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VOL. LII

AUGUST, 1930

No. 2

EDITORIAL

THAT the state of affairs in the social, intellectual, artistic and religious life of the nations of the world to-day is becoming more and more unstable, more and more fluidic, or even in some cases decadent, is a fact which must become apparent even to the most casual observation. Within the last two years, to go back no further, the symptoms have become perceptibly more pronounced.

What is the nature of that spirit which, of recent times, has been so silently and subtly permeating the consciousness of the peoples of the earth? So universal is the extent of its influence, and so varied the ways in which it manifests, that it is exceedingly difficult, if not impossible, to define it with accuracy.

One thing only may be predicated of it; namely, that it is a Spirit of Change. In every department of life this tendency is manifest. With such rapidity are the conceptions of the world of science changing, that almost every new theory stands in danger of being jettisoned in favour of some still newer hypothesis before even its first implications have been fairly grasped. In the domain of philosophy and religion, established conceptions are being forced to give way before the questioning intellect, which

refuses to remain satisfied with the dogmas of the past. "Modernism" in art and music is giving birth to monstrosities which bear the marks of having been delivered before their time; and in sociology daring theories promise to result in reckless and dangerous experiments with the social fabric. Stability is nowhere to be found in the world of men to-day.

Are the changes which are looming in the distance likely to be for better or worse? The answer to this question lies with mankind itself. The new life, like the rain from heaven, falls on just and unjust alike. How will humanity respond? Or, rather, how is humanity responding? For every individual answers in some measure, whether consciously or not.

The response, of course, takes many forms; but broadly speaking two vast armies may be seen, arrayed as if it were in opposition: the forces that make for peace, for harmony, for unity; and the forces that make for isolation, for anarchy, for disruption. The one is called by the occultist the White and the other the Dark brotherhood. But the occultist perhaps speaks a shade too glibly; for it is not so easy to discriminate and classify. Every human being reacts to forces of each kind, sometimes white and sometimes dark. Who would dare to claim to be so perfect a channel for the forces of love and harmony that the powers of disruption can find no response in him? No one less than a Christ or Buddha, a man made perfect. It has been so throughout the history of the world; but to-day these things are intensified, and carry a deeper significance. A new impulse is being given, and so delicate is the existing balance between the forces of harmony and disintegration that far-reaching results may accrue from the action of comparatively small groups of people.

The new life will inevitably find adequate expression, and for this purpose new forms will be required. Some there are who, perceiving the insufficiency of the old forms, whether of human thought or institutions, deem it advisable to accelerate the process of disintegration by every means within their power. It is difficult entirely to agree with this view. The inadequate forms at the proper time will break of their own accord, like over-ripe fruit. The idealist who, from motives however sincere, gives his strength to the forces of disintegration and disruption is, in that measure, an agent of the dark powers. Not by breaking down, but by building up, by constructiveness, may the white forces be identified.

There is no one country or nation which may be said to be a channel for either force to the exclusion of the other. The insidious spirit of disintegration which manifests itself so strongly to-day in everything that tends to lower the standard of individual and personal ideals is confined to no one continent : it is world-wide, and attacks every nation alike. Not all, however, have thrown over God, religion and morality to the extent that Russia appears to have done in the violence of her reaction to the conditions prevailing a few years ago. But although it must be admitted that at present Russia, more than any other country, is giving evidence of being a channel for the dark forces, it is equally certain that neither Britain nor America may claim the privilege of being especially representative of the white ! The dark forces may have found a focus in Russia ; but the white forces so far are diffused and lacking concentration. That the mobilisation of the dark forces will be followed in due time by a readjustment and focusing of the white, seems in the nature of things inevitable. To what extent, before that happens, other countries may have to suffer in the way that Russia has done, is a matter better left to the prophets !

In the meantime the eyes of the world are turned to India. It is not so much with the political significance of her campaign of "civil disobedience" that the occultist is concerned as with the fact that under present world conditions the excesses of a few extremists on either side may have dire consequences. The whole world is in a state of tension, and anything may happen. India, the spiritual leader of mankind, paralysed by political strife is inconceivable. In the words of Mrs. Besant, in a letter to the Editor of the *Amrita Bazar Patrika*, quoted in the *Theosophist* for March 1894 :

INDIA'S TROUBLE is not so much with the political significance of her campaign of "civil disobedience" that the occultist is concerned as with the fact that under present world conditions the excesses of a few extremists on either side may have dire consequences. The whole world is in a state of tension, and anything may happen. India, the spiritual leader of mankind, paralysed by political strife is inconceivable. In the words of Mrs. Besant, in a letter to the Editor of the *Amrita Bazar Patrika*, quoted in the *Theosophist* for March 1894 :

"The future of India, the greatness of India, and the happiness of her people, can never be secured by political methods, but only by the revival of her philosophy and religion."

That the dark forces will endeavour to take advantage of the present Indian unrest in order to gain a footing there is only too probable. The destiny of India, however, is surely something far other than to follow in the footsteps of Soviet Russia. As Professor T. L. Vaswani says, in writing to the present Editor :

"India's need is something bigger than 'nationalism.'"

"Non-violence is not enough."

"Love is the need of the nation. For Love is creative. Greater than Tolstoy and Thoreau are Krishna, Buddha, Christ."

India will be saved by a movement of Love."

The Swaraj movement is purely political in nature. As the author of *Swaraj: the Problem of India*,* points out, it is "an agitation on the part of a small section of Indians, almost entirely Hindu, representative of, or directed by, the higher castes, especially the Brahmins." To surrender India to the tender mercies of the Brahmin and next higher castes would be a step backwards. Before anything else, the iniquitous caste system must be replaced by something more approaching true freedom. The problem of the "untouchable" is the most vital question in India at the present time. This is an institution having its basis in religion, with which Britain naturally hesitates to interfere. The remedy lies with India herself. Meanwhile, as regards the present crisis, the observations of Captain Ellam, in the work above mentioned, are well worthy of note :

"The benefits which India has derived from British administration are incalculable. It would be a tragedy indeed if these should be destroyed by precisely those same influences which brought about the decline and fall of the Hindus from their former greatness, so that they became an easy prey to the Mohammedans.

"Something of the same kind will happen again in the near future unless the British Government here at home can be brought to understand the real inwardness of Swaraj: that the unrest in India is not a spontaneous, popular movement, but an agitation engineered by a few unscrupulous and ambitious men who seek to replace the British for their own personal gain and enrichment; and that, behind it all, there lurks the sinister shadow of the Brahmin priestcraft."

Whatever may be the outcome of the present agitation, it would seem safe to prophesy, in view of the wonderful spiritual past of India, that when at length the white forces *are* mobilised their centre may very well be found on that Continent; and that the "message of Love," when it is delivered, will prove to be for the salvation not of India only, but of the whole world. For what is true of India is true of every other country or nation. The tide of the dark forces will not be stemmed by violence, but by Love alone; for where Love is, the germ of hate and separateness cannot flourish.

Fortunately the white forces are not without their silent witnesses. Scattered over the earth, a vast brotherhood of faithful

* *Swaraj: the Problem of India*. By Captain J. E. Ellam, London: Hutchinson & Co. (Publishers) Ltd. Price 12s 6d.

souls is patiently awaiting the dawn of the great day when the Sun of the Spirit shall arise for the healing of the nations. So deep and universal is the hope of a spiritual, or even Avataric manifestation, that its very fervour constitutes a prayer which must in due time evoke a response from the inner planes.

No outer organisation marks the disciples of the white brother-
THE HIDDEN hood. They are confined to no one religion,
BROTHERHOOD and inhabit no one country. They are souls
who have made themselves ready in former
lives for the work which is to be done at this critical period. They will unfailingly recognise their Leader when He manifests. At present, living lives of obscurity, they are content to watch and pray, rendering silent service to their heedless fellow men. At the moment, spiritual things are at a discount ; and sometimes the heart of the disciple grows sad at the apparent impossibility of evoking any response from the masses who are blinded by the dust of the mad fight for wealth or pleasure.

But although the humanity which has erected with so much toil the vast structure of Western civilisation may be oblivious of the fact, it is none the less true that it stands at the parting of the ways. It is faced with a decision which has been faced by every great civilisation of the past. It has reached the zenith of its power, so far as that power is divorced from the spiritual life, from which, consciously or unconsciously, it draws its sustenance. It cannot stand still. It must either go forward and scale the heights, or else drop back into ultimate obscurity. In the one case its fate will be that of Egypt or Rome ; in the other, the flowering of a civilisation such as the world has never known before. This latter consummation, however, can only be reached by humanity grasping firmly its spiritual opportunity. With the dawning of what is known in the terminology of occultism as the Aquarian Age, the way is being made clear for the development of a higher order of consciousness, in which every individual will share to the extent of his capacity. That which fails to rise to the higher standard will inevitably be swept into oblivion, to wait the return of the millennial cycle.

Not India only, but the whole world stands on the threshold of a new era. The time has arrived when a new step forward is inevitable. The period of readjustment may be fraught with suffering,—how much depends upon humanity itself. If the collective consciousness is centred upon the things of the spirit, the transition may be accomplished with a minimum of pain. If the

eyes are turned to the earth, and the capacity for seeing the Vision Beautiful is lost, then civilisation in its present form will become a prey to forces of disintegration and decay. Everything hangs upon the power of response, the willingness of the human heart to learn that the cup of life is ever full to the brim, and that before the Living Waters may flow into the chalice, it must be emptied of the impurities which at present fill it.

For many, the present period is particularly trying. People of good will, they fain would *do* something, but they feel powerless. Their puny efforts fade into insignificance beside the mighty and subtle force which works so relentlessly underground. The discouraged and disheartened should remember that it is just this feeling of despair and hopelessness which the "enemy" would turn to his own ends. It should be borne in mind, further, that the battle is not confined to the material plane. The combat is perhaps still more intense on the inner planes, if the evidence of sensitives is to count for anything. The dark forces can profit as much and perhaps more by the apathy or despair of the well-intentioned, as by the active support of the less scrupulous, or even downright evil-minded.

The first lesson to be mastered is that of not relying too much upon anything outside that centre which is to be found by earnest meditation at the core of one's being. While the mind clings to the opinions of others, to idols with feet of clay, to false guides, disappointment and disillusionment will be its lot. It is always a counsel of wisdom to be oneself, and especially is this so in the intimately individual question of personal worship. What passes in the deep recesses of the heart is a matter between oneself and God alone. Yet even the adept in the ways of meditation is from time to time caught in the snare of relying too much upon exterior authority.

Another point which is not sufficiently appreciated is that the interior place of peace is a place of refuge, of safety. It is the true centre of consciousness, as contrasted with the lower or "normal" consciousness of the physical brain. The idea of the Masters living in seclusion may be interpreted not only physically, but, with perhaps even more accuracy, symbolically. For the inviolable peace of the hidden Sanctuary is necessary for Their work. As the commentator on *Light on the Path* points out :

"Unless protected and made safe, Their growth would be interfered with, Their work injured. And the Neophyte may meet an Adept in the flesh, may live in the same house with Him, and

yet be unable to recognise Him, and unable to make his own voice heard by Him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the Adept His seclusion."

Only in the place of peace is true safety to be found. To seek it out patiently, and sedulously to cultivate the inner poise is well worth while, even from the temporal point of view. From the point of view of the soul's eternal progress, it means the definite stepping out of the ranks of the "unawakened," and a hastening of the time when incarnation shall no longer be a matter of karmic necessity, but a voluntary act of service for the sake of the younger brethren.

THE EDITOR.

FOR THOSE WHO SEEK

By W. L. W.

THE SEVENFOLD SERVICE.

- I. II. A humble Spirit and a sound Body.
- III. IV. High Courage and the Strength to keep a secret thing in the Heart.
- V. VI. A noble Patience of Soul; Loving Kindness and Forbearance.
- VII. Serene indifference to temporal Luxury.

THE SEVENFOLD REWARD.

- I. The Revelation of Beauty.
- II. The Love of Spiritual Creatures.
- III. The Fellowship of Joyful Comrades.
- IV. The Counsel of the Blessed.
- V. VI. The Comforting of Weary Ones and Healing of the Afflicted.
- VII. An Immortal Reunion in the Light of the Kingdom.

THE FAIRY FOLK OF AMERICA

By LEWIS SPENCE

(Author of *The Gods of Mexico*, etc.)

THE assumption that practically all native American tales relating to beings of fairy kind are late importations, the shadows of similar European stories, can readily be discounted. We discover these fables among the earliest chronicles of native life in America, collected at a period too close to the Discovery to admit of intrusive influence. The fairy and her kind were, indeed, as common in American Indian as in European or Asiatic lore, for the excellent reason that in all his geographical adventures and peregrinations man is accompanied by those invisible play-mates as well as by his gods and his tribal patrons.

From Hudson's Bay to Tierra del Fuego there exists a wealth of traditional material relating to little copper-coloured fairy folk—for the fay invariably takes on the racial colour of her environment. Nor is the lubber fiend, Puck or Robin Goodfellow, wanting. In America, as in the Old World, the realm of Faërie implies a vast commonwealth of spiritual beings recruited from many classes—gods degraded or half-forgotten, sorcerers, demons, and the souls of the human dead, in some instances associated with the underworld, in others with the moon, that great reservoir of spiritual essence where, it was thought, the souls of the dead awaited re-birth.

Among the Algonquins of the North the "wee folk" were regarded as having a direct influence upon the seasons, or as being themselves the seasons personalised. Glooskap, the great god of the Algonquins, is described in one attractive tale as searching for the Summer among the grim wastes of a Canadian winter. When at last he finds her asleep, he discovers her to be a tiny fay, the very doublet of that Titania or Diana so long associated by Europeans ancient and modern with the season æstival as with the sphere of night. Wherever the god leads her, the climatic conditions alter for the better, the trees resume their canopies and Nnatur erevives from the frozen soil. But at length Summer escapes his clutches, and the American equivalent of Jack Frost comes into his own again.

The supernatural pantheon of the Aztecs of Mexico was enriched by a bewildering variety of spirits who may readily be identified with European fairy forms. The Tlaloquê, the spirits

who sent the rain, were dwarfish personages dwelling in the sky, who at convenient seasons inverted the pots of rainwater in the courtyard of the clouds upon the thirsty earth. "When they beat the pots it is thunder, and the sherd of the broken pots is the lightning." The Mexican goddess Xochiquetzal strikingly resembles the Morgan le Fay, Ursula, or "Venus" of the Teutonic and Celtic underworlds, who under one form or another enticed Ogier the Dane, Tannhäuser, and Thomas Rymour into her subterranean paradise. The American and European forms differ in that Xochiquetzal dwells on the summit of a lofty mountain rather than in its interior, but the general conditions are the same. She is surrounded by minstrels, dwarfs and dancing maidens, and boasts that no man is proof against her wiles, nor, once entrapped, may her victims escape from her blandishments. There is, indeed, a strong general similarity between American and European fairy-lore. Even the Pied Piper makes his appearance in Mexican fairy-tale. In the shape of Tezcatlipocâ he plays so ravishingly on his clay whistle that the children of Tollan, the Mexican Ratisbon, follow him to the heights of the sierra country, where the mountains close in upon them and they are hidden for ever from mortal ken.

The Banshee, too, was no stranger to the Aztec peasant. "She resembles," says the old Spanish friar Sahagun, "the little fairies of Spain." She appears to those about to die, distinguished by her webbed feet and waddling gait, the especial marks of the Banshee in some Irish stories, and emits a dismal wail which strikes terror to the soul. Nor was the Brownie absent from Aztec folklore. Through the dusk night-hours he could be heard felling small trees and chopping wood for household needs. European travellers, hearing the midnight din, traced it to the peculiar cry of a nocturnal bird, but this explanation weighed not at all with their native porters, who remained of the same opinion still.

The Tepictoton were tiny Mexican spirits who seem to have assisted the agriculturist in his labours, coaxing the maize and agave plants to come to full growth and fruition. Occasionally, however, like all fays, they were mischievously disposed, and assumed the shapes of spiders or scorpions. Other Mexican sprites, the Ciuateteô, were actively malignant, bringing strange diseases upon children, those time-honoured victims of fairy spleen, epilepsy and deformity. To behold them was to lose the sight of the offending eye. They were, it was said, dead women who mourned for their own children, and were vindictively dis-

posed to the offspring of others. Like the fairies of Europe, they were associated with the moon, and a review of their habits throws a strong comparative light upon European fairyhood.

The adventures of mortal men with fairy brides are quite as commonly narrated in American lore as in that of the Old World. Just as seal- and bird-women are in European stories captured by watchful peasants, who compel them to marriage and the rearing of a family, so the Algonquin or Peruvian Indian told of marital associations with fairy maidens. A North American Indian story relates the capture of a fairy bride from a ship of the air, and a Peruvian myth tells of the visit of certain bird-maidens to the hut of two brothers, who for many hours watched the supernatural damsels amuse themselves by playing at house-keeping. On being surprised, one managed to effect her escape, but the other was captured, and had perforce to remain with one of the Indians as his squaw. He concealed her mantle of bird's feathers so that she might not be able to fly away from her six children, but in the end she recovered it, and, like many a bird-bride in European story, took flight from her mortal spouse and family. This tale of the origin of the Canaris Indians of Peru in some of its particulars closely resembles a familiar incident in the *Lay of the Volsungs*.

In the lore of the Incas of Peru the "Mamas" or vegetation mothers bore a close resemblance to those Welsh fairies known as Y Mamau or "the Mothers," the Deæ Matres of the Romans. They caused the maize, potato and cocoa-plants to sprout, and, as fairy godmothers, superintended the growth of children. Among the Maya Indians of Guatemala the native fairy-tales have been enwoven with Spanish stories of a similar character in a pattern at once most curious and instructive to the amateur of folk-belief. The story of "The Boy and the Sword," for example, preserves both the incident of the slaying of the giants in "The Popol Vuh," a native book containing most ancient traditions, and the European folk-tale of the boy who sets out to seek his fortune. The Maya still credit the existence of the Duenda, a capricious goblin, obviously of Castilian origin. Indeed, Guatemala and some other of the Spanish-American republics offer unrivalled fields for the accumulation of that traditional material which was quenched in Old Spain by the Inquisition, but still lingers in her ancient colonies. There also exists in Guatemala an extraordinary mass of beast fairy-lore, regarding the doings of such enchanted animals as the rabbit, the wolf and the jaguar.

Nor are the Patagonians of the far south without their sprites and goblins. The Guecubu is a fiend of the nightmare class, who steals horses at night and gallops them until they are reduced to a condition of exhaustion. If, in the morning, a horse is observed in its stable dripping with sweat and seemingly worn out, the Indian groom will shake his head and say, "The Guecubu has been with him."

We can even trace the origin of Shakespeare's Ariel to American folklore. Indeed, the whole of *The Tempest* is impregnated with American folklore, and it seems probable that Shakespeare was obliged for some of its incidents to contemporary books of travel. D'Orbigny states that the Yurucares of Brazil fabled that at the beginning of things men were pegged Ariel-like in the knotty entrails of an enormous bole until the god Tiri, like Prospero, released them by cleaving it in twain. Nor does the American influence visible in Shakespeare's fairy play end here. The name Caliban is undoubtedly derived from the word Carib, often spelt Caribani and Calibani in old writers, and his "dam's god Setebos" was the supreme divinity of the Patagonians when first visited by Magellan, according to the Italian author Pigafetta.

A rich field of comparative inquiry lies open to the European investigator of fairy lore in America, by means of which he can test and not infrequently justify his conclusions regarding the Old World forms which crowd the lesser Olympus of Elfheim. The one drawback to such a work of collection is that American native folklore is scattered over a literature so vast and of such rapid and luxuriant growth as to daunt even the most courageous. The Americanist, even more than the biologist, requires the courage of despair, that reckless bravado of the intellect by dint of which new provinces of knowledge have so often been conquered. To squander precious time upon the comparison of American and European fairies may seem to many as wasteful and ridiculous excess, and as indicating a sadly frivolous tendency; but the writer wishes with all his heart that grim circumstance did not stand between him and continual pilgrimage in these realms of old enchantment.

Nor are beings of the giant or dwarf species lacking in American myth. If Europe can boast of its Blunderbores and its Famagomadans, its Skrymirs and other Titans and Jotunns, and its Tom Thumbs and its Alberichs, America has no reason to blush for her native giants and dwarfs. American Indian legend, indeed, is populous with monstrous folk, the work of whose hands is still

popularly supposed to be visible in the immense pyramids of Mexico and even in the mountains and valleys, which they are said to have carved as a geographer models a landscape in clay; and surely Vukub-Cakix, Zipacna, Cabrakan, and Xelhua, are names calculated to inspire equal terror in the nursery with those reverberant titles we all remember out of the oleographic literature of infancy. Nor are the gnomes and dwergs of the new World less tricky and amusing than our own.

The giants of America differ from those of Europe, however, in at least one important particular. None of them, so far as I am aware, possesses the characteristics of the ogre or cannibal. Some few are noxious and mischievous, but the majority are beings obviously devoted to racial extinction because of a vanity almost sublime in its absolute egotism, or a stupidity equally exceptional. Perhaps the most delightfully absurd is Vukub-Cakix, the Great Macaw, that titan who stalks through the early pages of the most colourful and entrancing of all American fairy books, *The Popol Vuh*. This truly enchanting volume narrates the legends of the Quiche Indians of Guatemala, the builders of many an ancient city still slumbering in the depths of the tropical forests of the American isthmus. But his pride was justified, for was he not the possessor of emerald teeth, and was not his flesh of gold and silver? His bragging was in such shocking bad taste as not unnaturally to irritate the gods, who in justifiable wrath dispatched two of their number to chasten the orgulous giant. They succeeded in their punitive expedition, though at some cost to themselves, and wounded Vukub in his most precious and vulnerable part—his bejewelled gums. Then, disguising themselves as travelling physicians, they extracted his teeth of emerald, whereupon the unfortunate titan, feeling there was nothing to live for, expired in chagrin.

His sons, Zipacna, the mountain-heaper, and Cabrakan, the earthquake-maker, shared his fate, and were undone by stratagems of the most ludicrously childish character. Zipacna, decoyed by a brightly painted artificial crab, ran to the valley to seize it, and the gods, espying their opportunity, cast Mount Meahuan upon him and so buried him alive. Cabrakan, the overturner of mountains, they first drugged with a poisoned bird, and afterwards exhausted him by making him perform feats of strength in mountain-turning till he fell dead. So perished the race of the Jotunns of Guatemala, and even more easy prey to the junior deities than were their Cornish cousins to Jack the Giant-Killer.

The myth of Xelhua, one of the giants of Mexico, bears a strange resemblance to the legend of Babel. In the *Codex Vaticanus*, that strange book written by Italian monks of the sixteenth century and illustrated by Aztec artists, his story is to be found in circumstances which, if they permit of the assumption of an ecclesiastical origin, still seem to indicate even more strongly the existence of a popular legend. We are informed that in the first age of Mexican mythical history giants dwelt in the land. Seven of the Titan strain had escaped the deluge, and when the earth began to grow populous once more, one of these, Xelhua by name, betook himself to Cholula, and began to build the great pyramid which still stands in that place. His intention in raising the huge mound or *teocalli* was to provide himself with a place of refuge should the waters once more seek to engulf the earth, but when it had reached a great height, lightning from heaven fell and destroyed it. The material from which it was built was passed from hand to hand from a neighbouring mountain, as in the case of Corstorphine Church, near Edinburgh, "built by the Picts," or like Rama's bridge between the Indian mainland and Ceylon, the stones for which were passed along by a chain of apes. From the destructive bolt fell a precious stone in the shape of a toad, the symbol of the thunder-god, which spoke, reprimanding the builders, "inquiring of them their reason for wishing to ascend into heaven, since it was sufficient for them to see what was on the earth."

A fearsome monster enow was that which plagued the Toltecs, the legendary people of Mexico, and helped to bring about their ultimate downfall. A great convention of the wise men of the realm met at Teotihuacan, to find some means of appeasing the gods after a visitation of plague and war. But in the midst of their conference a giant of immense proportions rushed into their midst, and, seizing them by scores in his bony hands, hurled them to the earth, dashing their brains out. On another occasion he transformed himself by art-magic into a pestilent corpse, thus bringing fresh plague upon the community, and when the Toltecs attempted to remove the carrion they found the task impossible.

A strange gigantic figure is Michabo or Glooskap, the supernatural giant of the Algonquin Indians of North America. Half a wizard, half a simpleton, he is full of pranks and wiles. In short, he seems partly a creative agency, partly a malicious buffoon delighting in practical jokes. But he had an ancient interpretation of a much more noble kind. He was the guardian of the Algonquin nation who shaped the promontories and uplands of

the coast with his hammer, and left the marks of his footprints, twenty-four miles long, on the land. In the autumn, in "the moon of the falling leaf," ere he composes himself to his winter's sleep, he fills his great pipe and takes a godlike smoke. The balmy clouds float over the hills and woodlands, filling the air with the haze of the "Indian Summer." He seems, indeed, a kind of Promethean Titan, one of those mighty supporters of the heavens who are encountered in all mythologies.

The dwarf in American legend is equally ubiquitous with the giant. The "Dwarf's House" at Uxmal is the name of a small temple on the summit of an artificial hill, to which a charming legend is attached. An old woman, distressed by the loss of her family, found an egg, and, wrapping it up in a cotton cloth, placed it in a corner of her hut. One day she noticed that the shell was broken, and soon after a tiny creature crawled forth. This Yucatecan Tom Thumb, like his English analogue, went to Court, and challenged the King to a trial of strength. The monarch, amused, asked him to lift a stone weighing about half a hundred-weight, which he did, and in other contests of a similar kind defeated his antagonist. The King, enraged, told him that unless he built a palace loftier than any in the city, he should die. But his witch foster-mother came to his aid, and next morning the court awoke to discover hard by the palace or temple which still stands gleaming in all its carven glory on the summit of the mound. In Yucatan dwarfs are sacred to the sun, and were occasionally sacrificed to the luminary, so that the pigmy in question was probably the Man of the Sun who emerges from the cosmic egg.

The discovery in America of legends relating to fays, giants and dwarfs of a type like that of the similar mythical beings in Europe and Asia seems to point to the early dissemination throughout the habitable globe of stories connected with them. We know that America was by no means a continent sealed either to human settlement or the importation of ideas throughout the ages, and recent research has revealed to us a surprising number of proofs of the introduction of certain Old World handicrafts to her supposedly isolated soil. That these were not accompanied by tales and even by religious and philosophical ideas seems scarcely credible, and if we grant so much, we at once account for the presence among the American Indians of those myths and stories of fairies, giants and dwarfs which bear so close a resemblance to the nursery tales of our own recollection.

PREMONITORY DREAMS IN RELATION TO PREDESTINATION

By SYLVAN J. MULDOON

(Author of *The Projection of the Astral Body*)

(PART I)

WHETHER my past psychical experiments in the field of astral projection are responsible or not, I do not know, but for many years I have been more or less subject to premonitory dreams. So fascinating has this phenomenon proved that during the last half-year I have devoted much of my time to its study, trying, not without success, to find a method whereby such dreams might be produced intentionally.

Almost every mature individual at some period of life has had at least one premonitory dream. So many have been reported and vouched for that it is really amazing to find psychologists who still try to explain, on the theory of coincidence, the fact that "coming events cast their shadows before."

The underlying question, of course, which this matter brings up is: *Are our lives predestined?* I have heard a good many Spiritualists deride the belief that events are fixed by fate—rather paradoxical in view of the fact that one of Spiritualism's strongest claims is that the future *may be read!* And while I myself somehow revolt at the idea, I am faced with the explicit realisation that unless an event is destined to occur it cannot be prophesied.

We dare not pursue this question far, however, or we shall find ourselves hopelessly entangled in the eternal controversy of free will *v.* predestination, with its many ramifications—Fatalism, Determinism, Indeterminism, the Pre-established Harmony of Leibniz, the Occasionalism of Descartes, and so on.

Is *every* event predestined? Is *no* event predestined? Or, are *some* events predestined? If we feel that the last question is the one which can be answered in the affirmative, the fact immediately looms up that each event is the result of a preceding chain of events; therefore, if one event is predestined, it is difficult to conceive of those which brought it about occurring by chance.

I have fought against the idea for years, but the more I experience and study super-normal phenomena, the more convinced I am that in this interrelation of mind and matter our thoughts are following a more or less pre-established chain, and

that our actions to a great extent are merely the result of those thoughts.

It is next to impossible to distinguish a thought created by the mind from one which comes from without. You might receive a telepathic thought, but would probably think your own mind created it unless you knew it was sent. On the same principle, it is possible that thoughts from without come into the mind unnoticed—are even mistaken for our own creations—and are a great factor in influencing our actions.

I believe something of this nature is continually taking place; that thoughts from a pre-established chain, a fourth-dimensional stream, so to speak, are entering our minds from without, and that, like telepathically received thoughts, we do not realise that we do not actually create them. Yet they mix with our own thoughts and influence our actions.

If we could move ahead on this pre-established chain we would immediately think the thoughts which should come into our mind (and influence our actions) a week hence, or a month hence, or a year hence, as the case may be, depending upon how far along the chain our mind advanced.

It is just possible that this idea is more than fancy, and that during sleep the mind, released from the shackles of ordinary time and space, sometimes does move ahead on this pre-established chain, and certain thoughts (which should come in the future) pass through our out-of-time mind, and we dream the future event.

I cannot conceive of a single human action without thought, conscious or unconscious, causing it. If things are predestined, they must be predestined in thought, for the action does not occur until the thought which causes it passes through the active mind of the physically awake human being.

Now if a certain event is destined to occur at a certain time in the future, as Spiritualists maintain may be the case, it must be because a chain of thought leads up to it. We know from experience that when an action of which we have dreamed occurs, that action is not the result of a sudden and radical change in the stream of thought which enters the mind, but follows from our own so-called "free will," or the thoughts which we suppose ourselves to be creating.

Most, but not all, future-contemplating dreams concern themselves with events which are not of grave importance. We

dream of walking along a certain street, and later do so in reality. We dream of being in a certain place, and later visit the place in reality. We dream of meeting a certain person, and later meet that person in reality.

Only to-day a certain man, whom I had not seen for twelve years, passed me on the street ; and as I passed him I immediately recalled that two nights ago I had been dreaming that I passed him at that very spot. It will fit in nicely here to add that we seldom recall a future-contemplating dream until the event really occurs and brings the dream back to memory.

The man I passed to-day, whom I dreamed of passing two nights ago, means nothing in my life. I was only slightly acquainted with him, only knew him as a former citizen, in fact did not even speak to him. No dominant impression suddenly seized my mind, causing me to go along that particular street at that particular time and pass that particular man.

My doing so was merely a link in a chain of other activities, the result of my own supposed mental direction, my own volition. Is it possible that the thoughts which I assume to be the result of my own volition are predestined, are flowing into my mind from a pre-established chain of thought ? It appears that they are. All things which are prophesied seem to come about through a perfectly natural chain of events, governed by thoughts which seem to be our own creations.

Most people have had similar dreams concerning commonplace and insignificant events, and for that very reason they seldom think, in the hustle and bustle of daily routine, to mention them. The insignificant premonition is passed out of the mind as a *rare coincidence*, but the grave premonition is looked upon as the voice of the Almighty.

It is only when people dream of a dire event which later occurs that they think of mentioning the fact, and that probably is why most records of future-contemplating dreams which are written up are those in which a death, accident, or the like, was foreseen. Naturally enough, many on examining the accounts seize the idea that a premonition always foretells misfortune.

But a prophecy is a prophecy, whether dire or insignificant, and if it be more than "coincidence" or a "lucky guess" can account for, and if the prophesied event occurs as a link in the chain of events resulting from our own volition, then our own volition must necessarily be pre-established.

The compromisers in the free will or predestination argument hold that the commonplace event is not predestined, but that the vital and important somehow are. Yet our future-contemplating dreams usually concern themselves with comparatively insignificant events, indicating that if there is anything at all in the idea of predestination the unimportant affairs of life are predestined as surely as are the important.

It has always been a puzzle why a phenomenon so apparently marvellous as a vision of the future should concern itself, as a rule, with ordinary events; but if we conceive of our actions as being governed for the most part by thoughts which come into our minds from without, from a predestined chain, we can account for the predominance of the commonplace vision on the theory that the mind has moved ahead on the chain and the somnolent consciousness has registered an impression there. It would have very great chance of registering the thought of a commonplace event, for our lives are filled with millions of them.

I do not claim that my theory of a predestined chain of thought is correct, but I scarcely see how one can simultaneously accept prophecy and reject predestined thought. Regardless of how unthinkable it may seem or incorrect it may be, I utilise the principle in my experiments of voluntarily producing future-contemplating dreams.

When the mind registers a (future) impression the somnolent consciousness may see it in one, or in a mingling of all, of the three following ways:

1. A dream in which the future event is depicted *exactly*.
2. A dream in which the future event is depicted *symbolically*.
3. A dream in which the future event is depicted with *partial exactitude*.

The dream above-mentioned, wherein I saw myself passing at a certain place a man whom I had not seen for twelve years, depicted the event exactly as it later occurred.

A fair instance of a future-contemplating dream in which the event was depicted symbolically, is one which my mother had some months ago. At the time she owned a delicatessen shop, and usually attended the customers herself. One night she dreamed that she was standing behind the display-case when a certain customer entered the shop, and that round him three cream-coloured coffins were floating.

Incidentally, she remembered the dream, and next day told the man about it. He was in good health himself, as was his family, and not at all concerned over dreams in general or her dream in particular. Yet within two weeks his father-in-law, mother-in-law, and sister fell ill and died. The man often meets my mother and mentions the dream to her ; but, after all, it was nothing vital in her life. In this instance the three deaths were symbolised by three coffins.

Why the somnolent consciousness should picture three coffins and not the three actual deaths it is difficult to understand. I suggest, however, that the thought (of death) which came into the out-of-time mind may have brought up a relative thought (of coffins). Of this more will be said later.

The most common type of premonitory dream is the one in which the future event is depicted with partial exactitude. In nine cases out of ten, it seems, the vision does not appear with all details accurate. For example, Maeterlinck tells us that he dreamed one night of passing a small three-legged table in the corner of his dressing-room. On this there stood a bottle of hydrogen peroxide, which he accidentally knocked off the table. The bottle broke and the peroxide flowed over the rug, which began to smoke as if on fire.

Three days later he happened to knock a bottle of sulphuric acid off the table in his dressing-room. It broke, and the acid caused the slightly damp rug to smoke !

(To be continued.)

THE APOTHEOSIS OF THE ETHER

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

THE problem of the relation between mind and matter is one of perennial interest. A new book by Sir Oliver Lodge,* in which he develops in fuller detail the theory offered in solution of this problem associated with his name, is sure of a wide circle of readers. Lodge possesses a gift for clear description and apt illustration; and the statement made in the Preface that "such verification as has so far been forthcoming takes the form of a general approval of the broad outline from those with whom I am in touch under conditions different from those of every day, and whose range of experience is rather more enlarged than ours," will undoubtedly add to the attractiveness of the book for certain readers, though for others it may serve to damn it outright.

Lodge's theory, in brief, is that the solution of this age-long problem is to be found in the Ether, the underlying physical reality of which matter may be said to be a manifestation. "I postulate," writes Lodge, "as the one all-embracing reality on the physical side, the Ether of Space. And I conceive that in terms of that fundamental physical entity everything else in the material universe will have to be explained. To me the ether is a continuous substance, far more substantial than any matter."

Life, on the other hand, is envisaged as "something pre-existing in the ether, which is able to enter into relation with matter when matter has attained a certain complexity; something which can endure that connection for a time, and then depart whence it came."

Again: "My speculation is that this boundless ether . . . full of energy, is utilised and is impregnated throughout with something that may be called Life and Mind *in excelsis*, that it is the home of the ideal and the supernal, and that all the life and mind we are conscious of is but an infinitesimal or residual fraction of this majestic reality. I conceive of the ether as the vehicle or physical instrument or concomitant of Supreme Mind."

In developing this view of the relation between mind and matter, use is made of Schroedinger's wave theory, a theory which is proving very popular at the moment amongst physicists

* *Beyond Physics, or the Idealisation of Mechanism.* By Sir Oliver Lodge, D.Sc., L.L.D., F.R.S. 7½ ins. x 5 ins., pp. 172. London: George Allen & Unwin Ltd. Museum Street. Price 5s. net.

owing to its extraordinary utility and adaptability. The theory, which it is extremely difficult to explain in simple language without seriously distorting its meaning, arose out of the necessity of accounting for the fact that light behaves as though it were corpuscular in structure and at the same time as though it consisted of waves. Applicable to light, the theory is equally applicable to electricity and matter; the ultimate particle of matter or electricity can be conceived as being a wave.

The theory achieves this through the important and fundamental distinction between waves and group-waves. "Imagine," writes Eddington in his *The Nature of the Physical World*, "a sub-ether whose surface is covered with ripples. The oscillations of the ripples are a million times faster than those of visible light—too fast to come within the scope of our gross experience. Individual ripples are beyond our ken; what we can appreciate is a combined effect—when, by convergence and coalescence the waves conspire to create a disturbed area of extent large compared with individual ripples but small from our own Brobdingnagian point of view. Such a disturbed area is recognised as a material particle; in particular it can be an electron."

The disturbances or group waves, it should be noted, have properties which are quite different from those of the constituent waves giving rise to them; they are characteristically their own. In a sense, we may speak of the group wave as an entity produced as the result of "organisation."

This idea of organisation plays a part of fundamental importance in Lodge's theory, and, to my mind, constitutes the most interesting and valuable element in it. The function of life is that of organisation.* The primary waves of ether, according to Lodge, constitute the physical basis of mind and life; through their organisation, resulting in the production of group waves, matter becomes manifest.

Lodge develops his theory, in part, by means of a critique of the views of Eddington as expressed in the book from which I have quoted above. According to Eddington, the law of entropy must be considered as being the most fundamental law of nature. It is the law which gives to time its direction, so that future is radically different from past. Now, the law of entropy may be

* In one place in Lodge's book, a very interesting and suggestive analogy is drawn between life and magnetism. As is well known, and as was first, I believe, suggested by Swedenborg, magnetism is pre-existent in iron and certain other substances, but only becomes manifest when the particles of the iron are *organised* or drilled into a uniform arrangement.

expressed by saying that the random element in Nature tends constantly to increase. Life, however, would seem to act in opposition to this, to produce organisation out of disorder. There are many pros and cons needing discussion in connection with this point of view ; but the idea is suggestive and interesting.

Having thus briefly and, I fear, inadequately sketched Lodge's theory, I feel constrained to criticise it, since I conceive it to be based on a fundamental error. Lodge, by his own confession, belongs to the older school of physicists to whom mechanical models were essential to the construction of a theory of the Universe ; and although the book contains many generous gestures to physicists of the more modern school who have replaced these models by mathematical equations of a purely abstract type, it is obvious that Lodge's mode of thought is not theirs. Lodge admits that "the old mechanical or engineering ether is extinct," but the ether which he apotheosises is still something essentially physical and objective. His argument that "the Absolute mind, whether differentiated or not, must exist in the continuous ether ; for that is the only physical entity with *perfect** properties known to us," is very weak. It resembles Plato's argument (which Lodge would by no means accept) that, owing to their perfection, the forms of the five regular solids must be those of the four elements and of the universe itself. "Perfection" in physics means no more than exact agreement with certain arbitrarily constructed equations or laws.

The substitution of ether for matter makes no fundamental philosophic difference. The theory that ether is the underlying reality of the Universe is a species of materialism ; in other words, it is a belief in the reality of a creation of man's mind rather than in that of experience. This, as I conceive it, is what Materialism essentially is.

We may suppose that man started out, so to speak, with a naïve belief in the reality of his experiences, to which belief, in a much enriched form, some of us are returning. But for these experiences, which obviously did not result from his own volition, he postulated an external cause. At first the cause was assumed to be an exact replica of the experience, or, as it was said, the experience was an image of the cause. This is Materialism in its naïvest form. But in order to deal with his experiences, man found this simple assumption inadequate. He began to build mental structures, supposed to be pictures of the external world,

* My italics.

which were more and more unlike his experiences. Matter gradually became divested of all its properties. It evaporated into electricity. Electricity evaporated into ether. Ether into space; and space and time themselves into mathematical equations of a purely abstract character.

An analysis of Schroedinger's wave theory clearly indicates that his ether or sub-ether is no more than a fiction. It is a conceptual tool, a creation of man's mind, that and nothing more. As Eddington has aptly put it, "Schroedinger's wave-mechanics is not a physical theory but a dodge—and a very good dodge too."

The point of view we have reached is this: Assume the existence of a material world, a physical world, an objective world—the words matter nothing. Make this world adequate to account for experience. The world vanishes. You are left with nothing but abstract equations devoid of physical meaning, but extremely useful and pragmatically true.

The Universe reduces to mind, its experiences and creations. And that I conceive to be the truth which Idealism proclaims.

SCHUBERT'S UNFINISHED SYMPHONY (Second Movement)

By EVA MARTIN

Strange voices call across the sky,
From star to star the trumpets peal,
And in Creation's central light
There turns the Everlasting Wheel—
The Wheel that spins immortal threads
To weave one transcendental strain,
From all the many-coloured notes
Of human love and joy and pain.

The solemn, stately tones ring out
In harmony divinely sweet,
And through their gracious measure throbs
Slow tread of the Eternal Feet;
While, poised upon the brilliant air,
As music hovers on the wing,
Amid the courses of the stars
Angels of light serenely sing.

THE TITTLES AND THE ORAL TRADITION

By E. J. LANGFORD GARSTIN

IN the Gospel of St. Matthew (v., 18-19), we read: "For verily I say unto you, till heaven and earth pass away, one jot or tittle shall in no wise pass away from the Law, till all things be accomplished. Whosoever, therefore, shall break one of these least commandments, and shall teach men to do so, he shall be called least in the Kingdom of Heaven; but whosoever shall do and teach them shall be called great in the Kingdom of Heaven." And in Luke (xvi., 17): "And it is easier for heaven and earth to pass, than for one tittle of the Law to fail."

Compare these sayings with the passage from Exod. Rabba, Sect. 6: "Solomon and a thousand like him shall pass away, but not a tittle of thee (the Law), will I allow to be expunged (abrogated)."

The "jot" in the first quotation is easy enough to understand, being manifestly the Hebrew letter Yod, which is the smallest letter, but the "tittles" present a much more interesting problem. The Greek word used is "Keraia," which is translated in the Syriac by a word meaning "line" or "stroke."

Now it should be remembered that at the time when the Gospels were written, there was no Masoretic text with vowel points and accents, and that the reference must be taken as alluding to the original text as found in the Scrolls. These were written with scrupulous care in accordance with certain laws belonging to remote antiquity. According to Jewish tradition they date back to the time of Ezra. So strict were these rules that we are justified in assuming that there is nothing to be found in any Scroll that is not necessarily of great age and importance, for no one would have dared to add anything that had not been handed down from olden times.

But in these Scrolls are to be found what are termed ThGIN, Taggin, Crowns; ZININ, Zainin, Swords or Weapons; TzIVNIM, Tziyunim, Marks or Signs; and QRNIA (an Aramaic plural), Karnaia, Horns or Sharp Points. The majority of them are little strokes placed in varying numbers on, under or beside the letters, in the form of dashes, small rings, little curves or twists.

These are the Tittles, which, from the very fact of their being there at all, must be of considerable importance.

We may be sure that by Tittles the Taggin are meant, for in the Gospel quotations given above they are only mentioned in connection with the Torah or Law, and no other marks were tolerated in the Scroll.

Dr. Gaster, in his recent work *The Titled Bible*, says: "It is to these unquestionably that the reference is made, and an overwhelming importance attached. It is clear that their true significance and value was recognised as being closely connected with the ancient tradition and legal interpretation of the text. Hence a new light is thrown upon the words, 'Who-soever, therefore, shall break one of these least commandments, and shall teach men to do so.' There has been no reference to 'commandments' before in the whole chapter. The reference is not only to the Torah, because it was self-understood that the Torah was not to be broken. Evidently what is meant here is the Oral Law implied in the written word and indicated by these Tittles. Neither the 'jot,' which is part of the text, nor the 'Tittles,' which are signs above the letters, will ever disappear. At that time the Oral Law had not yet been written down, and the true character of the Tittles was very well known. The allusion to them was of the utmost importance to the contemporaries, who fully understood what was meant, and were able to draw their conclusions therefrom. Luke, following the same Jewish tradition, and who fully understood the real meaning of the Tittles, which is also preserved in the Syriac, goes even further. He omits the 'jot' and restricts his statement to the Tittle, giving it still greater importance. One can realise now, much more fully, the true meaning of the statement in Matthew and Luke. Referring as it does to the Taggin, it is intimately connected with the old tradition of the Soferim, and corroborates the view of the high antiquity and importance attached to them."

The implications of such a thesis for Christianity are indeed profound, for if such sayings can be regarded as authentic, then the Church, throughout its history as far as we know it, has been guilty of neglecting a most important branch of study, expressly indicated as being of virtually paramount value, namely the Oral Tradition of Israel.

But to return to the Soferim; these were the Scribes, and although the record of them as an official class begins with Ezra, there is no doubt but that they had existed since much earlier

times. To Ezra, however, is traditionally ascribed the founding of the Great Synagogue, with which institution they were identified.

There is a tradition given in Nahmanides' Commentary to Deut. xxvii., 8, that when Moses commanded that "thou shalt write upon the stones all the words of this Law very plainly, [Heb. BAR HITIB, Clearly set forth]," we are to understand from these words, as is indicated in the Sefer Taggin, or Book of Taggin, "That the entire Law was written on them (the stones) from the first word of Genesis to the last word of Deuteronomy, with the Taggin and Zainin, and hence they have been transferred by tradition to every Torah."

On the other hand, in the Tractate known as PRQI ABVTh, Pirke Aboth, the Chapters (or Sayings), of the Fathers, Cap. i., 1., it is said: "Moses received the Torah from Sinai, and he delivered it to Joshua; and Joshua (delivered) it to the Elders; and the Elders (delivered) it to the Prophets; and the Prophets delivered it to the men of the Great Synagogue. These (men) said three things: 'Be deliberate in judgment,' and 'Raise up many disciples,' and 'Make a fence to the Torah.'"

Now the men of the Great Synagogue or Great Assembly were, as we have indicated above, the Soferim, and this describes their principal functions admirably, for they were judges and teachers, and on them devolved the duty of providing and preserving an absolutely correct and authoritative text of the Torah.

But regarding the words of our quotation, "Make a fence round the Torah," it does not seem that we can any longer agree with Taylor's interpretation that this means "impose additional restrictions so as to keep at a safe distance from forbidden ground."

In analysing the quotation we find that Torah (without the article), alludes to the whole body of the Divine Laws, both written and Oral. Again QBL, Qibel, to receive, is the root from which is derived the word QBLH, Qabalah, the esoteric doctrine of the Oral Tradition. If, then, it can be shown that there is justification for supposing that the Oral Law is, in fact, implied in the Written Law, and indicated by these Tittles, we may well consider that in this command to "make a fence to the Torah," we have, as Dr. Gaster puts it, "almost a pictorial description of the Tittles, which resemble the sticks of a fence."

The origins of the Oral Law are, of course, historically speaking, wrapped in mystery, and the denial of the Mosaic origin of the

Pentateuch by many scholars makes matters even more complicated. We have no intention of embarking upon a discussion of these points, beyond suggesting that an unbiased investigation will show that the Pentateuch, as we now possess it, was long before the time of Ezra already in possession of the Jews and regarded by them as sacred and authoritative, which thesis enables us much more readily to conceive of the development of an Oral Law.

For those, however, who are unwilling to devote the time and the labour to such researches, and are willing to judge of the Oral Tradition on its merits, such discussions are of relatively little interest, and they would not necessarily be willing to attach more importance to the Qabalah, for example, if it could be actually traced back to Moses himself, however interesting such a fact might be.

Reverting, however, to our Tittles, there is a further saying in Pirke Aboth (Cap. 1, 13), attributed to Rabbi Hillel—though some say it should be Rabbi Akiba—which reads: He who makes gain [lit., he who serves himself], out of the Crown shall perish." Here the word for Crown is ThGA, meaning a Tag, so that this sentence, usually regarded as quite meaningless, now becomes clear. It is a warning against using for personal ends, those words of the Torah which are so marked. But no such injunction could be necessary unless these Taggin were regarded as being indications of the Oral Tradition, and thus possessed of a special sanctity.

Such a thesis is endorsed by the Talmud legend (Babylonian Talmud, Treatise Menahot, fol. 29b.) of Moses seeing God placing crowns upon the letters, from each stroke or tittle of which Rabbi Akiba was to deduce masses of prescriptions, ordinances and so forth, claiming that they were the traditional Law, handed down from Moses on Sinai. And an important point is to be noticed arising out of this. Moses only received the Torah from God, so that only the Torah had the Tittles, and from it alone were deduced the traditions of the Oral Law. This point is further emphasised by the recurrence in the Talmud and the writings of the Tannaim of references to a certain kind of allegorical interpretation connected with the word RShVMH, Reshumah, the exact meaning of which is unknown, though there is little doubt that it means "sign" or "mark," connected as it is with RShM, to note. There are some half dozen passages where this word occurs, and all these are in the Pentateuch, so that it would

appear that these marks were found in the Scroll. But we have seen that no marks other than the Tittles were allowed in any Scroll, so that it would appear likely that we have here another name for our Taggin.

Nahmanides, in his Introduction to Genesis, tells us that all that Moses received from the Gates of BINH, Binah, Understanding (the third of the Qabalistic Sephiroth, representing the higher Intelligence), he embodied either openly in the Torah, or by allegory, or by the shapes of the letters (special shapes, that is to say), or in their numbers and Gematria, or by means of Tittles.

Here we have an allusion to the fact that in addition to the Halakah (legal directions) and Agada (allegorical interpretations), the Qabalah (esoteric doctrine) was also contained in the Torah by means of these same Taggin and Zainin—an idea of great interest, and possibly a clue of inestimable value to the student of this latter subject, especially if he be inclined to credit the tradition that certain parts of the Qabalah have not even yet been committed to writing.

From what we have said, therefore, it appears that the Tittles were regarded as of divine origin, and as indicative of so many mysteries in the text. They formed, as it were, a real commentary, in the form of a mnemonic system, or cypher, to aid the memory of the students and expounders of the Law in the days before this Oral Tradition was written down in the guise of the Mishna and Qabalah.

And herein lies the tragedy for the modern student of this ancient wisdom, for though, through the mazes of legend and history, through a chain of prophets down to Ezra, and from then down to Judah the Prince, the author of the Mishna, we can trace the use of the Tittles for marking the Scrolls, and can glean much information as to the rules of their allocation, yet here we reach the last link; and though much has come down to us regarding the number of Taggin and Zainin to be placed on each letter, and their shapes and so forth, we no longer have any clue to their meaning.

Judah the Prince and his predecessors were all reputed to have been men deeply versed in mystical and metaphysical lore, and to have made much use of those methods of exegesis, Gematria, Notariqon and Temurah, with which students of the Qabalah especially will be well acquainted, and he it was who made the momentous decision to commit to writing the Oral Law. It is not, of course, to be inferred that the Qabalah is to be attributed

to him, for that is another, and as yet unresolved problem. But, faced with the fear that owing to the dispersion of the people, and the persecution of the scholars, the ancient traditional wisdom might be lost for ever, the Oral Law was written down.

Once this was done, the necessity for carefully entering the Tittles in the Scrolls of the Law was gone, and the practice gradually tended to disappear. Thus we are left to-day merely with the knowledge that these Taggin were used in the manner we have indicated.

It is indeed more than likely that, as Dr. Gaster suggests, they formed the basis for the accents, and thus passed into current use as a means of making clear the text and fixing the pronunciation, but it would not seem that this offers the slightest clue to their original meaning.

Possibly the riddle may be solved some day, for man's ingenuity is considerable, and the patience of the scholars in the painstaking and meticulous comparison of texts is quite remarkable. Should success reward their efforts, it is highly probable that new light will be shed upon many problems that are at present unresolved, but it is a matter for the profound Hebrew scholar alone, and, if we may suggest it as another essential, the profound mystic also.

THE MOON

By LEO FRENCH

I WORSHIP Her whose Silver Life-Chalice is the Moon.
 From Her Cup have I drunk ;
 In her silver waters I have been baptised.
 Her waves bore hither my vessel of Earth-life ;
 To Her I owe this Mortal instrument and human soul.
 Silver and Gold had I none, yet both have been entrusted to me
 from the Treasury of Planetary Wealth.
 I live to circulate and dispense those riches.
 May the Divine Marriage be consummated in me.
 I have eaten and drunk at their wedding-feast.
 There my food was
 " Silver Apples of the Moon,
 Golden Apples of the Sun,"
 My drink, nectar, communion with the Gods bestowing,
 Distilled from fruits and flowers in the Garden of the Hesperides.
 May my offering of Art justify the Invitation to that Banquet.

SOME PSYCHIC REMINISCENCES

By R. M. SIDGWICK

IT has been said that any man or woman could, out of their life's experience, write at least one good novel. It may be said with equal truth that almost any student of the hidden side of things could write at least one article on the curious and interesting experiences he has undergone.

My first experience was anything but agreeable. I was living in a rather commonplace suburban house, and I was not greatly interested in psychic phenomena; that came later. I was, however, aware that there was something wrong with my bedroom. I had never seen or heard anything abnormal in this room, though at night curious and inexplicable noises were heard in other parts of the house. But in my room there were no noises, merely an invisible presence. I could even locate the corner of the room in which my silent watcher stood. I used to lie in bed and watch this corner of the room in the hope that the presence would become visible. All this did not prevent me from sleeping soundly. Then one night my unbidden guest became violently active. I awoke to find myself gripped by the throat. Something which was entirely loathsome was doing its best to strangle me. To be slowly suffocated is a sufficiently terrifying experience, but this was combined with a feeling of mental and physical paralysis. I was never wider awake in my life, but I could not move even a finger. Then, with a tremendous effort, I opened my eyes, flung off my assailant, and rose to a sitting position. By the dim light that was burning I saw a tall, dark, misty figure bending over me. I sprang out of bed, and as I did so the figure vanished. I spent the rest of the night with the gas full on, and I slept very little. Why I should be attacked in this way I do not know. I slept in this room for some years after the incident without any further manifestation. I may say that before my very unpleasant experience I was inclined to regard the strangling ghost as a product of the old-fashioned Christmas-number ghost story. But I have met with three people who have had similar experiences. One of these cases was somewhat unusual, as the victim declares that the hands which gripped her throat were those of a child. As in my own case, no explanation was ever discovered.

The question of animal clairvoyance was once discussed at length in one of the daily papers. I have seen both dogs and cats show signs of anger and terror in the presence of something entirely invisible to me.

Some years ago I stayed for some weeks in an old house which had the reputation, unknown to me, of being haunted. During my visit I saw nothing abnormal, though I was conscious of an unpleasant influence in my bedroom and in the small room opening out of it. My dog, a powerful and courageous animal, hated the small room, and could hardly be persuaded to sleep there. Whether he saw anything in the room I do not know. But one afternoon, when he was investigating some very fascinating smells at the end of the garden, he suddenly bristled with rage, and growled angrily at some invisible being. Whatever it was, it apparently moved up the garden followed by my very angry dog growling savagely at his invisible enemy, who was apparently standing close to me. It was not until the day I left the house that I was told that the small room was supposed to be haunted.

Nearly everyone who has experimented with the Ouija board has met one of those communicators who delight in retailing romantic fiction to the sitters. Some of these spooks are remarkable liars. That delightful humbug, Pooh-Bah, in "The Mikado," when accused of exaggeration, replies that he was "merely giving an air of verisimilitude to an otherwise bald and unconvincing narration." I quote from memory, with apologies to Gilbert's shade if I am inaccurate. Some of the communications I have seen must have been evolved by an astral Pooh-Bah. They were so plausible and so untrue.

One of these astral tramps regaled us with a remarkable yarn. A cousin of ours was staying in Brighton. One evening an elaborate story was given through the Ouija. We were told that our relative had met with a very serious accident near Rottingdean while cycling with a clerical friend. Her injuries were described with minute details. We were told that septic complications were feared, and that there was very little hope of recovery. This alarming message ended with an exhortation which would have done credit to Mr. Chadband, and this ended with a verse of a hymn. There was no truth whatever in this story. Our relative was perfectly well. She had not been cycling, nor had she visited Rottingdean. Even the curate was a myth. This was a comparatively harmless deception. But I know of

a case where the too credulous victim was very nearly ruined through following the advice of one of these lying spooks.

Many remarkable dreams have been related in THE OCCULT REVIEW. Some years ago I had an odd experience. I dreamt that I was in bed, and that I awoke suddenly with a severe pain in my right groin. In my dream I found that the pain was due to a large abscess. I then awoke in a somewhat puzzled frame of mind. I was not certain whether my experience was a dream or not, until I found that there was nothing whatever the matter with me. I received by the morning post a letter from an old friend telling me that he was suffering from a large abscess in the right groin. Why I should pick up this information while asleep, and experience my friend's pains, I do not know. It seems to be a good example of the telepathic dream. It would be interesting to know how the disciples of Freud would interpret a dream of this kind.

Transfiguration is probably the rarest psychic phenomenon. Many students of the hidden side of things have never seen a genuine case of transfiguration. By genuine, I mean a case in which the medium takes on an entirely different aspect. It is not merely an alteration of expression, but a complete facial change, transforming the medium, so far as his or her appearance is concerned, into an entirely different person. Many years ago I had a remarkable experience of this kind.

On an afternoon in the winter I called upon a friend, a Mrs. A—, who possessed remarkable psychic powers. I found her seated by a fire which was a glowing red, devoid of flames. There was very little daylight left, and soon this vanished, leaving the room in darkness except for the small area illuminated by the glowing coals. Mrs. A. was sitting very close to the fire, her face brightly lighted by the red glow. We had been talking for some time, when the inevitable pause came in our conversation. After a minute or two, I made some remark to which Mrs. A. did not reply. I had been staring into the fire; but on looking at my friend I saw that she was breathing heavily. As neither her breathing nor her facial expression were typical of normal sleep, I expected that some control was about to manifest. As so often happens, the manifestation was of a totally unexpected type. As I watched Mrs. A. I saw that her face was slowly changing. There was something unfamiliar about the shape of her features. Then, quite suddenly, the final change took place, and instead of Mrs. A.'s aquiline features I saw the face of a man. I was, to my

great astonishment, looking at a very excellent likeness of my grandfather. I was so amazed that I uttered an exclamation of astonishment, and in a flash the appearance had vanished. There remained only Mrs. A., apologising for falling asleep. I did not enlighten her concerning the cause of her lapse into unconsciousness. I thought that any future phenomena would have a greater evidential value if she had no knowledge of the first manifestation.

For some time I expected that some further development would take place. But after several years I gave up all hope of any sequel. Again the unexpected happened. This may have been due to the fact that the original conditions were exactly reproduced. Once more Mrs. A. and I were seated in a room lit by the red glow of a flameless fire. On this occasion Mrs. A.'s daughter was present, and before I had been long in the room I was conscious of abnormal conditions. A cold breeze blew steadily downward on to my head. That, and other sensations, made me observe Mrs. A. closely. It was then that I noticed that she was gazing at me with a somewhat puzzled expression. She then told me that my face had vanished, and in place of it was the face of a much older man, blue eyed, with a rosy complexion and a mass of very white hair. Mrs. A. was impressed with the idea that my grandfather was trying to demonstrate his presence. He was, she said, a man of remarkable characteristics, and a great influence for good. Miss A. then remarked that for some time she had been puzzled by a sort of halo round my head. It was, she said, rather like moonlight. As Miss A. was sitting behind me, she saw nothing of any facial change. Apparently that which appeared to Mrs. A. as white hair was to her daughter merely a luminous glow. I may say that Mrs. A. knew nothing about my grandfather, but her description of him was most accurate.

I have related these incidents in detail not only because of their interesting character; in my opinion they show distinct evidence of a deliberate attempt to give proof of survival. First I was the witness, then Mrs. A. Thus there were two witnesses, and the evidential value of the phenomena was greatly increased. The repetition of the manifestation after several years on the first reproduction of the original conditions seems to indicate an intelligent operator who took the opportunity of confirming the manifestation in a manner which provided exactly the corroborative evidence I required.

The increasing interest in psychic phenomena has one unexpected result. Many people are wondering whether the fairy

tales of their youth may not have a foundation of fact. In the more remote districts of Ireland and Scotland the belief in the fairy people has, I am told, never quite died out. But in England those who claim to have seen the little people are few and hard to find. But they exist. I have been told that the people of the elements, the spirits of earth, water, air and fire, look upon us as a destructive force. My informant is one of those who can see and communicate with those elusive beings. Apart from seers of this type, more people than is usually believed have seen the fairies. But they do not advertise the fact. It is not pleasant to be assured by a mental specialist that you are the victim of visual and auditory hallucinations. Yet I have met or know of five people who have seen these elemental beings. One of these seers is a young girl with, as so often happens in these cases, a Celtic ancestry. Her father was unutterably disgusted at his daughter's folly. Yet so strangely compounded is human nature that, though he denied the possibility of such visitors, he carefully fastened his daughter's bedroom window to keep away the friendly elf whose very existence he denied.

My allotted space is coming to an end. If this article induces other students of the occult to record their experiences for the benefit of others I shall have attained my object in writing it.

THE VALUE OF MYSTICAL EXPERIENCE

By JOSEPHINE RANSOM

IT was St. Augustine who pointed out that those who most readily arrived at "mystical experience" were the "little ones" who faithfully followed the ways laid down for its attainment. Though St. Augustine himself won his "experience," his glimpse of "That Which Is," through keen and sustained intellectual effort, yet he recognised that simpler minds and souls could through faith and devotion come more quickly into direct contact with God, or Reality.

Throughout all the ages of human growth has run a golden thread of passion for personal discovery of the Real, of God. This passion has led the Yogi in pre-Buddhist as well as post-Buddhist India to abandon all ease and comfort in order to find the inner secret of life. In the process he discovered many and strange, sometimes dark and forbidding secrets, all of which became systematised and to be had for the price of a lifetime of tenacity of purpose. These systems may still be studied and their "secrets" won by aspirants after "powers" both "black" and "white." Buddhist saints like Nāgārjuna and others in India, and Milarepa in Tibet, besides many more in China and Japan, sought and asserted they had found the Truth. Christianity has had its host of saints and mystics seeking and finding satisfaction of their love of God. To them the supreme attraction was "union with God." In Islām the Sufi saint sought his Beloved and desired ardently the ecstasy of fulfilment of his love as the utterly acceptable and enfolded lover.

For all alike the goal has been the very highest conceivable. It was not pride which led them to choose thus, but the simple fundamental "belief" that the "soul" in man and the Transcendental Reality, the "One without a Second," the Beloved, were of one and the same essence. To them the object of creation was that the created soul was destined to find and be at one with its Creator. It did not matter whether the creation of the soul was due to evolutionary processes, as is fully and subtly set forth in Indian systems of thought, or whether it was an arbitrary act performed for but one life by God for purposes of His own, as is suggested in the West. Both East and West, each in its own

way, saw the same exquisite Truth—that man's interior life is fashioned in "God's Image"—and with effort could realise it is so. Such realisation is admittedly difficult, but never impossible.

Throughout the long history of Eastern mysticism the position has been taken that if the laws of "right approach" to God were observed then the result was certain. Purification of body, feeling and mind, combined with steady efforts to lead the mind from unregulated thinking to purposeful concentration upon the goal, would be consummated in "union." The resultant "right attitude of the soul would indubitably evoke response from God." That was the law. God would not, could not, refuse union with one to whom it was due by right of attainment. God must give of Himself to His devotee. This conception of the rights of attainment have led certain types to defy God; *i.e.*, they argue that since God must thus give of Himself, then approach to Him should be by demand and not by supplication. Reverence, though, is the usual attitude, particularly as soon as some glimpse of God's glory, or the Truth, has been won. Even a fleeting vision of the magnitude of the inner worlds impressed the beholder and awed him. Though his ambition soared to know more of that magnitude, yet he felt humbled before the immensity of things that are.

In the West the "mystical experience" has been conceived as being a bestowal of "Divine Grace" upon the human soul. And, further, that though the aspiring mystic may do all the necessary practices, obey all the rules of approach and thus be fully deserving of "grace," yet God will deal with the soul as He deems best, will bestow or deny His Presence as He chooses. "The Soul prays to see the Face of God, which is the essential communication of His Divinity to the soul, without any intervening medium, by a certain knowledge thereof in the Divinity," wrote St. John of the Cross.

The directors of souls in the Roman Catholic Communion warn would-be mystics against harbouring any notion that the Grace of God can be won by effort alone. Though the presence of God is at all times in the human soul, yet only those who strive to the utmost have the sensible perception that this is potently so. "This Grace has God for its sole cause." "It lies with God alone to give it, to augment, or to withdraw it." "... To will it is not sufficient," nor can it be made more intensive. "The cause for all this powerlessness," says Poulain in his valuable book (*The Graces of Interior Prayer*), "is because

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this union gives an experimental possession of God." We can "dispose" ourselves to it, but the Grace will come only when and how God wills.

The older word used in the West for "mystical experience" was "contemplation." It corresponds very nearly with the Eastern idea of the point at which the soul arrives when it is face to face with Deity. Then, in Patanjali's words, "the Soul is the seer." Perception of Divinity is direct, unveiled. In the West that experience would be described as "penetration into the Divinity." Both East and West would aver that this state is far preferable to any visions, however marvellous, of the activities of the inner worlds. The one is a touch of eternal Life. The other, observation of the mutable, even though subtle forms that Life may be manifesting.

With fine acumen the East has analysed the nature of the phenomena of thought in relation to these innermost experiences. The same acute and careful analysis is going on in the West. In such an investigation the experience of Saints and Mystics is of particular value. They have blazed the trails in the inner worlds. They are the true psychological pioneers. They have had strength of will enough to complete their human growth long ahead of the mass of mankind. Their solitary, lonely path becomes, through their discoveries of it, our broad highway, upon which we may walk in happy intimacy with our fellows. They overcame the darkness, they penetrated "The Cloud of Unknowing" with the "will a naked intent unto God."

Too often these yogis, saints and mystics have been regarded as people apart, who bore but little resemblance to the bulk of humanity. Actually they are of as great importance as discoverers of spiritual truths as are the discoverers of physical laws or truths. To them the psychologist will turn more and more for explanation and corroboration of the facts of the inner life. The difference is that they sought cell and cloister, jungle and desert, cave or mountain top, to be able to attend undistracted to the unfoldment of the interior life. To-day men and women are willing to attend to it as best they may in the midst of the incessant activities of daily life. Evolution was anticipated by the yogis of the world, but nowadays evolution is urging the many along the same higher levels of the pathway of life and growth. The urge is greater, the will to achieve is more alert, a sense of the "Divine immanence" more imperatively demanding satisfaction.

The "mystical experience of our forerunners in this phase of development has therefore perennial interest and value to us. They showed the way, spoke of the rules, and set the standard of what was necessary for accomplishment. We can turn to them for sure guidance of our own efforts; and while we may and do go our own individual way to realisation, yet we would do unwisely if we disregarded their discoveries and failed to take advantage of them.

The "mystical experience" is more common to-day than ever before, though just as precious. The "Face of God" gleams out startlingly clear in the busy haunts of men—on the battlefield, in the laboratory, the world of politics, of big business, and in the quiet home where women make life sweet and wholesome with the sanity of the divine commonplace.

The world is knocking, the doors are opening to the demand for more inward light, a light that is not set in far inaccessible places, but abides in the intimacy of one's own heart, where it burns eternally as immanent God and may be made at one with the flame of the transcendent God. And, best of all, it is not only for the rare individual to achieve this union of spark with flame, to do so is the right of the humblest aspirant capable of appreciating, seeking and winning such a natural and yet ineffable "mystical experience."

SAINT PAUL : A PSYCHIC REVELATION

By EDITH K. HARPER

(Author of *Stead : The Man, St. Francis of Assisi, etc.*)

WHEN that much-discussed book, *The Scripts of Cleophas*, made its first appearance in print, it was understood that its contents represented only a portion of the writings received automatically through the hand of Miss Geraldine Cummins. There are probably few, if any, readers of THE OCCULT REVIEW, or, for that matter, any students of modern psychical research, who have not heard of this interesting collection of documents, which have stood the "acid test" of expert critical analysis. This lady is understood to have had no acquaintance with ecclesiastical history or the works of the Early Fathers, and the rapidity with which her hand produced the written characters was of itself abnormal—or super-normal—whichever of these two ugly words best suits the critical mind.

Those readers who found in the *Scripts of Cleophas* a mysterious commentary or annotation upon the Acts of the Apostles as recorded in Holy Scripture, will find in the further instalment of Miss Cummins's pages now published by Messrs. Rider & Co.* a mine for much deep delving.

As its title conveys, this new volume deals with the sojourn of the Apostle to the Gentiles, in Athens, Mother-City of the beauty, learning, and wisdom of the Pagan world. A later chronicle, *The Scrip of Youth*, tells of Paul's plan for gathering "all the Nations of the World into the Fold of the Good Shepherd"—that Message of all-embracing Love which was "to the Jews a stumbling-block, to the Greeks foolishness!" And a closing fragment describes in poignant detail the martyrdom of Barnabas in Cyprus, after Paul and he had parted company and gone their different ways.

The Rev. Dr. Lamond in his Introduction thus draws attention to the historical basis underlying the script :

With reference to his visit to Athens, which occupies the preliminary part of the narrative, we read in the Acts of the Apostles that this visit

* *Paul in Athens (The Scripts of Cleophas)*. By Geraldine Cummins, with Introduction by the Rev. John Lamond, D.D. London: Rider & Co. Price 7s. 6d. net.

actually took place, that he spoke on Mars Hill, and that when the assembly broke up Dionysius the Areopagite and a woman named Damaris and others adhered to his teaching. And [adds Dr. Lamond] the reticence of the authorised Scriptures is often remarkable. But it is not to be assumed that because of this reticence there were not in existence at that period many manuscripts dealing alike with various events in the Life of the Master Jesus, and with the Activities of His Apostles. Luke makes this clear in his Introduction to his Gospel. . . .

Nor can we say by what means, through what successive channels of many intermediaries, echoes of the memories of that wondrous time may not find their way back to souls attuned to receive their cadences. Who that has been thrilled by the sublime *Saint Paul* of F. W. H. Myers, but can feel as though actually conscious of the inner workings of the martyr's fiery heart! . . . And again, to quote the learned Doctor :

With the passing of the years, it may come to be admitted that inspiration cannot be circumscribed by any period, or limited to any section of the earth's surface—that inspiration, in brief, is a divine gift contemporaneous with the life of mankind.

What an intense word-picture is that given by Cleophas of the Apostle to the Gentiles ; he might be describing the unsurpassed portraiture of Rembrandt :

In the days when Paul worked among the Greeks, his face was carved into many lines. His grey beard cast a mantle about his chin and neck, hiding thereby the strength of his purpose.

Grey and dark as the olives were his eyes, and dim they seemed to the stranger. Yet were they keen as the eyes of birds, and they could set a spell upon men when he was angered or stirred. For in such times they did mirror the will of the Spirit, and so were they in their power more than mortal. And no single man could combat the words of this master when the Holy Spirit of Our God spake through his eyes.

Such is the Paul of Miss Cummins's *Script*, whom we find, after his brief sojourn in Athens, in a measure overcome by the sense of failure in his mission to the Athenians. When he left their fair city and set sail for Corinth, it seemed to him

that all the images of evil that had been shewn him by the Wordmakers of Athens gathered about him and distressed his spirit. . . . He feared the imaginations of these wicked men, who sinned not in the body, but sinned grossly in the mind. They had, with their reasoning, shaken the saint's faith. Not since those early days when Barnabas came unto him had he doubted his own sure measure of the doctrines concerning the Master. But the twisted coloured sayings of the Epicureans and Stoics had wound about him as a rope, confining his spirit, pressing upon it so that he lamented as he lay in the darkness of the hold.

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So, like many a lesser pilgrim, Paul, the great Ambassador of his Divine King—abode for a space in Doubting Castle, a prison of Giant Despair. All the annals of saintship tell of the Dark Night of the Soul which precedes the final and unchangeable Dawn. Even the Seraphic Poverello of Assisi, even the Little Flower of Lisieux, had their self-confessed moments when the stars grew dim and the blackness of midnight hid the approach of coming day.

But at Cenchrea, at the dwelling of Phebe, where Paul lay sick, healing of body and soul returned to him. On this, the *Script* continues :

Paul fell into a deep sleep, passing from out the ken of bodies into the realms that lie in the Invisible. And there, time was not. He perceived no more the port of Cenchrea, nor the white-winged ships that lay in harbour. But in the Spirit he walked through the streets of Athens, and gazed upon the glories of that city. He perceived the jewelled idols gathered in multitudes about him, the carven shapes upon the glimmering temples, the great goddess of bronze who had mocked at him in the hour when he was cast down and afflicted. He perceived once more the concourse of men. And the babble of their many words came to him as the noise of animals, there being no sense in the mingled sounds. Mighty was the wonder of that shining town. Paul gazed within the mind of its people and perceived the greatness of their pride in this city, which they held to be lovelier than any that had ever been reared up by the sons of man.

Then goes on the Seer's prophetic vision :

And behold, the whiteness faded, all grew dark ; and then again came light, the light of another, paler day. Again was Paul in Athens, and again he passed through its streets. But its glory had vanished, many of the temples lay in the dust. About the saint were broken walls and misshapen images. All the might and beauty of the great city of the Greeks had passed from it.

And once more the mind of its people lay open before Paul, and he could read it as if it were a scroll containing many images.

The saint perceived no sign of the wisdom of the Wordmakers ; no sayings of the Stoics lay within the memories of the people. Only in them was trouble and perplexity, fear that they would lose their scanty measure of daily bread, fear of the invader, fear of slavery, fear of death and night.

The learning of the philosophers had faded as the rich blooms wither and pass. Reason, that would from Athens govern all the world, no longer abode there. "The race of the proud sages hath perished from the land." Such were the words uttered by a voice.

Paul woke from that deep sleep. Swiftly he returned to his habitation of clay. There was no sound of talk without, no echo of the feet of men.

It was in the early day. And Paul heard but the crying of wind and water, the pure call of a bird. And then he turned upon his side and slept once more, knowing that God was with him.

These quotations give some idea of the sympathetic style and reverent purport of the book, which traces the subsequent career of the Saint through stress, turmoil and controversy, alike with friend and foe, to the point where he leaves Cencrea on his journey to Jerusalem for the Feast of the Passover.

The shipwreck is described ; and the story closes :

Thus was Paul preserved from the menacing sea. For it was not the purpose of the Lord that he should die in that time, when much of his work was not accomplished. . . .

Not yet was the consummation, and the Martyr's Crown.

Can it be that humanity is again passing through a cycle corresponding to that era of Persecution when the seed of the Early Church's teaching was watered by the life-blood of Her Saints ?

Surely Russia is undergoing a recurrence of these terrible days of martyrdom, for it would seem that sorrow and anguish are the portion of those within her borders who dare to proclaim the Way of the Crucified Nazarene !

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.]

NOBODADDY

To the Editor of THE OCCULT REVIEW

SIR,—Your last issue contains a remarkable letter under the above title, from John Henry Clarke, which might well have been headed, "NEBO-Daddy", in which your correspondent voices one of the most remarkable truths of Holy Writ.

Satan, the god of this age, is unquestionably the god still worshipped—at all events in symbolism—throughout the greater part of the world; and the story of this worship, and of his gradual loss of heavenly positions, was told in a booklet published by myself some years ago, entitled, *The Anointed Cherub*.

The great teaching of our Lord was to portray to us The Supreme as LOVE Personified—and to teach us that we could come DIRECT to the Father through the Son.

Allow me to point out that nowhere (even in the Old Testament), do we find that the I AM commanded a single sacrifice of blood connected with Temple worship; in fact, Jer. vii, 22 is very definite upon this point: "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices." "If I were hungry—saith ELOHIM Jehova—I would not tell thee for the world is Mine; will I eat the flesh of bulls or drink the blood of goats"; Ps. i. 1; 12, 13. "THOU desirest not sacrifice, else would I give it; THOU delightest not in burnt offering—the sacrifices to Elohim are a broken spirit—a broken and a contrite heart ELOHIM will not despise"; Ps. li., 17-18. "Sacrifice and offering THOU didst not desire, mine ears hast THOU instructed, burnt offering and sin offering THOU didst NOT demand"; Ps. xl, 6.

And as we consider the whole ritual of the O.T. Temple worship we perceive throughout the whole of the symbolism that it was the Anointed Cherub (plainly, the Adversary of Man) who demanded worship; and it was even dangerous for the High Priest to enter his inner sanctuary, his holy of holies, under pain of death. In fact, had it not been for that one day a year, a day set apart in memory of a past event, the day of Atonement, when the I AM entered that sanctuary and restrained the destroyer, it would have been impossible for the High Priest to have entered at all; and the opportunity for salvation to man would have been altogether prevented.

Let your readers note how this god of earth showed bias between man and man; note how the children of Israel dare not even touch the Ark for fear of death; and yet the Philistines actually despoiled and desecrated it, and only suffered a penalty of inconvenience.

The difficulty with the ordinary reader is that the Name Jehovah had actually been taken by the god of this world; note the warning of the I AM to Moses in Ex. xxiii, 20-21: "Lo, I send an angel before thee to keep thee in the way, and to bring thee unto the place which I have prepared. BEWARE of him, and obey his voice; for he will not pardon your transgressions—since My Name he has seized."

This is the being so often termed Jehovah; a being once perfect (Ez. xxviii, 15), but who, hating the pure "anthropic" race type, became the enemy of our race. Our own Lord actually terms him "exthros-anthropos" (Matt. xiii, 28).

This was the being who met Joshua as "Captain of the Hosts of Jehovah"; "the man (*aish*) with the drawn sword in his hand." This was the being who secured the appointment over Israel until he lost the position after seducing David to number Israel, and showed bias in favour of Ornan the Jebusite.

Let your readers compare II Sa. xxiv, with I Chron. xxi; note the word "moved" in v. 1 of the first reference is "seduced," being the same Hebrew word as is used in Gen. iii. 13, translated "beguiled." We could not possibly use such a word in any association whatever toward or against the Most High. Further, the phrase in I Chron. xxi., 1, "And Satan stood up against Israel," is actually "Now Satan was appointed OVER Israel." We find an exactly similar expression used in Dan. xii, 1, from which we note that in Daniel's time Satan had been dispossessed from that place of power, and the spiritual authority over "Thy people" had been given to Michael.

In scores of instances throughout the O.T. I could show that the Anointed Cherub is the one referred to, even under the title Jehovah; and can also show that at least four Beings, each distinct, have this sacred Title given them. But the context will always shew which one is speaking. All this terror about Tetragrammaton belongs to the O.T. period; and where fear and hate are shown, we can easily perceive which Being is referred to. Added to this, a careful understanding of the Divine Names and Titles in the O.T. will ALWAYS give us clear indication as to which God is speaking.

How, for instance, could we associate The Supreme, or even the I AM, with the Jehovah who met Balaam by enchantments, or, in modern language, by the processes of black magic? Note the ritual which Abram performed, Gen. xv., and ask if such a ritual could possibly be associated with LOVE.

It is because the so-called Higher Criticism has been blinded in these matters that they have laid on to the head of the Most High the idiosyncrasies and foibles of a minor god.

And the world has been led astray.

Who was it that gave respite to Cain after he had murdered the true seed? And who placed around his head the aureole, as a sign of one set apart from his fellows; a sign which later he perverted to represent sanctity and eternal life? For Cain was the son of that wicked one (I Jn. iii, 12); he was of "the generations of the heavens and earth," and did not die.

And if all these things be not so, why was the Temple Veil rent in twain at the moment of the Crucifixion, and that inner sanctuary for ever laid bare? It was from that moment that Christianity was really founded—for the god of this world, by that last act, had forfeited the right to rule over the anthropic race. And, as Paul so clearly puts it, "the priesthood being forcibly changed, a change of law also was brought about" (Heb. vii, 12).

If the student still finds a difficulty in perceiving the ancient reason for these ritual sacrifices, let him study Heb. x., "Sacrifices and offerings THOU didst not will; BUT a Body Thou didst provide for ME." Continuing the thesis Paul says: "We have not come unto a mountain touched and scorched with fire—to thick cloud, darkness and tempest, etc, etc; but unto Zion, the Mountain and City of the Living God—the heavenly Jerusalem."

As a number of your readers are aware, these matters belong to the mysteries, so carefully hidden and veiled throughout the ages; but it is quite time that these matters be openly revealed, to enable students to follow The Way, The Truth, and The Life; that the God of LOVE be no longer vilified, for even in ancient days He made a beaten track unto Himself, even for the feet of those who never prayed; and to-day we may come to Him direct, even through Jesus The Son; no longer may we be hindered by spirit or earthy priest.

But because the days of the closing of this æon are close upon us; the great deception is nigh at hand; and while men's minds have been clouded as to the "Who's Who" in the spirit realm, the forces of evil are carefully preparing to submit to an astonished world the false Messiah in the guise of the Son; and the beast with its seven heads will pretend to be the Lamb of the seven horns; and the golden city "Mystery Babylon" will be foisted upon us as the heavenly Jerusalem. The great Whore pretends to be the Woman clothed with the Sun; and if it were possible, even the very Elect will be deceived.

I ask you, sir, to make these things known; spiritual minds will easily discern whether these things be so or not.

Yours truly,

Z. A. S.

"NOBODADDY"

To the Editor of THE OCCULT REVIEW

SIR,—In replying to the letter of Mr. John Henry Clarke, I should like to refer him to my recent article on Anti-Christ and World Chaos in case it may have escaped his notice.

I certainly agree with him when he says that there may be "something deeper than mere savagery in the Russian anti-God revolt." It is, in fact, the struggle for supremacy between the forces of good and evil. Now is the great time of testing for the earth, and it entirely rests with the sons of Earth whether or not they triumph over "the Dragon."

I could say a good deal on this subject of anti-Christ, but what I really wish to emphasise just now is the fact that while there are many people who are aware of the real source of danger, they are so divided and scattered that their efforts are of little avail. If once they could be shown the real significance of present world events they would be the first to take up arms against this anti-Christ, this "Red Dragon" called Bolshevism.

It lurks behind India, China, and many other centres, and like an octopus is ready to suck out all that is good from the nations of the world so that it may flourish with the evil spawn of its own making.

Yours faithfully,

EL EROS.

THE RUSSIAN PROBLEM

To the Editor of THE OCCULT REVIEW

SIR,—The readers of your excellent journal owe you a debt of gratitude for bringing to their notice the very real danger of the misuse of Occult movements for subversive ends. Particularly timely are the references to the Russian anti-religious activities, since at the present time there is a tendency (especially among those who would consider themselves "enlightened") to minimise this persecution.

Although they cannot deny its existence, many will say that it is no worse than the Inquisition, and (perhaps with some truth) that the Christian Church in Russia was in need of a drastic purification. Thus they will urge that, as false teachers, the Russian clergy are better out of the way, and that the Bolsheviks, therefore, are doing humanity a service.

Even if we take the blackest picture of the Inquisition ever painted, there can be no comparison between it and the present persecution in Russia.

Humanity has advanced since the days of the Inquisition, when persecution was general because it was considered efficacious. But

since modern psychology has demonstrated its utter uselessness to convert the individual, and history has shown its inability to check the spread of a doctrine that has taken root in the hearts of men, *persecution to-day can have no possible justification.*

Even if all this were not true, the contention is merely a "*tu quoque*," and therefore no justification.

Again, bad as any section of Christianity may be, it must of necessity teach many profound spiritual truths, and to purify it we must reform, not destroy it.

There are abundant facts to show that the Russian persecution is directed against all spiritual truth—in the widest possible meaning of the phrase, which includes, with all the great religions, Occultism itself.

In such circumstances I feel sure that your readers will not be misled by such specious arguments into condoning the horrors perpetrated in the name of progress on the unhappy people of Russia.

THOMAS FOSTER.

THE RUSSIAN PROBLEM

To the Editor of THE OCCULT REVIEW

SIR,—The opening paragraphs of your Editorial in the May issue are outlined in such a manner as to provoke considerable comment.

It is the position of organized religious teaching in Soviet Russia which is so strongly criticised. It is suggested, not for the first time, that the Soviet Government is more or less the active agent of "the Dark forces"—that it represents "Antichrist." Presumably it is suggested, by way of contrast, that the British or American governments are the "White" forces, a definition which very few other nations, especially in India, would be inclined to accept.

There are many Britishers who can point to a similar persecution of religious beliefs in Western Europe. To go back a century or two, is the work of Torquemada and the Spanish Inquisition, with its far-reaching tentacles, put down to "Black forces"?—and if so, when did they cease to operate? Was the persecution during the recent war, in Britain, France and the United States, of men who sincerely believed in the teaching of Jesus, the work of dark forces or of angels of light? Each of these governments officially persecuted and imprisoned numerous men and women who sought to obey the Christian teaching, and who refused to aid a war which to them was merely mass murder. Many parsons luridly taught war; they were recruiting-agents for military murder. Parsons who sought to teach Christianity were turned out of their churches. Was this the work of "White forces"? Is the solemn blessing of regimental flags, of guns and other implements of human destruction a work of genuine religion?

Burke said, "We cannot indict a whole nation," and that remains true of Russia, a union of nations with 150 million people. The Soviet Government did indict the theological organisation of the Orthodox Church, which in Russia had upheld the unspeakable barbarities committed under the bygone imperial regime. *That church is now reaping its due karma.* Its organisation is destroyed; but *real religion is being freed.* The people are no longer under the rule of a dissolute clergy, but can please themselves what they believe. They are being educated. Russia is the only modern nation that dares fully to educate her army. The Soviet have abolished the power of organised greed in human affairs. It is not possible now for rich men to take advantage of their power to subject the poor to misery, starvation, unemployment, or to murder in wars for their benefit. Is this the work of "Dark forces"?

We have only to turn to the United States, to New York with its two or three murders daily, to Chicago, with its endless tale of violence exploitation, misery and millionaires, to see the normal state of an alleged Christian country. As for Britain, the rapidly approaching end of exploitation of Indian poverty is but one among many things which indicate the position.

The enemies of genuine religion among the human race are not centred in any single country. The worst enemy of every man is himself. The worst enemy of every mass of people in any country are those few in that country who exploit, deceive and rob them. It is because those few in other countries who live by exploitation have seen the end of mass exploitation in Russia that they spread lying propaganda through the earth, force having failed. The anti-religious campaign in Russia is a war on false teachers who deceived the people (for example, by making false relics of saints) and helped in their oppression. This war on rotten institutions is a world-wide necessity that is going to be accomplished; they must be removed for better things, even though destruction may seem painful. Without this "the war to end war" would have been fought in vain. The White forces "move in mysterious ways their wonders to perform."

W. G. R.

ANTI-CHRIST AND WORLD CHAOS

To the Editor of THE OCCULT REVIEW

SIR,—I should like to reply to Mary Lamb's letter on the above subject. It would seem that she has not been able to read into the plain language of El Eros.

He has answered all her objections in his article. In her letter, she also asks what authority El Eros has. I in turn would ask on what authority the writer of the letter in question speaks.

She alludes to the Bible, which after all has been translated and

re-translated so much that the Churches seem hard put to it to agree over various passages, and we are now faced with a controversy over the ten commandments.

I, for my part, feel that El Eros' explanations of various sayings he has quoted are very reasonable, and I am by no means alone in my convictions.

Yours faithfully,

VIOLET WEEKS.

REINCARNATION

To the Editor of THE OCCULT REVIEW

SIR,—Recently I have been reading that theosophical classic, Walker's *Reincarnation*. The author assembles a masterly array of evidence for reincarnation taken from the writings of the great poets, philosophers and thinkers of the past. It is his practice in all cases to give the text reference, together with the exact quotation. However, it is noted that in referring to Emanuel Swedenborg and Jacob Boehme he does not make any citation, but contents himself (very discreetly, it would seem) with stating that "they were strongly attracted to this doctrine." Is this statement correct, or is it based on the fervent imagination of an enthusiastic theosophist? My own understanding of the matter has always been exactly to the contrary; it has been frequently stated that the doctrine of reincarnation is conspicuously absent from the teachings of these eminent seers. Will any reader who is conversant with their writings kindly say whether or not any authentic passage can be cited from their works supporting the doctrine of reincarnation?

Yours very truly,

W. R. SEVIER.

PERIODICAL LITERATURE

The VEDANTA KESARI, which appears at Madras, has entered upon its seventeenth year of continuous publication, and offers its thanksgiving to the Lord and Master "whose benedictions and grace" have sustained it in all its activities, and have enabled it "to hold before humanity the sublime message of the Vedanta in its various aspects." It is claimed not only that Vedanta is "the very essence of Hinduism," but that it is the essence also of every religion as well as "an eloquent affirmation of the truths brought to light" by the science of the Western world. The total forgetfulness of spiritual idealism is regarded as the chief accounting fact for whatsoever is evil in existing Indian life, and Vivekananda is cited as striking the keynote when he describes religion as the mainspring of Indian activities and "the only line of future well-being and progress" in that great land. The Review exists chiefly to spread and unfold the message of this teacher and of Ramakrishna, who preceded him, and was, we believe, his personal master. The doctrine is that all the great religions are true at the root and lead to the same goal. A brief study of Buddha in the latest issue exemplifies this point of view, though it happens to be quoted matter. The story of India through the ages may not bear out the contention that Indian religion is a "message of strength and freedom," but there is no question that it claims *ab origine* to guarantee inward liberation as an attainable and attained goal to those who follow its path. It is, however, a path of election; and the records make evident that it is reserved for the few only—as if the elect of their ages. Meanwhile the official religions stand at their several values, and those who know them most would be the last in reasonable probability to advance such a claim concerning them. . . . THE KALPAKA is another old publication, indeed much older than its contemporary, though it is in comparatively recent times that it has purported to be the "Psychic Review of the East." It does not correspond to the title, but the question does not signify, for at least from time to time we may find in its pages some papers on the Eastern philosophy which prove to be good reading. Those on Karma Yoga in the last two numbers may be counted among them. The whole universe is described as "a glorious manifestation of the Spirit of Iswara," who from one point of view is said to be the Solar Logos, but from another the Manifested Life in all things, that Centre from which everything comes forth and into which also it returns. Again the chief inspiration is drawn from Vivekananda, which means that it stands for unity, for the realisation of the true self and the dicta of Ramakrishna, who said that when he identified himself with the Divine Body—presumably, the manifested world—he was one of the Lord's creatures; when he identified himself with the soul he was a spark of

that Divine Fire which is God ; but in his identification with the Atma he could and did say : Thou and I are one.

LE VOILE D'ISIS devotes a considerable space, for our profit and instruction, to the life of an astrologer, Jean Baptiste Morin, who is for most of us little more than a name. He is known assuredly as such by those who are acquainted with Astrology on its historical side, though they may have proceeded no farther than Christian's HISTOIRE DE LA MAGIE. We learn that he was born at Beaujolais in 1583 and died in 1656, after a sufficiently brilliant career on the external side. His first patron was a famous Bishop of Boulogne, and at a later period he was physician at the court of the Duc de Luxembourg, while later still he was in the retinue of Cardinals like Bérulle, de Richelieu and Mazarin, by the last of whom he was pensioned liberally in 1645. Descartes, Galileo and Gassendus were numbered among his correspondents. It is even affirmed that his work on the True Knowledge of God, revealed in the light of nature, influenced Spinoza, the light in question being that of mathematical science. He wrote otherwise on plane and spherical trigonometry. His *scientia vera* was incorporated subsequently in what may be called Morin's *magnum opus*, that ASTROLOGIA GALLICA which occupied thirty-five years of his life. It is described in LE VOILE as a compendium of all knowledge at its epoch, for so far from being astrological only, it embraced philosophical, religious, mathematical, physical, chemical and astronomical subjects. He is accredited furthermore with the creation of Judicial Astrology in that systematic form which is known and practised even to this day. The clarity of his expositions is said to be equalled or surpassed only by the simplicity of his style, while he is supposed to have emancipated his art from the superstitions introduced therein by Chaldæans and Arabians. One is led to conclude that if ever an authentic study of Astrology in its source and history should be undertaken in days to come, it would have to remember Morin and his ASTROLOGIA GALLICA. He marks assuredly an epoch in the subject, as Junctinus de Florentia stands for an earlier stage.

L'ÈRE SPIRITUELLE is by no means disposed to account for its omissions or inclusions. It presented a portrait in outline of the Comte de Saint-Germain, and from beginning to end the record remains for reference in the back numbers, should an occasion arise. Some months ago it began in like manner a picture of Count Cagliostro, considered as an *adepte prestigieux* and an *être surhumain*, not as the " amiable thaumaturge " and adventurer of Alexandre Dumas and Gerard de Nerval, or the rogue and charlatan presented in the records of the Holy Office. The narrative, however, has been suspended in this case suddenly, without explanation or apology, the adept in *Alchemia* and *Magia* being abandoned at Nassau, *anno* 1780, in the company of Prince Poninsky. We may stifle our curiosity, if we please, amidst considerations of " Egypt the Mysterious " and the Christian Gospel

from a mystical point of view ; but we are disposed still to speculate what L'ERE SPIRITUELLE has done or proposes to do with its alleged " Friend of God " and His " faithful soldier." Are we destined to add yet another problem to the congeries of Cagliostro enigmas, and to lament the frustrated theme which set out to prove that he was " master of all esoteric secrets " ? He described himself more modestly as *contemplateur des temps*. . . . One ventures to think that M. Oswald Wirth misses the point in LE SYMBOLISME when he affirms that the Church declared war on Freemasonry so far back as 1738, and that the hostilities then inaugurated were without provocation on the part of the Masons. It is well to be fair on both sides, and we desire to register—not for the first time—that by the logic of its own position the Church could do no otherwise than challenge a supposed " system of morality " which did not happen to carry its own credentials. For ourselves there is obviously and of course another aspect of the subject, and it is one of high comedy. The Church could have done better had it known more : it might have ridiculed out of existence—within its own precincts—the ethics of the ineffable Anderson and the moralities of the " Rummer and Grapes." . . . A curious eclecticism is unfolding from month to month in the pages of L'ASTROSOPHIE, and we turn no longer—if ever indeed we turned—to its course of Practical Astrology or its monthly Horoscope, but rather to fantastic speculations on Lilith, " the black moon," to its papers on Sufism in antiquity and on Russian mysticism in the past, contrasted with that of Western Europe. As regards Sufism, the account is written with knowledge, but after two instalments the product of Russian research has not yet left the West, while it swarms with adventurous statements reflecting old inventions and dreams. Dante is an Albigensian Homer ; the Holy Grail is referable seemingly to Knights Templar ; and the Operative Masonry of the seventeenth century became the Emblematic Craft of 1717, under the auspices of the Rosy Cross. If it is proposed to discuss presently the Mysticism of the Orthodox Church by the aid of similar exploded fictions, there is a final judgment passed already thereon. . . . LE CHARIOT continues to issue its monthly supplements, producing thus in serial form (1) an elaborate work on Chiromancy, and (2) a Dictionary of Experimental Occultism in alphabetical form, which contains some useful items amidst much that is negligible or at least trivial in a work that would claim to be serious. We note in the ordinary pages an appreciation of M. Henri Durville, editor of EUDIA and author of LA SCIENCE SECRÈTE and LES MYSTÈRES INITIATIQUES. It calls to be said that LE CHARIOT should pay better attention to the correction of its proofs, the misprints being numerous. . . . Other Continental periodicals include O FUTURO, which has appeared at Lisbon for something like seven years and is described as a monthly review of " sociological propaganda " and psychical science. It is less or more theosophical in tendency, but is much too minute to deal adequately with even one of its supposed subjects. We regret to

learn that after so long a period its financial straits have almost led to suspension, but on glancing at a casual number there is little cause for surprise.

IMMORTALITY AND SURVIVAL is now in its fourth issue, and is exceedingly readable through all its pages. We are disposed to regard the editor's own contribution on Science and Research as expressing some strong points belonging to the debating side. There is no question, for example, that the hypothesis of the subconscious mind as at the back of all spiritistic phenomena, mental or physical, has been stretched to breaking-point. There is no question also that scientific criticism of the subject in general, its claims and the actual or alleged facts on which they are based, continues now—as too often in the past—to depend on very casual acquaintance with the wide circle which lies open for research. But it must be confessed that we are still looking for the *raison d'être* of the new periodical. A serial story, a short story and a story "founded on an actual experience" occupy a full third of the number, while too much of what remains is drawn from the past—the alleged painting mediumship of David Duguid, an experience of William Blake and an old reply to sceptics on the part of Mr. Hanzen Swaffer. Frankly, we do not think that there is room for a "retrospective review" of Spiritism, with Shelley's ADONAIS at the forefront and with recurrent interventions on the part of supernormal fiction. . . . THE NEW YORK ASTROLOGER is heavily intrigued by the finding of a new planet, and Mrs. Elizabeth Aldrich, who edits this undertaking, approaches it in a dithyrambic mood, with an overture on our "hectic and disturbed days," the need of a world tonic, here and now administered in "one of the grandest discoveries of the modern world." She discusses the new planet's "astrological influence" in no more convincing terms, surmising that it may be the planet of Justice. A peroration follows, however, and therein it looms magnificently as ruling (1) "the extension of the finite to the infinite," (2) the fourth dimension, (3) the infinite space of the underworld, (4) the "far-flung infinity of bridges and tunnels." We leave it as an open question whether Mrs. Aldrich knows that she is talking nonsense, or whether this stuff represents the normal modes and manners of New York Astrology. . . . Among fresh ventures we have received THE DIRECT VOICE, also of New York City, devoted to the rare phenomena indicated by its title, but also, as opportunity offers, to other phases of psychical phenomena. Mr. Bligh Bond contributes a parable on Immortal Memory; Mr. David Belasco explains his beliefs concerning death and the hereafter; Dr. Mark Richardson of Harvard discusses the Voice Machine in connection with the Margery mediumship. The last article seems to have been reproduced from another source at the suggestion of Dr. Crandon himself. . . . MENTAL SCIENCE is a "magazine for those who think," and it is published by a Mental Science League of Chicago. Within the limits of eight quarto pages it ventures on subjects like Cosmic Consciousness and the Message of the Star.

TOPICAL BREVITIES

THE PINEAL GLAND, according to Carnegie Wilson Pullen, a member of the staff of the Western Electric Co. of America, is to be regarded as a sort of radio "detector" which intercepts vibrations from the "fourth dimension." "The pineal eye," Mr. Pullen contends, "may help us to obtain a pyramidal quadrangulation, virtually a 'new slant' on things which might translate to us a sense of the fourth dimension. If the mind, instead of ruling out this unseen dimension, could integrate it, the fourth dimensional sense impression might be possible." Hinton's efforts to awaken this fourth-dimensional sense are well known to occult students, and this further endeavour to stimulate functioning will be watched with interest.

DEATH should be no cause for grief, Miss Regina M. Bloch stated in her address of welcome at a recent meeting of the Jewish Society for Psychical Research at Caxton Hall. "The Mourners' Kaddish," the prayer recited by Jews on the death of a parent, contained no word of grief, Miss Bloch pointed out. It was a prayer of praise, magnifying God. Jewish law decreed that the dead should not be grieved for.

AN APPEAL was also made at the same meeting for the assistance and support of mediums and speakers of the Jewish faith.

EXTRAORDINARY PHYSICAL PHENOMENA accompany the medium, Frau Silbert, sometimes to the great mystification of the general public. An amusing story is on record to the effect that on one occasion when Frau Silbert sought relaxation at a cinema, the audience were afforded an item of entertainment which did not appear on the programme, for the vivid electric sparks which light up the atmosphere in her vicinity, to the accompaniment of a sharp snap, drew attention to the person of the medium. German and American scientists, according to the *Zeitschrift für Parapsychologie*, are arranging a series of experiments to investigate the mediumistic radiations of Frau Silbert from both the chemical and electrical points of view. It is believed that the radiations are of the nature of ultra-violet or infra-red rays.

THE SPANISH MIRACLE MAN, Dr. Asuero, who claims to cure paralysis, sciatica, and other nervous diseases by electric cauterisation, met with so enthusiastic a reception on the part of the public at Buenos Aires, that mounted police were necessary to hold in check the crowd of 5,000 or more excited people and would-be patients. Dr. Asuero seems with some measure of success to be applying to the needs of the West the ancient Japanese system of Moksa.

THEOSOPHICAL UNITY was the subject of an earnest appeal recently by Dr. de Purucker, of Pt. Loma. One of the first results of this friendly gesture is that the Adyar and Pt. Loma lodges in Boston, Mass., have held several conferences together, and jointly celebrated White Lotus Day. Truly, as the Doctor says, the time is ripe for the banding together of all Theosophists into a single corporate body.

BOOK CHAT

(It is our intention to include from time to time, as circumstances may warrant, a short causerie on books of interest to occultists and mystics generally. This feature will be entirely independent of the book reviews which appear regularly from month to month, and will not be confined only to current publications. Much information of absorbing interest may be found in volumes in which, in the ordinary way, it would never occur to the student to look for it.—Ed.)

I was recently dipping into the pages of that great classic of occultism, *The Secret Doctrine*, and noted how much space was given to a wordy warfare with what was then modern science. I was immediately struck by the fact that the greater proportion of these arguments have become obsolete, because science has of its own accord abandoned the positions from which Mme Blavatsky tried to dislodge it. Modern science and modern occultism are converging like the sides of a triangle, and the vanguard of each is within hailing distance of the other.

The newest work in physics, psychology, and endocrinology is of great interest to the student of esotericism. There are three books which no one should miss—Professor Eddington's *Nature of the Physical Universe*, Professor Jeans' *The Universe Around Us*, and Professor McDougal's *Emergent Evolution*. A small pamphlet, *The Unseen World* a reprint of a lecture by Professor Eddington, is also of exceptional interest, and those who do not feel equal to coping with the larger volumes already mentioned should read this little booklet, for they will find a surprise awaiting them, so closely does it coincide with the occult concept of things.

Those who are interested in the chakras and the yoga methods should read Berman's book, *The Glands controlling Personality*. It is a popular and somewhat dogmatic exposition of the new ideas about the endocrines, but those who read between the lines can see its close bearing upon yoga practices, for it is obvious that the chakras and the ductless glands are intimately connected. Another interesting little book upon the same subject is *The Mongol in our Midst*, by Dr. Cruikshank. The Mongol, in this case, is not the Yellow Peril, but the mongoloid type of child, whose arrested development is due to faulty functioning of the ductless glands. From the data given in this book it is clear why different methods of occult development have to be used for different races. Another book which bears closely upon the physical side of occultism is Dr. Geley's *From the Unconscious to the Conscious*. It is not a new book, but contains so much of value that I feel I must remind my readers of its existence. It is particularly valuable because it cites actual cases, among which are accounts of the extensive destruction of brain-tissue without impairment of intellect. Dr. Geley supplies propaganda lecturers with a quantity of effective ammunition,

Those who are interested in the subject of the animal group-soul will be greatly intrigued by Julian Huxley's little book, *The Individual in the Animal Kingdom*.

There must be few students of occult science who have not at one time or another speculated upon the application of its principles to the art of healing. It may interest them to know that modern medicine is fast opening its eyes to the mental factor both in the causation of disease and the processes of its cure. There are two books which will be of interest to them, *Health, Disease and Integration*, by Dr. News-holme, which demonstrates the part played by temperament in determining the type of disease to which people are liable; a subject that will attract the astrologer as well as the spiritual healer. *Malignancy and Evolution*, a study of the cancer process by the well-known novelist, Morely Roberts, contains much food for thought for the occultist. The great value of these books lies in the fact that they give us accurate scientific data that bear out the occult theories in a very remarkable way. There is another book upon mental healing I would like to recommend if I dared: *The Truth about Mind Cure*, by William S. Sadler, M.D. It is very fair, very well informed, and very painful reading to the spiritual healer. In conjunction with this should be read Baudouin's epoch-making book, *Suggestion and Auto-suggestion*, which demonstrates the relationship between mind and body. Moll's textbook on *Hypnotism* is also exceedingly interesting to the occultist, for it contains a great deal of material that does not usually find its way into the pages of a standard work.

Now for some lighter literature. De Fontanelle's *Forbidden Marches* is a beautifully written story of the mating of a human being and a tree spirit, written from the Roman Catholic point of view. *Klaus the Fish*, by Ressmann, deals with a similar subject in relation to the sea-peoples. *The Star of Satan*, by Bernanos, translated from the French, is a curious psychological study of a priest who possessed occult powers. It is also written from the Roman Catholic viewpoint.

The Germans, too, at the present moment are producing some curious occult novels, some of which are being translated into English. *The Master of the Judgment Day*, by Peretz, and *Steppenwolf*, by Hesse, are both worth reading. There are also two interesting books by Flegg, upon the lives of *Solomon* and *Moses*, written in a form that is half-way between a novel and an essay. The former is especially interesting to occultists because it contains much Qabalistic lore.

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REVIEWS

YOUR LATENT POWERS. By Margaret V. Underhill. London: Rider & Co. Price 5s.

PROFESSOR WILLIAM JAMES is said to be the communicator of the contents of Miss Underhill's latest book, which deals with the latent powers of the mind, and particularly those of the imagination.

There is no evidence for or against the stated source within the book itself, and it would be expecting much to suppose that a discarnate entity should succeed in projecting mental ideas, not only as ideas but as completed form, sufficiently often for us to be able to recognise a literary style.

The work is quite well able to stand by itself, for it contains a consistent and luminous doctrine behind its teaching on the powers of human imagination. The occult paradox is that this power (like so many others) must first be roused, next controlled and dominated, and finally subdued before the spirit attains freedom. There are wise and beautiful things here clearly based on a deep knowledge of divine truth. There is, indeed, more of real teaching about art and works of art than in columns of the wearisome and thoughtless adulation that was spilled over the Italian pictures exhibition. This fine little book is written in simple sincere language, with no touch of sensationalism, no great revelations, no fantastic claims, and much real knowledge of how works of art come into existence. It is a book I would like all artists and lovers of art to ponder very carefully, for they would learn much from it.

What a world of truth is suggested in a simple phrase: "The art of being aware on three planes of mind at the same time"; and what a majestic basis for art criticism: "Unless art is fundamentally based on a reality which creates [evokes?] a certain degree of response from the best that there is in others, you can rest assured it is not art," nevertheless, "in a way, you can use ugliness and distortion . . . you can find the contrasts . . ." And so one could continue to quote. This book may prove a powerful corrective to much of the pernicious nonsense that is sedulously taught about the essentially human function of creative art.

W. G. RAFFÉ.

IL N'Y A PAS DE MORT. By Florence Marryat (translated from the English by Mme. Yeay). Paris: P. Leymarie. Price 15 francs.

There is no Death, by Florence Marryat, is a book with which readers of THE OCCULT REVIEW will be already familiar. It came out some years ago, and is a most interesting account of the author's various experiences with different mediums, many of whom have enjoyed a world-wide reputation. Amongst the latter may be mentioned the famous Cook sisters. There is also a chapter on prediction by cards. The translation is well done, though a more careful reading of the proofs would have prevented a considerable number of mistakes in the spelling of proper names.

ETHEL ARCHER.

THEURGY; OR, THE HERMETIC PRACTICE. A Treatise on Spiritual Alchemy. By E. J. Langford Garstin. London: Rider & Co., Paternoster House, E.C.4. Crown 8vo., pp. 144 (including index). Price 4s. 6d. net.

THEURGY, the Telestic Work, is in the higher aspect of Alchemy, that proper application of scientific principles through which its Adepts strove to distil, in the alembics of the philosophy, the moral quintessence; no dross of Midas, yielded by an earthly Golconda, but that true gold "whereby the individual may attain to Spiritual, and ultimately Divine, Consciousness." The real Autopsia could only be reached by accelerated Soul development, a just appreciation of the working and employment of certain arcane forces of nature; a power-giving knowledge, so dangerous in its misuse, was perforce hermetically sealed from the multitude in the adytum of the temple. As comprehension of these forces was in relation to the spiritual unfoldment of the eopt, so the extent to which this thoughtful treatise throws light for the reader upon the obscure writings that are the key to the aims and methods of the true Hermetic Practice will depend upon the reader—"indicate the measure of his understanding."

Since Mr. Garstin quotes much from the *Zohar*, it might be advanced as weakening his case that prior to this thirteenth century compilation, of which Moses de Leon is held to be the author, the *En Soph* and the *Sephiroth* were unknown; the value of any evidence rests, however, upon cumulative proof and the persistence of essentials. Truth is unchanging, constant in its ascent and descent as the road of Heraclitus; to employ the Hermetic maxim: "As Above, so Below." And there is wisdom in Bergson's belief that intuition is able to grasp ultimate reality, which intellect only falsifies.

FRANK LIND.

THE DRAMA OF EUROPE, OR THE SOUL OF HISTORY. By Stanley De Brath, M. Inst. C.E. London: A. H. Stockwell, Ltd., 29 Ludgate Hill, E.C.4.

MR. DE BRATH rightly regards history as the objectification of character, and in this work he presents the drama of history as beheld through the eyes of a psychologist who is also an idealist. As he remarks, it is no good expecting people to follow ideals consistently until they have had a change of heart. But such a change involves very much more than fulfilling the obligations of morality, though it is also true that we reap as we sow. Mr. De Brath tends to place morality on the same footing as spirituality, which is like confusing the Tree of Life with the Tree of the Knowledge of Good and Evil. In the higher spiritual states man becomes unconscious of duality in any form; as Judge Troward said, Life is the primary movement of the Spirit, whether in the Cosmos or the individual. To be good is admirable and necessary, but the gulf between the good man and the man who is on the threshold of divinity is even greater than that between the good man and the criminal. Yet it is perfectly true that most of the tragedies of history are due to infringements of the moral law.

Mr. De Brath thinks that "esotericism in any form is the ruin of any religion, for it implies that the esoteric doctrines are false." He does

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not seem to realise that there are different levels of spiritual perception and that

The truths which are discovered on the peak
Are falsehood to indulgent souls and weak.
Who shuns the toil will never grasp the prize
Which on the summit of endeavour lies.

By far the most interesting portion of the book is Part III, where Mr. De Brath gives his analysis of the forces now at work in the drama of Europe. He writes with sound common sense and very great sincerity. His views are positive and permeated by the nobility of high ideals. In his summary of Judge Troward's teachings I find the following magnificent definition :

The Christ is the perfect manifestation in the individual of the infinite possibilities of the Principle of Life.

The chapter on "The Christianity of the Spirit" is particularly fine, notably the part relating to Judge Troward, whose teachings merit the widest publicity.

I cordially recommend this work to students of social problems.

MEREDITH STARR.

NAVAYANA. By J. E. Ellam. London: Rider & Co. 222 pp. 3s. 6d.

THIS book deals with Theravada Buddhism. The term Navayana which is employed as its title signifies "New Vehicle," and is the designation of a new school of Buddhism which welcomes Science, and looks to it with confidence, we are told, as providing further evidence in support of Buddhism. Whether this hope will ever be justified, we are unable to say, but it is at least refreshing to find a religion with such expectations. It shows a confidence in its teachings that has, in the past at all events, been sadly lacking in Western Orthodoxies. Captain Ellam is an enthusiast, and has done his best with the difficult question of rebirth and the non-existence of the self, although we confess to finding his explanation somewhat contradictory. It is a pity that he devotes so much space to disparaging other forms of belief, and that he is not more careful about his scientific "facts."

E. J. L. G.

STUDIES IN FREEMASONRY. By Leonard Bosman. London: The Dharma Press. 101 pp. 2s. 9d., post free.

THIS book deserves attention, not merely by Masons—though most of them could hardly fail to benefit from it—but by the genuine student of mysticism and occultism. It is sincere, genuine and thoughtful, and sets out many fundamental truths in a simple and attractive manner. We confess to some feeling of surprise, however, at seeing H. P. B. alluded to as the V. . . . Ills Bro . . . Blavatsky. After this comment we need hardly add that these studies are strongly tinged in places with Theosophical ideas, but we would like to make it plain that these represent Theosophy at its best.

E. J. L. G.

THE NEW ASTRONOMY AND COSMIC PHYSIOLOGY. By G. E. Sutcliffe.
London: Rider & Co. 139 pp. 4s. 6d.

THIS is quite one of the most interesting books that have recently come our way, and we are glad to see that it is but the prelude to a larger work, which we shall await with much interest. The author informs us that his group "have brought to the elucidation of physical problems a consciousness trained by the methods of the East. Such a consciousness, it should be understood, is merely the ordinary waking consciousness trained to respond to a greatly increased range of electromagnetic vibrations." The principal interest in the book lies not so much in the alleged discovery of four new planets—though this offers a spectacular opportunity for corroboration in due course, despite the fact that they are not all visible from their own radiations except to the specially trained consciousness—but in what the author terms their "Master Key" to the solar system, which explains Wien's radiation constant and the constant of Planck. This is also a Master Key to Physics, though unfortunately the size of the book allows but little space for elaborating its application in this sphere. We do, however, get some light thrown on that incomprehensible expression $\sqrt{-1}$, which the trained mathematician has an unpleasant habit of using, while confessing that he does not yet understand it. The amount of space devoted to the life side of Nature's forces is of necessity small, yet it is plain that the real foundation of all that is here set forth is, as the title of the book itself suggests, the life that thrills through the whole of Nature.

E. J. L. G.

SATNI: A Tragedy, in six Acts. By John Preland. London: Noel Douglas. Price 12s. 6d. net.

HAMNET, *An Old Statesman*, is the first to speak in this drama; and it is he who, to crown his seventy years of sin, has the last word, metaphorically speaking, in his fleshly triumph over Satni; causing even the caustic-tongued Astrobel to wail, when anguish plucks at the dusty strings of his heart:

"Explain who can
This mystery, that such a soul as his
Should lie within the hand of such as you!"

The explanation is, indeed, ambition, focusing itself through Hamnet upon the will of his ward, Satni. Against that volcanic force, bedded in iniquity and vomiting hate upon the world, Satni proves powerless; soft as warm wax in the cunning, cruel old hands, which shape him to their desire . . . for a while.

"God I have in my pocket," boasted Hamnet, planning to cloak his ward with the mantle of divinity. But Satni's love for Meriander stood in the way. Pulling apart these kissing cherries, Hamnet spilt the wine of his triumph; as Astrobel, his cynical nephew, had warned him he might do. The populace turn upon Satni; but, as he dies with godlike courage, Hamnet may still find some profit in the "husk of falsehood."

This tragedy is a splendid achievement; so rich in beauty that one pauses in selection, dazzled, not knowing where to pick of the best.

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THE MOTHER. By Shri Aurobindo Ghose. Calcutta: Arya Sahitya Bhawan, College St. Market.

FROM every page of this charming little devotional work breathes the inspiration of the Divine Mother, Mahashakti, whether worshipping under the form of Maheswari, Mahakali, Mahalakshmi, or Mahasaraswati. The tender devotion of the Roman Catholic to the Blessed Virgin is paralleled by the worship of the Eastern devotee of Mahalakshmi. "There is no aspect of the Divine Shakti more attractive to the heart of embodied beings." Yet it is not easy to meet the demand of this enchanting Power or to keep her presence. Harmony and beauty of soul and mind, harmony and beauty of thoughts and feelings, harmony and beauty in every outward act and movement, harmony and beauty of the life and surroundings, this is the demand of Mahalakshmi. Where there is affinity to the rhythms of the secret world-bliss and response to the call of the All-Beautiful, and concord and unity and the glad flow of many lives turned towards the Divine, in that atmosphere she consents to abide."

This little work is excellently produced, and for the devotee to whom the ideal of the Divine Feminine is the key to the Golden Gates, will be regarded as a veritable treasure.

LEON ELSON.

MENTAL RADIO. By Upton Sinclair. With 283 illustrations in line. London: T. Werner Laurie, Ltd. Price 8s. 6d.

CLAIRVOYANCE, telepathy and thought-form reading, are the subjects covered in this remarkable account of numerous personal experiments made by Upton Sinclair, the famous American sociologist and author, and his wife, over a number of years. It is prefaced by a short introduction by Professor William MacDougall, the famous psychologist of Harvard.

Most of the experiments deliberately made were directed to reproducing, by means of inner vision, of slight drawings first made by other people. Mrs. Sinclair is the sympathetic and passive receiver of these forms. She has got them also from books which she had never seen before, and even from a distance when the maker of the drawing had concentrated while making it.

The numerous illustrations, making no pretence to skill, show the original sketches and the transferred images as set down by reproduction. This work, it must be noted, is severely restricted by lack of drawing ability in all concerned, but in some instances word forms also came through. To those who know these powers, the book is but another piece in the long chain of evidence. To many sceptics, it will come as a surprise that one as sceptical as Upton Sinclair should now publish agreement and proof of his own knowledge.

To the student, however, the most valuable section is that in which Mrs. Sinclair describes her method for evoking the lucid, yet passive state in which she receives images. Particularly did she desire to distinguish this vision from "ordinary imagination." Her method will not be new to many, for it is "relaxed concentration," the art of "clearing the mind of images" in a "blank state." This record of successful experiments will be widely approved in circles devoted to advance mind-study.

W. G. RAFFÉ.

HOW THEOSOPHY CAME TO ME. By C. W. Leadbeater. Adyar: The Theosophical Publishing House. Price 2s. net.

THE veteran Theosophical leader, whose various works may always be relied upon to afford interesting reading, in this chatty little autobiographical sketch recounts a host of anecdotes concerning the great founder of the Theosophical Society, and adds his personal testimony to that of many others as to the tremendous strength and power of the marvellous personality of Madame H. P. Blavatsky. "Prodigious force was the first impression," he says; "and perhaps courage, outspokenness and straightforwardness were the second." Psychic experiences with Eglinton, and other spiritualistic investigations; visitations from the Masters; amazing physical phenomena; all these, combined with unexpected sidelights on the characters and motives of many well-known Theosophical personalities, contribute to the making of a veritable *multum in parvo* of the 162 pp. of reminiscences herein comprised.

LEON ELSON.

MY ARGOSY AND OTHER POEMS. By Alexander F. Jenkins. Boston Mass.: The Stratford Company. Price \$2.

THIS volume of verse is most excellently produced, but of the eighty-one examples given there are not a dozen poems that one would care to read a second time, they are so excessively mediocre. Of the poems that are worth remembering we would mention "My Argosy," "Sleep," "The Warrior," and "The Picture." Occasionally the writer falls back upon poetic prose (which is written as such), and we cannot help feeling that he would have been wiser to have confined his work to that medium. However, the sentiments are invariably worthy, and this is more than can be said of the majority of "poets" to-day. We quote from "The Warrior":

Not always on the battlefields,
Not always in the haunts of men,
Most often in himself alone
The greatest battle he must win.

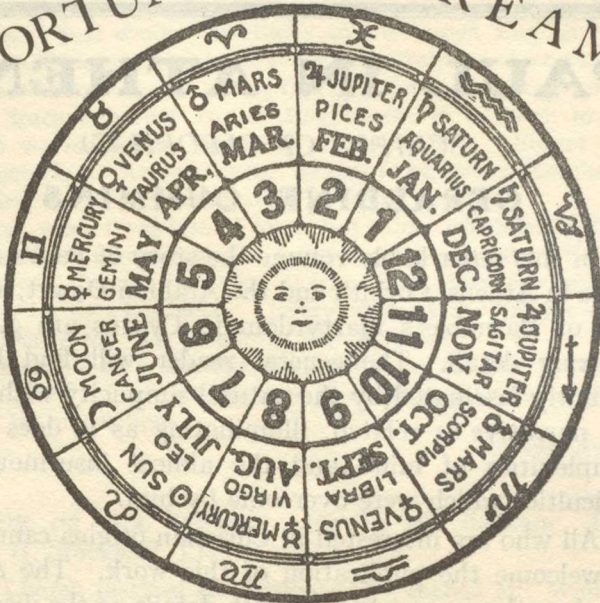
ETHEL ARCHER.

WHISPERS FROM ETERNITY. By Swami Yogananda. Los Angeles, California: Yogodo Sat-Sanga. Price 4s. 6d.

IN these universal prayers and poems we are taught to pray to God by *demanding* as His children instead of begging as outcasts. "Every begging prayer, no matter how sincere, limits the soul. As sons of God," says Yogananda, "we must believe that we *have* everything that the Father has. This is our birthright. We must first establish our divine birthrights. We must think, meditate, affirm, believe, and realise daily that we are Sons of God; then we have but to reclaim from our Father that which we through our human imagination have believed to be lost. . . . To know how and when to pray according to the nature of our own demands is what brings the desired results. When the right method is applied it sets in motion the proper laws of God, and the operation of these laws alone can scientifically bear results. God can only accede to the laws which He has made."

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every possible occasion, one might almost say every mood of the soul. Many of them are extraordinarily beautiful both as regards the thoughts and mode of expression, and all are deeply spiritual, but, if we may be allowed to make this criticism, here and there are Americanisms which, though perfectly just similes, are likely to have upon English readers a jarring effect—almost to the point of seeming grotesque and irreverent, *e.g.*: "Make me see that I am just acting in Thy super-sense vitaphone cosmic pictures"! Such a prayer to an Englishman is wellnigh impossible. Against this we have such beautiful outbursts as: "Forget me not, though I forget Thee. Remember me, though I remember Thee not." And prayer number ten we feel constrained to quote in full:

"O Father, when I was blind I found not a door which led to Thee, but now that Thou hast opened my eyes, I find doors everywhere; through the hearts of flowers, through the voice of friendship, through sweet remembrance of all lovely experience. Every gust of my prayer opens an un-entered door in the vast Temple of Thy Presence."

This book should fill a long-felt want in spite of the defects referred to, and be the means of bringing definite spiritual realisation to those who daily follow its instructions.

ETHEL ARCHER.

THE WISDOM OF THE SERPENT. By S. M. Statham. London: Arthur H. Stockwell, Ltd. Price 6s. net.

"Has the Church justified its existence?" echoed Mr. Wilman as a challenge to the Bishop of Nekoda; then bombarded him with a scathing criticism of it, running into well over two thousand words. No wonder he left the Bishop with "a far-away look in his eyes."

Not only are the characters in this novel tryingly verbose, but their speech does not always ring true. "What then, O beloved one, is my life without thee?" is a sample of the eloquence employed by the Serpent to ensnare the affection of the Lady Isobel. "And prithee, my heart's desire," so far from recommending the Devil, were enough to damn the most guileless suitor. In contrast to this elegant language we have much, equally unrealistic, cockney-English; "whatsumdever," "Sint Pawaur's Cafeedrul," "moi farncy," may be cited as typical linguistic twists. Such crudities mar an otherwise entertaining story.

The Wisdom of the Serpent has an original plot, and Mr. Statham knows how to keep the reader guessing to the last page.

FRANK LIND.

KARMA ONCE MORE. By Annie Besant. (Adyar Pamphlet No. 133.) Single Copy: 3 annas.

In a pamphlet originally delivered as a lecture at Edinburgh, Mrs. Besant speaks of Karma as being greatly misunderstood. She reminds us that the beginner in Theosophy often says, "It is my Karma," and remains supine, instead of making efforts to overcome it, as he should do. She also speaks of what constitutes "detachment."

R. E. BRUCE.

COLOUR PSYCHOLOGY. By Virginia Osgood. Los Angeles: J. F. Rowney Press.

THIS little book is extremely interesting; it is also charmingly produced. Admitting that the four basic principles of the emotional nature are fear, sensuousness, sex-desire and vanity, and find their correspondence in the four colours of Fire, Earth, Water and Air—the writer affirms that “when we can so blend the four basic principles of colour with the four basic principles of the emotional nature . . . then we can go up and down the chromatic scale of nature . . . balance the Magnetic Colours into shade and tint, and harmonising the whole, radiate the entire white light of the Kundalini force and by impact of the great Fohat power above have perfect and correct blending of colours.”

How colours affect men and women in every walk of life, and on every possible plane, is amply demonstrated, and colour schemes are suggested that correspond to and harmonise with, the astrological element to which we belong. The writer goes even further, and the colour scheme is carried into the food department. ‘Air’ persons, for example, should eat plenty of red fruit and vegetables, but salads are good for all, the dominant note being green.

In an amusing little sketch, we are shown the disastrous effects on all and sundry caused by the wearing of an inharmonious negligée at the breakfast table, and the wrong colour arrangement of the foods set out. A further sketch shows how things ought to have been, and the pleasure and happiness that resulted. It is a book we heartily commend to all for its sound common sense.

ETHEL ARCHER.

ANTÉAUR. La vie sur une autre planète racontée par un habitant de l'Espace. Paris: P. Leymarie, Editeur. Pp. 206. Price 15 francs.

ANTÉAUR is a planet that does not make part of our solar system, being in all respects far beyond this earth. Its climate is like the one enjoyed by the smiling fields Elysian, or that island-valley of Avilion:

Where falls not hail, or rain, or any snow,
Nor ever wind blows loudly. . . .

The seas are clear as unruffled lakes, of iridescent hues, ever changing. Flowers of myriad shapes, colours and perfumes, quite unknown to us, enwreath the dwellings; these blooms, which are both guardians and confidants, open their honeyed lips to whisper priceless secrets to those who understand their mystic language. When the people of Antéaur desire to travel swiftly to extreme distance, having bodies less subservient to the law of gravitation than are ours, they leap through the air in extensive bounds; one has the amusing picture of them, as it were huge human frogs, jumping from point to point, a grotesque touch that is the one blemish in an otherwise convincing, moreover truly beautiful, conception.

That Antéaur has no actual existence one finds difficult to believe after breathlessly perusing this vivid narrative. We hope that, somewhere in space, it may have.

FRANK LIND.



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