

THE OCCULT REVIEW



EDITED BY **RALPH SHIRLEY**

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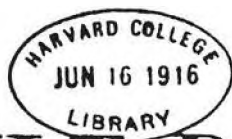
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OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPER-NORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

IT is with great regret—a regret that will be shared, I am sure, by all readers of the OCCULT REVIEW—that I have to record the passing over, on August 7, in his seventy-fourth year, of the celebrated Austrian physician and occultist, Dr. Franz Hartmann, at Kempten, in Southern Bavaria. From its very first publication, Dr. Hartmann was a contributor to the OCCULT

DR. FRANZ
HARTMANN.

REVIEW, and in my editorial capacity I was in correspondence with him up to a week or two before his death. Dr. Franz Hartmann was the son of Dr.

Carl Hartmann, a well-known and prominent physician, and his mother, Elizabeth von Stack, was of Irish extraction. Her ancestors claimed descent from the old Irish kings of Ulster. Dr. Hartmann, as is well known, shared the widely-held Theosophical views on the subject of reincarnation, and liked to think that he himself had lived in Ireland in a previous incarnation. He justified this belief by the familiarity with which many Irish scenes struck him on his visit to that country, and also by his recollection of events in the history of Ireland with which he claimed he had no conscious knowledge by normal means.

Dr. Hartmann justified his belief in reincarnation with his usual force and argumentative power:—

A true appreciation and understanding of the essential nature of man will show that the repeated reincarnation of the human monad in successive personalities is a scientific necessity. How could it be possible for a man to develop into a state of perfection, if the time of his spiritual growth were restricted to the period of one short existence upon this globe? If he could go on and develop without having a physical body, then why should it have been necessary for him to take a physical body at all? It is unreasonable to suppose that the spiritual germ of a man begins its existence at the time of the birth of the physical body, or that the physical parents of the child could be the generators of the spiritual monad. If the spiritual monad existed before the body was born, and could develop without it, what would be the use of its entering any body at all?

Dr. Hartmann's mother's family, the von Stacks, emigrated to France after the execution of Charles I, and crossed from France to Bavaria at the time of the French Revolution. It was at Kempten, the place of his death, where he received his early education, his parents having moved there when he was only one year old. Dr. Hartmann's grandfather, it may be interesting to note, was an officer in the French Army under Napoleon I, and fought in the disastrous Russian Campaign. Admirers of R. L. Stevenson's *Dr. Jekyll and Mr. Hyde* will be interested to learn that in his earliest youth the future occultist regarded himself as of dual personality, and would speak of himself when a boy in two distinct characters. One was a dreamer and idealist, while the other was very obstinate and self-willed and ready to perpetrate all sorts of reprehensible tricks. Dr. Hartmann passed through various stages of religious and philosophical belief. In his early years he was greatly attracted to the doctrines and ritual of the Roman Catholic Church, which appealed to his love of the supersensual

and the mysterious. Later on, his religious doubts grew in strength, and a youthful comrade with strong materialistic leanings, induced him to adopt, to a great extent, his own standpoint. By degrees he sank into that state of total agnosticism which was so prevalent at the time. Dr. Hartmann's life was full of adventure and incident and much of it was passed on the American Continent. Eventually he fell in, as is well known, with the celebrated Madame Blavatsky, and joined forces with the Theosophical Movement, in connection with which he remained to the end of his life, though taking always a very independent view, and forming his own opinions on the evidence which came to his hand on matters of occultism, and the problems of a future life.

Dr. Hartmann, as is well known, wrote various books on occult subjects, the most noteworthy being *Magic, White and Black* ;

EVOLUTION
OF HIS IN-
TELLECTUAL
BELIEFS.

Paracelsus ; An Adventure among the Rosicrucians ; The Secret Symbols of the Rosicrucians ; Jehoshua, the Life of the Prophet of Nazareth ; and The Principles of Astrological Geomancy. A new edition of this last book will be

HIS OCCULT
WORKS.

issued by the publishers of the OCCULT REVIEW during the current month. Of these books, perhaps the two most remarkable are *Magic, White and Black* and *The Life of Paracelsus*, embodying as they do the occult philosophy of the author, and his scientific and philosophical outlook. Students of occult phenomena could have no better introductory textbook than *Magic, White and Black*, or, as it is called perhaps more appropriately in its sub-title, *The Science of Finite and Infinite Life*. The student of Magic will not, perhaps, find information of the nature he expects in this volume ; but for those who contemplate studying or practising magical phenomena, no primer could be more requisite. The work, in effect, puts before the reader the first principles on which the philosophy of Occultism rests, and its justification as a guide in life. As the author states, it was written to prove that spiritual powers must be developed before they can be exercised, and to explain the conditions necessary for this development. The neophyte who would study Magic aims at the exercise of spiritual powers which he does not yet possess because he has not learned the only way in which they can be developed. Such powers exist, indeed, in latent form in every human being.

Nature (says Dr. Hartmann) is a magician. Every plant, animal, and every man is a magician who uses his powers unconsciously and instinctively to build up his own organism. In other words every living being is an organism in which the magic power of the Spirit of Nature acts. If a man should attain the knowledge of how to control this power of Life and to employ it consciously instead of merely submitting unconsciously to its influence, he would become a magician, and could control the processes of life in his own organism, and possibly in that of others as well.

Magic is a question of controlling the spiritual forces whose action is the manifestation of a universal spiritual law. These forces are employed unconsciously by every one, but mankind generally are merely passive agents acting automatically under Nature's law. Without self-mastery and the understanding of this law, no one can be an occultist, however much he may become the instrument of occult agencies. Thus, argues Dr. Hartmann, if a man could control the universal power of life acting within himself, he might prolong the life of his organism indefinitely. Physical

SELF-
MASTERY
ESSENTIAL
TO THE
OCCULTIST.

Science is admittedly superficial. "It deals only with forms, and forms are continually changing. To discover causes which are in themselves the effects of unknown primal causes is only to evade one difficulty by substituting another. Science describes the attributes of things, but the first causes which brought these attributes into existence are unknown to her and will remain so until her powers of perception shall penetrate into the Unseen."

To Dr. Hartmann the only true religion was the religion of Universal Love—the Love that is the recognition by man of his

DR. HARTMANN'S CONCEPTION OF RELIGION. own Divine, Universal Self. "If a person quarrels with another," he argued, "on the subject of religious opinions, he cannot have the true religion, nor can he have any true knowledge; because true religion is the realization of Truth. The Truth can only be one and never changes, but we change, and as we change, so our aspect of the Truth changes with us." The various religious systems of the world are all (he held) the natural outgrowth of man's spiritual evolution. "All Religions are branches of the same tree, and a manifestation of the same Truth. In one place the Sun induces the growth of palms, in another of mushrooms, but there is only one Sun in the system." The processes of the physical plane have their analogies in the Spiritual World; for there is only one Nature and only one Law.

Dr. Hartmann had little sympathy with the Hermit who would evolve spiritual powers, in isolation from the rest of mankind. "To accomplish the task of becoming spiritual (he writes) it is not necessary to be a misanthrope and to retire into a jungle and there feed on the products of one's own morbid imagination." The struggle caused by the petty annoyances of everyday life

NO SYMPATHY WITH THE HERMIT'S LIFE. is the best school in which to exercise the will power for those who have not yet gained the mastery over self. To take no interest in the welfare of humanity, to avoid the duties of life and to neglect one's family, would accomplish the very reverse of what is required for spiritual attainment. It would, in fact, increase the love of self, which is the greatest obstacle to such an aim, and would cause the soul to shrink to a smaller focus instead of expanding and amplifying its powers. The ideal to be reached is not this, but rather that of the

Little Child with heart so large
It takes the whole world in.

As the Master said, the Love of God and the Love of Man are one and the same—"Man cannot love God whom he hath not

seen, if he has not first learned to love his neighbour, whom he hath seen." He cannot, in short, attain the spiritual except through the way of self-sacrifice on the altar of humanity. To renounce oneself means to conquer the sense of personality and thus to become superior to the love of those things which the personality desires.

By forgetting our personal selves (writes Hartmann), we begin to look upon these selves not as permanent, unchanging and unchangeable entities, standing isolated among other isolated entities and separated from them by impenetrable shells, but as manifestations of an Infinite Power which embraces the universe and whose powers are centred and brought to a focus in the bodies which we temporarily inhabit, those bodies into which continually flow and from which are incessantly radiating the rays of an infinite sphere of light, whose circumference is endless and whose centre is everywhere. . . . All our popular religious sects are based upon selfish considerations. Each of our religious sectarians speculates how to obtain some spiritual, if not material, benefit for himself. Each wants to be saved by somebody—first himself, then perhaps the others, but above all himself. The true religion of Universal Love knows no self.

Dr. Hartmann's was an essentially sane Occultism, as only true Occultism is. To become spiritual, he wrote, physical health, intellectual growth and spiritual activity should go hand in hand. Intuition should be supported by an unselfish intellect, a pure mind by a healthy form. This sanity of intellect did not exclude a philosophic attitude nearly akin to that of Berkeley. No one grasped more fully the relativity of all experience.

Everything (he writes) is either a reality or delusion according to the standpoint from which we view it. The words "real" and "unreal" are only relative terms, and what may seem real in one state of existence appears unreal in another. Money, love, power, etc., appear very real to those who need them. To those who have outgrown the necessity for their possession they are only illusions. That which we realize is real to us, however unreal it may be to another. . . . Everything that exists exists in the universal mind and if the individual mind becomes conscious of its relation to a thing therein it begins to perceive it. No man can realize a thing beyond his experience. He cannot know anything to which he stands in no relation. . . . Space, extension, duration, are relative. Their qualities change according to our standpoint or measurement, and according to our mode of perception. To an animalcule in a drop of water that drop may appear as an ocean, and to an insect living on a leaf that leaf may constitute a world. If during our sleep the whole of the visible world were to shrink to the size of a walnut or expand to a thousand times its present dimensions, on awaking we should perceive no change, provided that change had equally affected everything, including ourselves. As our conception of space is only relative so is our conception of time. It is not time itself, but its measurement of which we are conscious; and time is nothing to us unless in connection with our association of ideas.

Dr. Hartmann did not believe in the action of mind on mind

by any purely spiritual means. He held, as I think, quite rightly, that in order for one mind to convey an impression to another, the thought wave must travel through some physical medium. "According to the usual definition (he observes) mind is the intellectual power in man, and as man means a visible body, this definition makes of mind something confined within that visible form. But if this conception were true there could be no transmission of will to a distance and no transmission of thought. No sound can be heard in a space from which the air has been exhausted. No thought can travel from one individual to another without a corresponding ether existing between them." It is noteworthy that this is not the view taken by Sir William Barrett who, while admitting that the discovery of wireless telegraphy has to very many minds rendered telepathy far more credible, argues that as a matter of fact the two phenomena have no relation to each other. "How telepathy is propagated (he writes) we have not the remotest idea. Certainly, it is not likely to be through any material medium or by any physical agency known to us." The learned Professor's arguments have a certain apparent cogency and undoubtedly they call for a reply.

Even (he says) if we assume the so-called brain waves to be infinitely minute waves in the ether that fills all space, they would still obey what is called the "Law of Inverse Squares"; i.e., spreading on every side in ever-expanding waves, they would decay in proportion to the square of the distance from their source. Hence to transmit waves over great distances through free space requires tremendous energy in the originating source of these waves; otherwise they would become so enfeebled when they reached the receiver that it could not detect them.

Starting from this position he argues that the mental energy emanating from a dying person which would enable him to transmit a mental impression from himself to a friend on the other side of the globe would be so tremendous (assuming an analogy with wireless telegraphy) that it must be regarded as an utter impossibility. It is worthy of note that it would also follow on this argument that the nearer the two people who are in telepathic communication might be, the greater would be the probability of their receiving and transmitting messages one to the other. It is, I think, worthy of note that certain experiments conducted by the Society for Psychical Research, notably those between Miss Miles and Miss Ramsden, seem rather to bear out this position. Apparently when the distance was less between them, communication was easier. It may, of course, be argued that in the case of the

dying man communicating with his friend at the other end of the world, his thought form actually traverses space and goes to visit his friend, and that telepathy as ordinarily understood would be impossible at so great a distance. Mrs. Besant, in her book on *Thought Power : its Control and Culture*, distinguishes two methods of thought transference, one which she describes as physical—the ordinary telepathy—and the other as psychical : one belonging to the brain and mind as well, the other to the mind alone. “ In the second method of thought transference (she says) the Thinker, having created a thought form on his own plane, does not send it down to the brain, but directs it immediately to another thinker on the mental plane.” Presumably this second method implies what I have suggested above, the idea of the thought form traveling through space.

There are those who will accuse Dr. Hartmann of being overcredulous and too ready to accept fables as scientific truths. His views on magical metathesis, the transfer of individuals from one place to another by occult means, will be familiar to readers of this REVIEW, and there will doubtless be many even among professing occultists who would hesitate to accept so bold an hypothesis. But there are facts in evidence which are inexplicable on any theory that has been yet advanced excepting this. Dr. Hartmann's belief in Spirits of Nature—Undines, Sylphs, Salamanders, Gnomes—may also be called into question, and it is a subject on which I should be unwilling to express any personal opinion. The learned doctor had absorbed this among many other beliefs of the celebrated Paracelsus. The fact is, that the student of such subjects finds himself compelled to admit the reality of so many phenomena which have been scouted by Science that it is a matter of the utmost difficulty to know where to draw the line between the true and the false, the old lines of demarcation, which the self-sufficient Science of the nineteenth century so confidently drew, having now become hopelessly obliterated. However the truth of these things may be, in reading Dr. Hartmann's works the conviction is borne in upon me ever more and more that, despite many possible errors on specific points, the present age has seen no master mind endowed with a wider or more philosophic outlook, or with a more penetrating insight into the mysteries of natural law.

MRS.
BESANT'S
OPINION.

WAS DR.
HARTMANN
OVERCREDU-
LOUS ?

THE UNEXPLAINED

BY A. LEONARD SUMMERS

IT has ever been a source of wonderment to me why the world should pooh-pooh and attempt to ridicule anything and everything at all supernatural. Is it because people are growing coldly commercial, matter-of-fact, or cynical; or is it in consequence of the world's ignorance of matters psychical and a disinclination to probe the depths of the unseen, unknown and, therefore, misunderstood? If the explanation may be gleaned from the fact that we are becoming too advanced and "enlightened" with modern progress to countenance anything so absurdly impossible as the unnatural, I must confess it seems somewhat illogical, for is it not only by seeking after knowledge that we can hope to be properly enlightened?

Personally I am not unduly superstitious, neither am I obstinately sceptical; but, taking a broad-minded view of things in general as they *are*, not as they seem, I must frankly admit that there are an immense amount of weird, mysterious and wonderful happenings occurring everywhere around us urgently needing, if not capable of, explanation. Call them coincidences if you will, yet that definition cannot destroy their admitted significance, nor explain their real meaning. In fact, the prevalent tendency to dismiss the discussion of such a subject is, perhaps, an idle shirking of our duty to investigate, as the spiritualists have so often and diligently tried to impress upon us.

During a period of several years I have carefully collected records of innumerable so-called "coincidences," a few of which I quote here for the reader's consideration; and the more I look into them the more fascinating and significant they become.

Miss E. K. Bates, in her book *Seen and Unseen*, quotes a strange occurrence, which may or may not be a coincidence, connected with the death of the famous Marquis of Hastings, with whose sister, Lady Constance Masham, Miss Bates lived. One day Lady Constance, who had just returned from a visit to her brother, mentioned that Lord and Lady Hastings were dining alone, some expected guests not having arrived. Presently a carriage was heard driving up to the door. A servant opened the door, but no carriage, horses or guests were there! Everybody had heard it. Remembering an old legend that a carriage and pair is heard driving up the avenue before the head of the Hastings family dies, Lady Constance fainted from emotion.

Miss Bates a few days afterwards went to stay with some friends, to whom she related the incident. Of course, they all laughed and called her a "superstitious little creature." But before she left that house, three weeks later, the newspapers were full of obituary notices of the Marquis of Hastings!

A singular story of a haunted house was recorded at the death of the late Lionel Johnson, poet and critic, who died in a London hospital in 1902. Two brothers, named Ferrand, intimate friends of Johnson, were killed on the battlefield in South Africa, and their end profoundly grieved the poet, in whose rooms a remarkable phenomenon was witnessed after their deaths. The doors opened without aid, the floor was covered with powdered chalk, and the imprints of a bird-like claw were seen upon the chalk, though observers had first ascertained that the room was empty! It was stated to inquirers who visited these rooms that previous occupants had died within a short period of leaving the rooms—as did Lionel Johnson soon after the above phenomenon.

That some houses foster uncanny misfortune seems clearly established; but frequently we discover that particular rooms of certain houses possess some unfathomable power of fatality. At a Poplar inquest a few years ago, on a woman who had died suddenly in a room in Bird Street, E., it was stated in the evidence that this was the *third sudden death that had occurred in the same room within twelve months!* And numerous other similar instances are on record. But why should this be so?

The writer of this article knows of a house from whence the tenants were driven out by uncanny disturbances, their servant became insane and their dog went raving mad and had to be destroyed, presumably in consequence of a tragedy enacted there—the previous tenant committed suicide within its walls.

From this I think we may conclude that the soul of a person or persons, severed from the flesh at intense moments, has everlasting power to reveal its restlessness. Is it for our teaching and benefit that these manifestations are made? If so, we ought certainly to pay more attention to them.

That we frequently get supernatural warnings of death and disasters is beyond dispute; and many people apparently are fully cognisant of their approaching end. A curious proof of this was stated at the inquest on a man named Martin, at Kingsland. Several times before his death he called out "half-past nine!" And *exactly at half-past nine he died!*

The present writer quite recently experienced a strange sign.

of death. In the very early hours of the morning of September 1, 1911, I was awakened—also others in the house—by the loud sound of a heavy column of water, apparently pouring from the ceiling of my bedroom into one of the water-jugs upon the washstand. The noise lasted fully a minute and terminated in a series of low gurglings and splashings, like that which might be caused by a small drowning animal. Wondering whether it were a rat entrapped in the water-jug, I procured a light and looked; but thorough investigation revealed nothing whatever abnormal—and the water-jugs were both absolutely *empty*! Two days later I heard of the unexpected decease of a friend, a gentleman who had dined with us at my house earlier the same week.

The writer's family have for many years past had various distinct and unmistakable warnings of the kind in connection with the death of distant relatives, though why, none of us can explain.

A weird and exceptionally tragic incident befel a young couple in Paris a few years ago—duly recorded in the newspapers. They were engaged to be married, but the young man was taken suddenly ill and died about eleven o'clock one night. It was on January 23, and, before breathing his last, the young fellow promised his fiancée at the bedside that he would return and claim her as his wife in spite of all! "Wait on me a month hence," he said, "in your bedroom at the hour at which I die, and we will be united in Eternity." On the 23rd day of the month following, the dejected lady remained in her bedroom nearly the whole day, retiring to bed about eleven o'clock. Her aunt, visiting her, was astonished to find the bedroom door open and her niece, who had not heard her approach, sitting in an armchair, gazing fixedly at the clock. The girl wore the dress in which she was affianced and her engagement ring.

It was now on the stroke of eleven o'clock. Suddenly a gust of wind blew a badly-fastened window wide open and extinguished the light. The aunt approached and touched her niece gently on the shoulder, when, with a terrific scream, the poor girl fell to the floor—dead!

Did her intended keep his promise? Who shall say? The incident is weirdly significant but beyond human explanation.

The following singular psychical occurrence was experienced by a friend of the writer. Late one night in February, 1909, he had to wait for a train at one of the London termini. At the end of the platform stood a solitary man, reading a newspaper.

Our friend relates that "instantly something came over me that this person—an entire stranger—was of interest to me, and was in some way connected with my late father (dead some years). I felt compelled to speak and learn the truth of the presentiment or otherwise. Not caring to approach a stranger suddenly and ask an abrupt question, I began a conversation by asking for a light. After a few casual remarks, I said quickly, 'You knew my father, I believe?' The stranger, surprised, inquired the name, which he seemed to have forgotten. It transpired, however, that he was a traveller for the same firm—in fact, filled the same post as my father had occupied for many years!"

To what are we to attribute this? Was it due to the unseen presence of the father's spirit influencing the son's thoughts?

Adverting to the question of coincidences reminds me of a strange instance in the pathetic case of the Baroness de Rhaden, the one-time famous and fashionable circus rider. The Baroness had secured an engagement at Nice to ride a blind horse, and, upon the morning of the day that she was to appear in the arena, her maid went, as usual, to awaken the lady, who remarked that she would not rise until daylight. At that time it was nine o'clock and the room was full of sunshine! It then became painfully evident that the unfortunate Baroness had lost her eyesight!

Here is an extraordinary instance of a tragedy being foreseen in a dream, related in the West Sussex coroner's court (Oct. 18, 1909):—

Mr. George Cox, of Barham, described how he dreamt that he saw his wife crouching behind a hedge, waiting for an approaching train. He awoke suddenly and discovered that his wife had disappeared. Soon after, her mutilated body was found at a level-crossing half a mile from the house. She had walked there in the rain, attired only in a nightdress, without shoes, and thrown herself before a train!

This seems to indicate some astounding power of psychic telepathy between the wife and husband at the vital moment, whereby the husband was warned of his demented wife's danger!

At the time the late William Terriss was assassinated at the Adelphi stage-door, the fact was duly recorded—and reported to the Psychical Research Society—that a member of the ill-fated actor's company dreamt an exact replica of the whole tragedy the previous night!

And there are numerous authenticated instances on record

where one individual has appeared to another—quite irrespective of distance or place—at the moment of death.

Sceptics and scoffers, if capable of thought, might ponder over the drowning mystery solved by a spiritualist only last year.

A man named Priestly, of Huddersfield, suffering from depression, disappeared, and his anxious relatives sought the aid of the police, who found no trace of his whereabouts until a lady spiritualist medium declared that the man's body would be found in the canal near Brooks' Pottery, Huddersfield. The water was dragged and the body discovered at the spot indicated.

An eminent civil engineer, whose name I cannot disclose, went to Bulawayo in connection with the opening of a new railway. A friend accompanying him contracted enteric fever and died on the homeward voyage. Prior to death, the ill man's hair turned quite white. Arrived in England, the engineer broke the news to the friend's sister. He found that the lady *already knew* of her brother's decease and that his hair had turned white! The engineer was asked to break the news gently to the father and mother, who lived over 100 miles away. The engineer went and saw the father and mother separately, when he discovered that each knew of their son's death and the fact of his hair turning white. Each had had a similar dream, but had not spoken to one another of the dream.

In Servia, a man named Tomha, of Ujitsa, was so impressed through dreaming the number of a lottery ticket that he purchased the ticket by telegram next day—and won £4,000! That man will never again scoff at dreams.

Miss Violet Vanbrugh, the popular actress, once experienced the following peculiar dream and thrillingly sensational awakening.

Miss Vanbrugh is particularly nervous of burglars, and on one occasion, when left alone with the servants in the house for a night, she induced her husband to leave in her possession a loaded revolver, which he did, cautioning her not to touch the weapon for fear she shot herself. During the evening Miss Vanbrugh alarmed herself unnecessarily, and retired only to be troubled with unpleasant dreams. She dreamt she saw a man all in black, wearing a black mask, and carrying a ladder in the direction of her house. On the roadway stood a pony and cart, in the charge of a boy—to carry away the plunder, presumably. The man, placing the ladder against the window-sill of her bedroom, commenced scaling it, and she could hear him approaching. She awoke in a terrified state, sprang out of bed and

rushed to the window, cautiously peeping out at the grey morning mist. To her horror and amazement, there was a man, all in black, and looking up at the window, while in his hands he held the ladder conspicuous in her dream. And out on the road stood the pony and cart and the boy! Expecting to be murdered, the terror-stricken young lady seized her revolver, threw open the window and fired desperately in the air. The loud report had the desired effect of frightening her imaginary assailants, but she was more than relieved to discover that they were only the astonished sweeps!

Now, granting that this suggests pure coincidence and overwrought nerves, how are the circumstances of the dream and all its correct detail to be accounted for?

A very curious phenomenon which I have never yet heard explained is that in which tragic events will present themselves vividly to people's minds so that the whole scene is known to them no matter where they be at the time. I do not know whether this is common, but it frequently happens to me. Some years ago, when a Miss Hickman was found dead in Richmond Park, the plantation in which her body was discovered, and the precise spot, flashed across my mind, and I went there to verify this a few weeks afterwards.

On the evening of Monday, December 20, 1909, the placards of the papers announced, "Big Fire at Clapham Junction." Instantly my thoughts flew to Arding & Hobbs' stores (which, later, I found to be the premises referred to), and when I read in the newspaper that certain of the staff jumped from windows, I pictured the exact spot in Lavender Hill where this had taken place. The following day's paper gave a sketch-plan of the buildings and streets, so I could easily confirm my speculation.

During last summer my wife informed me that she had witnessed a distressing accident on Putney Bridge, a girl being killed through a motor-omnibus mounting the pathway. I saw it all immediately, and two days later was able, whilst walking across the bridge with my wife, to tell her just within an inch of where the accident happened!

It is obvious from all this that we have much to learn yet about these psychological problems, and it is futile for the world to go on ridiculing what it does not understand. Steam-power, electricity, motors and air-ships were each and all pooh-poohed in their turn. It would appear that nothing is impossible; so we may live in hopes of a solution to the unexplained sooner or later.

THE POWDER OF SYMPATHY :

A CURIOUS MEDICAL SUPERSTITION

BY H. STANLEY REDGROVE, B.Sc.

THE study of bygone superstitions is both useful and interesting because of the valuable insight it gives into the history of the development of the human mind. For it was out of the superstitions of the past that the science of the present gradually evolved. In the Middle Ages, what by courtesy we may term medical science, was little better than a heterogeneous collection of superstitions, and although various reforms were instituted with the passing of time, superstition still continued for long to play a prominent part in medical practice.

One of the most curious of these old medical (or, perhaps we should say, surgical) superstitions was that relating to the Powder of Sympathy ; a remedy (?) chiefly remembered in connection with the name of Sir Kenelm Digby (1603-1665), though he was probably not the first to employ it. The Powder itself, which was used as a cure for wounds, was in fact nothing else than common vitriol,* though an improved and more elegant form (if one may so describe it) was composed of vitriol desiccated by the sun's rays, mixed with *gum tragacanth*. It was in the application of the Powder that the remedy was peculiar. It was not, as one might expect, applied to the wound itself, but any article that might have the blood from the wound upon it was either sprinkled with the Powder or else placed in a basin of water in which the Powder had been dissolved, and maintained at a temperate heat. Meanwhile, the wound was kept clean and cool.

Sir Kenelm Digby appears to have delivered a discourse dealing with the famous Powder before a learned assembly at Montpellier in France ; at least, a work purporting to be a translation of such a discourse was published in 1658, † and further

* Green vitriol, ferrous sulphate heptahydrate, a compound of iron, sulphur and oxygen, crystallized with seven molecules of water, represented by the formula $\text{FeSO}_4 \cdot 7\text{H}_2\text{O}$. On exposure to the air it loses water, and is gradually converted into basic ferric sulphate. For long, green vitriol was confused with blue vitriol, which generally occurs as an impurity in crude green vitriol. Blue vitriol is copper sulphate pentahydrate, $\text{CuSO}_4 \cdot 5\text{H}_2\text{O}$.

† *A late Discourse . . . by Sir Kenelm Digby. Kt. Jc. Touching the Cure of Wounds by the Powder of Sympathy . . . rendered . . . out*



1
PORTRAIT OF SIR KENELM DIGBY (1603-1665).
(From an Engraving by Houbraken after Vandyke)

editions appeared in 1660 and 1664. Kenelm was a son of the Sir Everard Digby who was executed for his share in the Gunpowder Plot. In spite of this fact, however, James I appears to have regarded him with favour. He appears to have been a man of a romantic temperament, possessed of charming manners, considerable learning and even greater credulity. His contemporaries appear to have differed in their opinions concerning him. Evelyn, the diarist, after inspecting his chemical laboratory, rather harshly speaks of him as "an errant mountebank." Elsewhere, he well refers to him as "a teller of strange things"—this on the occasion of Digby's telling a story of a lady who had such an aversion to roses that one laid on her cheek produced a blister!

To return to the *Late Discourse*: after some preliminary remarks, Sir Kenelm records a cure which he claimed to have effected by means of the Powder. It appears that James Howell (afterwards historiographer royal to Charles II) had, in the attempt to separate two friends engaged in a duel, received two serious wounds in the hand. To proceed in the writer's own words—

"It was my chance to be lodged hard by him; and four or five days after, as I was making myself ready, he [Mr. Howell] came to my house, and prayed me to view his wounds; for I understand, said he, that you have extraordinary remedies upon such occasions, and my surgeons apprehend some fear that it may grow to a Gangrene, and so the hand must be cut off. . . .

"I asked him then for anything that had the blood upon it; so he presently sent for his Garter, wherewith his hand was first bound: and having called for a Bason of water, as if I would wash my hands, I took an handful of powder of Vitriol, which I had in my Study, and presently dissolved it. As soon as the bloody Garter was brought me, I put it within the Bason, observing in the interim what Mr. *Howel* did, who stood talking with a Gentlemen in the corner of my Chamber, not regarding at all what I was doing; but he started suddenly, as if he had found some strange alteration in himself. I asked him what he ailed? I know not what ailes me, but I find that I feel no more pain; methinks that a pleasing kind of freshness, as it were a wet cold napkin did spread over my hand, which hath taken away the inflammation that tormented me before. I replied, since that you feel already so good an effect of my Medicament, I advise you to cast away all your Plaisters, onely keep the wound clean, and in a moderate temperature 'twixt heat and cold. This was presently reported to the Duke of *Buckingham*, and a little after to the King [James I], who were both very curious to know the issue of the businesse, which was, that after dinner I took the Garter out of the water, and put it to

of French into English by R. White, Gent. (1658). This is entitled the second edition, but appears to have been the first.



PORTRAIT OF JAMES HOWELL (1594 ?-1666).

By Claude Melan and Abraham Bosse.

(By permission of the British Museum. Photo by Donald Macbeth, London.)

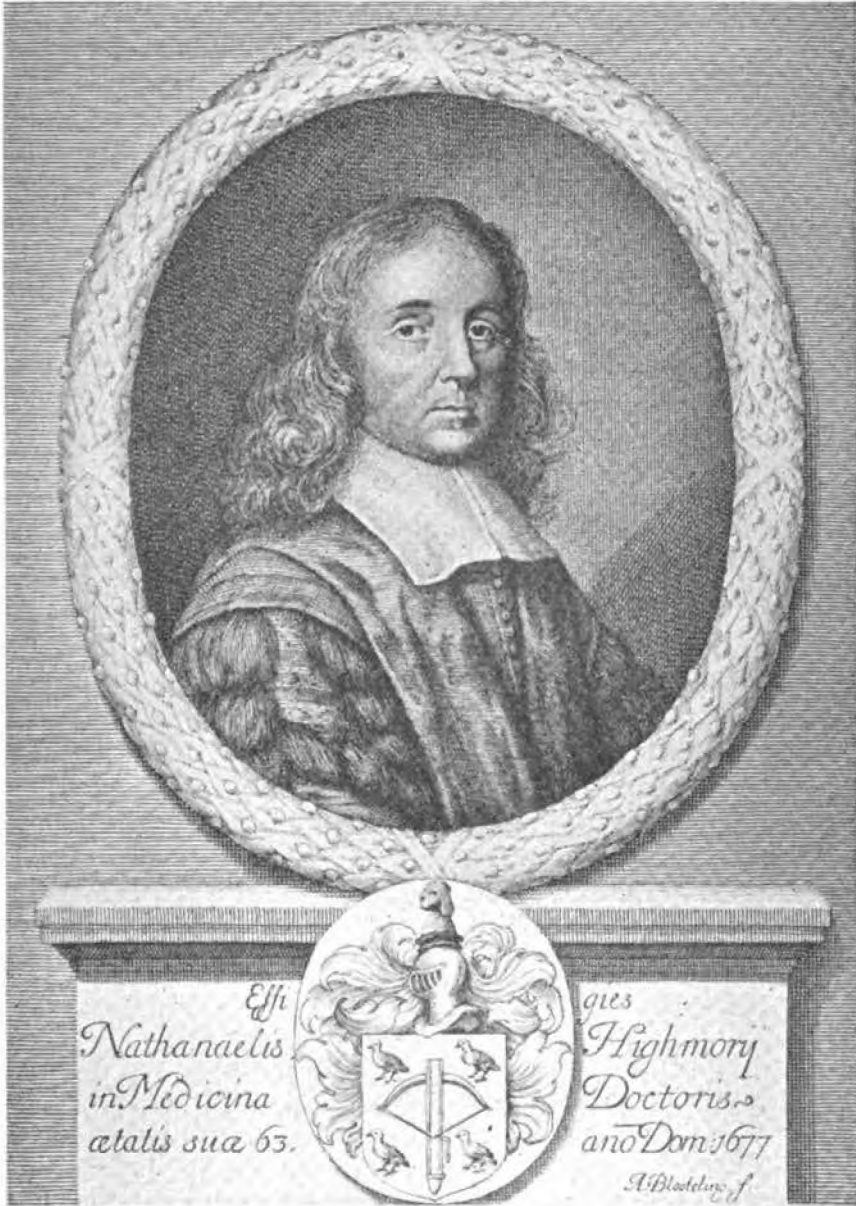
dry before a great fire ; it was scarce dry, but Mr. *Howells* servant came running and told me, that his Master felt as much burning as ever he had done, if not more, for the heat was such, as if his hand were 'twixt coals of fire. I answered, that although that had happened at present, yet he should find ease in a short time ; for I knew the reason of this new accident, and I would provide accordingly, for his Master should be free from that inflammation it may be before he could possibly return unto him : but in case he found no ease, I wished him to come presently back again, otherwise he might forbear coming. Thereupon he went, and at the instant I did put again the Garter into the water : thereupon he found his Master without any pain at all. To be brief there was no sense of pain afterward ; but within five or six days the wounds were cicatrized, and entirely healed." *

Sir Kenelm proceeds, in this discourse, to relate that he obtained the secret of the Powder from a Carmelite who had learnt it in the East. Sir Kenelm says that he told it only to King James and the celebrated physician, Sir Theodore Mayerne. The latter disclosed it to the Duke of Mayerne, whose surgeon sold the secret to various persons, until ultimately, as Sir Kenelm remarks, it became known to every country barber. However, Digby's real connection with the Powder has been questioned. In an appendix to Dr. Nathaniel Highmore's *The History of Generation*, published in 1651, entitled *A Discourse of the Cure of Wounds by Sympathy*, the Powder is referred to as Sir Gilbert Talbot's Powder ; and it was Sir Gilbert Talbot (1553-1616) who brought the claims of the sympathetic Powder before the notice of the then recently-formed Royal Society, although Digby was a by no means inactive member of the Society. Highmore, however, in the Appendix to the work referred to above, does refer to Digby's reputed cure of Howell's wounds already mentioned ; and after the publication of Digby's *Discourse* the powder became generally known as Sir Kenelm Digby's Sympathetic Powder. As such, it is referred to in an advertisement appended to *Wit and Drollery* (1661) by the bookseller, Nathaniel Brookes. †

The belief in cure by sympathy, however, is much older than Digby's or Talbot's Sympathetic Powder. Paracelsus (1493-1541) described an ointment consisting essentially of the moss on a man who had died a violent death, combined with boar's

* *Ibid.*, pp. 7-11.

† This advertisement is as follows : " These are to give notice, that Sir Kenelme Digbys Sympathetical Powder prepar'd by Promethean fire, curing all green wounds that come within the compass of a Remedy ; and likewise the Tooth-ache infallibly in a very short time : Is to be had at Mr. *Nathanael Brook's* at the Angel in *Cornhil*."



PORTRAIT OF NATHANIEL HIGHMORE, M.D. (1613-1684).

By A. Blooteling.

(By permission of the British Museum. Photo by Donald Macbeth, London.)

and bear's fat, burnt worms, dried boar's brain, red sandal-wood and mummy, which was used to cure (?) wounds in a similar manner, being applied to the weapon with which the hurt had been inflicted. Physicians in Paracelsus' day and for long afterwards seemed to regard the efficacy of a medicine as being directly proportional to the absurdity of its ingredients; as witness the above prescription. With reference to this ointment, readers will probably recall the passage in Scott's *Lay of the Last Minstrel* (canto 3, stanza 23) respecting the magical cure of William of Deloraine's wound by the Ladye of Branksome:

" She drew the splinter from the wound
 And with a charm she stanch'd the blood;
 She bade the gash be cleans'd and bound:
 No longer by his couch she stood;
 But she had ta'en the broken lance,
 And washed it from the clotted gore
 And salv'd the splinter o'er and o'er.
 William of Deloraine, in trance,
 Whene'er she turned it round and round,
 Twisted as if she gall'd his wound.
 Then to her maidens she did say
 That he should be whole man and sound
 Within the course of a night and day.
 Full long she toil'd; for she did rue
 Mishap to friend so stout and true."

Francis Bacon writes of sympathetic cures as follows:—

" It is constantly Received, and Avouched, that the *Anointing* of the *Weapon*, that maketh the *Wound*, wil heale the *Wound* it selfe. In this *Experiment*, upon the Relation of *Men of Credit*, (though my selfe, as yet, am not fully inclined to believe it,) you shal note the *Points* following; First, the *Ointment* . . . is made of *Divers ingredients*; whercof the *Strangest* and *Hardest* to come by, are the *Moss* upon the *Skull* of a dead *Man*, *Vnburied*; And the *Fats* of a *Boare*, and a *Beare*, killed in the *Act of Generation*. These Two last I could easily suspect to be prescribed as a *Starting Hole*; That if the *Experiment* proved not, it might be pretended that the *Beasts* were not killed in due time; For as for the *Mosse*, it is certain there is great *Quantity* of it in *Ireland*, upon *Slain Bodies*, laid on *Heaps*, *Vnburied*. The other *Ingredients* are, the *Bloud-Stone* in *Powder*, and some other *Things*; which seeme to have a *Vertue* to *Stanch* *Bloud*; As also the *Mosse* hath. . . . Secondly, the same *kind* of *Ointment*, applied to the *Hurt* it selfe, worketh not the *Effect*, but onely applied to the *Weapon*. . . . Fourthly, it may be applied to the *Weapon*, though the *Party Hurt* be at a great *Distance*. Fifthly, it seemeth the *Imagination* of the *Party* to be *Cured*, is not needfull to *Concurre*; For it may be done without the knowledge of the *Party Wounded*; And thus, much hath been tried, that the *Ointment* (for *Experiments* sake,) hath been wiped off the *Weapon*, without the knowledge of the *Party Hurt*, and presently the



PORTRAIT OF FRANCIS BACON (1561-1626).
(From the Frontispiece to the Sixth Edition of his *Sylva Sylvarum*.)

Party Hurt, hath been in great *Rage of Paine*, till the *Weapon* was *Reannointed*. Sixthly, it is affirmed, that if you cannot get the *Weapon*, yet if you put an *Instrument of Iron*, or *Wood*, resembling the *Weapon*, into the *Wound*, whereby it bleedeth, the *Annointing* of that *Instrument* will serve, and work the *Effect*. This I doubt should be a *Device*, to keep this strange *Forme of Cure*, in Request, and Use Because many times you cannot come by the *Weapon* it selve. Seventhly, the *Wound* be at first Washed clean with *White Wine* or the *Parties own Water*; And then bound up close in *Fine Linen* and no more *Dressing* renewed till it be whole." *

Owing to the demand for making this ointment, quite a considerable trade was done in skulls from Ireland upon which moss had grown owing to their exposure to the atmosphere, high prices being obtained for fine specimens.

The idea underlying the belief in the efficacy of sympathetic remedies, namely, that by acting on part of a thing or on a symbol of it, one thereby acts magically on the whole or the thing symbolized, is the root-idea of all magic, and is of extreme antiquity. The idea does, we believe, enshrine a real transcendental truth, † but that the use of the Sympathetic Powder is thereby justified would not be a valid inference. Digby and others, however, tried to give a natural explanation to the supposed efficacy of the powder. They argued that particles of the blood would ascend from the bloody cloth or weapon, only coming to rest when they had reached their natural home in the wound from which they had originally issued. These particles would carry with them the more volatile part of the vitriol, which would effect a cure more readily than when combined with the grosser part of the vitriol. In the days when there was hardly any knowledge of chemistry and physics, this theory no doubt bore every semblance of truth. In passing, however, it is interesting to note that Digby's *Discourse* called forth a reply from J. F. Helvetius, physician to the Prince of Orange, who afterwards became celebrated as an alchemist who had achieved the *magnum opus*. ‡

Writing of the Sympathetic Powder, Prof. De Morgan wittily argues that it must have been quite efficacious. He says, "The directions were to keep the wound clean and cool, and to take

* Francis Bacon: *Sylva Sylvarum: or, A Natural History*. . . . Published after the Authors death, By William Rawley. . . . The sixth Edition . . . (1651), p. 217.

† See the present writer's "The Theory and Practice of Magic" (*OCCULT REVIEW*, vol. xiii, pp. 195-207, April, 1911).

‡ See the present writer's *Alchemy: Ancient and Modern* (Rider 1911), pp. 83-89.

care of diet, rubbing the salve on the knife or sword. If we remember the dreadful notions upon drugs which prevailed, both as to quality and quantity, we shall readily see that any way of not dressing the wound would have been useful. If the physicians had taken the hint, had been careful of diet, etc., and had poured the little barrels of medicine down the throat of a practicable doll, *they* would have had their magical cures as well as the surgeons." * As Dr. Pettigrew has pointed out,† Nature exhibits very remarkable powers in effecting the healing of wounds by adhesion, when her processes are not impeded. In fact, many cases have been recorded in which noses, ears and fingers severed from the body have been re-joined thereto, merely by washing the parts, placing them in close continuity and allowing the natural powers of the body to effect the healing. Moreover, in spite of Bacon's remarks on this point, we must take into account the effect of the imagination of the patient, who usually was not ignorant that a sympathetic cure was to be attempted; for without going to the excesses of "Christian Science" in this respect, we must recognize the fact that the state of the mind exercises a powerful effect on the natural forces of the body, and a firm faith is undoubtedly helpful in effecting the cure of any sort of ill.

* Prof. Augustus De Morgan: *A Budget of Paradoxes* (1872), p. 66.

† Thomas Joseph Pettigrew, F.R.S.: *On Superstitions connected with the History and Practice of Medicine and Surgery* (1844), pp. 164-167.

THE TRANSPARENT JEWEL *

By MABEL COLLINS.

PART II.

ACCORDING to the system of Patanjali Yoga there are five distractions which stand in the way of the student who aims at bringing his mind into the state expressed by its comparison to a transparent jewel. Four of these have already been referred to, but it is necessary to go further into their nature in order to realize the dangers which arise from them. The other (Egoism) is extremely difficult and profound in character and requires a great deal of study. Patanjali presents the five in this order: Ignorance, the sense of being, desire, aversion, and attachment. Ignorance is the cause of the other distractions and is also "the field" in which they grow like strong weeds and may become so tall as to hide the sun itself. As will be seen later on in the exposition the advanced yogin, possessed of powers and gifts, may yet be assailed by it. Then the giant weed of "*Light on the Path*" grows in his field.

Some translators give the word "afflictions" instead of "distractions." In some respects this is preferable as misery invariably results from them in the course of experience; but in other respects "distractions" is the better rendering, as great joy is also a result that comes from them. That the joy can only by its essential nature be temporary, does not alter its character for the time being. Many prefer to take this joy and look no further, most men live in the desire to have and to enjoy now, and that which they have and enjoy seems to them to be theirs for ever. This is a part of the delusion called ignorance, which includes the mistaking of the non-eternal, the impure, the evil and non-spiritual for the eternal, pure, good and spiritual.

The first delusion which follows from the state of ignorance, is called by Patanjali "The sense of Being" or "Egoism." It is the confusion of the senses, mind, and body with the spirit which uses them and of which they are the temporary instruments. From this delusion arises the sense of separateness which

* "*The Transparent Jewel*" is the title of a book by Mabel Collins of which these articles are the first chapters.

is the chief barrier to progress in the preliminary stage of the great effort. That union, or yoking with the supreme, which is called yoga in honour of the pre-historic Sanscrit source of the teaching, can be attained only when this great delusion is dispelled. "*I am a part*" must be expressed in thought in the mind of the one who desires to enter on the path of yoga. One translator renders aphorism 6 of Book II thus: "The sense of being is the blending together of the power that knows with the instruments thereof"; another gives it more simply as "Egoism is the identifying of the power that sees with the power of seeing." This mistake causes the mysterious condition called by Patanjali the "junction." It is the junction of the seer and the sight and has to be dispelled. It is in fact the one thing which the ordinary man accepts as an absolute indisputable reality, that as he would readily express it "*I am myself*." The occultist has to learn that he is not himself but a part of a whole which is infinite. This junction of the seer with the sight has to be "shunned" or "warded off." The sight or power of seeing is not, as might be supposed by a casual reader, the physical sight but a result of a quality of purity (as described in the old Sankhya philosophy from which the Patanjali system arose) and is the principle of understanding. The identifying of the seer and the sight is held to be the cause of all misery. The seer, the spiritual being, is ever pure and free. The sight, or understanding, consists of, or exists in the form of (aphorism xviii Book II) "the elements and organs, is of the nature of illumination, action, and position, and is of use so far as experience and evolution are concerned." Another translation is perhaps more intelligible. "The visual whose habit is illumination, action, and rest, and which consists of the elements and the organs, is for the sake of experience and emancipation." "Rest" or "position" are explained by commentators to mean darkness or inertia. In Hindu philosophy the five "elements" correspond to the five senses. The "organs" are reckoned as eleven, which fall into three divisions, organs of knowing, of action, and that which is called in this philosophy the "internal organ," the thinking principle—that wonderful thing which is man's glory and power, and which is now to be controlled, purified, and made transparent. We now perceive that the "sight" or understanding is no less than the whole complex machinery, mental and physical, by which the spirit within becomes aware of the material universe. And this material universe, we are told, the whole panorama and pageant of it, exists for the experience of the spirit.

The "junction" of the spirit with the body and mind cannot be actually broken by violent means; what happens is that a change of character and a change of direction take place. Discriminative knowledge produces these results; continuous discrimination has to be practised in such a manner that it becomes a formed and continuous habit. By this method the nature of the function is altered, and the senses are led to turn inwards and observe that which is within. This is the great lesson of transmutation and transformation by which man creates of himself something worthy of eternal life. It will be necessary to go into this much more fully in a later chapter.

The way to attain discriminative knowledge is next explained, and we find ourselves at last at the commencement of what may be called the practice of yoga. There are now the "eight accessories of yoga" to be considered and studied, those "accessories" from which enlightenment and discriminative knowledge arise. These are forbearance (Yama), observance, posture, regulation of breath, abstraction, contemplation, absorption, trance. Within Forbearance are contained the five great vows, which, not qualified by class, place, time or utility, are called great vows, being universal. The *yamas* are the five moral duties: not-killing, truthfulness, not-stealing, chastity, and not-coveting. Forbearance, which includes these five Great Vows, is the first of the eight stages of Yoga and must be accomplished, and confirmed, before the yogin can go on upon his path and enter upon the other practices. It is clearly explained that qualified vows, or vows with limitations, are useless. Worse still, they are dangerous. The vows have each and all to be "confirmed." It is also clearly explained that they are all positive, implying action. The first of all, non-killing, is not a negative state which would mean merely renouncing the evil deed of taking life. It is a positive state, one of infinite compassion and universal love. When this vow is fully "confirmed," none, not even the hungry wild beast, injures or harms the yogin.

There is much in the five Great Vows to be studied and considered; the fulfilling of them in completeness produces marvellous results, and the Yogin in whom they are "confirmed" walks through the world as one who is in his own place, without fear or anxiety, unharmed, confident, content. There are ten moral duties enjoined in the two first stages of Yoga; under Forbearance the five great vows and under "Observances" (the second "accessory") purity, contentment, mortification, study and resignation to Ishbara. The last three have been

already considered in the previous chapter. "Purity" is explained by all commentators as meaning the constant cleansing of both body and mind. As the body is washed by water, so is the mind washed and made clean by the observance of "non-killing" or universal love. This is done by active benevolence.

Two of the five "distractions" or "afflictions" are desire and aversion. These are the effects of the mystic pairs of opposites, the sensations produced by their assaults. The mysterious and inexorable dualism which is one of the profound characteristics of this present state of our being and which we recognize in pleasure and pain, heat and cold, good and evil, male and female, is that from which the Yogin must free himself. Desire is that which dwells on pleasure, so that a thirst arises which must be satisfied. That which dwells on pain is aversion. These conditions, or distractions, can only be avoided by means of controlling the thinking principle. The attention must be withdrawn from these sources of sensation by a super-sensual species of effort described in the phraseology of this system as the "hindering of the modifications of the internal organ." But the avoidance of pleasure and pain cannot make the man inhuman, or hardhearted, or cold, if he is following the path of Yoga, in which the very first steps to be taken are the understanding of the "Yamas" and their confirmation.

The Buddhist religion alone teaches universal respect for life. The Sanscrit word which is translated as not-killing, this being the best literal rendering, includes a much greater meaning—the wishing no evil to any being, and the doing no evil to any being by word, act, or thought. This results in a harmony with all nature, in arriving at a state in which there is never any opposition to nature. It is clear that the vow of non-killing must be fully confirmed before this condition can be entered upon. When there is difficulty in confirming these vows Patanjali enjoins the "constant pondering upon opposites." For instance, if the attitude of mind described as that of "non-killing" is not easily confirmed, it is necessary to consider steadily the quality of love which a Yogin must possess. In other words, do not fix the attention on what must be avoided but on what is to be attained. This is the true method of obtaining the power of *direction*—the looking always towards the goal and moving steadily, if slowly, towards it. From the confirmed habit of keeping the five great vows arise, as a natural consequence, the occult powers which are latent in the ordinary man. From non-killing comes the union with nature which is the first great

gift of the Yogin. From absolute truthfulness, the observance of which constitutes the second great vow, arises a marvellous power. The man whose every word and thought are true soon discovers that his words and thoughts become "immediately effective." That is to say that what others can only obtain by sacrifice and effort, comes to him in consequence of his mere thought or word. "Not-stealing" is, like "not-killing," the first step in a great spiritual development, the result of which is the destruction of self-love. The Yogin learns to look for nothing whatever for himself, no possession and no advantage. The mysterious outcome of this habit of the mind, when fully confirmed, is that wealth "approaches" him; he finds it on every side. Now that he no longer desires to take it for himself, he has passed beyond the lesson of having it withheld from him. The last of the five great vows, non-coveting, carries the one who is learning deep into the recesses of his own nature, for this means the destruction of all desire, even the apparently unconquerable desire of life. When this vow is fully confirmed the Yogin is freed from "attachment."

Not until the Yogin is fully pledged to the five great vows does he commence the *Observances*; from which arise yet other powers. The observance of "contentment" produces a great and indestructible happiness. From "mortification" comes the development of the inner senses; and from "study" arises a mysterious communication with the higher elements of nature. These are the *Yoga bala*, powers developed in the man as he progresses on the path and which arise in him naturally. The *Siddhis* which *come* to the advanced Yogin are extraordinary powers over nature. He arrives at a condition of development in which he can himself control the cosmic laws instead of being controlled by them; he has so entered into their nature, and become so completely in harmony with their consciousness that each one is a *siddhi* which he himself can wield. These are entered into in detail later in the exposition. In taking a survey of the system it is well to bear in mind that these *siddhis* are dangers in the path of the advanced Yogin; the enjoyment of these subtle gifts may detain him on his way, when he has long since overcome the earlier temptations and distractions.

The whole mystery of the Yoga lies in the proceeding called by Patanjali the hindering of the modifications of the internal organs. This means the preventing of the mind and thoughts from wandering to and fro among the interests and pains and pleasures of human life, and centering their whole activity on that which is within—invisible, soundless, supreme.

THE RELIGION OF ANCIENT INDIA

BY IRENE E. TOYE WARNER, MEMBER BRIT. ASTRO. ASSOCIATION, SOCIÉTÉ ASTRO. DE FRANCE, ETC.

ONE of the greatest of our scholars, Max Müller, has well said, " We can study nowhere but in India the all-absorbing influence which religion and philosophy may exercise on the human mind. . . . A large class of people in India never looked upon their life on earth as something real. What was real to them was the invisible, the life to come." As it was in the past, so it is in the present time, and to grasp, or even attempt to grasp, the chief characteristics of the Indian people it is necessary to *study the foundations of their religion.*

There is so much misconception and ignorance of the tenets of the faiths of this ancient land that a few general remarks on their main doctrines may serve to direct attention to this fascinating subject of inquiry.

There is hardly any speculation of modern thought or of modern philosophy, from the most simple to the most complex and abstruse, which cannot be found in the ancient sacred Books of the Sanskrit-speaking races of India.

When we recollect that India is as large as Europe without Russia, and that there are about 315,000,000 inhabitants, we shall be all the more struck with the comparative freedom from friction and the almost universal peace and toleration prevailing between the followers of the various creeds.

The late Professor Max Müller, who has done so much for Indian literature and religion, and who would have so rejoiced to see the events of 1911-12, tells us that " India is swarming with innumerable sects, and has always been a very hotbed of religious ideas. . . . No phase of religion, from the coarsest superstition to the most sublime enlightenment, is unrepresented in that country."

The religious freedom of to-day is but the outcome of the toleration practised in India from the earliest times, for we hardly ever hear of persecution on account of differences of opinion. When Buddhism and Jainism arose about 500 B.C. the Brahmans had to defend their views against the criticism of the new sects, yet

though many discussions arose there was no persecution on the side of the Brahmans, nor any strong hostility on that of the Buddhists until some centuries later, when, contrary to their usual peaceful arguments, the Brahmans expelled the leaders of Buddhism and suppressed the rival faith.

It would be well for all races of men and the followers of all religious creeds to study and practise the wonderful edicts of King Asoka, who reigned in India from 259 to 222 B.C.

These edicts are cut in the solid rocks in various parts of the country and have survived the changes of over 2,000 years. Their decipherment is due to the combined labours of Prinsep, Burnouf, Wilson, Norris, Buhler, and Senart. In Asoka's seventh edict we read :—

“The king . . . dear to the gods, desires that all sects should dwell in peace everywhere ; for they all desire the control of the senses and purity of mind. Men, however, have different wishes and different passions ; they will perform the whole or a part only of what they ought to do. But even he whose charity is not abundant, may surely always possess control of the senses, purity of mind, gratitude, and loyalty.”

Again, in the twelfth edict, he says :—

“The king . . . honours all sects, those of hermits and those of householders, he honours them by alms and by different kinds of worship. But he does not value alms and worship as much as the increase of essentials. And the increase of essentials does not differ much in different sects ; on the contrary, the true foundation of every one consists in the bridling of the tongue, so that neither should there be praising of one's own sect, nor disparagement of other sects, without a cause ; and whenever there is cause, it should be moderate. . . . Therefore, a mutual understanding is best, that all should listen to the teaching of others and wish to listen . . . and be possessed of pure doctrines. . . . The king does not value alms and worship as much as the increase of essentials, and that respect should be shown to all sects.”

It would be hard indeed to find a more truly Christian spirit than that of this king, who died 222 years before the birth of Christ.

According to Max Müller, our own ancestors, and the ancestors of the Greeks and Romans, spoke the same language as the ancient people of India and also worshipped for a time the same supreme deity under exactly the same name—a name which meant Heaven—Father ; i.e., Sanskrit = Dyaus ; Greek = Zeus ; Latin = Jupiter ; Old Norse = Tyr. The same eminent authority also tells us that in India there are to-day over a hundred different forms of worship and religious belief, and no such thing as a *general*

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religion of the natives. There is no general standard of belief, no pope, no councils, no confession of faith, to guide the masses of the people. The sacred books are read and understood by the few only, and even many of the educated Hindus have never seen a copy of the Vedas. It is therefore not surprising that observations made in one part of this vast country should not agree with those made in another part.

To study the India of to-day requires years of personal observation, but the wonders of the India of the past lie within the reach of any one willing patiently to read and digest the translations of her sacred books.

The unknown sages of India had thought out the following deep truths long before the Romans or Saxons had set foot in the British Isles, or the Buddha taught in India.

In the Katha-Upanishad of the Veda (the sacred Sanskrit book) we are told what constitutes the true being and the true immortality of man, what is called *Ātmā* in Sanskrit and is translated by the word "soul," but which is much better rendered by "the Self" that lies behind the Ego; and which when fully known is the same as the universal Self (Brahman).

Yama, the lord of the departed, says:—

"The Self is not born, it dies not; it sprang from nothing, nothing sprang from it. . . . The Self, smaller than small, greater than great, is hidden in the heart of the creature. A man who is free from desires and free from sorrow, sees the majesty of the Self by the grace of the Creator. . . .

"The Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him as his own. . . .

"No mortal lives by the breath that goes up and by the breath that goes down. We live by another, in whom these two repose. . . .

"He, the Highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the Immortal. All words are contained in it, and no one goes beyond. This is that.

"As the one fire, after it has entered the world, though one, becomes different according to whatever it burns, thus *the one Self within all things becomes different, according to whatever it enters, and exists also without.*

"As the sun, the eye of the whole world, is not contaminated by the external impurities seen by the eyes, thus the one Self within all things is never contaminated by the misery of the world, being himself without.

"There is one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others.

"There is one eternal thinker, thinking non-eternal thoughts, who, though one, fulfils the desires of many. The wise who perceive him within their Self, to them belongs eternal peace. . . .

" Beyond the senses is the mind, beyond the mind is the highest Being, higher than that Being is the Great Self, higher than the Great, the highest Undeveloped.

" Beyond the Undeveloped is the Person, the all-pervading and entirely imperceptible. Every creature that knows him is liberated, and obtains immortality.

" His form is not to be seen, no one beholds him with the eye. He is imagined by the heart, by wisdom, by the mind. Those who know this are immortal."

Müller doubts whether any ancient literature has produced anything to match this Upanishad.

A few words about the Vedas may not be out of place here. They are the earliest monuments of the civilization of the East Arianic nations, and chiefly consist of hymns of adoration of Nature in all her moods and aspects.

The poets of the Veda did not write their hymns but handed them down orally from generation to generation; we therefore owe the Brahmins a debt of gratitude for the preservation of these remarkable poems.

The Rig-Veda, the most ancient of these compositions, contains more than 1,000 hymns in ten books. Eight begin with hymns addressed to Agni, the " god of fire," and the other two with hymns to Indra, the " god of rain." The other Vedas are the Yajur-Veda, Sama-Veda, and the Atharva-Veda.

A Veda is divided into three parts, consisting of the Mantras, or hymns of prayer and praise; Brahmanas, or statements of ritual intended for the instruction of the priests; and Upanishads, or mystical doctrines, supplements to the Brahmanas. Besides these are later additions or commentaries which give summaries of the doctrines in short connected sentences and are called Sutras, or " strings." The Sutras also embody the teaching of the rationalist philosophers who lived about 600 and 500 B.C.

These speculations gave rise to six schools of thought, the chief tenets of which are held by the educated classes in India at the present day. The main articles of belief are, " the eternity of the Supreme Soul of Brahman, and the soul of man, Atman; the eternity of matter, transmigration of the soul after death; the reward or retribution of all acts, good or evil; and that the chief end of philosophy or true knowledge is to produce negation of thought, feeling, or action, and the return of the individual to simple soul."

The student will find the great heroic poems of the Ramayana and Mahabharata full of interest and beauty, as is also the collection of fables known as the Hitopadesa, " Book of Good Councils."

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As a sample of a comparatively modern Hindu prayer I will quote the following. It was composed by Dadu, who founded the Dadupanthi sect about 1600 A.D., and is a very beautiful profession of faith.

"Whatsoever hath been made, God made. Whatsoever is to be made, God will make. Whatsoever is, God maketh. . . . Thou, O God, art the Author of all things. . . . There is none other but Thee. Meditate upon Him in whose hands are life and death . . . who provideth for all.

"If the remembrance of God be in your hearts, ye will be able to accomplish things which are impracticable. . . .

"God is not far from you, He is near you. Whatever is the will of God, will assuredly happen; therefore, do not destroy yourselves by anxiety, but listen. . . .

"Adversity is good if on account of God; but it is useless to pain the body. . . .

"God is my clothing and my dwelling. He is my ruler, my body, and my soul. God ever fostereth His creatures. . . . O God, Thou who art the truth, grant me contentment, love, devotion, and faith. Thy servant Dadu prayeth for true patience, and that he may be devoted to Thee."

Surely here we have the true Christian spirit, and a prayer which could be used in any of our churches!

THE DREAM STATE, AND SOME REFLECTIONS THEREON

BY P. H. PALMER.'

THE amount of interest evoked by a recent paper in this magazine on the subject of dreams within the circle of my personal acquaintance, and also in the wider circle of readers of the OCCULT REVIEW, as evidenced by their deeply interesting letters, moves me to offer a few reflections upon the dreaming state; since the student of Occultism, no less than the follower of the orthodox psychology of the schools, may receive many valuable hints from a closer study of the peculiar condition of the mental life displayed during dreams.

It may appear trite at the outset to say that we can only know the dreaming state by comparing its likenesses and differences to the waking state, yet such a remark seems necessary. To the casual observer the differences are more striking than the likenesses; indeed, he may feel inclined to doubt the existence of the latter; yet a closer attention will at least ensure the recognition of the fact that the differences are not fundamental, and belong rather to the conditions than to the substance of mental life.

Dr. Du Prel (who has offered so many enlightening reflections upon the dream state) has observed that "Thinking is unconscious. There is a thinking accompanied by consciousness, but none that is caused by it." The assimilation of the truth contained in this judicious remark may render it easier to comprehend at least some phases of the dream state.

Thinking (even logical thinking) is thus to be considered as the normal and invariable function of the organ of thought, a process that never intermits its action, whether our attention is directed thereto or not. Consciousness is that point of observation where the thinker becomes aware of the content of his own mind and is informed as to the conclusions, tentative or fixed, reached by the thought-process. And be it noted that it is not in his power to do more than direct the course he desires the process to take, he cannot properly interfere therewith other than by presenting new factors to aid in the solution of the problems under consideration. Two and two will still appear to him as "four," even although he should endeavour to force his mind to recognize them as "five." Thus far at least are Du

Prel's words true, though there are yet more weighty implications which we have left untouched, and the application of this principle to the consideration of the dream state cannot fail to shed light upon an obscure condition. In the first place then the point of observation is shifted, and we are beholding the contents of the mind no longer in their ordered rational presentation as they appear when they rise to consciousness through the unifying power of the intellect, but rather do we behold a mass of images, representations, records of sense-impressions, and the like, which seem to lie in a stratum below the intellectual faculty. In short, we are beholding in dreams the raw material of thought, and in waking we behold the finished product, the difference between the two being due to the intervention of the shaping and modifying power of the intellect, which is mostly absent in dreams, at any rate in dreams of the disordered character.

Shut out from outward sensation, environed only by thought, confined to one's own memories, aspirations, desires and knowledge, the consciousness of the dream state is largely a consciousness of the interaction and mingling of these elements of the intellectual process, and their rebuilding into new but quickly dissolving forms and combinations possessing all the appearance of substantial reality. It is also to be noted that the nature of his dreams may often provide a key to a man's real character, for he beholds himself here apart from the restrictions which the conventions of society or his own delusive conceit impose upon his waking mind. If his dreams be of an evil character it may be because in waking life he has allowed himself to cherish the thought of evil things, and has possibly only been hindered from the commission thereof by the aforesaid conventions, or if he has refrained and gained a precarious victory by the following of some higher ideal, the victory has not been without its scars, which scars are observable in the illicit nature of his dreams.

In the dream state we seem to have consciousness in an almost unconditioned state, a condition of the mind in which the thinker becomes a mere observer of a varied phantasmagoria of events and sequences whose connection with one another is for the most part unobserved by him, and beyond the power of his will (which indeed is mostly dormant and inactive) to influence in any way. It is perhaps not impossible from a closer observation of this particular phase to form a conception of pure consciousness as distinguished from the self-consciousness which is the normal condition in which we have knowledge of ourselves and

our thinking. Even as the dreamer observes but cannot alter or modify, so might some being possess an apprehension of thoughts and conditions, but without any sense of its own identity or knowledge of its own existence.

Let us again emphasize the point that the incoherent, disjointed imagery of dreams is but a reproduction of the waking condition of thought, minus the co-ordinating and selective power of the willed attention, but plus a dramatising and visualising power that is mostly absent, or latent, in the waking state. The waking memory left to itself will bring forth recollections of past events mingled and blurred together and coloured by the subsequent experience of the thinker, but without disclosing the associations of their succession; associations which appear to be neither spatial nor temporal but to be ranged by a certain order of likeness and fitness which is only discoverable by a close attention and by prolonged introspection. Let these recollections float through the mind for a while unchecked, and consider that, if they could be actualized before our eyes, if the actors in this drama could be awakened into life and perform their parts, we remaining passive spectators only, the drama would present an appearance as kaleidoscopic, changeable, and as irrational, as non-sequential as our dreams frequently are. The difference between the waking reverie and the dream state is that in the one the form of re-presentation to our attention is verbal, or mostly so, while in the other the verbal form is absent and the presentation takes on the form of reality, being presented to the observer as a series of visible, audible, tactile events, indistinguishable (while in this state) from the realities of his waking life. Indeed it not infrequently happens that the material framework of a dream and its relation to our daily life so far arises out of the incoherency characteristic of dreams, and takes upon itself so credible a guise that for a moment or two in waking life, when the recollection occurs, we have difficulty in assuring ourselves that the memory is only the memory of a dream; and no doubt every reader could point to persons within his own knowledge who have been so impressed by the vividness of some dream that they have subsequently acted in such a manner as to show that the waking consciousness had accepted the thing as true and have proceeded to act upon that assumption until the absurdity became apparent to them.

The strange nature of many of our dreams may find a further explanation by a closer observation of the nature of the ideas contained therein. These often appear to bear little enough

relation to the waking thought and memory, yet it will not be hard to discover that such a relation does exist, although the relation is of a very subtle nature. A close study and comparison shows that these are not new ideas but rather an expressed essence or distillation of our experience, composed, so to speak, of the "spirit" of our daily life and its impressions, actions, and reactions. So that hopes and fears, and the inward content and the undiscovered motive become actualized, are transmuted and seemingly brought to realization. We may also without any serious breach in the continuity of our thought, presume that the life of the spirit after the death has many characteristics in common with the dream state, and principally those with which we have already dealt. The "messages" of the spirit circle show frequently much of the same broken and incoherent nature as do our dreams, not that in itself this betokens a like nature for the whole of spirit life, but it seems to show that the dream state is a kind of neutral territory or common ground between two states of being. If then the spirit's memory of his earth life is of a similar order to that of our dreams, with the same power of dramatic realization, what horror of remorse must the criminal feel to see before his eyes his crime constantly re-enacted!

And the facts of clairvoyance and psychometry are susceptible of a great deal of light from this point of view. For it will readily be conceded that if the facts are as we suggest, then in clairvoyance generally, and especially when it is of the psychometric order, the medium has directly touched the actualizing memory, the "dream" memory, of the person concerned, and has immersed himself in the lower strata where all the experience of the outer life seems ultimately to find a lodging pending its dissolution.

A further matter of some importance is the apparent non-existence of time in dreams. The events of years may be compressed into a few moments. We may live and suffer for what appears to be an eternity, and awaken to find that scarce five minutes have elapsed. I have sometimes awakened at a slightly earlier hour than there was need (or inclination) to get up, and after noting the time have slept, dreamed, waked, and the series has been repeated several times within the space of five minutes by the clock. Or again, as a boy, I have closed my eyes to sleep as my brother knelt at his prayers. These were never lengthy, yet before he had finished them I had driven for miles in a coach, been upset, and awakened by the upsetting to find that he had just risen from his knees and no more.

This freedom of the mind from the limitations of time in dreams is one of the surest foundations for an argument against the physiological conception of consciousness, for in dreams consciousness moves at so rapid a rate that no conceivable acceleration of the nerve movements (already sufficiently slow to be measurable) could keep pace with the flow of realistic sensational experience.

It is no new idea to readers of this Review that our minds may not be so separated as we imagine, and that somehow all our thinking and sense-experience may coalesce together and register itself in some common medium. Telepathy becomes easy to understand upon such a supposition, and many of the most extraordinary incidents of our dreams, even those of a premonitory character, would be aided to an explanation by the existence of such a union of consciousness or centre upon which all thinking beings might draw. The dreamer may be in contact with this united life when his waking consciousness dies down, leaving his lower (or it may be his Higher) mind free to observe the stream of thought in which it finds itself immersed. Thus it becomes possible for the condition of others at a distance to make its impress upon the dream-consciousness, sometimes merely as a vague idea of disaster, more rarely as a veridical and accurate reflection of the actual event. Since time appears to impose no limitations upon the dreamer, future things will often appear as present, and prove to be an accurate prediction of what shall become. It is by no means clear how this can be, unless it takes place by some heightening of the deductive powers, whereby the present is seen to be definitely shaping the future. Be it remembered in this connection that no happening is fortuitous, "luck" and "chance" are unmeaning words. All that shall become already exists in present causes, among which we may count the human will, and so save ourselves from a too rigid necessitarianism.

Yet such an attempted explanation fails to satisfy, nor is it likely that we shall discover *how* the foretellings take place. To those who accept the possibility of spirit survival and return there seems much evidence to show that the departed have a more or less clear outlook upon the future course of events, and it is noteworthy here that in most dreams of a vivid nature in which some event is accurately predicted the dream takes the form of a conversation with some departed friend. In deepest sleep and in trance we have conditions on the physical side that approach very closely to the death conditions and it may be that

the spirit is then freed for a while from the limitations of the flesh, and converses with those who live in the world beyond. I well remember one dream of my own in which I spent some considerable time (or so it seemed) with several friends in quite ordinary conversation. There was nothing prophetic or out of the common in this dream except the one fact that all the friends alluded to were dead and that no living person save myself appeared in the dream at all. At the risk of some repetition, then, we may conclude that in dreams we are dealing with the far larger part of our mental life that escapes our waking attention. Nor is this larger portion always accurately described by words which imply an inferiority. If we speak of a sub-consciousness we must also be ready to admit the possibility of a super-consciousness of which we get glimpses even more seldom than we do of the sub-conscious.

From the sub-consciousness, which, among other things, is the limbo of forgotten matters, the stage where our conscious thought halts for awhile in its course of dissolution and disintegration, from this vague region arise the incoherencies and contradictions we meet with. But since it seems that in this wider region behind our waking attention all life is one, it is possible that occasionally we may become aware of matters that strictly do not belong to ourselves but are due to the thought and feeling of others.

Yet it seldom happens that in dreaming there is any presentation of events sufficiently sharp to remain as a monition in the waking memory (realities mostly becoming symbolical) and it is likely that of all the communications that reach us in this way but a very small proportion ever emerge into the light, and are recognized as distinct notions.

It would be from this source that I should look for the foretelling of the future, from this common ground where all minds meet. Whether one accepts the theories of the spiritualists or not, it is indisputable that in this undefined shadowy region of dreaming, trance, and mediumship, the memories of dead and living seem to meet, and there is a knowledge of events distant in time or distant in space which is incomprehensible on the lines of the ordinary materialistic psychology.

SCIENCE *VERSUS* RELIGION

BY CHARLES J. WHITBY, M.D.

WHEN "Major Barbara" had become disillusioned as to the ethics and theology of the Salvation Army, her father, the millionaire manufacturer of ordnance, proffered the following trenchant advice: "Come, come, my daughter! don't make too much of your little tinpot tragedy. What do we do here when we spend years of work and thought and thousands of pounds of solid cash on a new gun or an aerial battleship that turns out just a hair's breadth wrong after all? Scrap it. Scrap it without wasting another hour or another pound on it. Well, you have made for yourself something that you call a morality or a religion or what not? It doesn't fit the facts. Well, scrap it. Scrap it and get one that does fit."

There is more sound sense in this drastic utterance than is to be got out of most volumes (however learned or painstaking) that deal with the familiar subject of the conflict of Religion and Science. For such themes demand something more than mere learning or mere impartiality, viz. courage of a very high and rare kind. And it is not always (nor even often) forthcoming.

The book which forms the occasion of this article must not, however, be classified with those timid and amateurish attempts which leave confusion worse confounded. It is an excellent English version of a work which has already achieved a deservedly high appreciation, the work of a genuine philosopher.* It is exceptional, moreover, in that it deals, not merely with the discrepancies, real or alleged, of this or that particular form of religion with scientific fact, but with the much deeper question of the final compatibility or otherwise of the scientific and the religious temper. Is the struggle for supremacy of these two spiritual powers a duel *à outrance*, necessarily ending in the annihilation of the vanquished? On the contrary, Prof. Boutroux, believing that the struggle has always existed and will always continue, regards it as constituting for each combatant an essential of growth and vigour. Now Religion dominates the world; now Science; but

* *Science and Religion in Contemporary Philosophy*. By Emile Boutroux. Translated by Jonathan Nield. London: Duckworth & Co. 5/- net.

the victor never attains complete or enjoys unchallenged ascendancy. "Strife tempers them both alike. . . . But these two autonomous powers can only advance towards peace, harmony and concord, without ever claiming to reach the goal ; for such is the human condition."

It would be out of the question, in the space at my disposal, to reproduce, even in outline, Prof. Boutroux's masterly analysis and criticism of the views of representative schools of thought as to the essential relations of Religion and Science. In each the author finds at least something of permanent value ; in each finds wanting certain more or less important factors of a complete and final solution of the riddle. In dealing with Comte he shows how, beginning in his philosophy with the subordination of the useful to the real, he ended in his religion by subordinating the real to the useful. Comte evinced an ever-growing suspicion of Science, whose freedom was to be subordinated to feeling. But Science cannot accept arbitrary limitations ; and human nature is not, as Comte conceived it, something fixed and finite. His positivism is "but the artificial fixing of a transient phase in the life of humanity, if man is a being who is ever seeking, modifying and re-creating himself." The heroes he so rightly honours "are the saints of his calendar because they have not believed in his religion."

The scientific religion propounded by Haeckel is rejected because of its failure to supply from purely scientific resources a critical estimate of the needs of the human spirit. In order to do this the aid of Philosophy must be invoked. But this necessity disproves Haeckel's assumption that there is nothing more in reason than what Science turns to account. For Philosophy proceeds by a method and employs principles differing in kind as well as degree from those of Science properly so-called.

The claim of Psychology to give a complete account of Religion is discredited by the fact that she has only individual life at her disposal, whereas the enforcement of social obligations and restrictions is an essential element of all actual religions. Psychology tends to emphasize unduly the significance of the inner life, and the subjective aspect in general of Religion. Still it is with the work of a psychological specialist—the late William James, to wit—that Prof. Boutroux seems to feel himself more in sympathy than with almost any other of his chosen types. The influence of James is obvious in the suggestion that consciousness be regarded "as a communication (conscious at the one extreme, vague and quasi-unconscious at the other) of the individual with

universal life and being." One thinks at once of the theory of conversion as a critical transference of the centre of consciousness to a previously transliminal region, so forcibly and repeatedly illustrated in *The Varieties of Religious Experience*. For myself, while admitting the validity of the explanation as regards those exceptional individuals with whom James mainly concerned himself, I have never shared his enthusiastic preference for the so-called "twice-born." For being happily exempt from the disease known in theological circles as "a sense of sin," I deny the universal need of what is there acclaimed as conversion, or at any rate the superiority of these intermittent and catastrophic changes to the normal process of soul-growth and expansion.

In so far as the object of Science is truth for its own sake independent of all other considerations, Science may claim a measure of superiority. But in so far as Religion stands for the ideal (symbolically expressed) and its realization, Religion takes precedence of Science. Their conflicting claims must be mediated by Philosophy, rightly appraised by Hegel as the supreme spiritual discipline. The over-beliefs inculcated by Religion are arrived at by intuition, and set forth in the form of myths—a mixture of fact and fable—masquerading as history. Slowly but inexorably the progress of Science disintegrates the fictitious element of Religion. Then Philosophy appears upon the scene, and by interpreting the outworn symbol reveals its esoteric significance, and so clears the way for a fresh manifestation of the intuitive myth-making faculty. In this creative task Philosophy can again take part; for while it is evident that ideal truth cannot be otherwise than symbolically expressed, it is no less obvious that the gradual elimination of the mythical factor from belief is the sole ultimate solution of the conflict of Religion and Science.

THE QUEST

By TERESA HOOLEY

I SOUGHT a Star, pure, beautiful, and rare,
 And as I, longing, prayed, an angel came,
 With Hope for aureole and Faith for name,
 Pale, and exceeding fair.

"Come!" and he drew me with deep eyes of fire:
 —"But on thy robe's clear whiteness, what this stain?"
 —"Daughter, the path is dark, through wind and rain,
 And clogged with Doubt's close mire."

"But, see! all marred with blood thy tender feet,
And cut and deeply scarred thy gentle hands!"

—"These are no scars to her who understands,
But gems, for triumph meet."

"Come!" and we climbed together, hand in hand,
While far below a seething river ran,
And in its depths lost faces white and wan
Floated from strand to strand.

"See the black stream of World's Idolatry!
Its banks—bare sands of Ignorance and Fear."
(Thus said the Angel, and I drew more near
To him, all shudderingly.)

Higher, we paused before a chasm deep,
Cruel, and evil, and I heard the cry
Of human souls ascend despairingly,
Echoing up the steep.

"What this abyss of darkness and of tears,
Whence pleading voices rise to meet the morn?"
—"The gulf of creeds forgotten and faiths outworn
—Dim spectres of blind years."

Weary, we reached the summit-heights of Love:
I turned, and saw a line, star after star,
—Years of the Past, stretching away, afar,
Bright as the dawn, above.

They shone, 'mid flame and space, beginningless;
Thousands on dreadful thousands—each less bright
As each burned further back, into the night
—Deep and mysterious.

And yet the star I sought I found not here,
Therefore I turned, and, trembling, saw again
Another line of stars in gleaming chain
—The Future, year by year.

Lighter and lighter, gold and yet more gold,
Throbbing from birthless dark to deathless morn,
They glowed, while lightnings leaped and worlds were born
—Old as the soul is old!

But the last star shone dazzling through a veil,
White-heat of purity, too light to see;
And Earth and Heaven rejoiced exceedingly
—"Great Star of Truth, all hail!"

CORRESPONDENCE

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

To the Editor of the OCCULT REVIEW.

SIR,—Your anonymous correspondent, "X," explains, in your issue for July, that his reason for preserving his anonymity is that he has a "dear old grandmother" who is a Christian Scientist. It is difficult to help suspecting that this venerable relation of "X's" is of the family of Mrs. Harris. Nor is it possible to avoid a suspicion that, old as she may be, she could scarcely be scandalized by theories she must have grown accustomed to in her school days.

The fact is, "X" is much happier in his bun story than in his metaphysics. The bun story is distinctly funny. It is true that it has nothing at all to do with his argument, but it is quite possible to understand his determination to have it in at any cost. It is the exact parallel of Mr. Crummles' pump. That inimitable impresario, it will be remembered, bought a property pump, and, having secured this, engaged Nicholas Nickleby to write a play round it. It is surely so with "X." Some one told him the bun story, and he felt he could not keep it to himself. He had to write a letter round the story, and in that letter embodied certain questions.

The first of these is, why, if sufficient spiritual insight would enable a man to do without bread, it would not preserve him from sickness? Of course it would. At the same time, though it is quite certain that a man will starve if he does not get sufficient bread, it is by no means certain that he will live if he is sick and sends for a doctor. When, therefore, he is sick, he may remember that nearly every sick man who has ever died has died under ordinary medical treatment, and he may decide that he will have a better chance of life by applying to a Christian Scientist. Numbers of people in the Christian Science movement have realized sufficient of what Truth is to heal the sick, but to get that greater knowledge of Truth which would enable a man to do without bread means that a man should be able to say of sin what Jesus said of it, "the prince of this world cometh, and hath nothing in me."

The second question "X" desires to ask me is also one which his grandmother might have replied to without difficulty. He asks if I would recommend castor oil in the case of a child which has overeaten itself, or prayer? If, as I suspect, the grandmother is "Mrs. Harris," I feel certain she would rely on castor oil. If, on the other hand, she is a Christian Scientist, I am equally certain she would rely on prayer, as prayer is understood in Christian Science.

Then comes the third question, which is this : If prayer is the best treatment of overeating, would you treat dirt with prayer or soap ? If I were that great and learned physician, Sir Almroth Wright, I think with prayer, because he has explained to us that the most dangerous thing in the world is a Turkish bath, and that only a thoroughly dirty man can hope to defy microbes. If I were a Christian Scientist, I think I should use soap, and endeavour to keep myself clean within by prayer, conscious that, just in proportion as I succeeded in keeping the inside of the platter clean, I should gain that consciousness of God, of Truth, which Jesus said was Life Eternal. In that case, I think I might possibly do without soap, as Jesus himself did without food.

The fourth and last question of " X " is, Would a Christian Scientist advise precautions against infectious diseases, or be content with spiritual understanding ? If the world consisted of Christian Scientists, there would be no infectious diseases. As infectious diseases exist, a Christian Scientist, not wishing to spread dismay amongst his fellow-men, strictly obeys the legal requirements, wherever infectious disease is manifested. At the same time, he is absolutely without fear of them himself, and it would never occur to him that it was necessary, say by a process of vaccination, to run the risk of one disease in case you might be overtaken by another.

Finally, amusing as the bun story is, I am afraid it goes a very short way towards disposing of the mystery of substance. It is the belief of material substance which is at the bottom of much more of a man's misery than he even suspects. To those who believe that substance is material, the peace of God which passeth all understanding can never become a present possibility. Their fortunes, their homes, their very lives, the lives of those who are dearest to them, in a word, everything on which their happiness is stayed, may, at a moment's notice, be required of them. If, however, they will consent to learn that substance is purely spiritual, they may begin to learn Job's lesson without Job's suffering, and to see why it is that as a man " thinketh in his heart so is he."

Yours truly,
FREDERICK DIXON.

AMBERLEY HOUSE,
NORFOLK STREET,
STRAND, W.C.

THE MYSTIC RE-UNION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have just read in your August number " Mystic's " letter on the above extremely interesting subject. He, or she—I do not know whether " Mystic " is a man or a woman—" differs "

from me "entirely in the interpretation of the final goal of soul life." I think possibly the difference is more apparent than real. We are agreed that "the *soul nature*" is "*dual* in expression—*One in Unity!*" Apart from duality there could be no expression, or manifestation, of the One underlying Unity. This duality permeates all things from our Heavenly Father-Mother (or Mother-Father) downwards; thus, we get Positive, Negative; Masculine, Feminine; Truth, Love; Odd, Even; and so on. Chokmah and Binah find their Unity in Kether, the Supernal Sefhira.

The old Hermetic axiom says "As above, so below." If Kether, or the Supreme, primarily manifests through Chokmah and Binah, will not this duality be found on all planes, expressing itself on the human as man and woman? Counterpartal marriage, to which I alluded in your June issue, is not so much "an alchemical *re-absorption* of the two principles into one form," as the *two expressions* or *dual manifestations* of the original Unity, returning, after having gained the necessary experience, to its original *Unity*, or, as "Mystic" would express it, becoming "*One in Unity.*"

It is difficult to speak of Counterpartal marriage, the subject not only being so little understood, but actually misunderstood. "Mystic" pays me—if I may say so—an unconscious compliment in thinking I am a woman; I happen to be a man. Perhaps it is because in some slight degree I possess spiritual insight, which is more common among women than men. This I believe is largely—if not entirely—due to my being in conscious union with my Counterpart, whose femininity consequently blends with my masculinity. Only those who have actually met their Counterpart and so know its truth experimentally, can understand what Counterpartal Union means in all its fulness. It is not merely physical union, as so many erroneously think, but the re-union of the two principles into the primal *Unity*.

Yours faithfully,

UNITY.

To the Editor of the OCCULT REVIEW.

SIR,—May I say a few words in regard to the "Mystic Reunion" to which reference is made in the May number of the OCCULT REVIEW.

As I have not read Mrs. Praed's book it would be foolish to attempt to state what she has in mind. As, however, I gather from your review of the book that the hero of the story was obsessed by an astral form which was, in fact, the materialized expression of strong desire in his own nature, the subject opened up is of profound importance.

So much nonsense has been afloat in regard to "dual souls" that one takes with extreme caution the suggestions made by various persons.

We must take objection, for instance, to the idea that any *Divine Law* could so impose bondage upon souls "created in the Divine

Image" as to *allow* one Soul to retard or "arrest her soul evolution." I know of several cases in which this idea has produced mental disease. In one case a woman made a demand upon another woman to acknowledge her as her "dual soul."

The absurd part of the matter was more particularly the claim that she (the Lover) was "the masculine" while her victim was "the feminine." I should not gain credence perhaps for the report of the height of folly to which this woman went. Naturally, the other woman resented being charged with being "under control," because she denied a *perfectly ridiculous claim*.

There is no doubt whatever that the woman who claimed the other as her "dual soul" was under obsession of an astral form which completely dominated her whole mentality. It may have been that the form so obsessing had been created by her own dominant will and perverted creative power.

Whatever truth there may be in the theory of the "lost but answering chord of each ego's own dual soul" one thing is most certain, Reunion will not be attained by attempted domination of one over the other! The whole thing is probably only a symbol containing a profound occult truth. Egos are not divided into masculine and feminine "halves." The idea is *absurd!* "Male and female created He them" is the plainest and simplest statement of the fact that the spiritual ego is, in its own self, an undivided whole, *combining* both aspects, though manifesting under limitation. Browning had probably no idea in his mind of "dual souls" when he said—

"On earth the broken arc," etc.

He was merely stating the plain fact that earthly consciousness is *limited* by the *form* the incarnation takes. When the "heavenly" state of consciousness is reached, then the form has no power to limit the ego's concept of itself. "Who—with inner vision—does not see and hear in the writings of all great poets and writers the call of soul to soul that Heaven may make perfect their imperfect life?" Well! the simple prose of that is that each person *reads into* the poet or the writer just what he or she desires! And if he or she is consumed with desire for another who will be the exact *echo* of themselves, why! the *desire* will colour all they see and hear and read! And the desire will impel him or her upon most unwise courses, only to end in defeat and disappointment.

The "Vision," which the writer interprets after *her* fashion, has far other meaning to those who *know* the *true* meaning of "The Mystic Reunion"—by and through experience! It is a path too steep for any but the most evolved and strongest souls!

Meantime, much harm is being done by foolish and emotional interpretations of Divine Truth, and grave injustice is done sometimes to those whose integrity compels the refusal of false claims. There is no "spiritual pride" (the favourite charge against such!) in being

true to *nature* and refusing to allow a claim abhorrent to the moral sense!

To make the ego dependent for its "salvation" upon the recognition or *non*-recognition of another would be a black crime—a crime too black to be committed by the Eternal Creative Power, which evolves self-poised egos, its *own* pure reflection, dependent on none but Itself for "salvation."

Yours faithfully,
COMMON SENSE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I am duly in receipt of the current number of the OCCULT REVIEW for which I am greatly obliged.

I appreciate the friendly review of my book *The Essence of the Universe* which, in the main, is accurate and just. If your reviewer had had the experiences I have had of intercourse with high intelligences "beyond the veil," I think he would not have used the word "fantastic" in regard to my propositions.

I would also point out that no chemist knows anything of the spiritual or vital basis of lodestone or of any other element or composition. Consequently, their view of the vital aspect of this material is really immaterial to my thesis. When your reviewer speaks of a limited freedom he is using a paradox. How can that which is free be limited?

I am not surprised, however, to find that my book provokes adverse opinion upon some points, and I welcome with thanks the wholesome nature of the review.

Faithfully yours,
EDWIN LUCAS.

4, GRAFTON MANSIONS,
DUKES ROAD, W.C.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In reply to the points raised by Mr. Edwin Lucas in his letter dealing with my review of *The Essence of the Universe*.

(i) A person may have extraordinary experiences, which he may interpret (rightly or wrongly) as being "intercourse with high intelligences beyond the veil." But that does not *ipso facto* give any guarantee that his philosophy is free from error.

(ii) "Lodestone" is the name given to a magnetic oxide of iron; and oxide of iron, being a compound, cannot lie at the root of every element. To speak of a spiritual or vital basis simply obscures the point at issue.

(iii) To call limited freedom a paradox and to ask how that which is free can be limited, does not render limited freedom any less a

fact. It still remains true that I *am* free to jump over my waste-paper basket (for instance), but *not* free to jump over the moon. And if one argues that my consciousness of freedom to jump over my waste-paper basket is delusive, one is logically bound to regard all evidence as delusive, and to deny that oneself and the world exist and that any knowledge of anything is possible.

Yours very faithfully,
H. S. REDGROVE.

THE POLYTECHNIC,
REGENT STREET, W.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In answer to your correspondent, "Puzzled," I have never had any premonition whilst awake, but there is one person, and only one, as regards whom from the first moment I saw her, I am able, by fixing my mind on her intently (preferably in a partly darkened room), to somehow seem to know what she is doing; not to actually see her, but yet almost.

I forgot to say I occasionally have a dream which is as follows:

I am in a hotel on the seashore, the house the one most to the left of the town, in a big room, seemingly the coffee or dining room; the floor of the room is on a lower level than the pavement outside by several feet.

It is daylight and there is a big gale raging and the hotel being on a level with the beach, the waves keep coming with the rising tide more and more up to the house till the water begins pouring into the room and I wake up fearing we shall be drowned (there are several people with me but they are vague). I have had this dream several times and when it begins I know it all and how it will end (I can always wake myself if a dream is becoming unpleasant). I do not know if this is a premonition or something I have known in a former life. In this particular dream I have not my usual "dream power" of being able to swim and fly.

Yours faithfully,
"DREAMER."

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The recent article on "Mr. Isaacs and his Séances," following, as it does, some other commentaries on this remarkable character, is of great interest to all students of the supernormal. However, the conclusion, while it would doubtless be sufficient for those informed as to the facts, is rather unsatisfactory to one who is not, which is unfortunately my situation. Consequently I am consumed with curiosity regarding the later mis-steps which caused Mr Jacob to fall from his high estate.

It is well-nigh incredible that one who has sat in the seats of the mighty in his own peculiarly exclusive sphere, who has received the

homage of wealth and intellect, should be permitted to drag out his life in poverty, obscurity and disappointment. Nor is it really common sense.

We wonder what led to his downfall, the loss of wealth and friends, where the latter are now, and finally, and most important of all, if he has lost his so-called occult powers, or if his guiding spirit has withdrawn his protection as a penalty for misdeeds. If his powers are unimpaired now, perhaps more than ever before will they yield spontaneously all that the world has to offer in the way of material rewards. Or was he finally exposed as a "faker"? As he is said to be living now it would not seem difficult to determine these facts. Probably these same questions have arisen in the minds of other of your readers—it seems to me that we have not heard enough of Mr. Jacob, or else altogether too much.

Yours faithfully,
J. C. BLAISDELL.

MINOT, NORTH DAKOTA, U.S.A.

[A further article, which will give the information desired, will appear in our next issue.—ED.]

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I was much interested in your discussion of the case of Dorothy Kerin in your "Notes of the Month" for July. There are, of course, many such hallucinations that can be safely attributed to the potent auto-suggestions of the (somewhat undefined quantity) Subliminal Self, or, as perhaps (shall I say our mutual friend?) Mr. Dixon would call it in plain "English," *Fancy*. I do not, however, quite agree with you that we are met with any great difficulties if we accept the hypothesis that the experiences described may be the work of external unknown forces.

You seem to find a difficulty in the fact that such visions so frequently translate themselves into the religious thoughts of the seer. Is not this exactly what we should expect? My suggestion is that we should, in attempting to solve these conundrums, borrow a hint from that jovial philosopher and observer of Nature, Mr. Surtees. You will remember that in *Romford's Hounds* the ability of the great Facey to find a fox was attributed to the fact that he would put himself into the fox's place and ask himself what corner of the covert he would choose to lie in. True, this course might not always be successful in the case of a goose attempting to elude a fox, but in any case it would be more feasible than for her to suppose that the fox could not think at all.

If we put ourselves into the place of the influencing spirit we should probably adopt in most cases exactly the course that is adopted. Naturally it is not always easy to guess what line of action is in view.

In the case of Dorothy Kerin matters appear to be rather more simple than is usual, and if the cure was the work of outside influence the cure was evidently the principal object in view. In the place of the spirit we should naturally take the seemingly easiest course. As well as applying the help which would be at our disposal, we would endeavour to stimulate the patient to help herself and wake her out of her lethargy. To one of Dorothy Kerin's religious education the vision of an angel would be the most effective that could possibly be given.

To others who had earned our sympathy by their childlike faith and efforts to do what they considered their duty, yet, knowing they were about to die, were in terror, we could give no more soothing hallucination than the reassuring one of a Beatific Vision.

I suggest, in fact, that the seer does not usually clothe the ghost or colour the picture in any way, but that the ghost conveys the picture most easy to convey and which suits its purpose best.

We cannot enter into the motive of the spirit which gave St. Theresa the vision of the Devil seated at the foot of her bed. For all we know, it may have been a well meaning spirit (or spirits) and merely used to frighten the Saint out of wasting her time in the unprofitable business of seeing mystical visions into a more active course of life. For the rest what is *here* or *there* in the spirit world? Time, space, and shape seem more or less negligible quantities.

This question is rather a difficult one to deal with in a short letter, and I scarcely dare hope I have made my meaning plain. But to put it differently, I will suggest that we are too apt to conduct our psychical research from the same point of view as the natural historian examines the beetle wriggling on the point of a pin. We should put ourselves in the position of the beetle who is being stirred up—not the natural historian.

Yours truly,

X,

Author of *Superstition and Common Sense*.

VILLA PIERCY,
SARDINIA.

PERIODICAL LITERATURE

THE region covered by *The Quest* in its last issue is truly a land of corn and grapes for those who are properly prepared, and a rich harvest awaits any who will reap in its pages. Mr. Mead follows up his articles on Progressive Buddhism by a paper on certain features of Buddhist Psychology, which he terms the most elaborate study of man that the East has ever produced. His contribution arises out of the translation of a Pāli text, edited and revised by Mrs. Rhys Davids and published some two years ago by the Pāli Text Society. The treatise, in the first place, analyses mind and that which is found thereby in the visible world or can be conceived as existing analogously in things unseen. It proceeds thence to the ideal, being that which the mind aspires to reach. This is represented in the text by a word corresponding to the Sanskrit *Nirvana*, and here it is a question of the way thereto, through stages of moral purification and mental discipline, accompanied by mystical experiences. As regards what is included under this last head, "Buddhist tradition believes it is in possession of a discipline known as 'purity of transcending doubt,' by which its theories can be verified." Mr. Mead's article is designed to show "how much we have to learn from the Buddhist point of view." . . . Dr. Robert Eisler tells us of a recently discovered Samaritan document or *Midrash*, which proves that the Jews attributed the functions of a second Noah to their expected Messiah, and that he who was to come would be a reincarnated or re-born Joshua. Out of this there arises a learned and important study on the Baptism of Repentance, re-birth from the water, the purification of the flood in the spiritual understanding thereof, and of the passage of the Red Sea symbolized. . . . In an article on *The Kabbalism of China*, Mr. Herbert Chatley presents us with a number of new considerations on what he terms "the fundamental concept of *Yin* and *Yang*." He believes that students are moderately familiar with it, but in view of his explanation it would be perhaps more correct to say that we are familiar with much nonsense that used to be talked concerning it. The article is too technical to make a brief summary possible. There is, however, one point which will be of interest to those who follow the variations of occult opinion on the mystery of numbers. In the decimal

scale, as understood by Chinese philosophy, the odd numbers refer to heaven and the even to earth. The process of evolution is symbolized by $30 + 25 = 55$, being the sums of the arithmetical progressions of the even and odd numbers. The odd are positive spiritual influences and the even are negative. The following aphorism will astonish many mystic thinkers in the West. "Man," says the *Yih-Ching*, "constitutes a heaven and earth in miniature." This shows how the same thing has been said from the beginning of thought everywhere on the vital subjects, if not indeed on many others. Mr. Chatley also tells us that there is a passage in the same work which is almost identical with the opening words of the Trismegistic Emerald Tablet: "That which is above is in correspondence with that which is below," etc. We may add on our own part that the same doctrine in almost the same terms is expressed and re-expressed many times in the *Zohar*. . . . It is impossible to conclude this notice without a word of reference to an article on *The Book of Souls*, being fragments of a Mandæan Mystery-Ritual, the text of which shows no trace of Christian influence, though the rubrics are undoubtedly post-Christian. The writer of the article is Beatrice Hardcastle and she gives an excellent account of the Ritual. It is one of (a) Baptism as the preparation of a pure sacrifice, which is (b) Mystic Death, followed by (c) a Rising of the Candidate in the sense of resurrection or re-birth; and finally, as the end of all, (d) an Epiphania or Vision and a Transfiguration in Glory.

It is very seldom that *The Seeker* does not contain at least one article of uncommon interest, but before noticing the claims of the current issue one is tempted to mention a scheme which is now in the mind of the editor and the adoption of which can be recommended strongly. A little quarterly issued at the moderate sum of sixpence is apt to be overlooked, however conspicuous its merits and even if its contents appeal to many. It is proposed to enlarge the magazine and increase its price, which will give an opportunity for a wider scheme of articles and will probably place *The Seeker* on a more satisfactory basis otherwise. The editor is taking the opinion of subscribers, and it may be hoped that he will obtain the support which he has so long and well deserved. The August issue has practically only two articles, and in one of them Mr. Allen continues his introduction to the philosophy of Jacob Böhme. He deals on this occasion with a practical conclusion in respect of Böhme's writings, being what manner of person one ought to be from the standpoint of such

teaching. We should be tempted to dwell upon this, because it is an attempt to bring a great mystical message home to each of us. It is, however, Mr. Wilmshurst's article on *The Rising of the Dead* which demands our best attention. It is a study of the Pauline doctrine of the Great Work, and it is long indeed since so important a piece of Christian exegesis has been offered to the world of thought. By resurrection Mr. Wilmshurst understands "the unfolding and re-rising of individual human consciousness, till its inhibitions and illusions are outgrown." It is an internal event and not a resurrection in the flesh, but the term "rising" postulates the idea of a previous declension. Resurgence is the complement of submergence, as the zenith supposes the nadir. The article deals with various stages marked in the course of our reascent. They are stages in the transmutation of personality, in the sublimation of natural consciousness by means of mystical death and the attainment of consciousness in God. These stages on the way are described in the old terms, for which no substitution is possible; they are purgation, illumination and union. The paper is not completed in the present issue, and we shall hope on a later occasion, when the end has crowned the work, to say something concerning its wonderful interpretation of certain epoch-making events in Scripture history.

The Co-Mason offers to its readers an interesting budget of contents as usual, and it may be said to have taken a definite place in our periodical literature. Rather curiously, that place is comparable to *The American Freemason* across the Atlantic. The latter is an admirable representative of higher thought in Masonry, and we look forward to the time when an English edition may be possible. *The Co-Mason* continues to give much, almost too much, attention to Operative Masonry apart from the Speculative Art. One cannot help wondering whether it is hoping to obtain the recognition of its movement at the hands of this body, so long in obscurity and now brought suddenly and prominently into light. The present issue contains certain operative documents claiming to date from 1663, and though one of them has rather a modern air, its phraseology notwithstanding, the other—which is an Ancient Charge in the Second Degree—is certainly an important document, and this none the less because it recalls other memorials which have been long and widely known.

Two contributors to *Orpheus* demand recognition in the last issue. One is Mr. Clifford Bax, for his poem entitled *Alpha*, which is a song of creation and resonant verse indeed. We divine that the *Omega* may be in the writer's mind and hope that he

will have great things to tell us concerning the repose of the worlds in God. The other is a story by Gwendolen Bishop, called *Lilias*, which has a spell in every line.

The Threshold, another quarterly magazine, comes to us with an aspect of novelty, being received for the first time from New York. It must be said that it is curious, if not indeed notable, in several respects. Three numbers have been issued, but for reasons which must be termed inscrutable they seem to be described alternatively as volumes. The periodical is the organ of the Martinists in North America, and to justify the claim a brief extract from Saint-Martin's *L'Homme de Désir* is given in the issue under notice; otherwise the connection is confined to announcements on the cover. Turning therefore to these, it is stated that the Martinist Order was founded by Martines de Pasqually in 1760, which is unqualified fiction. The *illuminé* in question established an occult or theurgic Masonic Rite which disappeared at the French Revolution, if not earlier, and was never re-organized. It is said further that the Order was continued by the mystic Saint-Martin, but this is also untrue. The term Martinism was really a descriptive label fixed upon the Rite of Pasqually after his decease and upon the philosophy of Saint-Martin. There was never a Martinist Order until that which now subsists was founded by the French occultist Papus, about 1887, and so far as he is concerned there has been no pretence or mystery regarding it. It is spread widely in France and to some extent in America, where several years ago a considerable section rebelled against the central authority, being the Supreme Council of Paris. The late Dr. Edouard Blitz was a mover in the matter, but whether the breach was healed we are unable to say. It appears that *The Threshold* confesses to the French obedience; it would be interesting as a venture, if it were better done and with something approaching knowledge. It tells wild stories about the hand of Masonry in the French Revolution and about secret tribunals which overthrew Napoleon the Great and the third Napoleon for insufficiently fulfilling their covenants to wreck the Papacy.

REVIEWS

THE MASTERS. By Annie Besant. Adyar: The Theosophist Office, Madras. 6d. net.

ANNIE BESANT is probably right in saying that "the idea of there being anything grotesque in the conception of these great Beings, these Perfected Men, has quite passed away from the West." Of the thinking portion of the West the statement is perfectly true. It has long been accepted from evidence, as a part of the evolutionary theory, that past civilizations of humanity have attained great heights and have been swept away. Our own is not the first of the Earth's racial progeny. Each of the great humanities has produced its own spiritual and intellectual giants, the Masters of the race. To presume that Nature "scraps" her best handiwork and throws all into the melting-pot is to ignore the fundamental purpose of evolution. What, then, becomes of the flower of each cycle of evolution? Obviously these great Souls reappear as the pioneers, teachers and Masters of the succeeding cycles. The gifted authoress divides her subject into three sections. The first treats of individual evolution under the title of "The Perfect Man"; the second of "The Masters as Facts and Ideals"; the third of "The Adepts," among whom are cited the Master Jesus, who attained immortality in the flesh "wherewith He ascended into Heaven." Of Him it is said that "clothed in a body He has taken from Syria, He is waiting the time for His re-appearance in the open life of men." Hilarion, formerly Iamblichus of the Neo-Platonic School, "a skilled craftsman in English prose and in melodious utterance," the inspirer of the *Light on the Path* and the *Voice of the Silence*, is also waiting for his part in the New Age. The Masters "M. and K. H." cited by Mr. Sinnett in *The Occult World*, are referred to as those who brought the light of Theosophy to thousands in the West. Master M. instructed both Madame Blavatsky and Colonel Olcott and has many *sishyas* in and outside of the Theosophical Society. It was He whom H. P. B. met in person on the bank of the Serpentine in 1851. Less known adepts are the Hungarian, formerly Comte de S. Germain, of the House of Rakoczi, who may be traced back to Bacon, Robertus the monk, Hunyadi Janos, and Christian Rosenkreuz, respectively; the "Venetian" and "Serapis." These Masters are located: Jesus in the mountains of Lebanon; Hilarion in Egypt; Masters M. and K. H. in Tibet near Shigatze; Rakoczi in Hungary. Of their work and methods something is said that must appear to all readers consistent with the powers and attributes ascribed to Them. Of one it is said: "He whom in the East men call the Wisdom-Truth (Boddhisattva), the World-Teacher, and whom in the West men call the Christ, will ere long return incarnate upon earth and move once more among the busy crowds of men. With Him will come several of the Masters to aid His work and spread abroad His message." The ranks are closing up and the gates of the city are swinging slowly back that these messengers of light may go forth to their conquest of the world.

SCRUTATOR.

THE LIGHT OF THE WORLD. By S. Gorst. Manchester: 33, Larch Street, Hightown.

HERE we have, we should think, a sincere little book. In placing such a work before the reading public for their perusal there is a certain amount of adventure in attempting to write under the title of *The Light of the World*. Certainly, it is a great task, and should be carefully pondered before essayed. It is no intent of harshness when we say that we doubt if Mr. Gorst has added much to our environment of mentality. Earnest dissertations upon obscure points and non-essentials are so much wasted effort, which can only call forth the regret of the reader. We do not so class this short treatise; yet we are not always convinced that the author has "made-good," as the Americans say. We read with much respect his many statements, and we accept the same with quite an open mind, and while they interest us, and, no doubt, will interest others, we fear that they will not be easy of acceptance. Of one thing we were not aware: that spirits grow after leaving the material world—assuming the Spirit-land. It would have been well had the book been revised before printing.

M. C.

RAYS OF THE DAWN; OR, FRESH TEACHING ON SOME NEW TESTAMENT PROBLEMS. By Watcher. Pp. 346. London: Kegan Paul, Trench, Trübner & Co., Ltd. Price 3s. 6d. net.

THE greater part of this book claims to be the outcome of direct "inspirational" writing, and it makes an interesting attempt to throw fresh light on some of the many difficulties and obscurities in the New Testament. One of the most suggestive chapters is that on the Epistle to Philemon, which is treated as bearing upon the labour troubles of the present day. At the end of the book are described several visions which the author had in sleep. More than once reference is made to the "obloquy and shame" which will fall to her (or his?) lot for publishing such a book, and this strikes rather a jarring note, for as it is published anonymously there was surely no need to fear anything of the kind? In any case, the fear would seem to be causeless, for owing to its obvious earnestness and sincerity, the book could probably be read by any Christian without arousing such vindictive feelings as the writer seems to expect—though this is not to say that it will carry conviction everywhere. Several references are made to an idea which is remarkably widespread at present—that of the near coming of a Great Teacher who will draw all men unto him. For many reasons the book will repay perusal, but as a whole it is disappointing.

E. M. M.

LE SONGE DE LA VIE. Drame en 4 actes. By Gemma de Vesme, Paris: Librairie Fischbacher. Price 2 fr. 50 c.

THIS drama in verse is commended to the reader in a preface by Camille Flammarion, in which he says that it has aroused in him feelings of genuine and lively admiration, not alone because of the originality of the conception and the fine intellectual qualities displayed by the authoress have astonished him in the work of one who has not yet reached her twentieth year, but also on account of the intrinsic value which he recognizes in the literary

composition and poetic expression. This is high praise ; but it is not excessive. To embody a mystical and philosophical theme in an historical setting in such a manner as to sustain the reader's interest in the human story is a task requiring much literary tact ; and this task Mademoiselle de Vesme has successfully achieved.

The interest centres round the youngest son, Geoffroy, of the House of Lusignan, who alone of all the children of the house has never been seen to be rocked in his cradle by the phantom of the White Lady Mélusine, the wicked ancestress of the race of Lusignan. When Geoffroy becomes a man he proves to be the noblest of his race, and he is constantly moved to deeds of valour and gentleness by an apparition which appears to him. The identity of this apparition is revealed to him at an hour of crisis when he is about to give his life for his unworthy brother. By this act he expiates the crimes of his ancestress who is reincarnated in him.

The verse is strong and graceful and moves easily under the impulse of the ideas in the mind of the writer. Here is an example.

Geoffroy, shrinking from the task to which Mélusine urges him, pleads that she is a fairy and can accomplish what is beyond his human strength, she replies :

Nous avons tous en main la baguette de fée !
Car c'est la foi sans borne et l'immense vouloir,
C'est la force où se meut l'inébranlable espoir,
C'est l'ivresse de l'œuvre et l'amour de la tâche,
Et la baguette est là, dans ta main qui la cache.

H. A. DALLAS.

THE EVOLUTION OF OCCULTISM AND THE SCIENCE OF TO-DAY. By Pierre Piobb. Pp. 306. Paris: H. & H. Durville, 23, Rue Saint-Merri. Price 3 fr. 50 c.

THIS is an extremely interesting and well-written book, by one who has a thorough knowledge of his subject. M. Piobb sets out to prove that there is no longer any such thing as "occultism." That which used to be called "occult," he says, has by modern methods of research been brought within the domain of science to such an extent that the original name has lost both its meaning and its applicability. In an extremely suggestive chapter on Astrology, its origins and its history, the author brings forward a new theory as to the derivation of the signs of the Zodiac, and though some of his suggestions may appear, at first glance, a little far-fetched, they will repay consideration. For all these ancient studies, he declares, had a literally scientific basis. The alchemists were men of science, "avec toute la force du terme," and their modern descendants could, if they would, learn much from them. Of the Cabala, of ceremonial magic, of talismans and numbers, M. Piobb discourses in a manner which is never dull, for his views are fresh and individual, and he brings to light points which seem to have escaped the notice of other students and writers. He evidently looks upon occultism (though not by that name, which he disclaims) as the science of the future, and his suggestions for carrying on investigations in the wide realm which it has opened up are eminently reasonable, and deserve the notice of all who are interested in these matters. M. Piobb is one of the moving spirits behind the *Société des Sciences*

Anciennes, which was founded in Paris in December, 1910, and which will doubtless before long have some excellent results to show for its labours.

E. M. M.

ESOTERIC OR EXOTERIC? A Symposium. London: L. N. Fowler & Co., 7, Imperial Arcade, E.C. Price 6d. net.

THIS symposium of essays constitutes No. 1 of the *Transactions of the Astrological Society*, by which title the volume would have been better described.

The papers and speeches included formed the substance of a debate held at the Society's meeting in March, 1912, the subject being: "Should Astrology be studied as an independent Science and kept apart from all Theosophical interpretations?" From the lay point of view the question might rather have been "Has Astrology any claim to be regarded as a Science and, if so, what are its credentials?" That form of debate would at least have resulted in a display of evidences which cannot be too widely disseminated. However, we have to deal with the subject as presented and in review of it one is bound to concede that the argument is well sustained and generally well stated both for and against the position.

It is clearly shown, for instance, that however satisfactory the evidence may be regarding the operations of the celestial bodies in mundane affairs and human life, a thoughtful man is bound sooner or later to ask himself why one person is born under the restrictive influence of Saturn and another under the expansive influence of Jupiter; why one horoscope abounds in sunny trines and sextiles and another in squares and oppositions. It is felt that at the back of things and at a point of time anterior to the birth there is a co-ordinating factor, capable of exerting a sort of spiritual selection, whereby individual evolution is assured by adaptation to material conditions. On the other hand the importation of the Theosophical doctrines of Reincarnation and Karma does not in any way contribute to astrology as a science. Before we speculate in chickens it is important to know that our egg is sound. All orderly growth is from beneath upwards. The tree of knowledge must be firmly rooted in the soil if it is to grow and put forth leaf and flower and fruit. A scientific and material basis is essential. It is not, however, either the sum or fulfilment of astrology. If the stars influence us on the physical plane they must by consequence influence us on the emotional and mental planes of our being, so long as these are dependent on the physical for their development and expression. Astrology should therefore be first studied as a science and rendered wholly coherent and scientific. Then it will be possible to extend our speculations by linking it up with psychology, mental science and Theosophy by a free use of the doctrine of Correspondences.

The debate as here presented runs into nearly one hundred pages of small print and will be found excellent reading whatever may be our views regarding Astrology and its appendages.

SCRUTATOR.

UNIVERSALISM. By A Believer. Cr. 8vo, pp. vi + 103. London: Elliot Stock, 62, Paternoster Row, E.C. Price 2s. 6d. net.

UNIVERSALISM is the doctrine that all creatures, including the fallen angels whose existence is credited by orthodox theology, will ultimately be saved;

that at last Hell will pass away and all creatures become united in God. This doctrine appears to have been fairly widely held in the early days of Christianity—the name of Origen, of course, occurs to mind as that of one of its noted supporters—but little is heard of it nowadays in England, although there are a number of Universalistic Churches in America. The present work is mainly taken up with a defence of the doctrine, largely based upon Scriptural evidence. In a long appendix, there is given an interesting account of the history of Universalism from the earliest Christian times up to the commencement of the sixteenth century, based on the work of Dr. Hosea Ballou. There are also some particulars concerning Universalism in the nineteenth century.

As presented in this book, Universalism appears as a theory superimposed upon the doctrines of what may be termed Evangelical Theology; it shows itself as the natural recoil of the mind from the belief that God would willingly predestinate a number of His creatures to eternal damnation. But it hardly goes to the root of the matter, though one can certainly sympathize with "A Believer" in his views. What is wanted is an entirely different system of eschatology. The old ideas of punishments and rewards are very crude. Heaven and hell should rather be conceived of as the objectifications of subjective states of minds, each in harmony with and suited to the type of mind of whose state it is the objectification. In a sense, salvation is the free gift of God; in another sense it is not, for to be saved means to have a good character, which alone renders us capable of appreciating the delights of Heaven, and whether we achieve this or not depends upon us. We are entirely free to choose, and to the evil man Hell is preferable to Heaven.

H. S. REDGROVE.

STONEGROUND GHOST TALES. By E. G. Swain. Cambridge: W. Heffer & Sons, Ltd. 1912. Price 3s. 6d. net.

THIS is a collection of ghostly happenings that took place in or near the little village of Stoneground in the East Anglian Fen country. The manner of their telling is calm, dispassionate, prosaic almost, and curiously free from the customary thrill. Nevertheless, and perhaps on that account, they have a decided ring of truth, we feel them to be authentic, we feel that they actually occurred. And we must confess to being a little envious of so interesting a neighbourhood and doubly envious of Mr. Batchel's extraordinary good fortune. For a man with no special psychic leanings to have such a succession of eerie adventures is unique indeed.

"Lubrietta," the tale of an Indian student who appears to the examiner of her paper and pleads to him with her fine dark eyes to mark it high so that she may marry the man she loves, is, we think, rather charming and quite one of the most attractive of the lot. But the "Indian Lamp Shade" and "The Rockery" are equally interesting and as good.

Those who like psychical stories should get a copy of this book, for the entire collection of tales is entertaining and the occult and historical strain nicely balanced and capably maintained. One's curiosity is aroused from first to last, and it is impossible to lay the book down until the mysteries are satisfactorily solved.

VIRGINIA MILWARD.