., Quality House, Great Russell Street, W.C.1. Demy 8vo., pp. 307. Price 12s. 6d. net.

LIEUT.-COMMANDER GOULD, author of that success of its season, *Oddities*, discusses here in " Another Book of Unexplained Facts " several world-enigmas, all intriguing in a degree according to the individual taste of the reader. Among the baffling problems he reviews are : " The Cry of Memnon," and the allied phenomenon of " The Barisal Guns " ; the uncanny, invisible agency that rang the " Bealings Bells " ; the claims of the alchemists to have transmuted base metals into gold ; " The longevity of Old Parr," with others ; and last, but not least, " The Canals of Mars."

If one has any adverse criticism to offer it is that Lieut.-Commander Gould in the hydrographic portions of this thoughtful and scholarly book is apt to become a trifle prolix ; also, in his anxiety to show himself without bias, he repeatedly ends in a *cul de sac*, invariably rounding off his conclusions with a " not proven." Such impartiality, though an invaluable qualification for a scientific investigator, is a little damping to the ardour of the ordinary reader, who feels himself, as it were, cheated in finally drawing, each time, a blank.

The volume is enriched with many excellent illustrations and has an exhaustive index.

FRANK LIND.



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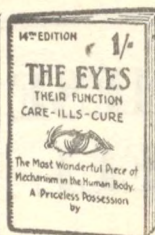
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Well printed, in large type, this catalogue (second edition, 1929) consists principally of works on Religion, Philosophy, and Science. Many an occult student, with a taste for such fare, will turn its pages greedily; then hasten to make mystic calculations, figuring out the amount of his spare cash in *annas*.

FRANK LIND.

THE FREE WALDORF SCHOOL AT STUTTGART. By F. Hartlieb.

London: Anthroposophical Publishing Co. Price 1s.

"THEIR works live after them"—this thought instinctively rises to the mind in reading such a tribute as this to the foresight and constructive genius of Dr. Steiner, by the Official School Inspector of the Ministry of Education in Württemberg. It is only a small brochure translated from the *Württembergische Lehrerzeitung* of October 1926, but it is of unusual value as affording an introduction to Steiner's own exhaustive volume on *The New Art of Education*, recently published. It is remarkable as evincing the respect, amounting to reverence, of an ordinary School Inspector for the lofty ideals embodied in this extraordinary school—free, in the sense that it is not bound by any State curriculum, nor supported financially by the State or town of Stuttgart. Founded in 1919, as the outcome of an attempt by the Waldorf Astoria Factory to establish a school for the children of the factory workers and employees, it speedily developed into the fine and unique institution Herr Hartlieb inspects some few years later. "A living Science, a living Art, a living Religion—that is true education—that is true teaching." These words, spoken by Dr. Steiner at the conclusion of his inaugural address, gives the key to his methods, which were based solely on his occult knowledge of man's physiological and psychological nature. A careful study of this small compendium will richly reward the reader.

A.C.

IN THE DESERT—A HIGHWAY. By Richard Whitwell. Chichester:

H. T. Hamblin. 2s. 6d. net.

A VOLUME of seventeen delightful essays written by one who has arrived so far that his perspective of the Mystical life is clearly defined. The book will be found to make stimulating reading, and the points of view put forward are expressed in language which never becomes commonplace. We feel a quiet strength in these writings—a strain which urges us to cease the futile striving which plays such an integral part in our present-day civilisation; and even if a small percentage of readers feel this impelling force, the author's work will be amply rewarded. In addition to substantiating the truth as experienced by many another, Richard Whitwell puts forward



much that is original. For example, he says that "the Kingdom of Heaven is the state of perfect giving and perfect receiving"—and it is such postulations that lift his book out of the rut (if one may use such a word) of the majority of a similar character.

The text is pleasantly interpolated with apt quotations of prose and poetry by well-known writers; whilst a highly-appreciative Foreword has been written by Henry Victor Morgan.

*In the Desert—a Highway* is a book to browse over, and it deserves to enjoy a wide circulation.

JOHN EARLE.

THE PROBLEM OF TIME: An Historical and Critical Study. By J. Alexander Gunn, M.A., B.Sc., Ph.D. 8½ ins by 5½ ins., pp. 460. London: George Allen & Unwin, Ltd. Price 16s. net.

In this book, Professor Gunn gives an account of the various contributions made to thought on the subject of time by philosophers since the days of Heraclitus and Parmenides, closing the work with his own contribution on "The Nature of Time."

The book is of considerable interest, but does not constitute easy reading. Only readers well acquainted with the theory of relativity, for example, will be able to follow the critical study given in the long chapter on "The Physicists and the Problem of Time-Measurement," and to appreciate in full the puerility of some of the arguments brought by metaphysicians against it. The theory has robbed time and space of their last vestiges of objective reality; and in their search for a reality other than the reality of experience metaphysicians have, to their disgust, found themselves left with a mathematical equation!

Professor Gunn lays great stress on the distinction between time as percept and time as concept. It may be questioned, however, whether we do perceive time. We perceive only events, as, indeed, the author seems to admit in the closing paragraph of his book. And, I would add, events exist only in perception. When we seek to give them objective reality by comparing the perceptions of different observers, the theory of relativity demonstrates, to the chagrin of all except the epistemological idealist, that, if accurate measurements are made by different observers, these will by no means be necessarily identical. Indeed, in spite of Professor Gunn's objection to this consequence of the theory, it remains true that accurate observers may differ as to whether two events are simultaneous or not. It is only in the relations between events that objective reality is discoverable; and we are faced with the two alternatives, either of describing the Universe in terms of minds and ideas, or by means of seemingly intangible mathematical equations.

Reference is made in the book to the apparent accuracy with which hypnotised subjects can compute time; and the question of prevision is discussed, more especially in connection with Dunne's *An Experiment with Time*. I conceive the true explanation of this phenomenon to reside in the fact that some future events are more probable than others, and that this probability is determinable.

The book should make a strong appeal to readers of a metaphysical turn of mind.

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THE RESURRECTION OF MERION LLOYD. By Mabel Beatty. London : Thornton Butterworth, Ltd. 284 pp. 7s. 6d. net.

THIS interesting and unusual novel deals with a subject that might well have daunted the most resourceful and experienced writer. It is a story, told in the first person, of the transmigration of a soul. But, notwithstanding the peculiar difficulties of this theme and the many pitfalls which it offers, the author has achieved a very fair measure of success, for not only has she written a thoroughly readable tale, but also she has contrived to express, at least in some degree, the quality of other-worldliness which must mark the usurping soul's contemplation of its new and unfamiliar physical contacts. She has, indeed, considerable competence as a storyteller, reinforced by the less common talent for perceiving and conveying the subtler shades of atmosphere.

Merion Lloyd, convicted of manslaughter, dies in prison, and his soul passes into the body of his friend Hugh Meredith at the moment of the latter's suicide. Both had loved Eilian Ross, Merion hopelessly and Hugh faithlessly. And now, in its changed physical vehicle, the soul of the idealist Merion is caught in the tangle of Hugh's liaison with Bella and tormented in its false relations with Eilian. Merion's desperate explanation to Eilian is, in these strange circumstances, perhaps more credible than her sympathetic understanding of it; but the author manages with some skill to carry the reader through all improbabilities. And, although it would undoubtedly be possible to pick fault with some of her assumptions as to what belongs to the domain of "the soul" and what does not, one is content to pay tribute to the work as an excellent and intriguing tale, without pressing criticism very far or very persistently along these more speculative lines.

COLIN STILL.

DUMB-BELL. By Anna B. Montreuil. Boston, U.S.A. : The Christopher Publishing House. 264 pp. \$2.50 net.

THIS is a first novel by an American-born Canadian woman, and is a curiously attractive study of child psychology. The story is highly-coloured and melodramatic; the writing, though picturesque and full of promise, occasionally reveals the want of resource that is the mark of inexperience. There is a plenitude of inconsequential detail and a spasmodic emotional violence that are essentially feminine; and the general quality of the sentiment is peculiarly American. Yet, for all that, it is a book of which one retains pleasant and sympathetic memories that disarm criticism. Mrs. Montreuil knows and loves children, and she has a quick and compassionate understanding of the far-reaching effects of cruelty and ridicule upon the soul of a sensitive child. Indeed, the parts of her story that deal with the relations of children to each other are very well done, and will be sharply disturbing to readers who are accustomed to think on this matter with complacent sentimentality. Mrs. Montreuil undoubtedly has a measure of talent and conviction which deserves to be encouraged; and, although this first work has many of the faults of immaturity, one is disposed to be lenient to them for the sake of a sincerely conceived and strongly written emotional story.

COLIN STILL.



IN A NOOK WITH MYSELF. IN A NOOK WITH A BOOK. IN A NOOK BY THE FIRESIDE. IN A NOOK AT EVENTIDE. "In a Nook" Booklets. Compiled by A. Patterson Webb. London: Robert Hayes, Ltd.

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Of Anthologies in general there seems to be no end, but Mr. Patterson Webb is so unusually happy in his gift of selecting appropriate quotations that one cannot but feel indebted to his patient research, which is evidently a labour of love. These little books are pleasant to handle; printing and paper excellent and the different illustration on each separate cover is a reproduction of some well-known famous picture.

A useful feature in this compiler's work is that he not only gives the name of each quotation's author, but also that of the book or poem, from which it is taken. One is glad to know that yet more "In a Nook" booklets are to come. They are sure to be delightful.

EDITH K. HARPER.

DORIO: A Practical and Timely Exposé of Spiritualism. By F. A. Kraft, M.D. The Memorial Publishers, 176 26th Street, Milwaukee, Wis. U.S.A. Price \$2, post paid.

THIS work is not—as its title seems to suggest—an attack upon Spiritualism; quite the contrary. The author defines his book as a "combination of snapshots," but the shots are aimed at the various forms of orthodox religion, especially Christianity, which provokes in Dr. Kraft an especial animosity. Much of the book is composed of "messages," from an unseen being calling himself "Dorio," of whom the author says approvingly, "he is a Messenger, not a Tattler." And Andrew Jackson Davis is quoted as an infallible authority, "the greatest Seer and Medium of all times." Needless to say, the style of the author is of the tub-thumping order, and there are sundry inaccuracies in spelling and grammar. Of the writer's sincerity and zeal for his subject, however, there cannot be a shadow of doubt. "Wake up, brethren!" he thunders, and demands to know how we can believe that the big whale swallowed Jonah when we know that a whale can only swallow a fish the size of a sardine or a herring, and yet dispute the wonderful manifestations of the séance-room! . . . But enough of this.

EDITH K. HARPER.

THE VALLEY OF VISION, and Other Poems. By Elise Emmons. Author of *The Pageant of the Year*, *Summer Songs among the Birds*, etc., etc. London: Arthur H. Stockwell, Ltd. Price 3s. net.

IN dedicating this, her latest work, "To the Memory of my beloved Father and Mother, who still help me from The Other Side," Miss Elise Emmons acknowledges the source of much of its beautiful inspirations. It brims





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over with the fervent enthusiasm of humanity that is so characteristic of this writer's verse, expressing itself in the lines entitled "Understanding," and "Opportunity." Very delightful, too, is the poem "Unseen Friends," which begins :—

"The garden holds a crowd of friends  
And yet I cannot see them there!  
A strange enchantment silence lends  
Though they are hiding everywhere.

The spirit friends all come and go;  
They whisper of our happy past  
Through days of sunshine or of snow  
Onward to joys that ever last. . . ."

Miss Emmons is a true "nature mystic," and the lovely outer world of earth and sky are for her a constant revelation of a yet fairer prototype.

The beautiful coloured frontispiece, from an inspirational painting, represents the "Valley of Vision," the poem which gives the volume its name.

EDITH K. HARPER.

IN THE SIKH SANCTUARY. By Professor T. L. Vaswani. Madras: Ganesh & Co. Price Rs. 1.8.

IN this delightfully sympathetic study of modern Sikhism, Professor Vaswani completes a round dozen of his small books, which Messrs. Ganesh have been wise enough to publish. Though the author is not a Sikh but a Hindu, he has achieved that masterly insight into religion which enables him to set down the central factors of the Sikh faith with skill and accuracy. In his mastery of English prose he often equals Rabindranath Tagore, and there is many an English writer and many a teacher of religion who might learn from his pages. In the present slim volume, he traces the cause of the enduring power of this, the youngest of India's religions, its place in Indian life, the meaning of the teaching of its *gurus*, their gospel and their aim, and finally their relation to the swaraj. "Who are the patriots?" he asks; and answers: "A patriot is an ideal-worshipper, and is therein distinguished from an opportunist politician. Ideal-worship gives him courage, makes him fearless." Through the pen of such writers as Professor Vaswani speaks the authentic voice of modern India, patient and capable, waiting until the fullness of time shall bring greater duties to them.

W. G. RAFFE.

MAGIC MATING: an Emotional Alphabet. A novel by G. de S. Wentworth James. London: Alston Rivers, Ltd. Price 7s. 6d.

THIS is a book with a purpose. Mrs. de Wentworth James seems to be using her reputation as a story-teller for "uplift," in this lightly related tale of the girl artist who yearned to have a baby, but who was decidedly unconventional—according to Victorian standards—about the acquisition of a suitable licence from a clerical gentleman. With her various adventures following upon the decision to omit this legal payment and registration, we are acquainted in a style which glosses the superficial vulgarities believed to belong to "Bohemian studio life." How Bertalda becomes acquainted with the necessary lord is next related, and the end of the twenty-six chapters devoted to this curious alphabet of modernism is



told with a mixture of fashionable sex discussion and pseudo-occultism ; for " psychic force is sex force," though it doesn't work out just as the reader might expect. Bertalda creates her famous picture (great art in novels is always a picture, or perhaps a statue), and that is the only thing she does create. The book is an example of an attempt at a work of art where the propaganda element has been revealed by the crudities of craftsmanship. Despite this, the book may yet be of service among a certain type of reader.

W. G. R.

**THE MYSTERY AND ROMANCE OF ASTROLOGY.** By C. J. S. Thompson, London : Brentano's, 15s. net.

THE earliest historical traces of Astrology go back some five thousand years, and take their rise in the star-worship of ancient Assyria and Babylon. Our author, writing in an easy and attractive manner, introduces us to the astrology of Ancient Egypt, Greece, Rome, Arabia, China and India. He also gives us biographical notes on the lives of many astrologers of more recent times, and many quotations from the works of Chaucer, Dante, Spencer, Shakespeare and Milton. He also introduces us to the old almanacs of the period. The forty or more reproductions of rare old woodcuts and other astrological drawings contained in the book are of much interest and value.

He pays tribute to the great learning and reputation of Nostradamus, Astrologer and Physician to Charles IX of France ; to Tycho Brahe, for whom Frederick II of Denmark built an observatory and a college, and to Dr. Dee, Astrologer and Confidant of Queen Elizabeth, who was herself a woman of no mean intelligence. Yet in spite of this he gives his readers the impression that all astrologers were charlatans.

In the past there were, no doubt, men who mixed a smattering of Astrology with much quackery, and there may be men to-day whose professional work does Astrology no credit. But so long as there are members of the public who think they can obtain for a shilling astrological work of any value, the demand will create the supply. This fact does not, however, disprove the value of Astrology.

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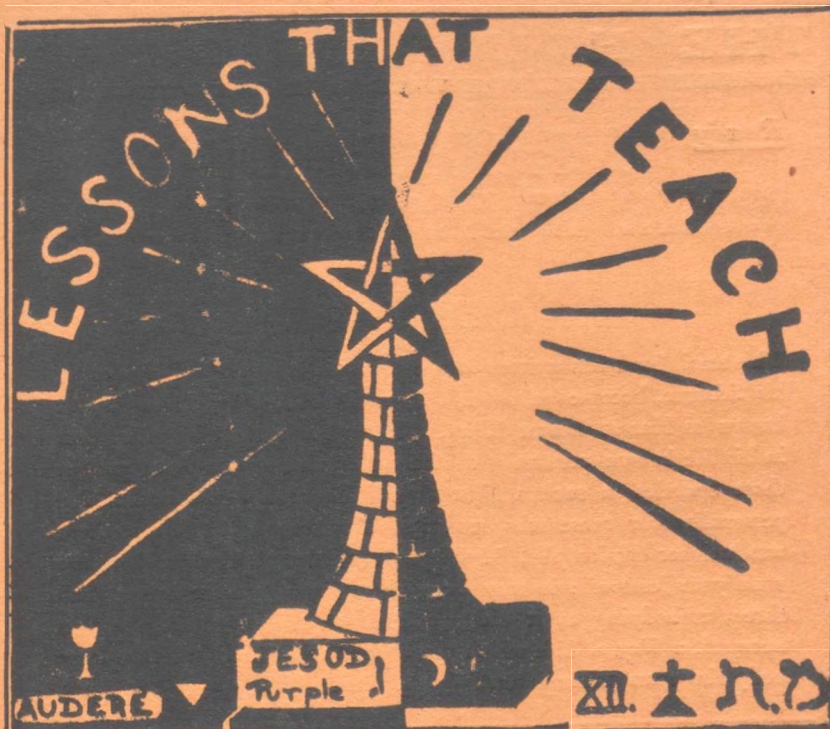
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The book is a handsome present to give to friends who combine the pursuit of autographs with a nebulous interest in astrology. They should, however, beware of thinking that they can give useful astrological delineations solely from the sun sign. For a satisfactory judgment many other factors must be taken into consideration.

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