

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

Contents

- NOTES OF THE MONTH: THE NEW
ALCHEMY By the Editor
- THE CAMBRIDGE PLATONISTS
By H. Stanley Redgrove, B.Sc.
- ACHERMAR By Leonard Hall
- LAO TZE: A PORTRAIT
- THE HINDU YOGI, or WONDER-WORKER
By M. S.
- VISION By Meredith Starr
- THE IMAGE By Mrs. Curtis Webb
- THOMAS LAKE HARRIS: HIS LIFE AND
PHILOSOPHY By W. P. Swainson
- THE VIRTUES OF PRECIOUS STONES
By John D. Leckie
- CORRESPONDENCE
- PERIODICAL LITERATURE
- FORTHCOMING PUBLICATIONS
- REVIEWS

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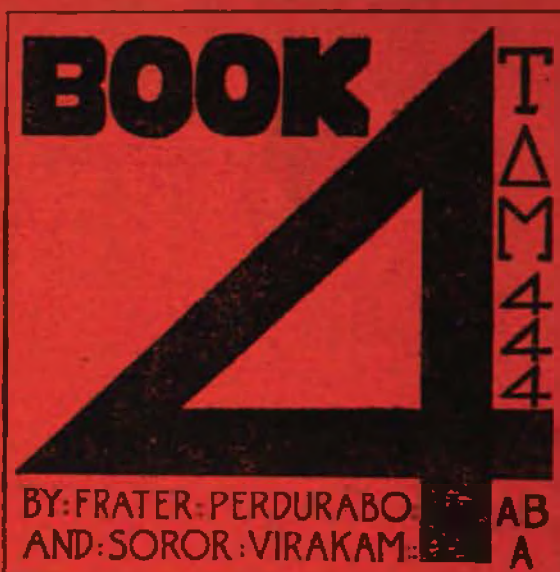
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OCCULT REVIEW

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

THE greatest blunders of the modern scientist have arisen from the fact that science has been too completely divorced from philosophy. Each scientific professor in his own department has tended to specialize more and more. The relation of the particular to the universal has thus been lost sight of and in the details of particular analysis the conception of the synthesis of the cosmos as a whole has disappeared from view. Hence has resulted more accurate observation and more unreliable generalization. The ancients were guilty of the opposite error. They realized the unity of the cosmos and generalized, after quite insufficient observation and experiment, from the universal to the particular. They saw analogies between the material and the spiritual, between the whole and the part, and arguing from the widest of hypotheses, conducted their researches on the basis of assumptions which led

CONTRASTED
METHODS OF
ANCIENT
AND MODERN
SCIENCE.

them to seek in the particular for proofs of the universal. As a natural consequence they frequently wasted their lives in the pursuit of chimeras, or at best in pursuit of knowledge so far in advance of the scientific attainments of their day that disappointment and failure were the inevitable results.

If Raymond Lully discovered nitric acid, Paracelsus carbonic acid, and Brand of Hamburg phosphorus, these were but side issues with them, discoveries accidentally met with in the pursuit of a far higher and more ambitious goal which constantly eluded its daring votaries.

Modern science has adopted the safer course of the two. It has aimed less high and has consequently effected more. Through the experiments of the specialists it is likely to effect something far greater still. It has, it is true, drawn again and again ill-

MODERN
SCIENCE
CORRECTS
ITS OWN
ERRORS.

judged generalizations from the too limited field of the facts under its observation, but by its painstaking spade work it succeeds in defeating the bad effects of the narrowness of its own aims, and we have the satisfaction of seeing to-day the chemical discoveries of our modern scientific researchers

bringing down like houses of cards the too confident conclusions of their immediate predecessors, and laying the foundations in their place of a truer conception of Cosmic Law more nearly akin to ancient traditional belief, but built, as ancient traditional belief was not, on a basis of scientifically ascertained fact.

The relation of the New Alchemy to the old is the relation of a plausible scientific theory in harmony with known facts, and

ALCHEMIS-
TICAL MIS-
CONCEP-
TIONS.

susceptible sooner or later of scientific demonstration, to a nebulous hypothesis, true, we may now believe, in essence, but intermingled with grotesque ideas as to the parallelism between the spiritual and the material. Not that we are justified in asserting

that there is no such parallelism, but rather that our forefathers having hold of the root essence of a profound truth misconceived its bearing through their lack of scientific knowledge and—may we not also say?—their erroneous conceptions of what constituted spiritual discernment. Thus, says Mr. Redgrove, in an illuminating paper which he recently read before the newly-formed Alchemical Society :—

The alchemists, I hold, convinced of the truth of the view that, in Nature, principles true of one plane of being are true also of all other planes, adopted analogy as their guide in dealing with the facts of chemistry and physics known to them. They endeavoured to explain these facts by

an application to them of the principles of mystical theology ; their chief aim being to prove the truth of these principles, as applied to the facts of the natural realm, and by studying natural phenomena to become instructed in spiritual truth.

The theory of the existence of analogy and correspondences as between nature and supernature, as between the physical and the mental, the material and the spiritual, underlay all the scientific and philosophical conceptions of the ancients. Without a grasp of the meaning of the oft-quoted Hermetic maxim, "What is above is as that which is below ; what is below is as that which is above, to accomplish the miracles of the One Thing," all the conceptions of the profoundest mediæval thinkers are unintelligible. This is the foundation stone of all their theories, the fount of all their inspirations, and it explains alike their extraordinarily successful intuitions and their most grotesque and colossal failures. Astrology, vast as the field which it covers, is but a special instance in the practical adaptation of this symbolic conception of the universe to a particular collection of facts. Symbolism was interpreted in terms of the relationship of the planets to mankind and to mundane phenomena, just as symbolism was interpreted in terms of the relationship of spiritual affinities to chemical attractions. The alchemists saw in the ultimate spiritual union of all mankind with the Divine the verification on a higher plane of that *primum ens nature*—that primordial essence which could dissolve and reconstitute all metals.

The sages, wrote Michael Sendivogius (in the *New Chemical Light*), have been taught of God that this natural world is only an image and material copy of a heavenly and spiritual pattern ; that the very existence of this world is based upon the reality of its celestial archetype ; and that God has created it in imitation of the spiritual and invisible universe, in order that men might be the better enabled to comprehend His heavenly teaching and the wonders of His absolute and ineffable power and wisdom.

Modern research—unrecognized as yet by official science—has justified by innumerable astronomical observations the truth of the symbolic hypothesis where astrology is concerned. The latest investigations of the greatest chemists serve to indicate that, by however tedious and painstaking methods, the convertibility of the metals and the ultimate unity of their substance will be established before many years have elapsed on equally incontrovertible evidence.

Accumulating proof serves to show that in this basic concep-

THE
SYMBOLIC
HYPOTHESIS

SCIENTI-
FICALLY
ESTAB-
LISHED IN
ASTROLOGY.

tion of a law of parallelism and homogeneity, which permeates the entire universe, our forefathers had mastered and made their own the profoundest of all scientific truths. One is tempted to wonder whence they had obtained it—so far in advance was it of their own scientific acquirements—unless it may be that it was a heritage handed down from civilizations of which history has no knowledge, a tradition remaining, after its proofs had perished, as a testimony perchance to the fabled wisdom of the old Atlanteans.

A most interesting and suggestive chapter on emblematic analogy is to be found in a recent work of Lord Ernest Hamilton's (*Involution*. Mills & Boon, Ltd.).

From observation (he writes) with a view to induction from analogy we learn two lessons—the invariableness of the law of flux, or cyclical recurrence, and the homogeneity of all cosmic processes, so that the small presents a drama in miniature of the great, and the great of the greater.

A man's day is the recital in miniature of a man's life. Other planets revolve round other suns as our planets revolve round our own sun, and as our moon revolves round our own earth, and in all probability, could we but track it, our own and other suns and systems are revolving round some still greater sun. Throughout nature, again, we see the ever-recurring evidence of the law of flux—the eternal story of birth, life, death. We witness it not only in the particular instances of the animal and vegetable worlds. Ocean and earth show the universal parallelism.

Evaporation draws the rain from the universal; the rain falls upon the earth and meets with various vicissitudes; but no vicissitude can keep it from its return to the universal in the end. So with the earth. All that comes from it returns to it, to be again put forth. Going farther afield into space, we find a vast system made up of offshoots from larger bodies, into which larger bodies they must inevitably return in the end.

No parallelism is more instructive than the analogy between the evolution of mankind and the growth of the foetus in the human body. The germ during the nine months preceding birth passes through the successive shapes of simple cell, worm, fish, mammal, ape, and eventually man, and we recognize in the processes which take place within the womb a rehearsal in miniature of the million years' upward struggle of the protozoa to the human—and the justification by analogy of the Darwinian theory.

Most greatly daring the Buddhist has carried the parallelism of the cyclic law of flux and reflux to the highest plane of all, and has conceived of the Universal Consciousness in terms of alternate night and day, in periods of potential and actual energy. The ancient Indian doctrine of *Pralaya-manvantara* is but one more generalization from nature to supernature, from the "below" to the "above," from the particular to the universal.

It is a far cry from the ancient alchemists to Thomas Alva Edison ; but not the least remarkable symptom of the trend of thought in this still young twentieth century is the manner in which the ages are joining hands, the better to reap the harvest of the world's stored-up wisdom. "There abides in nature," said the alchemist of old, "a certain form of matter which, being discovered and brought by art to perfection, converts to itself all imperfect bodies that it touches." "The manufacture of gold," says Edison, "is but a question of adequate combinations and treatment of matter. I mean, that all matter is equal. The only difference between gold and silver is that their matter is combined in different proportions, and treated in a different manner. Some day the newspapers may announce the discovery of an element more powerful than radium, capable of converting a cheap metal into a dear one."

Special attention has been attracted at the present time to this question of this theory of the alchemists, by the recent discovery of Sir William Ramsay, Professor Patterson, and Mr. Collie. As would inevitably be the case, the discovery has not been left unchallenged, and we must await further corroboration before it is definitely accepted as proved. It may, however, be remembered that when Sir William Ramsay made his last sensational discovery that helium is evolved by the decomposition of radium this was combated by no less a person than Lord Kelvin, though subsequently admitted as an unquestionable fact. This earlier discovery of Sir William Ramsay's established the fact that the so-called elements are not, in reality, elementary, but are capable of transmutation by change into their constituent atoms. The most up-to-date scientific theory, advocated in especial by Sir Joseph Thompson, is that these atoms themselves are made up of real units, which he has designated "corpuscles," but which other physicists have termed "electrons." The difference in the name adopted indicates the difference in the standpoint taken up. The word "corpuscles" suggests the idea of smaller

EDISON
AND
ALCHEMY.

SIR
WILLIAM
RAMSAY'S
EXPERIMENT.

atoms of matter composing a larger atom. The word "electron" suggests the idea that the original atom is not made up of other similar material atoms, but is the result of electric charges, i.e., that matter at bottom is not matter at all, but energy. In this connection it may be as well to draw attention to the fact that the word "atom" in its essential meaning is something that cannot be divided or cut in two (*α-τέμνω*), so that, properly speaking, if an atom is divisible into further atoms, it is not actually an atom at all. Now what Sir William Ramsay and his confrères have effected recently, which has created so great a sensation in the scientific camp, is as follows: They started with a vacuum tube containing enough hydrogen to conduct electricity. In addition to this they had a Ruhmkoff coil and cells, i.e. an ordinary electrical apparatus such as is in everyday use. Into this tube, which contained the hydrogen, the experimenters passed the electric current. The result was the appearance in it of the gases helium and neon (it should be borne in mind in this connection that the atomic weight of hydrogen is 1, helium 4, oxygen 16, and neon 20).

WHAT IS
MATTER
MADE OF? The exact interpretation of the experiment, if confirmed, is yet to come; but in any case it cuts into the fundamental conceptions of science. The suggestion seems rather that under the influence of the electric charge hydrogen has been converted into helium and neon. One of the most important points in this connection is the fact that these elements are those which appear at the birth of a star, when it is at its hottest, i.e., before the other elements with which we are familiar have come into existence. The experiment inevitably makes one suspect that what our modern alchemists have succeeded in doing is to build up atoms out of their primal constituents, and that these primal constituents are in the nature of electrical charges, and not matter. Such experiments give the death-blow to the time-honoured doctrine of the Conservation of Matter; but they do not affect the corresponding law of the Conservation of Energy.

I have already alluded to the fact that, side by side with Alchemy, Astrology is also beginning to claim scientific recognition. The recent scientific discoveries which demand notice for the one, demand notice also for the other. The conception of parallelism and homogeneity throughout Nature is at the basis of both, and it is even more at the basis of Astrology than of Alchemy. Whereas, however, the scientist is only just feeling his way towards proofs of the truth of Alchemy, and has not yet been able fully to grasp them, the evidence for Astrology is there before

us, and only awaits scientific recognition of its existence. The mathematical proofs of it are to hand in abundance, and in more than abundance. What is called for here at the present time is not so much the evidence of facts as the justification of the theory on *a priori* grounds. Here Science is again rapidly moving in the right direction. It was not so long ago that the scientist maintained, in the face of all evidence to the contrary, that between the atmosphere of the earth and the Sun, Moon and Planets, there was nothing but empty space, an absolute vacuum. Science knows better than this to-day : new discoveries have swept away the old contention into the waste-paper basket of research. Astrological papers are now being read before Astronomical Societies. We have had two instances of this quite recently. The paper to which I propose to allude, as bearing directly on my present subject, was read by Colonel Jasper Gibson at a meeting of the Newcastle Astronomical Society, and has since been published in *Modern Astrology*. The position which he takes up is that Astrology affirms that certain terrestrial phenomena, intimately connected with the operation of cosmic forces, almost invariably recur contemporaneously with certain other changes in the configuration of the heavenly bodies. If this is so—and astrologers maintain that they have proved it in innumerable instances—surely the statement is of sufficient importance to merit the closest scientific investigation. Some of these effects are, no doubt, apparent to all ; such, for instance, as gravitation, cohesion, surface tension, etc. We recognize the influence of the Moon on the tides. Scientists are even prepared to admit a certain effect of the Moon and possibly of the Sun and Planets on the weather. Why, then, in view especially of recent discoveries in regard to radio-activity, and the relation of electrons to the constitution of matter, should not these cosmic forces affect the cells of living and growing organisms, and create disturbances in the human aura, reacting through this aura upon the constitution of the individual ?

Colonel Gibson regards the universe as a field of force played upon, as I gather, by electric waves. If this is the case, our earth is naturally specially susceptible to the electric waves from the Sun, Moon and Planets of its own system. Man, argues the Colonel, responds as a composite magnet to their influence. “To determine the behaviour of such a magnet, in a field of force, we must combine the resultant of the forces operating in the field with the

ASTROLOGY
IN ADVANCE
OF
ALCHEMY.

ASTROLOGY
JUSTIFIED
À PRIORI.

resultant of those inherent in the magnet ; and in order to predict the position the magnet will ultimately take up, we must be able to measure the forces in appropriate units." Now the individual horoscope is the recorder which tells us how this magnet is charged electrically. From this the astrologer, by calculating the cosmic forces then in operation, can judge how he is polarized—in other words, what is his character, and to a certain extent, his presumable destiny. We are, of course, at this point brought face to face with the problem, the almost insoluble problem, of Fatalism and Freewill. The old astrological maxim, *astra agunt non cogunt*, "the stars impel, they do not compel," helps us here. It certainly seems to me that an astrologer might adopt either a Freewill or a Fatalistic hypothesis, or perhaps more probably a theory midway between the two. What he practically has to deal with is *forces that impel*. According to the intensity of such forces is the probability that their action will be irresistible or otherwise. The variety of the effect claimed to be produced in the horoscope by the different planets is not lacking in *a priori* plausibility.

WHAT
ABOUT
FREEWILL ?

No matter which theory as to the evolution of the solar system from a nebula be adopted, it is reasonable to suppose that when each planet became separated from the central mass it would carry with it electrical and other charges which would differ in each case, depending on the nature and quality of the substances forming the planet, and the nature and magnitude of the charges existing on the central mass at the time of severance. And this is confirmed by stellar spectroscopy, which tells us that stars are of different ages and that our sun is a middle-aged star ; so there can be no difficulty in perceiving that the conditions subsisting on Neptune, the Earth, and Mercury would be widely different as regards their charges both at the time they parted from their parent and at the present day.

Assuming the sun has a field of force extending far beyond the orbit of Neptune we encounter therein a variety of planetary bodies each carrying different charges which as they revolve in their orbits cannot fail to produce disturbances in the state of strain in this field, and to influence by induction the charges from time to time subsisting on the earth as well as on every other member of the solar system.

It is obvious that such a problem as Astrology presents will lend itself to many interpretations. It has been proved deductively by the facts and established on an impregnable mathematical basis. To go further than this is to attempt the rather bold task of finding for it its own particular niche in the scheme of things. It has been ignored by all writers on heredity except one, but it is obvious that its bearing on the problems of heredity is all-important. It is the main clue to the vast differences between children of the same parents. But whereas the horoscope

reflects to some considerable extent hereditary influences, it seems probable, by horoscopical indications, that there is a very important element outside of this in the natal figure for every child born. It might be argued that, could we look far enough back, the entire horoscope might be accounted for by heredity ; but it will appear more probable to those who accept the theory of reincarnation, that the past lives of the reincarnating ego have much to say as regards the actual moment of birth. What Mr. Alan Leo has attempted to do in his latest publication, *Esoteric Astrology*,* is to justify the science from a Theosophical point of view ; but I could equally conceive the possibility of writing a book which would use astrology as an argument for a pantheistic determinism. This is practically to say that when we get outside the mathematical evidence, we find ourselves in the region of speculative hypotheses. Admitting this, however, there is much that appears plausible in the argument that the aura surrounding a man, or alternatively his psychic personality, is that which is in reality acted upon by the planets, either directly or *via* the earth. If we accept this we may hold with Mr. Leo that this aura contains the results of all former lives, and the potentialities of the future. Working on these lines our author observes :—

Each of the human tattvas is centred round a permanent atom, in which are stored all the vibratory possibilities accumulated during past incarnations ; and because of this each man comes forth into rebirth with the vibratory energies of these atoms prompting him to act in certain ways along what, for him, is the line of least resistance. When we consider that each cosmic tattva has a spiritual Intelligence or Lord as its head and source, and a host of minor intelligences working in that particular field of ether, it can easily be seen how the vibrations of each atom respond to its own particular planet, and how the consciousness of the man within responds to the matter without himself.

The old astrologers taught on lines that were much more in sympathy with mediæval conceptions than with those of modern science, that each planet had its spiritual genius. This is a view which evidently Mr. Leo holds. Whether this genius, as I have

called it, or angel as it has been called elsewhere, is to be interpreted pantheistically as inherent in the planet, or as overshadowing and dominating the planetary consciousness, is a point which offers a field for considerable divergence of opinion.

It is, I think, impossible from the point of view of a material-

* *Esoteric Astrology*. By Alan Leo. Imperial Buildings, Ludgate Circus, London. Price 10s. 6d.

ARE
PLANETS
CONSCIOUS
ENTITIES ?

istic hypothesis to conceive of a planet that gives birth to innumerable forms of life and consciousness as itself devoid of either, though it may not be easy to conceive in common language the form which its consciousness may take. Adopting the hypothesis of planetary spirits or rulers, Mr. Leo proceeds to work it out in his book in no little detail.

The various kinds of chemical elements of which the body is composed (he writes), as well as the way in which they combine, are all expressive of the operations of the planetary rulers, and birth takes place when the planets are in the positions they ought to occupy according to the predetermined plan which constitutes the horoscope. The type of body and its upbuilding, therefore, are arranged to suit this plan, and it is upon this plan that the very fabric of the body is built; and this is the truth that underlies such sciences as physiognomy, phrenology and palmistry. It is not that the body by long-continued effort is wrought into the likeness of the soul, though there is some truth in this view also, but that the type of body is arranged beforehand to suit and express the type of personality which requires manifestation during this earth life. In short the body is made to fit the personality, just as a suit of clothes is made to fit the body,* and since this is the case, it is not to be wondered at that the shape, size, structure and contour of the body and its parts should show the character of the person who uses that body as a vehicle.

In writing thus our author is careful to explain that personality is one thing and individuality another, the personality merely representing the particular stage to which the individuality has attained in its successive reincarnations. Those who would follow out this idea in detail will find much that is suggestive in *Esoteric Astrology*, and if they are not willing to accept Mr. Leo's theory with the same assurance that he feels himself, they must congratulate him on the ingenuity and originality with which it is worked out. The conception of spiritual hierarchies on an ever-ascending scale standing between mankind and infinity is one which must inevitably commend itself to those who are willing to recognize the reality of the spiritual world. The difficulty is to formulate any intelligible alternative hypothesis. We should, however, recognize that we are speculating with our feet no longer on the earth, and that we are dealing with ideas that must be gauged by something higher and at the same time something very different in nature than our ordinary reasoning faculties. It is a far cry from the Tables of Logarithms to the Lords of the Universe, but it is at least more sane to think in terms of celestial hierarchies than to conceive of a god who, at some

HYPOTHESES
OF THE
UNIVERSE.

* On the other hand one might take the author's analogy and argue in favour of a theory of ready-made suits. Choose the one which fits you best.

far distant epoch, has by a stroke of luck or genius succeeded in cornering the universe, and who, at periodical councils of the Trinity, fixes up the trend of events and the fate of mankind for a millennium at a time. There is of course as a third alternative that blank materialism upon which even science has at last turned its back.

To return, however, from these flights of imagination, once more to terra firma. The acceptance or rejection of Alchemy or of Astrology will be determined undoubtedly not by the mystical dreamer, but by the chemist on the one hand and by the mathematician on the other, and it will not be until the experts have done their work that these two giants of the past will join in a common chorus with the cloud of which England's great lyrical poet wrote:—

I silently laugh
At my own cenotaph;
And out of the caverns of rain,
Like a child from the womb,
Like a ghost from the tomb,
I arise and unbuild it again.

The Equinox, I note with interest, continues its dramatic career, though it has changed its address to 33, Avenue Studios, 78, Fulham Road, S. Kensington, and Mr. Crowley, *alias* Frater Perdurabo, still goes on with his invocations to the Magical Powers with the unpronounceable names, who apparently come, attracted by the incense-laden air, and go off again without troubling further about him. At any rate, in his invocations he makes some very definite requests to them to obtain powers over the running streams, the fire, etc., etc., which, even from a commercial standpoint, should prove useful to him if he were really able to acquire them.

Mr. Crowley holds a sort of Gregorian service every Sunday at 9 o'clock, and those who like to come and join the mystic circle and listen meanwhile to high-sounding invocations, and also, by the way, to a very first-class violin performance, should take the train to S. Kensington Station and turn down Fulham Road. It is not more than five minutes' walk, and there is

INVOCATIONS AND
INCENSE.

nothing really dangerous behind the formidable-looking iron gates through which one has to pass. No. 33 is on the right-hand side, and the scent of the incense will serve as a useful clue to the locality.

The service commences (at least, I think it commences, for my

senses were somewhat dulled by the potent fumes) with an invocation to Mercury, by his various names of Hermes, Thoth, Odin, and perhaps there were one or two others. I suggested that they ought to have a fresh god to start with every Sunday, but I am told that Hermes is the only one that will serve the purpose, as he is the messenger of the gods, and therefore, presumably, also the usherer-in of Mr. Crowley's magical acquaintances on a higher plane. The service would be impressive if one could only convince oneself of the presence, or indeed of the existence, of the Forces invoked. Probably Mr. Crowley has stable information on this head, but to the outsider, especially to the sceptical outsider, without adequate imagination, it is difficult to realize. The studio where the service is held is a very lofty one, which, in view of the density of the atmosphere, is just as well. There are four little sentry-boxes, in each corner (they look just like sentry-boxes; but of course they might be mummy-cases or anything else). There is also a fine brazen image of Buddha, bought, I am told, in Bond Street. The central point of the service is the Mass of the Phoenix. This mass is too much like other masses, Christian masses, for instance, for me to regard it as otherwise than somewhat profane. I am, however, bound to admit that the first mass was not a Christian mass, and that one is not therefore called on to assume that other masses are parodies of that. Mr. Crowley strikes a bell, sets the incense aflame, and eats up something during the performance—it may be a sacrificial wafer; if so, I must express my disapproval. On the other hand, he may be doing nothing worse than munching a piece of bread and butter, like the Mad Hatter in *Alice in Wonderland*. When I was present the room was very cold—considerably under 60°—which was unfortunate, as I can never get the true religious feeling below this temperature. I understand, however, that this difficulty is likely to be rectified in future. The population of London has not so far rushed to Mr. Crowley's services, but possibly the above brief notice will change all that.

In connection with the verses which I quoted in the last issue of this magazine by Miss Eva Gore-Booth, I regret that through an oversight I forgot to mention the name of the publisher. Her book of verses, *The Agate Lamp*, is published by Messrs. Longmans, Green & Co., 39, Paternoster Row, London, E.C., price 2s. 6d. net.

THE CAMBRIDGE PLATONISTS

By H. STANLEY REDGROVE, B.Sc.

THERE is an opinion, unfortunately very common, that religious mysticism is a product of the emotional temperament, and is diametrically opposed to the spirit of rationalism. No doubt this opinion is not without some element of justification, and one could quote the works of not a few religious mystics to the effect that self-surrender to God implies, not merely a giving up of will, but also of reason. But that this teaching is not an essential element in mysticism, that it is, indeed, rather its perversion, there is adequate evidence to demonstrate. Swedenborg is, I suppose, the outstanding instance of an intellectual mystic; but the essential unity of mysticism and rationalism is almost as forcibly made evident in the case of the Cambridge Platonists. That little band of "Latitude men," as their contemporaries called them, constitute one of the finest schools of philosophy that England has produced; yet their works are rarely read, I am afraid, save by specialists. Possibly, however, if it were more commonly known what a wealth of sound philosophy and true spiritual teaching they contain, the case would be otherwise.

The Cambridge Platonists—Benjamin Whichcote, John Smith, Nathanael Culverwel, Ralph Cudworth and Henry More, are the more outstanding names—were educated as Puritans; but they clearly realized the fundamental error of Puritanism, which tended to make a man's eternal salvation depend upon the accuracy and extent of his beliefs; nor could they approve of the exaggerated import given by the High Church party to matters of Church polity. The term "Cambridge Platonists" is, perhaps, less appropriate than that of "Latitudinarians," which latter name emphasizes their broad-mindedness (even if it carries with it something of disapproval). For although they owed much to Plato and, perhaps, more to Plotinus, they were Christians first and Platonists afterwards, and they took nothing from these philosophers which was not conformable to the Scriptures—with the possible exception of More.

BENJAMIN WHICHCOTE was born in 1609, at Whichcote Hall, in the parish of Stoke, Shropshire. In 1626 he entered Emmanuel

College, Cambridge, then regarded as the chief Puritan college of the University. Here, his college tutor was Anthony Tuckney, a man of rare character, combining learning, wit and piety. Between Whichcote and Tuckney there grew up a firm friendship, founded on mutual affection and esteem. But Tuckney was unable to agree with all Whichcote's broad-minded views concerning reason and authority; and in later years this gave rise to a controversy between them, in which Tuckney sought to controvert Whichcote's opinions: it was, however, carried on without acrimony and did not destroy their friendship.

Whichcote became M.A. and was elected a fellow of his college, in 1633, having obtained his B.A. four years previously. He was ordained by John Williams in 1636, and received the important appointment of Sunday afternoon lecturer at Trinity Church. His lectures, which he gave with the object of turning men's minds from polemics to the great moral and spiritual realities at the basis of the Christian religion, from mere formal discussions to a true searching into the reason of things, were well attended and highly appreciated; and he held the appointment for twenty years. In 1634 he became college tutor at Emmanuel. He possessed all the characteristics that go to make up an efficient and well-beloved tutor, and his personal influence was such as to inspire all his pupils, amongst whom were both John Smith and Nathanael Culverwel, who considerably amplified his philosophical and religious doctrines. In 1640 he became B.D. and nine years after was created D.D. The college living of North Cadbury in Somerset was presented to him in 1643, and shortly afterwards he married. In the next year, however, he was recalled to Cambridge, and installed as Provost of King's College in place of the rejected Dr. Samuel Collins. But it was greatly against his wish that he received the appointment, and he only consented to do so on the condition that part of his stipend should be paid to Collins—an act which gives us a good insight into the character of the man. In 1650 he resigned North Cadbury, and the living was presented to Cudworth (see below), and during the end of this year and the beginning of the next he was Vice-Chancellor of the University in succession to Tuckney. It was during his Vice-Chancellorship that he preached the sermon that gave rise to the controversy with the latter. About this time also he was presented with the living of Milton in Cambridgeshire. At the Restoration he was ejected from the Provostship, but having complied with the Act of Uniformity, he was, in 1662, appointed to the cure of St. Anne's, Blackfriars. This church being de-

stroyed in the Great Fire, Whichcote retired to Milton, where he



BENJAMIN WHICHCOTE.
From an engraved portrait by Robert White.

showed great kindness to the poor. But some years later he returned to London, having received the vicarage of St. Lawrence

Jewry. His friends at Cambridge, however, still saw him on occasional visits, and it was on one such visit to Cudworth, in 1683, that he caught the cold which caused his death.

JOHN SMITH was born at Achurch near Oundle in 1618. He entered Emmanuel College in 1636, became B.A. in 1640, and proceeded to M.A. in 1644, in which year he was appointed a fellow of Queen's College. Here he lectured on Arithmetic with considerable success. He was noted for his great learning, especially in theology and Oriental languages, as well as for his justness, uprightness and humility. He died of consumption in 1652.

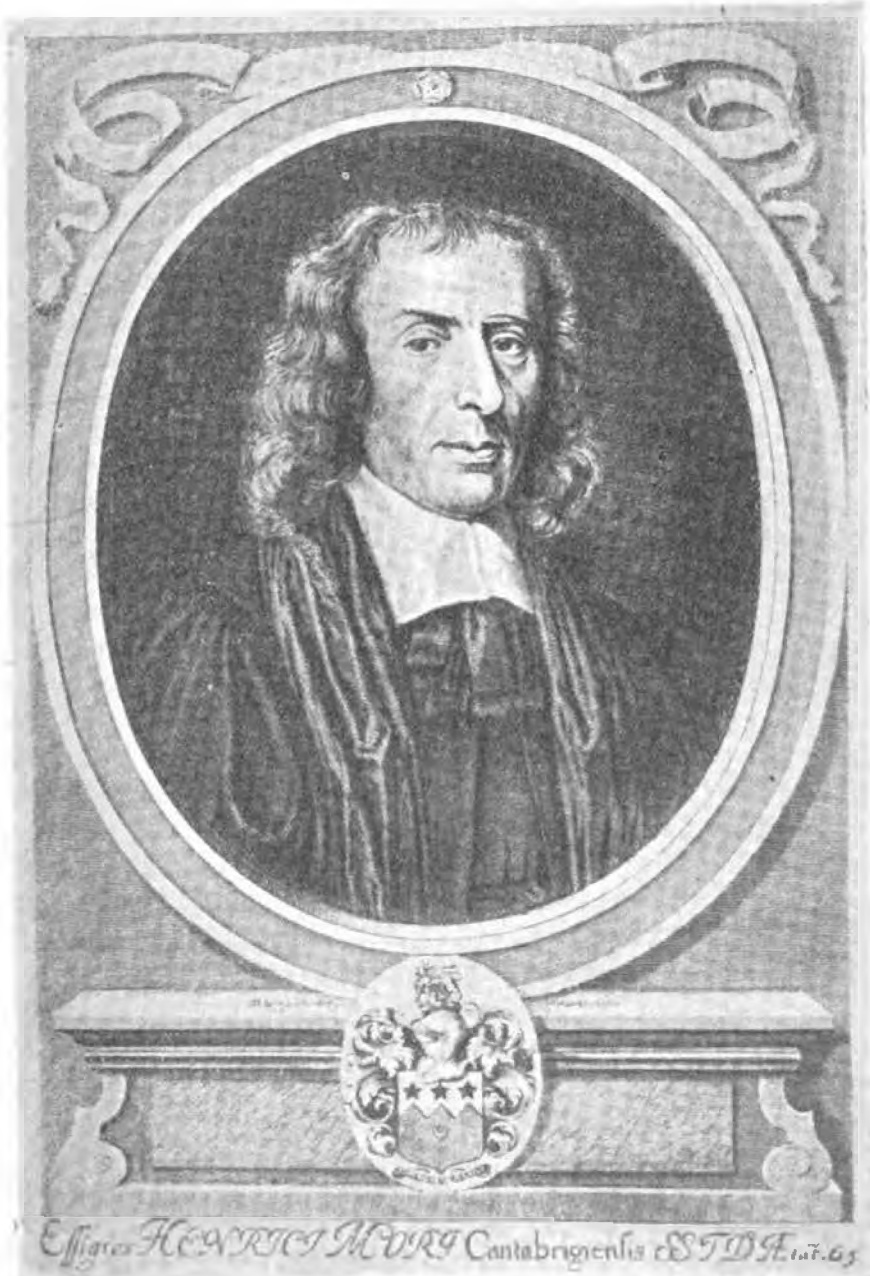
NATHANAEL CULVERWEL was probably born about the same year as Smith. He entered Emmanuel College in 1633, gained his B.A. in 1636, became M.A. in 1640. Soon afterwards he was elected a fellow of his college. He died about 1651. Beyond these scant details, nothing is known of his life. He was a man of very great erudition, as his posthumous treatise on *The Light of Nature* makes evident.

HENRY MORE was born at Grantham in 1614. From his earliest days he was interested in theological problems, and his precociousness in this respect appears to have brought down upon him the wrath of an uncle. His early education was conducted at Eton. In 1631 he entered Christ's College, Cambridge, graduated B.A. in 1635, and received his M.A. in 1639. In the latter year he was elected a fellow of Christ's and received Holy Orders. He lived a very retired life, refusing all preferment, though many valuable and honourable appointments were offered to him. Indeed, he rarely left Christ's, except to visit his "heroine pupil," Lady Conway, whose country seat, Ragley, was in Warwickshire. Lady Conway appears to be only remembered for the fact that, dying whilst her husband was away, her physician, F. M. van Helmont (son of the famous alchemist, J. B. van Helmont), preserved her body in spirits of wine, so that he could have the pleasure of beholding it on his return. She seems to have been a woman of considerable learning, though not free from fantastic ideas. Her ultimate conversion to Quakerism was a severe blow to More, who, whilst admiring the holy lives of the Quakers, regarded them as enthusiasts. More died in 1687.

More's earliest works were in verse, and exhibit fine feeling. The following lines, quoted from a poem on "Charitie and Humilitie," are full of charm, and well exhibit More's character:—

"Farre have I clambred in my mind
But nought so great as love I find:

Deep-searching wit, mount-moving might,
Are nought compar'd to that great spright.



HENRY MORE.

From a portrait by David Logan, engrave *ad æt. æm.*, 1670.

Life of Delight and soul of blisse !
Sure source of lasting happinesse !
Higher than Heaven ! lower than hell !

What is thy tent? Where maist thou dwell?
 My mansion hight humilitie,
 Heaven's vastest capabilitie
 The further it doth downward tend
 The higher up it doth ascend;
 If it go down to utmost nought
 It shall return with that it sought."

Later he took to prose, and it must be confessed that he wrote too much and frequently descended to polemics (for example, his controversy with the alchemist Thomas Vaughan, in which both combatants freely used abuse).

Although in his main views More is thoroughly characteristic of the school to which he belonged, many of his less important opinions are more or less peculiar to himself.

The relation between More's and Descartes' theories as to the nature of spirit are interesting. When More first read Descartes' works he was very favourably impressed with his views, though without entirely agreeing with him on all points; but later the differences became accentuated. Descartes regarded extension as the chief characteristic of matter, and asserted that spirit was extra-spatial. To More, this seemed like denying the existence of spirit, which he regarded as extended, and he postulated divisibility and impenetrability as the chief characteristics of matter. In order, however, to get over some of the inherent difficulties of this view, he put forward the suggestion that spirit is extended in four dimensions: thus, its apparent (i.e., three dimensional) extension could change, whilst its true (i.e., four dimensional) extension remained constant; just as the surface of a piece of metal can be increased by hammering it out, without increasing the volume of the metal. Here, I think, we have a not wholly inadequate symbol of the truth; but it remained for Berkeley to show the essential validity of Descartes' position, by demonstrating that, since space and extension are perceptions of the mind and thus exist only in the mind as ideas, space exists in spirit: not spirit in space.

More was a keen believer in witchcraft, and eagerly investigated all cases of these and like marvels that came under his notice. In this he was largely influenced by Joseph Glanvil, whose book on witchcraft, the well-known *Saducismus Triumphatus*, More largely contributed to and probably edited. More was wholly unsuited for psychical research; free from guile himself he was too inclined to judge others to be of this nature also. But his common-sense and critical attitude towards en-

thusiasm saved him, no doubt, from many falls into the mire of fantasy.

As Principal Tulloch has pointed out, whilst More is the most interesting personality amongst the Cambridge Platonists, his works are the least interesting of those of his school. They are dull and scholastic, and More's retired existence prevented him from grasping in their fullness some of the more acute problems of life. His attempt to harmonize catastrophies with Providence, on the ground that the evil of certain parts may be necessary for the good of the whole, just as dark colours, as well as bright, are essential to the beauty of a picture—a theory which is practically the same as that of Modern Absolutism*—is a case in point. No doubt this harmony may be accomplished, but in another key.

RALPH CUDWORTH was born at Aller in Somersetshire, in 1617. He entered Emmanuel College in 1632, three years afterwards gained his B.A., and became M.A. in 1639. In the latter year he was elected a fellow of his college. Later he obtained the B.D. degree. In 1645 he was appointed Master of Clare Hall in place of the ejected Dr. Pashe, and was elected Regius Professor of Hebrew. On March 31, 1647, he preached a sermon of remarkable eloquence and power before the House of Commons, which admirably expresses the attitude of his school as concerns the nature of true religion. I shall refer to it again later. In 1650 Cudworth was presented with the college living of North Cadbury, which Whichcote had resigned, and was made D.D. in the following year. In 1654 he was elected Master of Christ's College, with an improvement in his financial position, there having been some difficulty in obtaining his stipend at Clare Hall. In this year he married. In 1662 Bishop Sheldon presented him with the rectory of Ashwell in Hertfordshire. He died in 1688. He was a pious man of fine intellect; but his character was marred by a certain suspiciousness which caused him wrongfully to accuse More in 1665 of attempting to forestall him in writing a work on Ethics, which should demonstrate that the principles of Christian Morality are not based on any arbitrary decrees of God, but are inherent in the nature and reason of things. Cudworth's great work—or, at least, the first part, which alone was completed—*The Intellectual System of the World*, appeared in 1678. In it Cudworth deals with Atheism on the ground of reason, demonstrating its irrationality. The book is remarkable for the

* (i. E. Bosanquet's *The Principle of Individuality and Value* (1912).

fairness and fullness with which Cudworth states the argument of Atheism.

So much for the lives and individual characteristics of the Cambridge Platonists: what were the great principles that animated both their lives and their philosophy? These, I think, were two. Firstly, the essential unity of religion and morality; secondly, the essential unity of revelation and reason.

With clearer perception of ethical truth than either Puritan or High Churchman, the Cambridge Platonists saw that true Christianity is neither a matter of mere belief, nor consists in the mere performance of good works; but is rather a matter of character. To them, Christianity connoted regeneration. "Religion," says Whichcote, "is a good mind, and a good life," and again "Heaven is *first* a Temper, and *then* a Place."* To the man of heavenly temper, they taught, the performance of good works would be no irksome matter imposed merely by a sense of duty, but would be done spontaneously as a delight. To drudge in religion may very well be necessary as an initial stage, but it is not its perfection.

In his sermon before the House of Commons, Cudworth well exposes the error of those who made the mere holding of certain beliefs the essential element in Christianity. There are many passages I should like to quote from this eloquent discourse, but the following must suffice—

"We must not judge of our knowing of Christ, by our skill in Books and Papers, but by our keeping of his Commandments. . . . He is the best Christian, whose heart beats with the truest pulse towards heaven; not he whose head spinneth out the finest cobwebs. He that endeavours really to mortifie his lusts, and to comply with that truth in his life, which his Conscience is convinced of; is nearer a Christian, though he never heard of Christ; then he that believes all the vulgar Articles of the Christian Faith, and plainly denyeth Christ in his life. . . . The great Myserie of the Gospel, it doth not lie only in *Christ without us*, (though we must know also what he hath done for us) but the very Pith and Kernal of it, consists in *Christ inwardly formed* in our hearts. Nothing is truly Ours, but what lives in our Spirits. *Salvation* it self cannot *save* us, as long as it is onely without us; no more than *Health* can cure us, and make us sound, when it is not within us, but somewhere at a distance from us; no more than *Arts and Sciences*, whilst they lie onely in Books and Papers without us; can make us learned." †

* My quotations from Whichcote and Smith are taken from the selection of their discourses edited by E. T. Campagnac, M.A. (1901).

† R. Cudworth, B.D.; *A Sermon Preached before the Honourable House of Commons at Westminster, Mar. 31, 1647* (1st Ed.), pp. 3, 14, 42 and 43.

The Cambridge Platonists were not ascetics: their moral doctrine was one of temperance. Their sound wisdom on this point is well evident in the following passage from Whichcote: "What can be alleged for Intemperance; since Nature is content with very few things? Why should any one overdo in this kind? A man is better in Health and Strength, if he be temperate. We enjoy ourselves more in a sober and temperate Use of ourselves."

The other great principle animating their philosophy was, as I have said, the essential unity of reason and revelation. To those who argued that self-surrender implied a giving-up of reason, they replied that "To go against *Reason*, is to go against *God*: it is the selfsame thing, to do that which the Reason of the Case doth require; and that which God Himself doth appoint: Reason is the *Divine* Governor of Man's Life; it is the very Voice of God." Reason, Conscience and the Scriptures, these, taught the Cambridge Platonists, testify of one another and are the true guides which alone a man should follow. All other authority they repudiated. But true reason is not merely sensuous, and the only way whereby it may be gained is by the purification of the self from the desires that draw it away from the Source of all Reason. "Holiness," says More, "is the best way to knowledge"; and again "God reserves His choicest secrets for the purest minds." Or as Smith, who speaks of "a Good life as the Prolepsis and Fundamental principle of *Divine Science*," puts it, ". . . if . . . Knowledge be not attended with *Humility* and a deep sense of *self-penury* and self-emptiness, we may easily fall short of that True Knowledge of God which we seem to aspire after." Right Reason, however, they taught, is the product of the sight of the soul, the true mystic vision.

In what respects, it may be asked in conclusion, is the philosophy of the Cambridge Platonists open to criticism? They lacked, perhaps, a sufficiently clear concept of the Church as a unity, and although they clearly realized that Nature is a symbol which it is the function of reason to interpret spiritually, they failed, I think, to appreciate the value of symbols. Thus, they have little to teach with respect to the Sacraments; and whilst admiring his morality, they criticised Boehme as an enthusiast. But, although he spoke in a very different language, spiritually he had much in common with them. Compared with what is of positive value in their philosophy, however, the defects of the Cambridge Platonists are but comparatively slight. I commend their works to all lovers of spiritual wisdom.

ACHERMAR*

By LEONARD HALL

NEAR New Orleans' Southern Bar,†
Rides the fair Ophelia's Star,
Accidental ‡ Achermar.

There § each vagrant Soul must go,
Secretly, or with a show,
Who the numbered tribe must know.

Life's long winding River there,
Ends to some unwritten air,
And the casual rustic's stare.

Of the Mystic Twenty-four
Thrones ¶ that hold the rounding Shore,
Which is less and which is more?

* This name means the End or Completion.

† The orb, about $57^{\circ}20'37''$, is above the horizon of Alexandria and New Orleans, at and near southing time. In the City at Mississippi's mouth, died Junius Brutus Booth, who was born in London, and much more than a copyist or mimic. He was the first English actor of eminence to settle in America.

In the mental eye, the *Representative* looms large in poetry and play, and in the Achermar aspect, Booth represents the man as the Star represents the Woman, Nature, Time, or Life.

‡ Or suicidal; or supernatural.

§ According to the brief description in *Harinsworth's Encyclopadia* Achermar is no mean Skiey City, its vertical ray, falling below Cape Horn, between the nearing limits of drift, ice, and uninhabitation, reminds one of the penultimate scene of *Hamlet*, where by the stage direction of the acting edition, the corpse is to be buried as far out of view of the audience as possible.

¶ When Hamal, chief star of the timing Ram, souths, Achermar and the wondrous variable in Cetus Mirus, nearly equidistant from the Meridian, the first being a few degrees West, the second East, make with that star a pretty and suggestive scalene triangle.

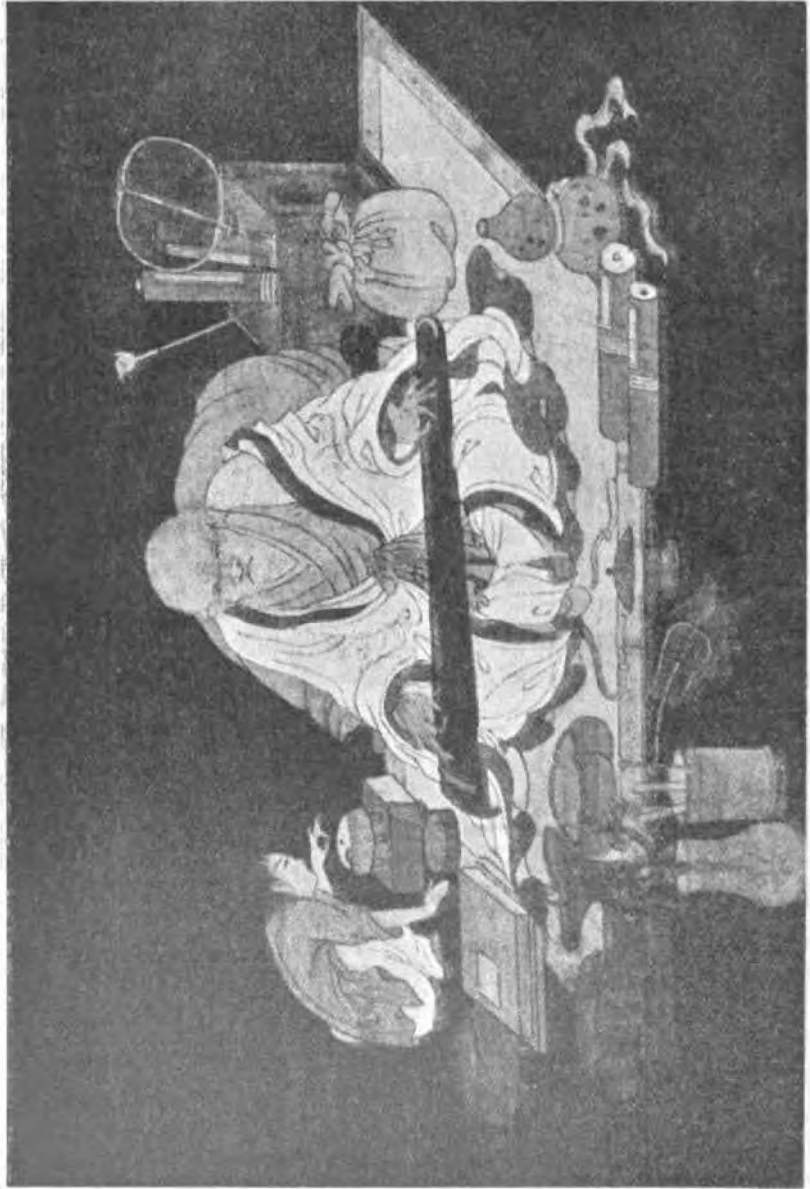
LAO TZE : A PORTRAIT

LAO TZE, the old philosopher, otherwise known as Lao Tan, the old master, is more universally known to-day in the West, than ever he was to the majority of his contemporaries in China. The founder of a great school of religious thought, Lao Tan may be said to have written the smallest book in the world with the greatest circulation. We find him acting as custodian to the Royal Library of Kao, at an advanced age. From this position he eventually retired in order to find seclusion at the end of his days. The book known as Tao Teh King was written by him in response to the entreaties of the Guard of the Kwan Yin Pass, through which the old philosopher passed to his final resting-place. This book created a great stir in religious and philosophical circles in China, and among the many commentators on it we find Liehtze, Chwangtze, Han Fei, and Hwai-nan-Tze. The philosophy of Lao Tan displaced that of Confucius for a time, and the Emperors openly expressed their sympathy with it. Thus the Tao Teh became a classic under royal patronage throughout the country. Confucius paid a visit to Lao Tze when the latter was eighty-seven years of age. The great reformer and exponent of utilitarian philosophy is said to have been much impressed by him. How great truths prevail over Time is seen from a recent review of Mr. Gorn Old's edition, with commentary, of this book in *The Times*, where it is said, "Lao Tze remains a prince among philosophers, and is still as good reading as he was some five or six centuries B.C." The body of thought and doctrine that was capable of dominating the minds of men twenty-five centuries ago and is still appraised by the highest thinkers of these times as a moral and philosophical system of the greatest excellence, should certainly receive recognition.*

The illustration given here is from a portrait by Chou Fang, in the collection of Mr. Charles L. Freer, of Detroit. Chou Fang was a famous painter of the age of the T'ang dynasty (618-907). He was employed as court painter by the Emperor Tê Tsung. Among his other great pictures may be mentioned—*Moonlight on the Water: The Goddess of Mercy*; and portraits of Chao Tsung and of Confucius. This celebrated painter made his name first of all by Buddhistic pictures, and later on his Taoist pictures.

* New and revised edition, with Introduction by the Author, price 2s. net

were considered among the finest of the day. The portrait here given, which is of special value as being the work of a contemporary artist, represents Lao Tze as playing upon a stringed



LAO TZE, BY CHOU FANG.

instrument. He is attended by a boy of fifteen, who is squatting beside him on his heels. Lao Tze is surrounded by scrolls, a gourd bottle, a fan, a bag, and a back-scratcher (!) in the shape of an ivory hand on a stick.

THE HINDU YOGI, OR WONDER-WORKER

By M. S.

THIS subject is such a very wide one that I can only hope, in a short paper, to touch the fringe of one phase of it. I have compiled these notes from three sources:—what I have personally observed during a fairly long residence in different parts of India; what has been told me by trustworthy witnesses, and what I have read from time to time in various works.

There are many differing types of "Yogi," some really high, some quite the contrary. The Highest of all, to whom I will only just allude in this paper, the real "Holy Man," the Adept, is an advanced soul, who, in the course of his evolution, has mastered the secret of many of Nature's finer forces, and has developed within himself all the latent possibilities of his spiritual Being. This knowledge he cannot display for the gratification of idle curiosity, but reserves it for the better helping of Humanity, or for elucidating certain points of Teaching when with his "Chelas," as disciples are called in the East. He is certainly not the man with filthy, matted hair, dirty rags, and ash-smeared face, who is often to be met wandering along the highroad with staff and begging bowl; a man, more often than not, of a low, scoundrelly type, too lazy to work for his living, and content to subsist parasitically on the doles of others. The Indian villager is a very simple soul, and has the greatest reverence for any one posing as a "Guru," or Teacher, and, however poor, he considers it a privilege to contribute towards his Guru's maintenance from his own scanty store. The Holy Man must be consulted or propitiated in all the crises of the villager's life—whether it be that he desires the blessing of a son, the cure of a sick bullock, an evil eye averted, or some special benediction pronounced over his crops of rice or ragi. Life is very hard for him at the best, and numerous are the "bhuts," or demons, all wishing him evil, and these can only be tackled and circumvented by the "Guru," or the Priest. All over India the curse of a Yogi or Fakir is much dreaded, and very gruesome are some of the stories told as to the direful results of crossing or angering a Holy Man.

There is a well-known class of Yogi who anchors himself for

years in one spot, and who tortures his unfortunate body in various and ingenious ways. I have seen them with arm or leg extended till withered and powerless ; and I have seen them lying on beds studded with sharp nails, or swinging from a height, the whole weight of the body supported by a hook inserted in the flesh between the shoulder blades. These people are generally so emaciated from semi-starvation and exposure that they look much more like mummies than living men, and they all seem perfectly oblivious to the physical sights and sounds around them. I have heard of some who, under observation and test conditions, have remained buried under ground, nose and ears clay-stopped for days together, and who afterwards seemed none the worse for their self-imposed ordeal. These last, when genuine, must be highly developed psychically, as they are evidently able not only to leave their bodies at will but to remain away a specified time before returning once more to their physical shells.

Most people have no doubt read the story told by Mrs. F. A. Steele of the Yogi who took up a firm position in the middle of the " permanent way " of a railway track in the Punjab, and there remained, seemingly blind and deaf to all mundane happenings. She describes how the good-natured, humane driver of the daily express used regularly to slow down, get off his engine, pick up the light, emaciated body of the Yogi, and deposit him carefully at the side of the line before proceeding on his journey, only to find him back again in the originally inconvenient spot on his return journey. Never once did the image intimate by word or look that he was aware of what was happening, however unceremoniously he was removed. It is difficult for us Westerns to understand why these men torment and mutilate their bodies, or what they hope to gain spiritually by the long physical agony. I believe their idea is, that by developing Will Power, by showing contempt for their physical bodies, and by killing out desire for life and all that life implies to the average man or woman, they can avoid rebirth on this planet, and be free to slip away and merge themselves in the great Cosmic Consciousness. Spiritual development and perfection cannot come in this way, but however mistaken we may consider their methods, we cannot but admire the wonderful endurance they exhibit, and also the absolute subjection to Will into which the body with its desires can be brought. A good deal has already been written about these self-torturers, so I will go on to another class of Yogi, whose success depends chiefly on his knowledge of certain laws of Nature and on his power of concentration and hypnotic suggestion.

None of these Yogi "wonder-works" are supernatural if we mean by that something contrary to Nature; "supernormal" they may be, but they would be considered by us as perfectly normal and natural, were we conversant with the law underlying them. As we all know, everything must be under law, and it is only our ignorance which makes the thing appear a miracle. The large majority of Yogis have served a long apprenticeship in these illusory arts, and simply repeat from generation to generation the feats taught them by their Fathers or Masters. They take sacred oaths to preserve inviolate the secrets of their craft, and I have been assured that large sums of money have been vainly offered to buy these secrets from them. Most of the Yogi's tricks are, like those of Maskelyne and Devant, pure glamour, but he, unlike these Magicians of the West, gets no help from an elaborately set stage, with reflecting mirrors, trap-doors, or electric wires; more often than not, he works his wonders out in the open with few appurtenances and in clothing which is distinctly a negligible quantity. Unlike the Western conjuror, who goes in for pure legerdemain, the Hindu or Moham- medan Yogi or Fakir has undergone a certain process of *mental* training, which enables him to "psychologize" his audience and to project "thought forms" which appear objective realities to his spectators; and that this is so is proved by the fact that a photograph taken at the time fails to disclose any of the remarkable scenes which are apparently being enacted. An interesting example of this power of suggestion was once described to me by a doctor friend in India, and doctors as a rule do not err on the side of over-credulity. This medical man had come across a much-talked-of and venerated Fakir, and was persuaded by some friends in the station to take them with him to see some of these reputed wonders; the party, numbering five persons of both sexes, set off early one morning, and eventually ran the Fakir to earth on the confines of the jungle. The man was deep in meditation, and naturally rather cross at being disturbed in his devotions by five white "infidels." After much persuasion the Fakir consented to show his powers, and scornfully asked the Doctor what it was that the "Sahebs" and "Memsahabs" wished to see; one of the party begged to see a tiger, and another suggested a bear; for answer the Fakir pointed to the distant jungle path, and there, sure enough, clearly seen by the whole party, appeared first the tiger, creeping stealthily past, his head turned towards them, and then shambled quickly along a large brown bear. The Doctor, meanwhile, took a snapshot with his camera,

but to his surprise the plate, when developed, showed only the gaunt, emaciated Fakir against the background of jungle. In this case, strong "thought forms" must have been thrown out of these two animals, so clear and definite in detail as to hypnotise five different people into imagining they saw what was actually non-existent. The Fakir's next feat is more difficult of explanation. After sending round his empty begging bowl for inspection, he held it with his bare arm high in the air and muttered incantations over it; the bowl, to the astonishment of the onlookers, filled gradually with water up to the brim; again it was passed round, when all convinced themselves by tasting and spilling the liquid that it really was water. Under further incantations or "mantrams," the water gradually subsided again, restoring the bowl to its originally dry and empty condition. I have no notion how this feat is accomplished, nor how he was able through the vibrations of the "mantra" to condense the moisture in the air, for it is difficult to conceive that a liquid you can taste and spill is only "Maya," an illusion of the senses!

To enumerate a few of the feats performed by these Yogis, there are the mango, the basket, the rope, the rope-snake, the spinning boy, and the levitation tricks. The astounding rope trick I have never personally seen, and, though so well known by repute to most Anglo-Indians, very few to my knowledge have actually witnessed it. The following account was given to me by the Colonel of an Indian regiment soon after the occurrence and whilst the details were still clear and vivid in his mind. The Colonel and the English officers were invited to a "Tamasha," given in their honour by the Indian officers of the regiment. The performance itself took place *en plein air*, though the visitors were accommodated under a "Pandal," a draped canopy supported on bamboo poles. The Yogi burnt some kind of incense on the ground in front of him and between him and the audience, who were enjoined not to move during the performance. The man commenced proceedings with a slow chant of words all ending in "um-m-m," till a rhythmic vibration was set up, and the air seemed to the Colonel to quiver just like a heat shimmer on a hot day. When this had lasted for some time, the Yogi rose and flung a long rope ladder high into the air, the upper end of which was lost to sight whilst the lower end was seen to dangle loosely near the ground; up this ladder, which seemed hitched to some invisible hook in the sky, ran a small boy pursued quickly by an older one carrying a sword in his mouth. After both had

disappeared from sight, a blood-curdling shriek was heard, and with a sickening thud upon the ground down came, piecemeal, the separated parts of a human body, the head, the arms, the legs, and finally the mutilated trunk ; the bigger boy then reappeared down the ladder with the same sword now dripping blood, then, hey presto ! all disappeared, boy and fragments of boy, whilst from behind the crowd of onlookers came the two performers in this " Surrey Melodrama " with their full complement of limbs to beg " baksheesh " of the Sahebs. Two interesting facts prove that this performance was entirely glamour all through : first of all, a photograph taken by an onlooker revealed only the Yogi with a glare of concentration on his face, and secondly, one of the younger officers, suspicious at being requested not to move, slipped out of his seat, made his way back behind the crowd, and discovered to his surprise that nothing of the ladder or boys or apparent crime was to be seen. On returning to his seat he saw what the others saw, but on trying a further experiment by going nearer to the Yogi, he discovered that again there was nothing unusual visible. It seems as if the man had made a sort of charmed circle or zone inside which alone the glamour worked.

The " Mango " and " Basket " tricks are almost as wonderful, though familiar to all Anglo-Indians. The Fakir or Yogi builds up a little hillock of earth into which he places a mango stone ; he then covers the whole with a dirty cloth, and begins to chant, accompanied by a " tom-tom," the native drum, or a " pungi," an ancient species of flute, which, according to the *Bhagavad Gita*, was found along with the moon when the gods churned up the ocean ! As the chanting goes on, a sprout of green shows itself above the buried stone and rapidly becomes a mango bush, until finally you actually see not only the blossom but the fruit ripening under your very eyes. In one case, I remember the mangoes, thus miraculously grown, were plucked and handed round to the audience with a recommendation to hold them firmly. While we were all greatly marvelling, the tree suddenly disappeared like magic, and with it, alas ! the fruit. I must say it is a most confounding experience to feel absolutely certain that you have a fine, large, lusciously-smelling mango in your hands, and almost immediately to discover that it is not there, and not even the smell of it left behind !

In the basket trick, the conjurer, who is usually assisted by one or two small boys, crams one of them into a round-shaped, outward-slanting basket, just big enough to hold him in a very

cramped, uncomfortable position. The lid is then forced down, and the whole covered with the inevitable dirty cloth, after which commence the usual incantations. The man then takes a fine long rapier, and with demoniac yells thrusts it through and through the basket in every direction. Of course every one present is convinced that, as that basket is full of boy, a cold-blooded murder has just been perpetrated. Very soon, however, from behind the spectators, appears the identical small heathen safe and sound, and, as usual, demanding "baksheesh." The whole thing takes place in your own compound in the open air; how does that boy get out of that basket unseen, and in time to avoid a tragic fate?

Another favourite feat is the "spinning boy"; this I have not personally seen, but it has been described to me by trustworthy eye-witnesses. The Yogi takes one of his young assistants and whirls him round like a top, the motion getting more and more rapid, till finally the boy spins round without help. After a while, the lad begins to rise into the air, spinning all the time, till he disappears from sight. This feat is, I believe, terminated in two different ways, either by the boy appearing suddenly from behind the spectators, or by his returning from the heights spinning as he went up, and getting larger and larger as he approaches the ground, when he slows down and squats unconcernedly beside his master.

The "rope snake" trick is to me peculiarly repulsive, as I have a shrinking from the whole snake tribe. A Fakir cuts off pieces from a long, thick rope, knotting each piece at one end; he then commences the usual chant, accompanied by "tom-toms" and other instruments of torture. As you gaze, the pieces of rope begin to move, and slowly to transform themselves into cobras, the knotted end of the rope forming the creature's hooded head. These venomous animals come hissing and swaying towards you, then, just as you are contemplating a strategic retreat, comes a word from the magician which resolves them all again into harmless pieces of knotted rope. This must be a very ancient piece of thaumaturgy, for are we not told how Moses before Pharaoh and his court magicians transformed his stick into a snake which swallowed all the other stick snakes of the Egyptians?

In the "levitation" trick, the Yogi stands up, and after breathing rhythmically in a certain way leans backwards until he feels himself buoyant, when he directs one of his assistants to lift his feet and support him for a few seconds; after being

as it were, steadied in this way, he floats alone in the air, just as a swimmer floats on his back in the water. I read somewhere an attempted explanation of this feat, and as far as I can now remember, it was this: the Yogi passes into a state of intense concentration, at the same time breathing rhythmically and slowly. After much practice, he learns in this way to control "Prana," that is, the great natural Force and energy, universal in its manifestation, and which in the individual is the vital or nerve force. Currents of this Force run up and down both sides of the spinal cord, and are stored in the great batteries of the system, in the various ganglia or plexi, of which the principal is the "solar plexus." By will power and rhythmic breathing the Yogi can make himself very light, and thus overcome, for a short time only, the effect of gravity. The severe concentrated effort of will necessary for this feat tires him out just as a prolonged physical strain on the muscles would eventually exhaust an athlete. I have read of experiments somewhat along these same lines in the West, when heavy persons have been lifted into the air on the finger-tips of several of their companions, breathing rhythmically and in unison.

In the eyes of a Hindu philosopher, the powers necessary to work these wonders are not spiritual ones; these and the torturings of the physical body are what he calls "Hatha Yoga." The "Rajah Yoga," or royal Yoga, is the only safe method of evolving spiritually, and is attained by self-control, meditation on the Infinite, and knowledge concerning the Divine within one.

The marvellous degree of development along telepathic lines amongst Indian people has often been noted and wondered at. The Hindu mind, owing to the training of centuries, is peculiarly receptive to strongly concentrated thought waves. Telepathy is so common in the East as to merit scant attention. This fact was noticed at the time of the Mutiny in 1857, when news of each move on either side was known all over India a few hours after the actual occurrences, and days before the English authorities had any authentic information through the swiftest runners. The same is true in the India of to-day, where the "underground movement," as we may call the present unrest, has its perfect system of telepathic news service, wiring, as it were, the progress of the movement in every direction. I had some experience of this rapid dissemination of news whilst waiting alone at Aden during the Somali campaign of 1902-3; my native butler used to bring me the news from the Bazaar days before Reuter's telegrams arrived at the Club from the

scene of operations, and I must say the news was generally accurate in the main, though slightly embroidered *en route*.

Eastern people are separated from the hidden side of life by a very thin veil. Any thoughtful and sympathetic European who has lived out in India, and who has felt the currents of thought and life there, cannot but realize how vast is the psychological difference between East and West. Happily, of late years, there has been much more sympathy, because there has been much more comprehension of Eastern Philosophy and points of view. All honour to the great pioneers of this *entente cordiale*, men like Max Müller, Rhys Davids, Sir W. Hunter, Lafcadio Hearn, Fielding Hall, and many others who have devoted much time and labour to studying the Religions and Philosophies of the East!

What a wonderful future there might be for all, could we but unite the materialistic, scientific activities of the West with the mystical, spiritual thought of the East!

VISION

'TIS not the outward things I see ;
 I look behind the screen of clay,
 For outward things are less to me
 Than flecks of foam or scattered spray.

The soul behind the screen of clay,
 The spirit that informs the sod—
 These draw me by some mystic way
 Into the vastnesses of God.

MEREDITH STARR.

THE IMAGE

By Mrs. CURTIS WEBB

SOME objects, as well as some people, have a very definite atmosphere. It is not given to every one to perceive this, but to the fortunate few who do it is intensely interesting.

I wonder if being Irish has anything to do with it? Have you noticed that when one is introduced to a stranger your friend almost invariably remarks, "You know, he or she is Irish." Now have you ever heard any one make the same remark of an English, Scotch or Welshman?

Perhaps a little of the magic of the days when our far-off ancestors fled from the deluge and submergence of Atlantis, still clings to us—for occult tradition holds that some few survivors landed in Ireland, and handed down to their descendants a little of their great store of knowledge of natural forces, and so the Irish have always been just a little more inclined to mysticism than their neighbours.

Therefore, when Dawson came into my room one day and laid a large paper parcel beside me, and on opening it I found the figure of an Egyptian god, I felt it wasn't just an ordinary piece of wood. He had got it in an old shop, where it had been for years and years! and knowing how interested I was in such things, had bought it for me for a few shillings.

It stood about a foot and a half high and was evidently very, very old. The face had a distressed expression and was much battered, and most of the paint had been rubbed off. Down the back and front was a band of yellow paint with the remains of an inscription.

So far it looked very like a little mummy, and had evidently been fastened on to a stand, as a piece of wood projected below the feet.

I was delighted with my present, as such things didn't often come my way, and I stood it up on a book-case in a corner of my bed-sitting-room.

After the first novelty had worn off, I took little notice of it, as I was working very hard for an examination which claimed all my attention. But one day, about three weeks after, I happened

to be rearranging some of my things and took the figure down and laid it on its back on a table ; it seemed safer, and certainly looked better thus. That night I couldn't sleep and felt restless and uneasy. I tried to read, but couldn't fix my attention on anything. I made some tea, and finally began to fiddle with the things on my table, and without any reason stood the image in its original place—when suddenly all my restlessness left me and I got into bed and slept till morning.

This happened several times, for evidently the maid agreed with me in thinking the figure looked better lying down, for so she generally placed it. Looking back now, I remember I was always restless till it had been put standing up, though that this was so, had only barely touched my consciousness.

About six months after I came home from a fortnight's holiday. I arrived rather late and very tired after a long day's travelling. I got to bed and slept almost immediately.

Dreams soon took possession of me, processions of lovely vivid colours, the rhythmic sound of feet and great majestic buildings. Then the low death chant of priests, that chant all on one note corresponding to the colour vibration of the dead man or woman which is said to sever the astral from the physical body. Louder and louder it swelled, and then died away in an exquisite note that caused one's very soul to vibrate.

My vision got clearer, and I seemed to be looking into a large building which contained statues of all sizes. Round me I saw a great stretch of desert, golden and red with the wonder of the setting sun.

Just beside me, but inside the building, stood a young man and a little boy. They each held a bowl of incense, which gave out a pungent smell, and the smoke of which veiled everything mysteriously. They seemed to be standing by a quiet form in many wrappings which was covered by a network of dark blue beads. Their faces were dark and inscrutable, like those of all eastern nations ; it seemed to me that trouble was in their hearts. They appeared to be listening to the chant, which was getting fainter, till now it sounded like the hum of an insect.

The smoke from the bowls got denser, till everything was obscured, then it too passed, and I was left with the feeling that the quiet dead had wished to be alone and watched by the figures of the gods, till the call should come to it to arise, so that it might once again take up its work, and feel the call of life and love, when its time of rest was over. But before that call had come, its tomb was disturbed and the watching gods no longer guarded

the body, so carefully preserved that it might arise perfect, when its summons came.

All this time the chant still went on, but now I felt hands touching me, gently pressing me downwards—over my eyes and mouth—getting heavier and heavier so that I could hardly breathe. The chant got louder, but its note had changed into a whispering, which seemed close to my ear. Words gradually formed themselves.

“Don’t let them get into your mind—keep them out.” “Wake up.” “Wake up. Nothing can harm you, if you don’t let them in. Wake up, or you are lost.”

Now the words were almost a scream, the weight on my body was getting heavier and heavier, and with a tremendous effort I did wake up.

The room wasn’t quite dark, as the dawn was just breaking, but it was full of moving bodies, and the voice still kept on repeating the same words.

Hardly knowing what I was doing I turned the electric light on, and when I could see properly my heart stood still—for there, between me and the door, right at the end of the bed, was a grey mass of cloud-like thick smoke, ascending in spirals, moving but always keeping a definite form. So thick was it that the door was quite invisible, even the brass handle and plate were obscured, a heavy smell was over everything, and the voice still kept repeating the same words. Up to this the meaning of them hadn’t penetrated into my mind; but now, with a start, I realized that I must protect myself from something, and I knew this was nothing physical, but that I was in grave mental danger, and that only by a supreme effort of will could I escape.

As I gradually regained control of myself the terror and distress left me and my own lips repeated, “Nothing here can hurt me,” but it was a hard mental struggle before I felt I was safe.

All this time the grey shadow was still there, but as I got complete grip of myself it began slowly to disperse, and I watched the panels and door-handle gradually coming into view. It took quite a long time to go, and I had time to look at my watch and note that the hour was close on 4.30. I wondered what was the meaning of all this, and suddenly thought of the image, and looking for it in its usual place found it had fallen down and was on the ground.

Somehow now all physical fear had left me, so I got out of bed, picked it up and replaced it, this time with a heavy weight to keep it steady.

I was mentally shaken, and knew there was no more sleep for

me unless I had some human companionship first, so I went across to Dawson's room, which was just opposite. I was unwilling to disturb him as he worked very hard, but I felt I had been through an experience that justified my doing so.

As a rule he is a sound sleeper, but to my surprise hardly had I opened the door than he jumped out of bed with, " Good God, Carson, what is the matter? I have been dreaming you were in dreadful danger."

He came back to my room, and I told him what had happened ; he was interested, as he knew something of such things, and his own dreams or subconscious mind had told him something was happening to me. However, a whisky and soda and a cigarette soon reduced us to our usual frame of mind.

Next day I presented the cause of the trouble to the Tottenham Museum, where it can be seen by any one who has the curiosity to go and see it, and since then my nights have been undisturbed, but one wonders why such a healthy normal individual as myself should have been visited, and what was the reason for a tiny thread in the veil of time to have been drawn so that a glimpse of the past was shown me. Perhaps some vibration from the little image had touched some chord in me, and after all, are we not all made up of millions of human beings, and a tiny grain of me may have witnessed the scene of long ago and that, coming in contact with another grain, have vibrated and so reproduced it as a picture?

But why the voice, and what was I in danger of?

THOMAS LAKE HARRIS : HIS LIFE AND PHILOSOPHY

BY W. P. SWAINSON

ONE of the most remarkable seers of modern times is Thomas Lake Harris. Loved, on the one hand, by those who knew him, many of whom called him father as indicative of their affection ; on the other hand, few men have been more traduced and maligned.

He was born at Fenny Stratford in Buckinghamshire, England, on May 15, 1823, his parents, Thomas Harris and Annie Lake, being Calvinistic Baptists. At the age of five he was taken to America. Shortly afterwards his mother died, and his father married a second time.

At the age of eighteen—his spirit sight having first been opened when he was about three—his mother appeared and talked with him. She left indelibly impressed upon his mind the inseparable truths that God is our Father, and man everywhere our brother.

In 1844 he became a Universalist preacher in New York, and in 1848 he was minister of the Independent Christian Congregation. He studied Spiritualism under Andrew Jackson Davis, and saw both the good and the evil in it.

During the year 1850 Lake Harris first experienced " internal respiration." In 1857 he issued the *Arcana of Christianity* (*Genesis*). In 1859 he visited England, returning to America in 1860.

He now proceeded to form a community to be called the " Brotherhood of the New Life." It started at Wassaic, near Amenia, Dutchess county, New York, and was afterwards transferred to Brocton. About sixty adults—English, American and Japanese—besides children, settled there. Laurence Oliphant joined the community for a time, but ultimately withdrew.

In 1875, 400 acres were purchased at Santa Rosa, California, where Lake Harris and the more advanced friends moved to. Shortly after this, *The Lord : the Two in One* was issued. The Brocton community continued till 1881, when the Brotherhood concentrated at Santa Rosa.

In 1884 *The Wisdom of the Adepts, or Esoteric Science in Human History*, a veritable mine of occult knowledge, was issued.

After this, Lake Harris moved from Santa Rosa to New York, where he spent several years in practical seclusion. In 1903 he visited Scotland, returning to America in the autumn of the same year.

At length, on March 23, 1906, he left his earthly tenement, finally entering that luminous world in which he had lived as much, if not more than in this, for many years.

Lake Harris was of slight build and moderate height, but he possessed a remarkably full chest. He had a high forehead, and overhanging eyebrows, denoting large perceptive faculties. His eyes had a depth so spiritual that one could easily imagine him to be in communion with the Infinite, while with his long beard he reminded one of the old patriarchs.

As to his character, such different views have been expressed that it will perhaps be best to give briefly the opinions of one or two of those who knew him personally. When urged by his friend, Charles Pearce of Glasgow, to allow action to be taken on his behalf against the Oliphants, counsel's opinion being that he had them entirely at his mercy, he refused, saying that God's will on earth would not be hastened by an appeal to the law courts.

W. H. Holcombe, M.D., of New Orleans, described Harris as "a man of magnificent intellect . . . a polished gentleman, exceedingly cordial in his manner . . . altogether unpretentious, with a charming mixture of simplicity and dignity in his bearing."

C. H. Thompson, M.D., in 1892 wrote as follows: "I have no financial interest at Fountain Grove. I have no faith in, or sympathy with, Harris' philosophy, or religious belief. . . . I have lived at Santa Rosa sixteen years. I have been the family physician at Fountain Grove for fourteen years. I have seen Harris in sickness and in health . . . and he is always the same."

Dr. C. D. Hunter, who was for many years a member of the central society, wrote in 1880: "pledged by all the manhood in me to prefer Truth and Right and God before Harris, or anything in this world, I find him (Harris) a pure, loving, sweet, humble, righteous man; wise, temperate, frugal, just, merciful . . . the admiration of others he shuns."

John Pulsford, a man of ripe spiritual and mystical experience, was a great admirer of Lake Harris and his writings.

In dealing with the religious philosophy of Lake Harris, it is somewhat difficult to select a starting point. It covers so wide a range, dealing with subjects of such magnitude as the nature

of God, the evolution of the Cosmos, the mystery of evil, the Divine Incarnation, heaven and hell, life on other planets, Counterparts, etc., that it can only be very briefly touched upon in an article.

We will take first Lake Harris' concept of the Supreme. The difficulty under which he—in common with others—laboured, was in having to use finite terms to express the Infinite. According to him, all things proceed from a Boundless, Invisible, Incomprehensible, Eternal One. This One evolves a Two, or more correctly, a Twain-One, being a twofold aspect of the One Reality. This Twain-One Harris speaks of as our Infinite Father-Mother, Genitor-Genitrix, the Active and Universal Indweller. From this Twain-One proceeds a Trinity, or threefold force through one three-branched law; creative, preservative and dissolvent; ever creating, sustaining and changing all forms of manifestation.

Creation arises through the eternal projection of the God-Man's infinite consciousness—God being the Infinite Man—into time and space, thus producing illimitable universes of Cosmos upon Cosmos. This may be called the objective, or active side of the Supreme. The passive, or subjective side may be spoken of as the Nirvanic state. As in the darkness of night countless orbs are visible which are invisible in the light of day, so the Nirvanic state reveals to us infinitudes in God that were otherwise impossible. God is in the Cosmos, but Nirvana is in God. The two states are not alternative, but complementary, both being eternal, and are, as it were, repose in action and action in repose.

Creation, in its original form, was perfect and harmonious, as indicative of its Divine Author. For countless ages there was no such thing as sin, or moral evil. Upon the myriads of orbs scattered throughout immensity life unfolded, from the lowest and simplest forms to the highest and most complex organisms, through orderly evolutionary processes.

How then did moral evil first arise? Whence came that appalling state of things we see here, where "nature is red in tooth and claw," and "man's inhumanity to man makes countless thousands mourn?" Why has evolution on our earth to struggle through disorder to attain its end? "Has the earth been drawn from her moral orbit, and made a subject world, sunk under the mesmeric fascination of some fallen and satanic star?" The answer is "Yes," and that brings us face to face with that riddle of the universe—the origin of evil.

Lake Harris states that, although evil did not originate on

this earth, the earth has become a hotbed for propagating it. The planet on which evil first broke out has been destroyed, leaving our earth the only one on which moral evil exists. Ours is an "inverted," "subversive," or "disorderly" world; all other orbs throughout immensity being harmonic and orderly. Humanity here is egoistic; on other orbs it is altruistic.

The planet upon which evil originated—called by Lake Harris Oriana—was situated in our Solar System between Mars and Jupiter. Its inhabitants had evolved a high civilization as one vast nation. One man, who had attained a very high degree of Adeptship, being far ahead of all his brethren in knowledge, chose what is called the left-hand path. No longer receptive, he became positive to the Divine, in other words, self-centred instead of God-centred. A will thus arose in opposition to the Supreme Will; a counter current was set in motion. The harmony of things was disturbed. Evil had made its appearance on Oriana.

Half the inhabitants followed their chief, and took the evil way, the other half holding to the good. Humanity on Oriana was rent in twain. Frightful disorders ensued, and monsters, unknown before, appeared. At last the equilibrium of the orb was upset, and it ceased to rotate. Its material form was destroyed, the evil being drawn together into a fiery magnetic orb, thus forming the first hell.

Being situated near our earth this black magnetic orb was drawn into the magnetic sphere of our globe, thus holding relations to it as an invisible satellite. Organic life not having, as yet, made its appearance upon our earth, the black magnetism from the dark satellite entered into the evolution of its life, affecting the seed of every germ, both human and animal. The growth of life was thus turned into disorderly channels, strikingly exemplified in the monsters of the Saurian epoch.

At length, after that period when what may be termed men-like animals, or ape-like men, were on the earth, a retrocession of the evil magnetic sphere took place, and man appeared.

According to Lake Harris, our first ancestors, who dwelt in a state of virtual innocence symbolized in the Hebrew Scriptures by the garden of Eden, were twain-one, or bi-sexual. They breathed internally, and not, as we do, externally. From this condition they "fell," though at first the effect was almost imperceptible.

The Golden Age, a time of relative innocence, ensued. This was of long duration, and was followed by the Silver Age, during

which mankind became more intellectual externally, but less quickened internally.

Eventually some of the more restless and energetic of the race found it irksome to adhere to the strict law of the Silver People, which was absolutely essential if mankind were to be preserved from the evil influence of the dark satellite, and separated from the main body. The organic unity of the race being thus broken, the worship of God "I myself" gradually arose, followed by positive evil, ultimately causing such a state of disorder on all planes that nature was unable any longer to work even as harmoniously as hitherto.

This state of things culminated in a cataclysm, internal breathing ceased, and external, or natural, breathing took its place. The vast majority of the race perished, only those whose breath could become adapted to the gross natural atmosphere surviving the crisis. This great catastrophe is symbolized in the Hebrew Scriptures by the Noachic flood.

The human race had now practically to begin again from a basis of natural barbarism, with only a very dim recollection of their former state. Mankind slowly evolved from savagedom during long epochs. Esoteric science was again practised in Atlantis, Egypt, Chaldea, India and elsewhere, but all their occult knowledge was more or less erroneous, because they inherited the inversive esoteric science that existed before internal breathing was lost, as well as partial remains of the pure science of the Golden and Silver Ages. Cataclysm succeeded cataclysm, the land rose and fell; Lemuria, Atlantis, and other parts disappeared beneath the sea.

Meanwhile the black magnetic sphere from the dark satellite steadily encroached. The good Adepts and Saviours of the race checked, but could not prevent, earth's downward course. The orb itself was on the verge of dissolution, while the evil sphere threatened the other planets of our Solar System. At this crisis the Supreme Him-Herself incarnated in human form as Jesus, to save the race. The Divine Incarnation is a pivotal truth. The Pivot is GOD-MAN, the Word made flesh.

Lake Harris always speaks of Christ as Christus-Christa, and Jesus as Jesus-Yessa, because, as the personal expression of our Twain-One heavenly Father-Mother, Jesus was Twain-One also. By means of the Incarnation the world was rescued from impending destruction. Our Lord repelled the black satellite, and curtailed the sphere of evil. His work was universal, the crucifixion of Jesus being but the visible point on earth of Christ's crucifixion throughout immensity.

We will now glance at man's occult organism as taught by Lake Harris. First, we have the physical body, or external shell. Proceeding inwardly we come to the life force, or form of natural vitality. Involved within, and operating through, this second body is a third, the natural human soul, or body of desire. The fourth form is the geist, a kind of animated photograph of the man. It is sometimes called the double, the shadow-form, the memory-form, or the astral image.

Thus far man's structure is comparatively simple. But the real man, latent with most people for good or evil, resides within. Advancing inwardly we find a fifth form, the spiritual self-ego. The sixth is the soul of the spirit, or spiritual body. The seventh, or inmost, is the psychic, or fay germ, which is sinless.

Up to this point Lake Harris is virtually in agreement with other occultists, but he here speaks of an eighth form, which is derived from the Lord in heaven, received through a second birth.

By what means does the psychic germ become the complex organism just described? Issuing from our Divine Father-Mother twain-one, it contains potentially infolded within itself all that is male, and all that is female, somewhat as an acorn potentially contains an oak forest. Starting on its evolutionary career it divides, the two halves—one potentially male, and the other potentially female—proceeding separately on their rounds of incarnation and reincarnation through long ages, ever downwards and outwards, from the Highest into matter. Reaching this point the psychic germ, after passing through the sphere of devachan, or heaven, commences its return journey, by means of successive reincarnations through the mineral, vegetable and animal kingdoms, upwards and inwards, to its Divine Source.

The animal, having at length arrived at that stage in its evolutionary career when it is ready to become a human personality, passes, after death, through the astral, or spirit, and the devachanic, or heavenly, spheres, potentially clothing itself with both. It then enters the physical as a human personality and pursues its earthly career.

After physical decease, owing to the disorder existing on this earth, the state of man varies very considerably, according to his individual character, good or bad. The different bodies forming the complete man only in very exceptional cases retain their unity and cohere together, the geist, in particular, separating itself at death, and remaining apart until reunited to the man when his resurrection body is completed.

The vast majority at death pass into the spirit, or astral,

world, which is in many respects similar to this, only men and women appear as they really are, not as here with their true characters more or less hidden. After a longer or shorter stay, according to their state, some, having first passed through much suffering, ascend to devachan, or heaven, and ultimately attain to Nirvana, or Arch-nature. By this time they have become bi-sexual, having found, and been united to, their counterparts.

If a man has deliberately and persistently perverted all his powers, and become wholly evil and selfish, he sinks to the bottom of the astral plane, or hell, finally passing into Ni, the eighth sphere of Buddhism, equivalent to the second death of Christianity. His personality having been destroyed through continued persistence in evil, the fay germ, which is indestructible because sinless, returns to the Supreme. At some future period it again starts on its evolutionary career, eventually becoming what it would have been in the first instance, but for sin and evil. This, Lake Harris states, is the ultimate truth in the doctrine of Reincarnation. Such cases, however, have become exceedingly rare.

Lake Harris taught the redemption of the body as well as of the soul. One of the first steps to this end is "Internal Respiration." This is breathing the atmosphere of heaven, not only into the spiritual, but also into the natural lungs. It is the gift of the Holy Spirit to those who are sufficiently regenerated to receive it, and was originally possessed by the entire humanity of this planet.

The first in whom it was restored was our Lord, whose physical body possessed it from birth. Since then George Fox, Madame Guyon and Swedenborg experienced it, as also others at the present day, though in a more or less restricted degree. In Thomas Lake Harris it was pre-eminently unfolded.

Internal, or arch-natural, respiration leads to Counterpartal marriage. This is not merely "the dwelling of two persons opposite in sex with each other, but their *indwelling* with each other, eternal mate with eternal mate," man in his true, or unfallen, state being bi-sexual.

From these pure marriage unions will spring pure families, these families being the first germs of a regenerated society.

The social kingdom of God in man will thus be established on this earth, all relations and institutions being in harmony, nature itself being redeemed through man.

The culmination will be reached when mankind attains arch-

natural immortality. This does not mean the perpetuation, but the regeneration of our physical frame, transmuting our "body of humiliation" into the likeness of Christ's "body of glory." Our bodies will be ethereal, though substantial, composed, not of flesh that dieth, but of pure perfect flesh, free from all disabilities. Our departure to the higher state will not be "by the disintegrating process of physical decease, but by the evolutionary process of physical transubstantiation and ascension."

Lake Harris wrote a large number of books, both in poetry and prose, on occult, religious and social subjects. His poetry varies, but at times reaches the loftiest heights, dealing with the noblest and most sublime themes in the universe.

We find a resemblance, in many respects, between Lake Harris' system of religious philosophy and that of others. His Boundless Invisible Incomprehensible Eternal One corresponds to the Abyssal of Böhme, the Primal Essence of Paracelsus, the Absolute of Theosophy, or Ain Soph of the Kabbala; while his Twain-One Father-Mother God is equivalent to Abba and Aima of the Kabbala, or Böhme's Eternal Will and Wisdom.

Both Böhme and Lake Harris assert that our first ancestors were bi-sexual.

Again Lake Harris' arch-natural body is, in essentials, identical with Böhme's eternal and Paul's resurrection body.

The fall of Satan on Oriana, who became self-centred instead of God-centred, is in accord with the account given by Böhme of the fall of Lucifer through opening his *centrum naturæ*. Both Lake Harris and Böhme state that our earth was in, or near, the sphere where evil first broke out, and suffered accordingly.

Swedenborg affirmed the existence of a people of the Golden Age in earth's far antiquity; while Plato asserted that mankind had lapsed from a state of relative innocence. Lake Harris not only confirms, but amplifies this in his description of the old Golden and Silver people.

In the account of the lost continent of Atlantis, and the still older continent of Lemuria, Lake Harris and Theosophy are broadly in harmony, up to a certain point. Theosophy, however, is silent regarding the old Golden and Silver people who preceded Lemuria.

Lake Harris' statement that man's occult organism is seven-fold agrees with the teaching of other occultists, whether of the Eastern or the Western schools. But he differs from them in asserting an eighth form transcending the seven.

His doctrine of Counterparts, twin-souls, or soul-mates, has been long held by many.

Lake Harris' description of the Astral or Spirit world agrees in the main with what the Spiritualists, the Theosophists, the Swedenborgians and others hold.

Where Lake Harris differs from other Mystics is that, although they had their periods of exaltation and ecstasy, they failed to attain the true divine-natural life. He claims to have been the first, since Christ, to have actually entered our Lord's arch-natural kingdom, thus fulfilling in his own person the words alleged to have been spoken by Christ at His first coming in 2 Clement v. 1 : "For the Lord Himself being asked by a certain person when His kingdom should come answered, 'When Two shall be One, and the outward as the inward, and the male with the female, neither male nor female.'"

Lake Harris' philosophy is Christ-centred. This is the pivot upon which it turns. He writes : "Go where we will among the most humanized and scholarly of Christian men, and there is found growing forth to expression this occult Christo-centric science, which accepts as its principle that Christ is not dogma, but Spirit and Life ; that Christianity is not hierarchal, but humanitarian, not repressive or stationary, but evolutionary ; that its object is the reconstruction of the planet in the form of its divine genius, the restoration of an orb, that was forced out of the line of march by disturbing forces, into the grand processional order of the universe. . . . It is apprehended that the Christian system is strictly scientific when rightly understood ; that all its processes move in the harmony of universal law."

THE VIRTUES OF PRECIOUS STONES

BY JOHN D. LECKIE

IT is the fashion nowadays to scoff at many of the beliefs of the ancients as mere superstitions, with no foundation in fact, and among these beliefs is included that in the virtues of precious stones.

But the ancients were not altogether in the wrong in this respect, and the fact that many precious stones do possess hidden virtues has been repeatedly proved by evidence which cannot be easily set aside. It is well known that persons in a state of somnambulism or clairvoyance are powerfully affected by various metals and precious stones, especially those of a vitreous structure. The art of so-called crystallo-mancy, or crystal-gazing, is partly based on this fact. Lady Blessington's magic crystal was at one time in great demand in fashionable circles in London, and Dr. Dee's magic mirrors of cannel coal and smoky quartz are (or were until recently) still preserved in the British Museum.

The following case is related in *Die Seherin von Prevoz*, a German work by Dr. Justinus Kerner, who was himself a witness of the phenomena of which he speaks. The work has been translated into English. Experiments were made with certain minerals on a woman in a clairvoyant condition, which gave interesting results. These experiments were conducted under the supervision of well-known medical men, which leaves no doubt as to their genuineness.

Iceland crystal affected her powerfully, and she stated that it increased and maintained her clairvoyant powers; sapphire had the same effect, but in a less degree. Contact with mica and quartz caused her to break out into a profuse perspiration. The metals were placed on the pit of the stomach, but were quite invisible to the patient, who was kept in ignorance of their real nature, in order to prevent all possibility of fraud or collusion. Glass had the same effect as crystal in intensifying the cataleptic condition, and she was so sensitive that even the approach to a glass window was sufficient to throw her into a cataleptic state.

The ancients believed that the amethyst had the power of

THE VIRTUES OF PRECIOUS STONES 167

removing the craving for stimulants, and the name, which is a Greek word meaning "anti-intoxicant," is a proof of this belief. A ring of amethyst worn on the left hand was said to cure the drunken habit, and it is noticeable that the experiments conducted on persons in a trance prove that the precious stones have a more powerful effect when held in the left hand. The beliefs of the Buddhists in the virtues of the sapphire have also been proved to be founded on fact. Agate was held to be a remedy against the bite of the scorpion, and when worn on the left hand, made the bearer wise and prudent. If placed under the pillow at bedtime, it was prolific in producing dreams. The ruby was said to attract colds and evil vapours. The garnet made the heart merry, while the topaz produced coyness.

Jasper acted in a soothing manner and imparted clearness to the eye. Agate, when worn in the form of a talisman around the neck, banished evil spirits, while crysolite dispelled melancholy. Beryl (which has been pronounced by crystallomancers as the most powerful form of crystal for clairvoyant purposes) was a protection against enemies and produced merriness. Rock crystal, worn round the neck, was a cure for giddiness and also increased the flow of milk in nursing mothers.

It may be mentioned that the greatest doctors and sages of antiquity (including Aristotle, who was an authority on almost every subject) attributed similar virtues to precious stones, and at the present day, the belief in their healing powers is prevalent among Eastern peoples.

The belief in talismans would seem to be something more than a mere superstition, though no doubt it is mixed up with many errors. It should also be remembered that the Jewish high priests wore a plate beset with precious stones on the breast, or as nearly as possible on the pit of the stomach, the position in which they are said to act most powerfully.

Although persons in the normal condition are not so susceptible to the action of precious stones as those in a trance; still, if the stone be worn in the form of a ring on a finger of the left hand, it is not improbable that in the course of time it will make its influence felt, especially if there is a liberal endowment of faith on the part of the wearer.

Since it has only recently been discovered that the millionth part of a grain of radium produces such powerful results as those described in the press, it must be admitted that the study of minerals and their effects has been very much neglected.

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.*]

IN SEARCH OF A RELIGION.

To the Editor of the OCCULT REVIEW

DEAR SIR,—You were kind enough, some months ago, to allow me to ask some questions concerning the logic and methods of Christian Science, thereby enabling me to obtain information which definitely set at rest any doubts I had in the matter. May I again crave of your courtesy to allow me space to ask your readers questions on another subject?

A writer in the *Theosophist*, referring to my theory that all religions or superstitions, not founded on common-sense, were harmful to the communities that adopted them, said that "to deal with religion a sense much higher and rarer than common-sense has to be employed."

I understand that the Theosophical Sect abounds in Adepts, and it is possibly to Adepts that the writer refers. Now some of my questions:—"What exactly is an Adept? (Apart, of course, from the dictionary interpretation of the term.) What is known about him? How do you recognize him, or her, from a commonplace individual? Does he or she start as an Adept in the cradle, and discuss theology with his or her nurse, or is special light revealed to him or her subsequently? How do you know when what he talks is nonsense, and when sense?"

History certainly does record the existence of brilliant intelligences who, as it were, jumped to conclusions that few of their contemporaries could comprehend, but which the laborious and patient research of subsequent generations appear to have confirmed. Some of these claimed that this illumination came from a Spirit World, but, in almost all cases, if not as is often stated *in all*, it has been discovered that similar ideas, if not so concisely stated, have been in the minds of other men.

On the other hand, history records an overwhelming number of individuals who, claiming light from the other World, jumped to strange conclusions and, duping themselves and others, inculcated fantastic doctrines. These in turn, owing to the researches of subsequent generations, were seemingly found to be entirely ridiculous. This is the stumbling block in my path when I endeavour to follow Theosophical teaching. If, for instance, I discovered a self-styled Adept was inculcating what are usually regarded as foolish or even

vicious doctrines, should I as a Theosophist, and granting for the sake of argument, that I was gifted with reasoning power, be expected to use my common-sense in dealing with the matter? If so, how far should I be justified in reasoning for myself and where must I cease to be governed by common-sense?

For instance, a Theosophist, lecturing the other day, explained to her audience that the reason why Spiritual Revelations were always contradictory, and generally drivel, was because only "earth bound" or "ignorant" spirits could communicate with the physical plane.

She further stated that more advanced spirits *could not* communicate. Yet she seemed satisfied that communications were received from the highest of all, or that at any rate their influence could be felt.

It would seem therefore, according to her teaching, that an extraordinary hiatus takes place in spiritual existence, while spirits are improving themselves. Possibly they repair to the Moon, and bask in its shine. Had the lecturer substituted the words *would not* for *could not*, I should have been better able to follow her reasoning.

Japhet, in search of a father, was never in such a tight place as I am in search of a religion, and I should indeed be grateful if one of your readers would take pity on me, and explain away the difficulties I find in Theosophy.

So far, prolonged study, and my utmost efforts in the way of research, have convinced me of two things only. One is that, what we call an entity, retains its memory and affections (according to their strength) after physical death, for a period at any rate. The other is that Creation, regarded as a school for the stimulation of thought, and initiative, is beyond all criticism. One can naturally draw conclusions from these two hypotheses.

Again thanking you in anticipation.

Yours truly,

B. H. PIERCY.

11, SOUTH EATON PLACE, S.W.

PHANTOM SHIPS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Reading the article on "Phantom Ships" in this month's issue of the OCCULT REVIEW reminded me of rather a curious phenomenon which occurred on Lake Rotoma, New Zealand, before the great eruption of Mount Tarawera, about the year 1886, which involved the loss of several lives, besides destroying the famous Pink and White Terraces.

Two friends of mine were visiting the Hot Lake District, and were staying at Rotoma a week or two before the catastrophe took place.

On the final day of their visit, they chartered a boat, and with

several other fellow tourists, went for a cruise on the Lake, visiting Mokoia Island and Hinemoa's Bath. There had been no indications of the coming disaster, save for one or two slight earthquakes, but earthquake shocks in New Zealand are of such common occurrence, especially in the Hot Lakes District, that one doesn't take much notice of them. The tourists had been out all day, and about four o'clock in the afternoon, just when they were thinking of returning to the shore, they suddenly perceived, about fifty yards away, a large Maori war canoe, fully manned with warriors, who were yelling, gesticulating, and waving their paddles frantically in the air.

Thinking that something was wrong, and assistance required, they turned the boat, and rowed quickly towards the canoe, but just when they were within twenty yards of it, the whole thing vanished! Upon their return, searching inquiries were made from the Maoris living on the shores of the Lake, but no one had seen a canoe go out, or knew anything about it.

Two days after, the awful eruption and earthquake took place, with the results which I have already mentioned. The phenomenon of the "Phantom Canoe" evidently served as a warning, for next day, I believe, several people took their departure from Rotoma.

Yours truly,

MARJORIE MICKIE.

74, ALBERT HALL MANSIONS, S.W.

THE PRIESTESS OF AMEN-RA.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have read with very great interest the article by A. Goodrich-Freer, in a recent number of THE OCCULT REVIEW, entitled "The Priestess of Amen-Ra."

My interest has been greater because of a peculiar experience I had relating to the same mummy.

Having read, in 1904, the singular accounts published in the newspapers of the accidents that had befallen various persons presumably through their connexion with the mummy of the Priestess of Amen-Ra, a friend and I decided to pay a visit of inspection to it in the British Museum.

To my surprise, as the day appointed for the proposed visit approached, my friend, a clever young man in his teens, and practically unacquainted and uninterested in the occult, became greatly disturbed in his mind about the matter, frequently saying he would not go. However, he changed his mind, and we went. Upon seeing the sarcophagus or case, I am not sure which (the body had been removed), my friend's agitation and fears grew perceptibly greater; he appeared filled with horror and refused to approach it, and even begged me not to do so, warning me of the risk I ran, and urged that we should leave the place. I failed to laugh away his fears.

Six weeks later he sickened and died unexpectedly—an only and dearly loved son.

Serious trouble befell me within a few months of the visit, which also affected several members of my family. These personal troubles may or may not have been due to anything singular; but I have always felt that the decease of my friend may have been in some way due to the visit to see the mummy of the Priestess of Amen-Ra.

Yours sincerely,

UPTON PARK, E.

HORACE LEAF.

THE GREAT SPHINX.

To the Editor of the OCCULT REVIEW.

SIR,—The Great Sphinx at Gizeh has been the subject of much speculation and controversy during the past months, but in view of the discoveries brought to light by recent excavations, it would appear that this particular structure is of greater interest than the Great Pyramid or Lake Moeris.

The origin of the Sphinx is wrapped in mystery, but it is mentioned upon an inscription of Chufa, which has been preserved in the Museum of Boulah, that there was a temple adjoining it, which had been buried under the sand of the desert, and had been forgotten for many generations, and was discovered quite by accident during the reign of Pharaoh Chufa.

The Sphinx is a gigantic work, consisting of natural rock sculptured into the form of a human head with the body of a lion. This was the incarnation assumed by "Amen-Ra" as protector of his friends, and those who paid their devotions to him. It is directed towards the East in order that it may face the rising sun, and it was an image of the god Horus—the name given to the "Sun of the Lower World," and the "Conqueror of Darkness"—whose temple it guarded. There can be little doubt that the object of placing sphinxes before the entrances to temples was one of protection. This is conclusively proved by the fact that in later years they were placed in the proximity of tombs.

It was excavated by Mariette, who found that it was built with enormous blocks of granite and alabaster; it was found to be supported by square pillars, each composed of a single block of stone without ornaments or mouldings, and totally devoid of hieroglyphics. It is of much interest to note that the masonry and the transport of such enormous blocks from Syene to the plateau of the desert at Gizeh, point to a wonderful degree of resource possessed by the Egyptians, and also show the advanced state of the industrial arts of Egypt.

The inscription of Chufa also mentions that the Sphinx is of greater antiquity than the Pyramids, and as standing in need of repairs during his reign. The above cannot be doubted when we take into consideration that in the event of the Sphinx having been erected by any of

the historical kings, it would undoubtedly have been inscribed with hieroglyphics, and the fact would have been recorded in Manetho's list and contemporary records. Thus we see that the origin of the Sphinx is wrapped in mystery and the tradition surrounding its origin has been lost in the obscurity of night. It is therefore with much interest that we note the latest researches. They are :—

1st. Within the Sphinx is a temple dedicated to the Sun, " Amen-Ra or Osiris."

2nd. The Sphinx was constructed by King Mena.

3rd. King Mena made himself a god.

4th. Beneath the Sphinx are caverns, which have not yet been excavated.

It is supposed that there is a complete city, with buildings and temples, under the desert sand, but opportunity has not yet occurred for their excavation.

These are by far the most important discoveries since Naville, in 1887, unearthed two colossal statues at Bubastis of Hyksos kings; they had their heads off, and it was proved that they stood one on each side of an addition made by the kings to the celebrated temple dedicated to the Egyptian goddess Bast.

Yours, etc.

DORSET GARDENS,
BRIGHTON.

H. G. NASH.

YOGAISM AND CHRISTIANITY.

To the Editor of the OCCULT REVIEW.

When I ventured to draw a comparison between Eastern Yogaism and Christianity with a view of showing that for all practical purposes they were identical in principles, I did not think that from far Owyhec, Co. Idaho, U.S.A., there lurked Mr. H. H. Peters, waiting to spring upon and tear me to pieces for my temerity. But so it is!

In a letter he writes denouncing me, he states, " Mr. Edwards does not even sense or know that of which Mabel Collins speaks; every line of his is living proof of this statement." In reply to this I merely suggest that Mr. Peters has not read my reply, or compared it with Mabel Collins's article. Certainly his exaggerations and assertions tend to that conclusion! My quotations were literal, and I took the freedom, always allowed, of expounding them in plain language.

Mr. Peters previously quotes Mabel Collins as saying, these aphorisms of the devotional life " seem like some strong nonsense when first read by a novice, but with time and study they unfold and display a sublime philosophy and a perfect law of life"—and then gives me, from his superior standpoint of knowing all about it, his opinion of me. He writes—

" This sentence ought to have told Mr. Edwards that he is a novice,

cautioning him against rushing in where angels fear to tread ; but to no purpose ; the sad consequences of such hasty conduct are apparent in his article in form of badly fumbled ideas, crude misconceptions and faulty citations ; not to speak of faulty logic construction and even grammar."

This of course is very illuminating in exposure, and very severe castigation for what he calls my " nerve " as a commentator of Mabel Collins's article ; but my withers are unwrung. I have two great factors which repels the attack. The first is, twenty years' experience in the phenomena of spiritualism, with a practical knowledge of the superior power of spirits over mortals ; and which is the keystone to the Arch of Occultism, Yogaism, Theosophyism, and all the radiating terms, which classify and create sects in regard to a future existence, and the relations with the past. I am no novice in such matters ; but by virtue of the correspondence which I am compelled to have with discarnate spirits, have some authority to deal with such subjects. The proof of this lies in the fact that I was spiritually endowed with clairvoyance, clairaudience and the power of Spirit Healing. Through me, spirits have cured blindness and paralysis. " The road to hell is paved with good intentions " ; and such aphorisms as those contained in the Transparent Jewel, lead to neglect of the public duties of life, in seeking by exclusion to obtain powers which are never granted. The story of " Zanoni," by Bulwer Lytton, is a monumental illustration. The experiences of Dante and Swedenborg are the true guides. I *know* that in a spirit state retribution of the most painful and exacting character is demanded. Eastern religion with its practices has resulted in great nations going into decay and captivity. Who is Mr. Peters and what are his credentials for his asserted superior knowledge, anyway ?

W. H. EDWARDS.

6, WYNELL ROAD,
FOREST HILL.

PERIODICAL LITERATURE

THE last issue of *The Seeker* is exceedingly good, though it is quite after another manner than on the two previous occasions, when it contained the important papers of Mr. W. L. Wilmshurst on the doctrine of mystical resurrection. It would be difficult to choose between the contents in the present instance, and there is fortunately no need. A writer named L. E. Benham, whom we believe to be a lady, presents an exceedingly informed, suggestive article on Juliana or Julian of Norwich. It is the work of one who is acquainted with that place which was the external environment of this well-known woman-recluse and mystic, so that the little study has the advantage of local colouring. That may not seem a point of importance, but it helps to give life to a picture which is alive also in some other respects. What is of most moment is the writer's familiarity with her text in its two published recensions and the suggestive, helpful intimacy with which she gives account of their content. The "Comfortable Words for Christ's Lovers"—which is the title of the shorter codex—was noticed some time since in the OCCULT REVIEW, so that there is no need to dwell upon it. The longer version is also in print. The Visions are analysed not only carefully but shrewdly, and the essay as a whole is a useful introduction to the text at large. Lady Julian was full of simple wisdom and sweetness, but it is to be questioned whether she advanced further than intuitions and rarefied emotion can take a seeker. There is also an admirable critical article by Dr. Geraldine Hodgson on Robert Browning as a mystic; it is the work of a mystic on the work of a poet, whether or not it is proved that the poet was mystic also. The writer is not concerned with proving it; what she indicates is the presence of a mystical element, which is in the poems truly, as her abundant citations show to those who have not seen previously. The Rev. G. W. Allen writes on "Mystical Interpretation," the importance of which is based on the view that all creation is "Spirit expressing itself in the terms of matter," the form being fixed and determined by the idea which it is intended to express. This is, of course, the doctrine of analogy re-stated. That interpretation with which the writer is concerned is not, however, cosmic but biblical, and he chooses some very simple cases—

with the idea of showing that interpretation must be mystical if certain Scriptural passages are not to be regarded as meaningless. The transit from this postulate to the commentaries of Swedenborg, Jacob Böhme and others is rather inevitable than obvious. On warrants like these, aided by his own intuitions, Mr. Allen gives the significance of Biblical localities—Egypt, Chaldea, the Holy Land—of Biblical objects—such as water, fire, bread, wine—and of sacrificial ritual. He speaks as an old student of mystical interpretation and his paper is good reading.

Orpheus continues to offer us, from quarter to quarter, its conceptions of imaginative art, and we wonder more and more at the picture-side of its notions. Among the literary contents, however, Miss Eva Martin—who is one of our own contributors—gives an impressive suggestion of February in blank verse. It would be very good verse indeed if she had learned how to break up her lines and so avoid monotony. The best prose contribution is "Wanda and Rudel," by Eleanor Farjeon, which has life and wonder of magic, though it is somewhat overdone and occupies many pages. Mr. Clifford Bax does well in a short metrical play, entitled "The Summit." We observe that one of the reviewers defines Mr. James Masfield, who has sprung suddenly into a foremost place among singers, as a professor of the "beer and gallows school of poetry." How these artists love one another.

The Poetry Review reaches us for the first time. It is edited by Mr. Stephen Phillips, and is the official organ, so to speak, of the Poetry Society, which has a notable list of vice-presidents, patrons and honorary members. "The Society is intended to bind poetry readers and lovers together throughout the English-speaking world." Mr. Phillips writes on the poetic drama, and there is a dramatic composition by Lord Dunsaney, called "The Gods of the Mountain." It is written in a kind of lilting prose.

The last issue of *The Co-Mason* is important in several ways, both within and without its special subjects. There are further interesting specimens of Ancient Operative Documents. There is also a brief collection of recent newspaper reports and correspondence respecting the origin of Freemasonry, and this is instructive, were it only as to certain prevalent modes of reasoning on the subject. Mr. J. Yarker gives some account of the Ancient York Rite, mentioning the presence of Christian symbolism and ideas in certain lectures attached thereto, which would be a point of great interest in critical hands. The Rev. A. H. Lee has drawn on several sources in his exceedingly attractive paper entitled "The Diadem." They include the Kabalistic "Book of

Formation " and the rare " Transactions of the Philadelphian Society." He has also other sources which will impress those who are acquainted with them. The subject is the twelve stones on the pectoral or breastplate of Aaron the High Priest, the variations of these in the Hebrew, Septuagint, Authorized and Revised English versions of Holy Scripture, and their different allocations to the twelve tribes of Israel. The stones on the pectoral are compared also with the twelve stones of the Holy City, and a Masonic lesson is evolved.

Le Voile d'Isis has begun its twenty-third year of publication in a manner which seems likely to fulfil that announcement made in advance to which we referred recently. There is an interesting article on " The Secret of Wronski," a philosophical precursor of Eliphas Lévi, who has been mentioned recently in our own pages. Papus has a study on the year 1913, under the light of Tarot Divination, though the findings do not seem of especial importance, and Sédir commences a series of papers on the mission of Christ. Dr. Hartmann's " Adventure among the Rosicrucians " has been rendered into French, and is appearing from month to month as a separate supplement to the review.

The first number of *The Journal of the Alchemical Society* is not only creditable in appearance, but of fair promise in respect of excellence in contents. The zeal and enthusiasm which have supported our well-known contributor, Mr. H. Stanley Redgrove, through the difficulties of establishing an undertaking of this kind were certain not to be wanting in his address given at the first general meeting, and they have been illustrated amply by his paper on " The Origin of Alchemy," which fills the bulk of this issue. It is comprehensive in its scope, and whether or not it will be held to explain the origin of the idea and attempted practice of metallic transmutation, it has been at least well conceived and expressed. The thesis is that the alchemists at large—impostors and mere dreamers excepted—were mystics who endeavoured to apply certain laws recognized as obtaining in the spiritual world to the world of Nature. They failed, not because the principle itself was at fault as because it was misapplied by them, while they were wanting in proper acquaintance with natural phenomena. If Mr. Redgrove's thesis should lead to the fuller consideration of the whole subject, there is no question that valuable work will be done by the Society.

The second visit of Abdul Baha to England is unobtrusive, like the first, but is no doubt serving its purpose ; and perhaps the still small voice of his simple presence may penetrate many who

are only deafened by the clamour of a hundred religious activities of yesterday's or a recent growth. The last issue of *The Path* prints an address delivered in London by the leader of Baháism on "The Three Realities." They are the physical reality of man; his intellectual reality, which enables him to transcend in thought the physical laws of Nature; and, finally, his spiritual reality. The last is the way of escape from Nature, and this part of the personality is termed indestructible, eternal, belonging to the Divine Kingdom. Some of the reasoning is a little difficult to follow, but the address may have suffered in translation. It postulates certain people who believe that the Divinity of God had a beginning—but one would scarcely know where to look for them at this day; and because a Creator must create of necessity, or there would be no meaning in his title, it seems to be inferred that creation must be itself eternal, which does not follow in logic. There is a word at the end as to the claim of Baháism, by which many different faiths are merged in a single faith. Miss Charlotte E. Woods contributes to the same number a very interesting paper on "The Secret of Bergson," in which she lays stress on the fact that, like all writers who "come prominently before the world," her subject of study "has a secret which has so far remained his own." She does not propose to unfold it, and as she even suggests that it has not matured in his mind, we are disposed to regard it merely as all that which remains, consciously and sub-consciously, after any poet, philosopher, theologian, or mystic has passed through the channels of expression that which—so far at least—he has found himself able to express. It is important, in our opinion, to understand the idea thus, or we shall find M. Bergson posed as a cryptic maker of metaphysics, with perhaps the central point of his system reserved wilfully. On the other hand, Miss Wood seems to speak of the imputed motive as if it were like the counsel of Burns—"still keep something in your heart you scarcely tell to any," the reason being that the moment a writer "has expressed all he has to tell is the moment of his departure from public interest." We can offer our assurance that with the writers who really count there is no such moment. It is likely enough that M. Bergson has more to tell us; it is likely enough that he will tell that part which opportunity may permit; and the rest will remain for the scholiasts, the commentators, the interpreters to find if they can, and if in a few years' time it should be thought worth while.

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H. J. S.

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