

THE OCCULT REVIEW

EDITED BY **RALPH SHIRLEY**

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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

MAN, said Nietzsche, is a Bridge—a bridge between earlier and lower forms and the Superman that is to be. As man he is of little account; as a bridge leading to something greater he bears upon his shoulders the destinies of the world, and carries the key that will unlock futurity. At critical turning points in the world's history there have arisen men who in a similar

PERIODS
OF TRAN-
SITION.

sense may be accounted as bridges—bridges that show the way by which the human race may pass through a time of transition from the faiths and philosophies of an earlier epoch to a new age with

new needs, new instincts, new tendencies and a new standpoint. There are periods of transition such as this in the world's history—our own is one of them—and looking back when the tran-

sitionary epoch is passed, men realize what a tremendous gulf lies between the old and the new, and may frequently be led to wonder how the whole thought and outlook of the world became so transformed—how, in fact, mankind ever succeeded in crossing the yawning chasm between the old and the new conditions.

The transformation is, of course, in the main, necessarily gradual, but there comes a moment in this process of transformation when the supreme crisis is reached, and a bridge must be thrown across the gulf that mankind—those, that is, who are not left behind to perish because they cannot assimilate the new truths—may pass from the old civilization and the old interpretation of life to the new.

Such a time of crisis arrived at the commencement of the Christian era, and two bridges were thrown across the chasm—two men stood forth to reinterpret the meaning of life to mankind, to explain the new significance of the old truths, to bind up the broken links in the chain of history—in short, to bridge the chasm of this momentous epoch. Mankind might have crossed to the new age by either bridge, and the destiny of the world hung on their choice. Two bridges were not needed. In the event, one was broken down and the other was left to serve the need—the imperative need—of the New Time.

PHILO-
JUDEUS
AND SAUL
OF TARSUS.

Philo-Judæus was the one Bridge, Saul of Tarsus was the other. For as John the Baptist was the forerunner of Jesus, so also in a sense was Jesus the forerunner of Saul of Tarsus. In saying this, I am not extolling one at the expense of the other. I am merely indicating the part played in history by one who was indeed "a chosen vessel," one whose destiny it was to lead mankind out of the wilderness of transition into the promised land of a new civilization. Jesus Christ preached his own gospel to his own people. He preached the Gospel of the Kingdom of Heaven to the Jews. Paul wove together the gospel of Jesus and the mystical conceptions of the Christ taught by the Gnostics and appealed to the world at once by the language and ideals of the Initiates, and the example of self-sacrifice and human sympathy set by the life of Jesus of Nazareth. He found a link between the two in the ethical teaching common to Christ, on the one hand, and the Essenes and other Gnostic sects on the other. Hillel, the grandfather of Gamaliel, the tutor of Paul, had already preached it. "Do not unto another what

thou wouldst not have another do unto thee." Jesus amplified it and gave it a fuller meaning in the (so-called) Sermon on the Mount, in those verses which have served for so many centuries as the aphorisms of the altruist—to be preached (but how seldom lived up to) from all the pulpits of Christendom. And the preaching of Paul triumphed. Yes—triumphed over the preaching of Peter as it triumphed over the philosophical theology of Philo-Judæus, and the bridge to the New Time was established on a firm basis. But it might have been otherwise—if, that is, we can conceive the possibility of history ever being other than what it was. Philo-Judæus, too, saw the signs of the times; he saw the new era in prospect, he saw the necessity for a wider gospel, an ampler horizon, and he looked forth from his Alexandrian home, the home whence the Seventy had but recently issued the Jewish Scriptures in a Greek, i.e., in a cosmopolitan garb, and he saw himself in his mind's eye as the embodiment of the Jewish religious mission to preach to the nations of the earth the knowledge of the One God and the law of righteousness. Judaism had hitherto been the religion of one nation, and that nation the most exclusive of all. It was the hope of Philo-Judæus—an abortive one as it proved—to transform Judaism into a world-religion adapted to Jew and Gentile alike. In order to do so, he interpreted the religious beliefs of Judæa in terms of Hellenic philosophy. If he borrowed from Moses on the one hand, he borrowed with equal freedom from Plato on the other. Philo saw clearly that the intellectual thought of the day must inevitably turn its back on Judaism, unless Judaism were interpreted in the spirit of the intellectual thought of the day. He sought in this *via media* a religious philosophy based upon a transcendental principle no less than upon a divine revelation, and strove to synthesize Jewish theology and Platonic idealism.

Not only did the Alexandrian Jew adopt Plato's theory of ideas and eternal archetypes—without an incorporeal archetype (he writes) God brings no simple thing to fulfilment—but he also adopted and amplified the Gnostic conception of the Logos, the mystic link which unites God and man, all the time accepting Moses and the Prophets, and posing before the world as an orthodox Jew who interpreted Judaism in terms of the mystic transcendentalism of his day. To Philo all Bible history was in the nature of an allegory, susceptible of an inner or esoteric

POSITION
OF ST.
PAUL IN
HISTORY.

THE WORK
OF PHILO-
JUDÆUS.

interpretation. He strove to harmonize the literal and allegorical, the legal and the spiritual, revelation and philosophy, Hebraic monotheism and Greek metaphysics, and by this means to bring back into the fold the philosophical Jew who was drifting away from the traditions of his race, while at the same time he encouraged proselytes with mystical tendencies by the universalism of his interpretations and the transcendentalism of his philosophy. Philo, in fact, would have purged Judaism of its narrow sectarian outlook, and in doing so would have elevated it to the rank of a world-religion. He would have interpreted its anthropomorphism and superstition allegorically, and would have explained the Kabbala by reference to Hellenic philosophy. He failed through the exclusiveness of his own race, who revolted eventually against

WHY the apparent hand of fellowship held out to other
PHILO races and other creeds. The early Christians, in fact,
FAILED. saw in much of the teaching of Philo a justification
of their own position, and they had no hesitation in
quoting him in their defence. The honour which he thus
met with in the camp of the enemy stood him in evil stead,
and the credit which he had enjoyed in his lifetime soon gave
place to an attitude of suspicion and distrust. By degrees he
became regarded as a betrayer of the law, and his writings were
treated as if they had been placed on some Jewish *index expurgatorius*.
On the lines laid down by Philo, the development of
Judaism into a world-religion was thus definitely and finally
checked. It stood condemned by the favour it met with at the
hands of the Christians, and Philo had no Jewish successor. Hel-
lenism, Gnosticism and Christianity had to fight out their battles
on another platform, and the Jewish presentment of religion gave
place to the philosophy of the Neoplatonists, the contentions of
Origen and Celsus, the mysticism of Plotinus and Proclus on
the one hand, and Clement and Augustine on the other.

If, however, Philo's attempt had failed, much of his teaching was carried on by other and non-Jewish hands. His spirit "went marching along," though his beliefs had lost their Jewish garb. Others remained behind to preach the doctrine of the Divine Logos, the theory of celestial archetypes, of preincarnation and of that religious ecstasy in which the Mystic realized in beatific vision his oneness with his Creator.

It has been said of Philo that he accomplished a harmony between Hebrew monotheism and Greek metaphysics; that he desired to show that faith and philosophy were in agreement, and that the imaginative and reflective conceptions of God and

the Divine government were in unison. Philo was the first Hellenistic Jew who developed the esoteric teaching of Plato into a powerful spiritual force. Greek and Hebrew culture have often and justly been contrasted, and it is all the more remarkable on this account that the greatest genius of the Greek race, possessed in no small degree the Hebrew spirit. In the widest sense Plato

PHILO'S
PLACE IN
RELIGIOUS
HISTORY.

was a great theologian as well as a great philosopher, and his influence upon the religious thought of the early centuries of the Christian era can scarcely be overestimated. The popularity of the Platonic conception in religion was entirely due in the first instance to the writings of Philo. What the Jews rejected, Christians and Neoplatonists alike were eager to adopt. Perhaps neither interpretation would have found favour with its originator, but clearly the Neoplatonic conception was far nearer to the original than the Christian. We are, however, safe in saying that without Philo, without, that is, the interpretation of Platonic mysticism in terms of Hebrew thought, Christianity would have been something far different from what it eventually became, and quite possibly Neoplatonism itself might never have come into existence. Not only was the *Timæus* of Plato regarded by Philo as, after the Bible, his most authoritative text-book, but he actually uses it as a sort of key to unlock the more obscure passages of the Biblical cosmo-conception.

It is not a little curious how the rival sects which struggled with one another for ascendancy during the early days of the Christian era, borrowed each other's ideas, transforming them, so as to accord with their own conceptions, or to harmonize with the accepted dogmas of their own religion. There is much in common between the mystical views of the writer of the Fourth Gospel and those of Philo, and it is hardly to be doubted that the writer of the Gospel in question, whether he were John the Presbyter or another, was familiar with Philo's interpretation of the Hebrew Scriptures. The temptation to identify Jesus with the Logos of Philo and the early Gnostic sects, and so bring Christianity into harmony with the prevalent mystic

IDENTIFI-
CATION OF
JESUS
WITH THE
LOGOS.

ideas of the day, doubtless led to the insertion of the preamble of the Fourth Gospel. We have no evidence to show that the Trinitarian conception was familiar to Jesus himself, the only passage which suggests this being almost universally admitted to be a later interpolation. Nor is there anything in the Gospels generally which suggests that his teaching took

stock of the mystical cosmology first popularized by Philo and afterwards elaborated in the transcendental philosophy of Plotinus and Proclus. But the whole religious atmosphere of the Hellenized East was permeated by these ideas, and without them it was naturally felt by the more educated protagonists of Christianity that a world-religion could possess no *locus standi*. St. Paul had already set the example to the author of the Fourth Gospel by boldly identifying Jesus of Nazareth with the Cosmic Christ, and to identify both with the Logos of the Greek metaphysicians seemed an almost inevitable sequel. St. Paul himself had indeed already implied or suggested it in a tentative form. It is true that the Logos of Philo was not yet identifiable with the Second Person of the Trinity. But Philo had paraphrased the expression as equivalent to "The Second God" and "the only beloved Son of God," and clearly looked upon the Word as the intermediary between God and man, a necessary link between him and the Eternal of Whom activity could not be predicated.

The Logos, then, was in the nature of an emanation from the Deity, and was to be regarded as the Creator of the universe. Where, however, it is a question of giving personality to the Logos, Philo is far less definite than John. Nor again, does he attempt to identify him with the Messiah, or indeed with the Cosmic Christ. Of Jesus himself Philo knows nothing, and this has been adduced as one of the arguments for the perhaps rather far-fetched theory that Jesus of Nazareth never really existed. With this argument I have dealt elsewhere, and need not revert to it in the present place.

It is curious how a number of the religious thinkers of the day drifted from sect to sect and from creed to creed, and this tendency is evidence of the fluctuating and unsettled beliefs of the time, and the unformed and frequently chaotic tenets of the sects themselves. From this category we must not exclude early Christianity itself, which was, no less than its rivals, in a somewhat nebulous state. Plotinus we hear of first as a disciple of Ammonias Saccas, and it is noteworthy in this connection that Ammonias Saccas was an apostate from Christianity, if I may venture to use the word in no prejudicial sense. Victorinus, again, was a Neoplatonist, till his old age, a follower of Plotinus and Proclus, and was in fact the writer who first translated the *Enneads* into Latin, an achievement which had a marked influence on the thought of the time. Among those

FLUID
CONDITION
OF EARLY
CHRISTI-
ANITY.

who read his translation was no less notable a person than St. Augustine, who frankly admits the great influence which the writings of Plotinus exercised upon his own views. Victorinus on his part became late in life a convert to Christianity, and his last years were devoted to the task of reconciling the mysticism of Plotinus with the half-crystallized dogmas of the Christian faith.¹

At this date Alexandria was the mart of the world's thought, the link between East and West, and it is probable that no one city has had a greater influence in shaping the trend of the speculative opinions of mankind and ultimately of the religious history of the world. It is curious how entirely mysticism has been absorbed by Christianity, and how many of its most notable sons and daughters have been the heirs of a spiritual inheritance which owes its inception to the contact of Greek philosophy with Gnostic transcendentalism, and found its highest intellectual development in the teachings of the Neoplatonic philosophers of Alexandria. Christianity, indeed, absorbed Neoplatonism, but in absorbing it, transformed its philosophical conceptions in a manner that might well have made Plotinus turn in his grave. For the triple aspects of Deity (the *hypostases*) were substituted three individuals—"magnified and non-natural men," to quote Matthew Arnold's famous phrase—and the entire conception of cosmic evolution was reduced to a state of crude absurdity which required the fires of the Inquisition to force it upon the human mind. It is worth noting that one of the agencies in this change was translation from Greek to Latin. The far subtler conceptions of the Greek metaphysician required the subtlety of the Greek tongue for their expression. The *hypostases* of Plotinus were changed into the Latin *personæ*, and though "persona" originally indicated a mask—a phase of Deity, as we might express it now—this word itself degenerated in the degeneration of the Latin tongue till eventually it ceased to mean more than its English equivalent, *person*.

¹ See Mr. Fleming's very interesting work, *Mysticism in Christianity* (London: Robert Scott).

THE HAUNTINGS OF THE TOWER OF LONDON

By ELLIOTT O'DONNELL, Author of "The Sorcery Club," "Werwolves," etc., etc.

NO building is certainly more likely to be haunted than the Tower of London, which has witnessed so many deeds of violence and seen so much suffering. To enumerate the names of all who ended their days within its precincts is impossible, since it is only of the illustrious few that any distinct record has been kept. One can but surmise the rest—surmise those countless dozens of people of mediocre political significance, some of not even that, but mere hirelings and retainers—cooks, scullions and maids-of-all-work—who have been beheaded, stabbed, poisoned, or who, sickened at long and hopeless confinement within the pitiless walls, have committed suicide. And so, even supposing that the earthbound spirits of the dead are confined to those who have met with violent ends, and there be consistency in such appearances, night within the Tower of London would be one ceaseless superphysical cinematograph—one endless chorus of shrieks and groans. And when one learns that manifestations from the unknown are under no such restrictions, that all those who have any strong earthly attractions, or are wholly or grossly material, are liable to remain in close attachment to the physical plane after, presumably, "having passed over," one is indeed staggered;—how is it possible, one wonders, that the Tower of London can sustain so mighty a throng—immaterial though that throng may be. But with the superphysical—its utter disregard of space—all is possible. It can be and go anywhere and everywhere. Walls mean nothing to it. The Tower, were it half its present size, would never be full of ghosts—there would still be room for more. More and more and more; and so on *ad infinitum*. But our knowledge of the unknown, infinitesimal though it be and based on a bare handful of experiences, is, nevertheless, enough to make us fairly certain that inconsistency is not associated solely with this world, but is prevalent also in the next. All places where one would expect to find superphysical manifestations are not equally

HAUNTINGS OF TOWER OF LONDON 191

haunted, are often not haunted at all. I have slept well and soundly in some rooms where suicides and murders have taken place; whilst in others I have had far from tranquil nights. I have known some houses in which evilly disposed people have lived and died to be singularly free from any unpleasant atmosphere, whilst in other houses once tenanted by similarly disposed individuals I have received the most unpleasant sensations.

This, then, would lead one to infer one of three things, viz., that all spirits of criminals, and of viciously or extremely material people, are not earthbound; that, if they are earthbound, they are not necessarily confined to one haunt, or that, granted they are all earthbound, some may have the power of materializing or of making themselves felt and heard, and others not. These alternatives hold good in the present case—the case of the Tower of London. Here we have a building which, despite the fact that it has harboured every kind of person whose spirit one has the strongest reasons to suppose would be earthbound, can yet boast of few phantasms.

The best authenticated haunting is undoubtedly that of the Jewel House, an account of which originally appeared in *Notes and Queries* of 1860.

"I have often purposed to leave behind me a faithful record of all that I personally know of this strange story," wrote Mr. Edmund Lenthal Swifte, in response to an inquiry as to particulars of the ghost in the Tower of London. "Forty-three years have passed, and its impression is as vividly before me as at the moment of its occurrence . . . but there are yet survivors who can testify that I have not at any time either amplified or abridged my ghostly experiences.

"In 1814 I was appointed Keeper of the Crown Jewels in the Tower, where I resided with my family till my retirement in 1852. One Saturday night in October, 1817, about the witching hour, I was at supper with my wife, her sister, and our little boy, in the sitting-room of the Jewel House, which—then comparatively modernized—is said to have been the doleful prison of Anne Boleyn, and of the ten bishops whom Oliver Cromwell piously accommodated therein.

"The room was—as it still is—irregularly shaped, having three doors and two windows, which last are cut nearly nine feet deep into the outer wall; between those is a chimney-piece, projecting far into the room, and (then) surmounted with a large oil-painting. On the night in question the doors were all closed, heavy and dark cloth curtains were let down over the windows, and the only light in the room was that of two candles on the table. I sate at the foot of the table, my son on my right hand, his mother fronting the chimney-piece, and her sister on the opposite side. I had offered a glass of wine and water to my wife, when, on putting it to her lips, she paused and exclaimed, 'Good God! What is that?'

"I looked up, and saw a cylindrical figure, like a glass tube, seemingly

about the thickness of my arm, and hovering between the ceiling and the table; its contents appeared to be a dense fluid, white and pale azure, like to the gathering of a summer cloud, and incessantly mingling within the cylinder. This lasted about two minutes, when it began slowly to move before my sister-in-law; then following the oblong shape of the table, before my son and myself, passing behind my wife, it paused for a moment over her right shoulder; instantly she crouched down, and with both hands covering her shoulder, she shrieked out, 'Oh, Christ, it has seized me!' Even now, while writing, I feel the fresh horror of that moment.

"I caught up the chair, struck at the wainscot behind her, rushed upstairs to the other children's rooms, and told the terrified nurse what I had seen. Meanwhile, the other domestics had hurried into the parlour where the mistress recounted to them the scene, even as I was detailing it above stairs. The marvel of all this is enhanced by the fact that neither my sister-in-law nor my son beheld this appearance. When I, the next morning, related the night's horror to our chaplain, after the service in the Tower Church, he asked me, might not one person have his natural senses deceived? And if one, why might not two? My answer was, if two, why not two thousand? An argument which would reduce history, secular or sacred, to a fable."

On a further communication to *Notes and Queries*, Mr. Swifte stated that, in order to satisfy the Chaplain and others of the impossibility of any trickery having been practised, he called in a scientist, one well versed in the principles of light and sound. This gentleman, after making a thorough examination of the room in which the phenomenon appeared, expressed his opinion that trickery was out of the question. As a sequel, it is interesting to note that the health of those who saw the manifestation was in no way impaired, neither did they hear of the immediate decease of any of their friends or relatives.

Some days ago I had the very great pleasure of meeting Miss Agnes Strickland, great-niece of the celebrated historian. In the course of our conversation, which was mainly about ghosts, we touched on the Tower of London, and she subsequently wrote to me as follows:—

"I find, on making inquiries of my father, that I was wrong in supposing that my great-aunt, Agnes Strickland, was an actual witness of the appearance of the grey spectre in the Tower. She was a great friend of the Keeper of the Jewels, in whose room it entered.

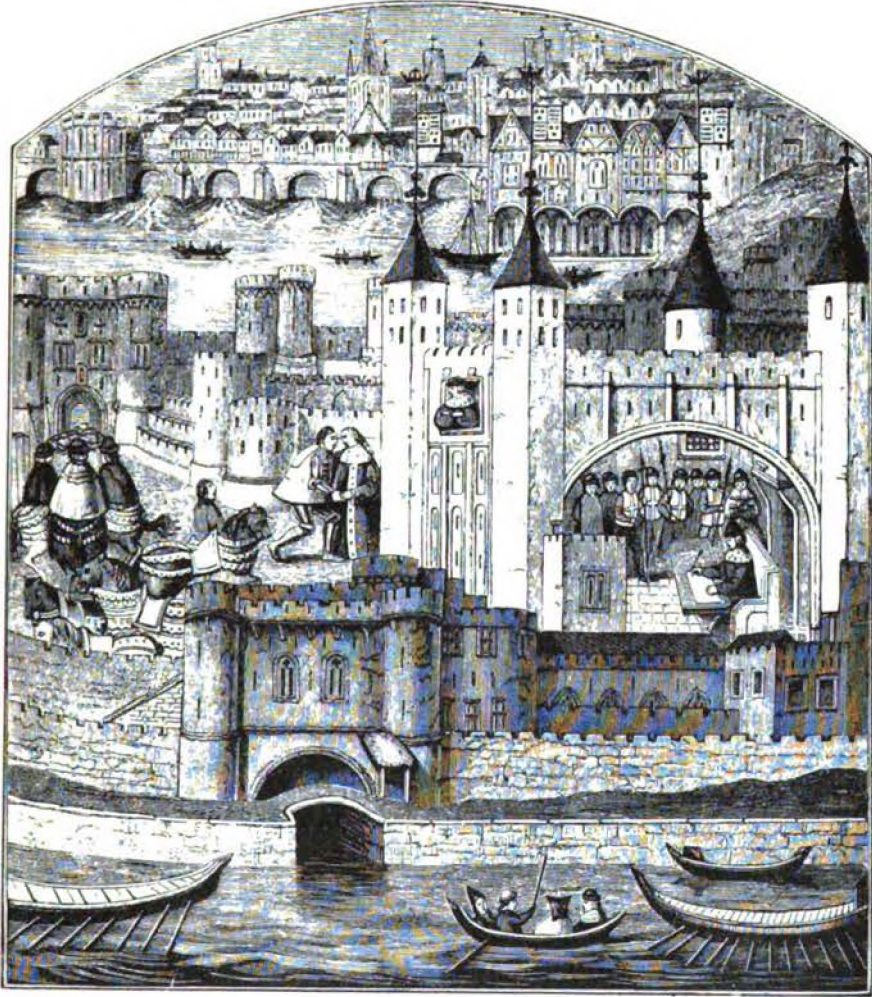
"The story is that the night Queen Adelaide died, the Keeper had a supper party and they heard a gunshot fired in the corridor. On opening the door to see what had happened, a column of grey vapour floated into the room.

"The ladies screamed and fainted, and one of the men seized a chair and hit out at it. In doing so he dispersed the column, some of which

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touched another man, who cried out, 'My God! It's got me!' He died two days later.

"The sentry was found in a dead faint, and on being interrogated, declared he had dropped his musket with fright on seeing a grey apparition; he added that he didn't care what was done to him for acting thus, as he was sure he was going to die—which he did the very next day. . . ."



THE TOWER OF LONDON IN THE 15TH CENTURY.

It is interesting to compare these two versions of what is undoubtedly the same occurrence. In commenting on them I must say I agree with Mr. Swifte, that since two of the people present saw the demonstration, there is every reason to believe it was objective, and since there was no possibility of its being due either to natural light from without—the windows being

heavily draped at the time—or to trickery, that it was attributable solely to superphysical agency. Nor is such a form of phenomena as rare as one might suppose. During some recent investigations of mine in a famous haunted house, I witnessed almost identically the same manifestation.

A cylindrical-shaped column of luminous bluish-white vapour suddenly appeared in the intense darkness before me, and was witnessed by others present as well. And, as in the case of Mr. Swifte, trickery was found on examination to have been quite out of the question. But what does it mean? What is the phenomenon? Is it a spirit—the half-materialized phantasm of man or beast or vegetable? Is it an elemental? Or—or after all, can it be accounted for by some latent physical force of which we are at present actually ignorant? I have tested it with light which at once either dissipates it or renders it invisible to the eye; I have also in a variety of ways, tried to get into communication with it, and I have had no response, nothing to show that it possesses intelligence. The sensation it imparted to me was precisely similar to that experienced by the members of Mr. Lenthal Swifte's party—one of intense fear and horror; such as, judging by my experiences in wild and remote countries, I do not think I could have sustained from anything physical. I am inclined, then, to believe that it is something superphysical—in Mr. Swifte's case a peculiar species of spirit, closely allied to a family ghost, such as the banshee, Drummer of Cortachy, etc., which, provided Miss Strickland's version is correct, appeared as a premonition of the death of a member of the Royal Family; or else it was a vice-elemental, either created by long series of vicious thoughts, generated by former occupants of the Jewel House, or attracted thither by evil conceptions and crimes; or it may have been what I, for want of a better term, style Barrowvian, i.e., an elemental drawn to the place by the remains of some prehistoric man or beast that lie interred beneath the foundations of the building. Or again, it may of course have been the actual earthbound phantasm of some dead person, though against this argument is the fact that it was apparently never seen there before.

But the Tower has other ghostly visitants, besides this.

Mr. Lenthal Swifte says that one night in the Jewel Office one of the sentries was alarmed by a figure like a huge bear issuing from underneath the jewel room door. He thrust at it with his bayonet, which, going right through it, stuck in the doorway, whereupon he dropped in a fit, and was carried senseless

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to the guard-room. When, on the morrow, Mr. Swifte saw the soldier in the guard-room, his fellow sentinel was also there, and the latter testified to having seen his comrade, before the alarm, quiet and active, and in full possession of his faculties. He was now, so Mr. Swifte added, changed almost beyond recognition, and died the following day. Mr. George Offer, in referring to this incident, alludes to queer noises having been heard at the time the figure appeared. Presuming that the sentinel was not the victim of an hallucination, the question arises as to



THE JEWEL HOUSE.

what kind of spirit it was he saw. The bear—even the monstrous bear—judging by cases that have been told me, is by no means an uncommon occult phenomenon. The difficulty is how to classify it, as, with all questions appertaining to the psychic, one cannot dogmatize. To quote from a poem that appeared in the January number of the OCCULT REVIEW, to pretend one knows anything definite about the Immaterial World is all "swank." At the most we—parsons, priests, theosophists, Christian scientists, psychical researchers, etc.—can only speculate. One cannot emphasize this too much. The

phenomenon of the big bear, provided again it was really objective, may have been the phantasm of some prehistoric creature whose bones lie interred beneath the Tower—we know the Valley of the Thames was infested with giant reptiles and quadrupeds of all kinds—or a vice-elemental, or a phantasm of a human being who lived a purely animal life, and whose spirit would naturally take the form most closely resembling it. It might have been any one of these; to say more is to say nothing. The noises that accompanied it—bangs, clangings, scratchings—would, judging from my own experience, seem to be fairly common with such phenomena.

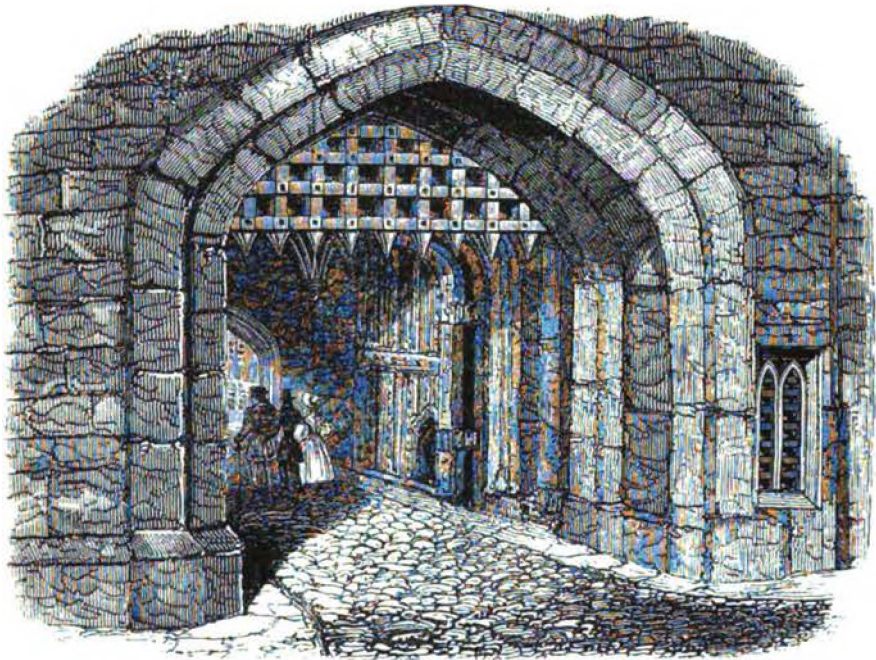
To proceed: from other sources come less authenticated stories.

I have heard that certain denizens in the Bloody Tower were once—and perhaps, still are (it is very hard to get any definite information from the officials, who are—for reasons easily guessed at—extremely reticent)—badly haunted. The phenomena consisted of dreadful screams, as of some poor wretch being tortured to death, and of the most suggestive gurgles that broke out at intervals with startling abruptness. Eyes were seen gazing malevolently at one from out the gloom, whilst unsightly, luminous shapes, conveying with them an atmosphere of intense evil, rushed past one and disappeared, in the most inexplicable manner.

One of the queerest stories that was related to me is as follows. Two masons were once engaged doing some highly necessary repairs in one of the vaults, when one of them, casting a look of the utmost terror at his comrade, threw down his tools and fled. The man who was left at first laughed, thinking, not unnaturally, that his mate had taken leave of his senses, but on glancing down at his hands, he received a shock. Instead of the fist he knew so well, he saw a white glistening something, covered with brown spots, and in the place of his mud-spattered corduroys, the bare and pulpy semblance of a leg. For some seconds he was too paralysed even to think, and could only stand still and stare. To make sure he was not dreaming, he shut his eyes, but on opening them the metamorphosis was quite as vividly apparent. The horror of the thing then came home to him in full force. He was no longer himself, but an abnormality, an unnamable something, nude, brown and revolting. All sorts of vile, unspeakable passions rose up within him. Like some serpent just awakened from its sleep, he bent and twisted himself and peered around, first on one side and then on another, seeking

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for some victim, some suitable object on which to satisfy the outrageous feelings that predominated in him. Something white attracted his attention; it appeared to be the recumbent form of a woman, clad in a filmy, white costume. Chuckling gleefully, he instantly started towards it, and had covered half the distance, when a loud clatter burst upon his ears, and half a dozen arms pulled him back. There was a dull singing in his ears, the far-away echoes of a strange, ominous cry, and he was once again



GATEWAY OF THE BLOODY TOWER.

himself—himself surrounded by a group of angry, gesticulating workmen.

“What do you mean by scaring Bill Anderson into a fit?” they demanded. “He came rushing upstairs, poured out some tale of how you had suddenly turned into the devil, fell down in a fit, and is now on the road to the hospital. Why did you do it?”

It was useless to deny that he had done anything intentionally. British workmen are usually pig-headed and dull witted, and these were no exception to the rule. They called him a liar when he did his best to explain to them what had happened, and thumped him to such an extent when he persisted, that, in the end, he, too, had to go to the hospital.

Both men eventually recovered, though neither would, under any consideration, venture within the precincts of the Tower again.

Now what had really occurred? Well, I am inclined to think that the workman had been actually possessed by an earthbound phantasm—perhaps a vice-elemental, perhaps the spirit of some evilly-disposed creature who had died there; or, fantastic as the conception may seem to some, that the peculiar psychic and atmospheric conditions of the dungeon being favourable, he had unconsciously projected himself; and that what his mate had seen had been his immaterial form, the visible counterpart of his low animal mind, enveloping his natural body. Such instances of projection have come to my notice before.

Another story. This time of the spot where the bones of the young King Edward V and his brother Richard, Duke of York, are stated to have been found in 1674. The site was long marked (it maybe still *is*), by the branch of an old mulberry tree standing against the wall, which is continued by a passage from the Chapel of the White Tower.

Well, one March evening, just about twilight, an official of the Tower heard the sound of digging, the clash-clash of a spade, and the loose sputtering of gravel, and on turning aside to discover the cause, saw the shadowy outlines of an enormous man, digging furiously at the soil. Much alarmed, the official drew back, and as he did so, the figure swung round and faced him, when he perceived, to his horror, a skeleton, clad in a richly fashioned garment, on the breast of which was emblazoned the royal arms. The official uttered an ejaculation, whereupon the figure vanished, though the sound of the digging continued for some seconds.

Yet again. Tradition has it that many years ago, a visitor to the Bell Tower was passing the Council Chamber, where Guy Fawkes was tortured, when he heard the most appalling screams, and the door was violently shaken, as if some one was making frantic endeavours to escape. Alarmed, he asked his guide what was happening.

"I do not know, sir," the latter replied, in tremulous tones. "I heard the very same thing this day last year. But come on, *please*, and, for goodness' sake, sir, don't look behind you."

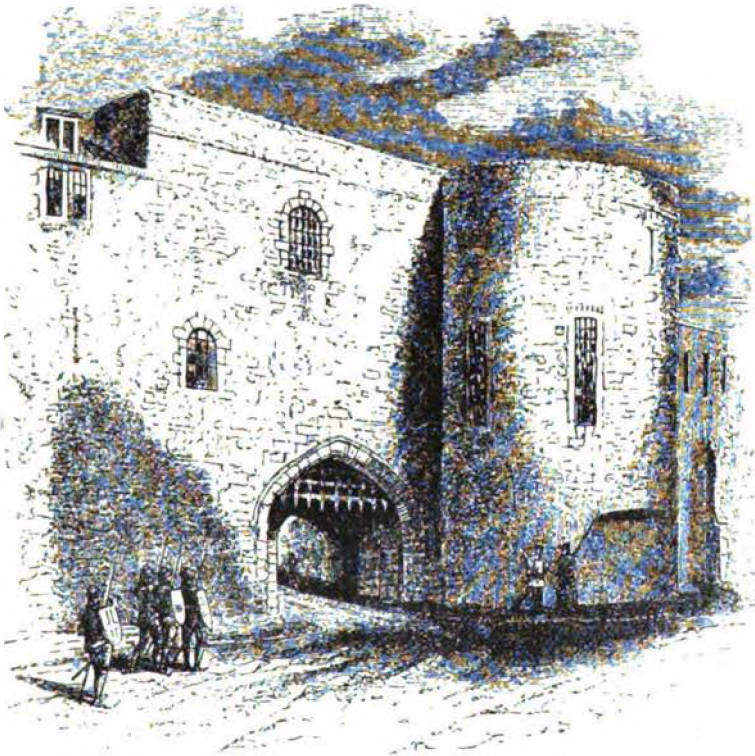
The visitor, nothing loth to obey, put his best foot foremost, and in less time than it takes to write, he was in another, and cheerier part of the Tower.

Still another rumour. I have heard the cell, where Sir Walter

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Raleigh was held in captivity for fourteen wearisome years, and which likewise contains the inscriptions of many of "Bloody" Queen Mary's victims, was at one time haunted.

An official, entering the room one night, was almost startled out of his senses at seeing the whole place changed. Everything but the walls had undergone a complete metamorphosis. Seated at a rude oak table was a man in Elizabethan costume—velvet cloak, tight fitting hose, lace ruffles, and peaked cap. He appeared to be in great distress, and kept burying his face in his



THE BLOODY TOWER.

arms and groaning. Finally, he got up, and staggering to a black, antique chest in the corner of the cell, took up a phial. Pouring a few drops of a light, sparkling fluid into a cut-glass goblet, he raised the latter in his hand, and was about to drink, when he suddenly put it down. This manœuvre he kept on repeating over and over again, the expression in his face showing how severe were the mental struggles he was undergoing. At last, stamping his feet and clenching his hands, he seemed to have made up his mind. The goblet rose to his lips, and he was in

the act of quaffing its contents, when a white cat came bounding across the floor and brushed itself affectionately against his leg. For a second or so the hand holding the goblet wavered, it then shot out, and with a loud exaggerated crash the goblet fell on the floor and was dashed to atoms. The man then bent down, and was lifting the cat in his arms to caress it, when there was a rap on the wall immediately behind him, and everything in the cell at once vanished.

I have heard it said that on certain nights in the year, one of which was Christmas Eve, Queen Elizabeth's Armoury reverberated with all sorts of ghostly noises, conspicuous among which was the swishing of the axe and the dull thud of dropped off heads! What an opportunity for Santa Claus!

Last of all these stories is one I heard from an aged pensioner, well-nigh twenty years ago.

"Is the Tower of London haunted?" he said, "why of course it is! Haunted by all sorts of ghosts—legions of them. I remember one of them particularly well. It was when I was on dooty in the Beauchamp Tower, just outside the cell where Anne Boleyn was imprisoned. I was thinking of old Henry VIII, and wishing I had his luck with wives, for my one and only old missis was as ugly as Newgate, when all of a sudden I heard my name called, and on turning round, nearly died with fright. Floating in mid-air, immediately behind me, was a face—God help me, it makes me shiver, even now, to think of it—round, red and bloated, with a loose, dribbling mouth, and protruding, heavy-lidded, pale eyes, alight with a lurid and perfectly 'ellish glow.

"I knew the face at once, for I had often seen it in the history books—'Enery VIII. 'Enery with all the devil showing in him. I was so scared that I ran, and did not stop running, till I came upon two of my comrades, who were beginning to clamour out 'What's the matter?' when they suddenly broke off—the face had followed me.

"Well! to cut a long story short, the affair was hushed up and in the usual way. We were all threatened with the sack if we dare as much as breathe a word that the Tower was 'aunted. The oddest thing about it, 'owever, is, that on my return home, I found my missus was dead. She had died the very moment I saw the 'ead. I suppose old 'Arry wanted her. Well, as far as I am concerned he's 'ighly welcome to her. At all events he'll never get rid of her. She'll stick to him like porous plaster."

SWEDENBORG AND THE MEANING OF NATURE*

By H. STANLEY REDGROVE, B.Sc.

“THE heavens declare the glory of God ; And the firmament sheweth his handywork. Day unto day uttereth speech, And night unto night sheweth knowledge.” So sang the Psalmist. And to many—true seers—has it been given to realize this truth, to perceive that nature is the miraculous creation of God, the manifestation of His Will and Power. This truth is it the highest aim of Art to make manifest ; and the true artist always treats the objects of nature as symbols, whose spiritual meaning it is his object to make plain to the emotions, by new and beautiful combinations. The scientist, however, treats nature, not as a miracle, but as a machine. His aim is not to make plain spiritual significance to the emotions, but to explain to the intellect the wonderful orderliness of nature, to show the correlation of one part with every other part, so that the intellect, relying on the harmonious concatenation of phenomena, given one stage in any natural process, may be able to predict all other stages, whether lying without the given stage either in space or time. It has been very frequently supposed that these two modes of viewing nature are diametrically opposed ; that if one is true, the other must necessarily be false ; that Will and Order, Spirituality and Mechanism are somehow diametrically opposed to one another ; and Philosophy, who should have acted as the mediator between Art and Science, and shown that the mystical concept of nature as a miracle and the scientific concept of nature as a machine are complementary and both valid, has not always fulfilled her task. Berkeley, indeed, fully realized this truth, and one could name others ; but none, I suppose, saw it so clearly or expressed it more convincingly than Swedenborg.

* *Swedenborg : The Savant and the Seer.* By Sir W. F. Barrett, F.R.S. 6 in. x 4½ in., pp. 71 + 1 plate. London : John M. Watkins, 21, Cecil Court, Charing Cross Road, W.C. Price, paper covers, 6d. net ; cloth bound, 1s. net ; and *A Life of Emanuel Swedenborg, with a Popular Exposition of his Philosophical and Theological Teachings.* By George Trobridge. 7¼ in. x 4½ in., pp. xii + 337 + 16 plates. London (and New York) : Frederick Warne & Co. Price 2s. 6d. net.

Until recently Swedenborg had been somewhat neglected by both scientists and philosophers, as well as by the general public. But during the last two years, a number of various lines of interest appear to have converged and met in the study of the works of that truly great man. One had only to be at the International Swedenborg Congress held in London in 1910 and witness the heterogeneous assembly of scientists and theologians there present, to realize how diverse are the modes of thought which find Swedenborg worth studying. Scientists now realize that in his earlier and purely scientific works, Swedenborg, though sometimes led astray by the faulty and scanty experimental knowledge of his day and by *à priori* reasoning, anticipated many modern discoveries in physics, cosmology, and physiology.* Those interested in psychical research recognize how the results of experimental psychology substantiate Swedenborg's statements concerning the world of spirits. And if one may judge from the fact that translations of two of Swedenborg's works are included in the "Everyman" Library, and further additions are, I understand, in prospect, it certainly seems that the general public find Swedenborg of considerable interest and value. Both the books to which I have made specific reference in this article are by authorities of high standing: of Sir William Barrett it is needless to say anything to readers of the OCCULT REVIEW; and of the late Mr. George Trobridge, all I need say to those unacquainted with his name, is that few had studied Swedenborg so deeply or were capable of expounding his views so well. It is perhaps, therefore, hardly necessary to add that both works are of a high order of excellence. †

* See Part I of Sir W. F. Barrett's book referred to in the former footnote, and his "Foreword" to the new translation of Swedenborg's *Principia* by Messrs. J. R. Rendell, B.A., and I. Tansley, B.A.; also an article by the present writer on "Swedenborg's Early Natural Philosophy" in *The New-Church Magazine* for February, 1913, and lectures by Prof. Neuburger, Prof. Ramström, Dr. Goyder, and Dr. Rabagliati in the *Transactions of the International Swedenborg Congress* (1910).

† I cordially recommend these two books to readers who wish to commence the study of Swedenborg's philosophy. Mr. Trobridge's volume provides an admirable introductory account of the life and writings of a man who has not only gained universal renown as an erudite and practical scientist, philosopher, politician and theologian, but who was beloved by all who came in contact with him for his courteous and affable manners, and his true piety of heart and conduct. The book is enriched by many little personal touches derived from contemporaries of the Swedish Seer, and is embellished with many interesting illustrations. Sir

So versatile was Swedenborg's genius, so comprehensive is his philosophical-theological system, and so many and so various are its ramifications, that to deal with this system as a



EMANUEL SWEDENBORG.

(From a chalk-drawing by MR. LEONARD LEMBROKE.)

William Barrett's lecture contains a succinct account of Swedenborg's philosophy, and is particularly interesting as being the testimony of an eminent modern man of science, not only to Swedenborg's greatness as a scientist, but (with certain reservations) to the reality of his seership, and the validity and value of his spiritual philosophy.

whole is altogether impossible in an essay of the present dimensions. Under such conditions it is, at best, only possible to touch upon one aspect of this system of thought, and my present choice has been suggested by the chief motif of Sir William Barrett's lecture—"The Spiritual Significance of Nature." In his *Principia* (an early work on natural philosophy, written before his spiritual illumination, though his mind was indeed luminous, even then) Swedenborg says of the world both that it is mechanical and that it is a miracle. How did he reconcile these statements with one another? In other words, how did he elucidate the mystical and the scientific concepts of nature so as to exhibit them as complementary aspects of one and the same truth? This he only fully accomplished after his spiritual sight was opened, and we must turn to his later philosophical and theological works for this great achievement in philosophic thought.

In the first place we must understand that, according to Swedenborg, creation is a process which transcends time. It is the finiting of the Infinite and Only Substance by successive stages or degrees down to the material world. In one sense it is instantaneous; in another (so far as concerns its lowest terms) it occupies endless time; or, rather, I might say, creation commences in the Infinite where time is not, and manifests itself in endless time, which is its own product. As Swedenborg says "subsistence is a perpetual coming forth (or existence)", i.e., of what is created, from the Creator of all things. Ontologically, in thought, but neither in time nor space, the process we call "creation" may be analysed into three great terms: God (who is Infinite Love and Wisdom), the Spiritual World, the Natural World. Indeed, all processes may be similarly divided and subdivided, for nothing can exist outside of the universal and ever-repeated sequence of end, cause and effect. Now, from one point of view, cause and effect (and the following remarks apply also to the prior term, end) are entirely distinct; a word, for example, is entirely distinct from the thought which gives rise to it: the one is physical, the other spiritual. By Swedenborg this distinctness is indicated by means of the term "discrete", and end, cause and effect are spoken of as *discrete degrees*. But from another point of view, cause and effect are very similar and go to make up a unity, inasmuch as the effect is the symbol of cause, the vehicle by means of which the cause expresses itself, and in which it is immanent. The example of a thought and a word will again serve to illustrate what is

meant. This analogical relation between cause and effect is called by Swedenborg "correspondence."

The spiritual world is the realm of causes, that of nature the realm of effects. Hence everything in nature is symbolical of spiritual reality. The truth which had been perceived from the earliest times by those who have been termed "nature-mystics"—and amongst their number must surely be included the great poets and artists—was by Swedenborg translated out of somewhat vague emotional terms, and stated with precision in the language of scientific philosophy. It may perhaps be suggested that in making the principle of correspondence between nature and spirit exact, Swedenborg destroyed its poetic nature and rendered it ineffectual for artistic purposes. But such a suggestion could only be the result of a misunderstanding of Swedenborg's Doctrine of Correspondences: it is precise, exact, scientific—so exact, indeed, that it may be expressed in terms of mathematical symbols *; but it is not formal or scholastic. It does not assert that a given natural object has one and only one spiritual significance; for correspondence is determined by use, by function: those things correspond which have like uses on their respective planes (*i.e.*, discrete degrees) of being. Thus, taken in one connection, a natural object has a certain spiritual lesson to teach those who can see; taken in another connection, it has another lesson to teach. There is every scope given to the Imagination here, though Fancy may be held in rein.

But since the spiritual world is the realm of causes, that of nature the realm of effects, natural causation is merely an appearance. All force is of spiritual origin. Every natural phenomenon is the reflex of spiritual activity. In itself, nature is dead and unable to produce anything. But, at the same time, nature is surcharged with spiritual activity or life. There is a constant influx from the spiritual world into nature, by means of which nature is constantly created and all her phenomena produced. But even the activity of the spiritual world is not self-derived. It has its sole origin in God, who is the Source of all Power. His outflow of creative activity is in the spiritual world merely given a certain element of directivity. Hence nature is a miracle. It is the outward expression of the Divine Will and Purpose, though modified to preserve the free will of every created soul.

The Divine Will is not tinged with caprice, and the influx of spirit into matter is by no means an arbitrary mode, but ac-

* See my *A Mathematical Theory of Spirit* (Rider, 1912).

ording to correspondences. Hence, natural phenomena occur in regular sequences and orders. A definite set of relations between physical existences have a definite set of spiritual correspondents, which always produce the same physical phenomenon. Hence, nature follows mechanical laws, and for the purposes of science we may treat her as a machine. Yet mechanism is not the last word that can be said about nature : mechanism, Swedenborg teaches, is merely the manifestation of the Divine Will on the physical plane.

* * * * *

I must not conclude these brief remarks without recording my indebtedness to my friend, Mr. Leonard Pembroke, for very kindly executing the portrait of Swedenborg with which this essay is illustrated.

PALLAS ATHENE

By MEREDITH STARR

BEHOLD in the æther the shimmering throne
Of her whose vibrations can never be known,
Save by the Kings that are Lords of the Stone,*—
Pallas Athene!

Lo! Thou art secret and shrouded apart!
Shrine of the Highest! O heart of my heart!
I invoke by the Stone in the Palace of Art!—
Pallas Athene!

O spirit most subtle and sacred and sweet!
Hear me, and answer! I plead, I entreat!
Now, as I bend and beseech at thy feet!
Pallas Athene!

* * * * *

Glory and honour and praise be to thee!
Spirit most subtle and fervent and free!
Queen of all spirits and powers that be!
Pallas Athene!

* The reference is to the Stone of the Wise.—M.S.

THE SUPREME SECRET

BY MABEL COLLINS

PRATAP CHUNDRA ROY, the learned Hindu who translated the *Mahabharata*, the great Indian epic, into English prose in 1883, makes the following remark in his preface :—

“ Providence, in its inscrutable wisdom, has linked the destiny of this country with that of an island in the remote west, which though unable to boast of a bright past, has, nevertheless, a splendid present, and if signs are to be trusted, a more glorious future still.”

There is something curiously enlightening and instructive to the English reader, to find himself regarded as a mere unit in a remote island. But there is a quality in the race which inhabits this obscure spot which has made it a conquering race ; and there is a rising spirit within it which desires to attain the great conquest, not of others, but of self. For these, the salt of the earth, was this translation made of the great poem of which the well-known *Bhagavad Gita* is a single book. The commandments and injunctions of all the religions, the highest standards of life and thought, are obviously drawn from it ; as Pratap Chundra Roy points out, Aryan poets and prose writers of succeeding ages have drawn on it as on a national bank of unlimited resources. The *Bhagavad Gita* (Divine Song), with which we are especially concerned now, is supposed by some great scholars to be a later product, interpolated, “ because of the extraordinary abruptness and infelicity ” with which it is introduced. Mr. Talboys Wheeler speaks of it in this way, and regards the appearance of the discourses of the *Gita* as an anomalous characteristic of the history of the great war recorded in the *Mahabharata*. He says :—

“ Krishna and Arjuna on the morning of the first day of the war, when both armies are drawn out in battle-array, and hostilities are about to begin, enter into a long and philosophic dialogue respecting the various forms of devotion which lead to the emancipation of the soul.”

This is a wondrous picture, one that claims the imagination. For the information of the general reader it may be as well to state here that Arjuna personifies the soul of man in this dramatic scene and Krishna the God who informs and guides him. It is not for Krishna to fight the battle of man, who has in his own per-

son and by his own efforts to secure free-will and emancipation. But He can be the charioteer and guide the wild horses of passion and desire ; and this He does, acting as the servant of man, holding the horses still while Arjuna, ready for battle, sits in his chariot and looks upon the battlefield and considers the whole matter of the war, the reasons for it, and the results which may arise from it. Subba Rao, the learned Hindu Theosophist, declared the whole of the earlier part of the *Mahabharata* to be a preparation for the Divine Song, in which the precepts of true living are laid down for all time, and the various paths by which the purification of self and the freedom of the soul can be attained are fully discussed.

It is a brilliant and attractive picture, that of Arjuna sitting in his chariot, with his weapons ready, and calling a halt, compelling those on his own side to remain quiet, and the great army arrayed against him also, and his own fierce steeds to be held still, while he considered the whole matter and discussed it in full with his God. Such conversations as take place between Krishna and Arjuna on the mystic battlefield would, if held in human language on the physical battlefield referred to in the story (the plains near Delhi), have taken many days ; and it would have been an impossibility for the warriors and the war-horses to have remained in stillness and silence during this Socratic dialogue, in which the spirit of man draws the truth from the Supreme by ceaseless demand and question. The pictured situation can only be accepted as possible by those who follow the interpretation of truly Theosophic teachers, such as Subba Rao, and who perceive in Arjuna the spirit of Everyman, and in the warriors on both sides the qualities and passions of man's own nature. This interpretation alone makes it intelligible that he is incited by the Divine Being to destroy his own kinsmen. These are the lower passions of his animal nature ; and this view alone makes sense of the extraordinary speech of Krishna, when He says, Do thou kill them. I have killed them ; but do thou kill them also. This is inexplicable if it referred to the killing of physical beings, the forbidden separation of spirits from the bodies which belong to them, for a physical body can be killed once only, but the passions and desires of man, personified in the kinsman warriors who stand arrayed before Arjuna a terrible and formidable phalanx, are destroyed by the Logos when He invites Man to ascend from the physical to the spiritual state, and they come to life again when Man stays, and turns back and plunges again into physical life. Then, if the spirit of the individual man truly desires progress and

emancipation, it is necessary for him to fight, and to kill again those fierce enemies of his higher nature which have reasserted themselves and stand armed and ready to destroy him. But the spirit of man can find no true freedom without perfect understanding; and therefore a great soul, obeying no imposed vows, obeying no orders, even from the God within him, calls a halt and demands a full explanation of the whole matter.

At this point in the life of every man who is aiming at the goal of the race, who is desirous of entering on the path of the true and willing pilgrim, he appears as Arjuna, seated in his chariot, surveying his enemies, for whom he feels a kinsman's love still, holding his weapons, while the God of his great destiny acts on his servitor and holds the horses of his chariot in check. That chariot is the body, and the horses are passion and desire, which, uncurbed, would dash on to a fate of horror, followed by the weary recommencement of spiritual birth.

The occult aphorisms of the Persian sage, Patanjali, who for the first time wrote down the verbal teaching which had come from prehistoric ages, describe the path of devotion, and lay down the laws which govern that path. The *Bhagavad Gita* is practically an essay upon that path of devotion, and the whole trend and outcome of the argument of the Deity is that this is the only path worthy of the footsteps of the man who is a disciple. Thus every human being who pauses in the course of a life-time to consider the meaning of his existence, to endeavour to distinguish between right and wrong, and to decide whether to destroy those foes of his own nature which are his kinsmen and also his enemies, is Arjuna sitting in his chariot with the Deity holding the reins of the horses. It is a supreme and superb moment, when the spirit of a human being thus pauses to consider the great destiny of its own nature and to decide between the paths which are before it.

A learned Hindu, the Curator of the Government Oriental Library at Mysore, published an English translation of the *Gita* in 1897, in which reference is made to the Brihadâranyaka Upanishad in this respect to the definition of these two paths. The one is that of the Vedic rites, the other the path of wisdom. Many modern Western students have accepted the idea that the first path has to do with ordinary activities in the world, because it is called "the path of action." It stands in contrast to the path of devotional Yoga, which is contemplative, as the Brahmin who is fulfilling the religious ritual has no time for any other occupation. He has to carry out five or six daily ceremonials

with perfect exactness, and on certain days in the year others occur in addition. He is a Yagnika, whose life is devoted to the well-being of the whole phenomenal world, and he obtains emancipation by reason of this great sacrifice.

A Brahmin Fellow of the Theosophical Society, in a collection of lectures published under the title *Thoughts on Bhagavad Gita*, in speaking of the supreme, central, spiritual sun says one aspect in which it is to be viewed is that of the—

“ eternal Yagna-Purusha—he who presides over the Yagna, or the sacrificial ceremonies prescribed in the ritualistic portion of the Vedas, and he is therefore the Purusha of Sacrifice. There is not one single idea of the ancients which has been so ill-understood, and consequently abused by the modern, as this sublime idea of Yagna. When I say sublime I do not mean that it should be understood that Yagna as practised at present is advocated by me. I have no doubt that the true Yagna has deteriorated.”

It may be as well to point out here that the “ true Yagna ” is entirely impossible for Westerns according to all Hindu writers, as it is based on an exact occult science of which we have no knowledge. The power of uttered sound, the power of the in-breathing and out-breathing, to benefit the world, can only be guessed at by those who know nothing of the value of sound or of breath. We are warned by certain writers that it is much wiser never to utter the mystic name of the Deity “ Om ” aloud at all, since we cannot hope to attain the correct intonation and the three syllabled utterance of it which give to it its true value.

The lecturer I have just quoted goes on to give the most interesting explanation of Yagna, thus making clear in what way the man who followed the path of action of the *Bhagavad Gita* was serving God and the human race and was therefore enabled to attain the emancipation of the soul by means of works. He says :—

“ This whole solar system being conceived of as one vast mechanism, with an exquisite adjustment of its parts in all major details, is only the physical expression of Vishnu, or the ethereal basic substance, as we may understand the word at present. All the harmonies observable in the manifested cosmos are only the result of the harmoniously working energies that resolve ether into the expression that we recognize. All planets, worlds, human beings, etc., are only parts of the body, each functioning in subordination to the law which governs the whole. The evolution, preservation and destruction of the world is therefore one vast process called Yagna, which takes place in the body of Yagna Purusha, or the psychical body of nature. Humanity, taken collectively, is the heart and brain of this Purusha, and therefore all the karma generated by humanity, physical, mental and spiritual, determines mainly the character of this Yagnic process. The great and ancient Brahmins who guided the Aryan race in its

infancy, are all Yagnikas and the rules of life they followed, or required of other Brahmins, is given in our Smritis; and those who have either read the Smritis, or considered deeply the ordinary Brahminical life in our villages, will see how very non-receptive of personal elements a Yagnika's life ought to be. The body of a man living the life is a place where good is generated—every sound spoken is in the line of the eternal Veda, the song sung by nature's life energies in her majestic march from the dawn to the night of Brahma's day."

A sentence occurs in another of the lectures throwing some light on the view taken of the Veda by esoteric Hindu students.

"The Veda is composed of a lot of mantric formulae, each sacred to one cosmic principle or sub-principle, each being a stream of sound slightly or more differing from other streams—the Veda is a miniature representation of the various parts of the song of nature."

It will be understood from these explanations how vital and important is the "life of action" which is the daily carrying out of the sacred ritual and the incessant repetition of the Veda. But Krishna points out to Arjuna that the highest path is that of perfect contemplation of the Supreme. In the Sixth Book He speaks (ver. 29) of the four inferior classes of Yogins [(1) Those who see spirit equally in all things; (2) those who see the Supreme in all things; (3) those who worship the Supreme in all things; (4) those who have passed beyond the power of the pairs of opposites.] and states that these four are higher than the ascetics, than the students of knowledge, than the performers of Vedic ritualistic ceremonial. He then makes the statement which is the central truth of the *Bhagavad Gita*, "Higher and beyond all these is the Yogi who is immersed in ME." That immersion is only possible to the one who has trodden the path of devotion, or obtained instantaneous illumination, and whose mind has become a transparent jewel.

The *Mahabharata* speaks of this obtaining of instantaneous illumination as being only possible in stages of the Earth's history when the conditions were pure and universal government righteous, so that lofty spirits were enabled to incarnate. Therefore, the *Bhagavad Gita* is introduced that Krishna may explain to the spirit of the human being that he must enter upon the path of devotion in order to reach his goal. In verse 3 of Book VI it is stated that "work" is a means for the novice. The action, continually maintained, of observing ritual and reciting the Veda, corresponds to the "mortification" of the preliminary Yoga as given by Patanjali. This is all made very clear in the translation into English of the *Bhagavad Gita* by Góvindhāchārza, which was pub-

lished in Madras in 1898. According to the analysis of the *Gita* made by Sri Jāmunācharya in A.C. 916, Karma-Yoga [or "action"] is definitely defined as the performing of acts of righteousness such as austerities, mortifications by fasting, etc., pilgrimages, charities, sacrifices and the carrying out of ritualistic rites.

It is therefore evident that Krishna in his discourses never at any time refers to action in the world, or to the deeds of daily life, or to contact with other human beings. These things concern the men who are still "*work-bound*" and unable to enter upon the path. Krishna, at the beginning of Book IV, declares that He originally taught the imperishable Yoga to the sun at the commencement of creation and that the sun passed it on to the rulers of the world in order that they should be able to protect the spiritual caste. The Divine Being goes on to explain that the Yoga, by lapse of time, decayed in the world—the reason being that it fell into the hands of the weak who could not control their senses. He then says to Arjuna, the spirit of man: "This same ancient Yoga has been to-day taught to thee by ME—for thou art My devotee and friend. This is the Supreme Secret."

THE EVIL THAT WAS OF OLD

By B. C. HARDY

ONCE, æons past, I moved and dwelt
In huts of stone and clay ;
High o'er the lake, on bird-swept down,
Our granite circle lay.

Memory flags fast, yet moments still
The barbarous life recall :
The glory of our chief's success,
The anguish of his fall.

One horrid shape of haunting fear
Seemed every hour to fill :
There was a man I strove to slay ;
He lived, and mocked me still.

I thought I starved him to his death,
Or slew him from my lair :
When sudden—terror froze my breath—
He stood and flouted there !

He was a fiend all fiends above ;
The hand that laid him low
Should blessings claim : 'twas not for me
Such justice to bestow.

He dogged my steps : I turned about
To view him in my place ;
He poisoned sleep : I waked in fear,
His eyes upon my face.

Grey veils of time at length rolled down
To blot the past in night,
Long years of sleep and later lives
Dead horrors to requite.

THE OCCULT REVIEW

To-day I walk the same wide earth
But breathe a lighter air :
The heart of ancient mysteries
With fuller knowledge share.

Yet still when darkness grips the soul,
Some primal chord vibrates,
And the old horror gibbers forth
Through slumber's echoing gates.

In a great city's labelled hall
Of relics strange and sere,
I stepped one idle day, and read—
" The Stone Age Man lies here."

A mist of blood and horror rocked
About my failing breath ;
The man I could not kill crouched there
And grinned at me in death !

WAVE THEORY OF CONCENTRATION

By M. ZUMSTEG

ALL things are now potentially explicable. Time was when thunder could only be regarded as the voice of God, and gas in empty pits lent name to ghosts ; but now that Scientific Inquiry has dispersed the distorting haze of Mystery and Superstition, explanations reveal themselves which assume some degree of simplicity.

An atmosphere of intense interest has, especially during recent years, surrounded the subject of Mental Concentration. Countless are the volumes written on the advisability of " thinking one thing at a time," many others will appear to-morrow, and a myriad yet swarm forth in ten years' time, but not a solitary one of them, though seething in interesting and instructive matter, ever ventures to offer an explanation that will satisfy a truly scientific mind. Yet the world throbs with explanations ; the era of mythology and vague identification lies stretched behind us, a dreary waste of pitfalls and fallacies, while the progressive intellect, refusing to sift the cinders of antiquated dogmas, passes on to excavate its explanations from living facts. Traced in blood-red characters across the sky is the word " VIBRATION," the fundamental fact which yields up the explanation of Concentrated Thought !

Now the underlying ground-principle of Mental Concentration is much akin to that of " Auto-Suggestion " and the " Law of Iteration." By suggesting the same idea six times consecutively you increase sixfold the chances of its functioning in the required direction. The " tract " or " line of least resistance " of Iteration is made through the persistent thinking of one particular thought. Thus, in both cases the principle is co-operation ; the contraction of the manifold to express a simple unified resultant—the uninterrupted combination of multiplicity in unity. Concentration, then, in other words is *collaboration*—the collaboration of Thought Forms. It is the union of any number of like thoughts to produce a single effect. But to understand the co-operative action of thoughts we must first of all discover in what they consist. What are Thoughts ? Higher Research calls back the answer : they are the primary substratum of actuality and being ; they are Vibrations.

Nothing that is can be stationary. The Motion or Change of Place of a thing constitutes its existence. The movement

may be slow or it may be rapid, but nevertheless, all things material, vital and mental, vibrate, and upon the velocity of this vibration depends the vigour of their existence. From the whirling motion of cloud-nebulæ sprang cosmic worlds and systems; from the stirring slime-pools of Heraclitus crept forth the germs of life, which still continue by virtue of their ceaseless activity. Vibration, of course, is not absolute, but relative to that which vibrates—in a vacuum there could be no vibration, this can only take place where there are media. The medium of Space is an illusion; there is no Space as such. This little cosmos of ours is packed out very tightly, and it is just this intense pressure that keeps it intact. Our whole concrete Universe with all its recurrent paraphernalia of phenomenal adaptations is but one rhythmic system of moving electro-atomic interpermeations, the finer elements serving always as media for the coarser vibrations. Thus granite and stone, the most formidable forms of material "solidity," are comprised of ovoid atoms, between each of which are interstices of considerable dimension filled with water, these in their turn are permeated by air, and atoms of a still finer gaseous nature occupy the spaces left by the atmospheric atoms. Solidity, space and inertia are fallacies of the antiquated mind. They are sense illusions, the stumbling blocks of progress. For all is interaction and interchange; each integral part of the great cosmic scheme bearing a vital relation to every other part; every recognized element saturated with yet finer elements, one vast, volatile sea, ever ebbing, flowing and surging in obedience to the eternal moulding force which drives on the myriad adaptations in the perpetual chain-cycle of phenomenal causality. Nothing is separate or independent; every known element embodies yet a finer, all in their economical concreteness and density expressing the very quintessence of Concentration.

Concentration is collaboration, and all the elements work together for the universal aim. The fine vibrations of the atmosphere carry the coarser oscillations of sound; the rhythmic motions of the ether transmit the less subtle waves of light. But greater than that of sound or light is the velocity of Thought. Of necessity then exists a medium rarer and purer in its character than the intangible ether, a medium which, as the transcendental coherer and universal substratum of the cosmic organism, remains for ever beyond the gauge of mundane mathematics, the transmissive agent of dynamic thought. Upon this medium, then, ideas are transmitted in waves and currents which traverse the grey matter of the brain; and to concentrate or think per-

sistently of one thing allows a free passage to thought waves of equal vibration. Now each wave brings with it its own proportion of force, for there is no such thing as absolute identity in repetition of any object in time or space. "It is a property of space that every point is discriminable from every other point, and in time every moment is necessarily distinct from any other moment before or after."* So that if you are thinking of the same thought six times repeatedly, you are really thinking six similar thoughts. Then for two thoughts to be complete there must of necessity be discontinuity between them, and after a discontinuity there must be fresh effort; therefore every time you think the same thought six times you are admitting a sixfold amount of a certain velocity of thought energy; but unless you think them successively they do not collaborate, as will be shown later. Repetition is not identity.

Now it is observed that when interference occurs in the vibratory motion of water, waves arriving at the same point at a



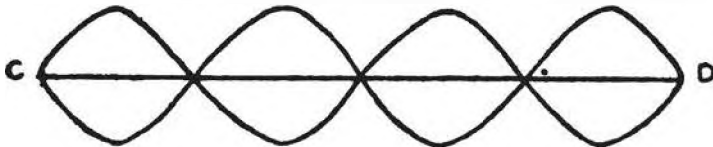
certain time, whose crests coincide, unite their results to form a wave equal in height to the sum of their respective heights (see AB). But when the depression of one wave coincides with the crest of the other, both disappear, making a dead level (see CD). Light and sound also exhibit similar phenomena. So that Thought, which is subject to the same vibratory laws, must share this common peculiarity. Thus the grey matter of the brain is the agent of interference for the transcendental hypo-etheric thought currents. Thus it is when two or any number of thought waves of equal intensity (i.e. amplitude) are propagated in the same plane at the same time, and the rates of their respective vibrations are equal, being focussed by the brain, crest will coincide with crest, sinus with sinus, and their respective forces will unite to give a double result (see AB). This then is COLLABORATION—or CONCENTRATION.

Now in every system of Vibration the height or *amplitude* of the wave determines the *intensity* of the result. So that if you think twenty times successively "I am well," you focus within your brain a single wave twenty times the amplitude of that of the first suggestion, and the intensity of the thought becomes

* Jevons: *Principles of Science*.

so great that it *must* create the desired function, in so far as all things are but materialized Thought.

Quite the reverse, however, will be the result when your thoughts are diametrically opposed or inharmonious. For instance, when you make the suggestion "I am well," and at the same time entertain the inward conviction "I am *not* well." Scientifically, then, one system of thought waves will be half a wave length in advance of the other, and the crests of one will fall upon the sinuses of the other, the resulting vibration being reduced to nothing (see CD). And again, when you fix your mind upon two inharmonious things at the same time, their vibrating rates being unequal, the amplitude of both will be reduced and the intensity of each thought weakened.



Thus Concentrated Thought is condensed energy, and all the vagaries and ambiguities with which the artistic and imaginative mind garnishes its theory of Concentration in no way detracts from the all-vital scientific principle it corroborates—the force of Unity. There is no strength in diversity. Not till all the tiny rivulets and streams which run their individual course throughout the land are mingled together in one mighty ocean can the full capacity of their utility be realized. Not until the myriad threads of heroic effort and striving human endeavour are concentrated and drawn together in the pattern of the Universal Will, can the purpose of our existence be fulfilled. Concentration is Collaboration—and shall we argue that the immaterial, intangible waves of thought are incapable of collaborating on account of their non-substantial form, when the component parts of the very ground beneath our feet are but invisible etheric cyclones of almost infinite velocity? Are these cyclone systems then aesthetically denser than the transcendental essence of which they are the ever-changing shape? Thought is the apex of nature, as well as her fundamental substratum, and if for one instant its subtle vibrations failed or varied, a cataclysm would fall upon the moving scene. For the intelligible universe is ONE. Let us ideally unite ourselves with it, concentrating our incipient efforts in its building, serving the profoundest of ideals in our one infallible hypothesis that "Diligentibus Deum omnia cooperatur in bonum."

THE SUPERNATURAL EXPLAINED BY THE PHYSICAL

By J. D. L.

THE theory that ghostly apparitions, telepathy, and many other supernatural phenomena are connected in some obscure way with electricity and magnetism is no new one. Many of those who have carefully investigated these phenomena have arrived at this conclusion. Cases have been known where ghosts have been laid by the application of magnetic methods. Animal magnetism, hypnotism, somnambulism, clairvoyance and telepathy are all links in a magnetic chain, and the connection might be further extended. Dr. J. Kerner in his *Magikon*, one of the best collections of authentic ghost stories, is decidedly of the opinion that animal magnetism lies at the bottom of these phenomena, and a similar conclusion is arrived at by Mrs. Crowe, whose *Night Side of Nature* is one of the most interesting compilations of these manifestations.

The belief in the psychic influence of terrestrial magnetism finds support in the fact that many sensitive persons assert that they can sleep more soundly when their head is turned towards the north; hypnotic healers also find that many of their subjects are more amenable to treatment when they are made to recline in the same position.

The recent development of wireless telegraphy has brought to light many new and interesting facts in this connection. A ship's wireless apparatus, that during the daytime will have a radius of, say, two hundred miles only, will be able to send and receive three times that distance at night. Why this should be so does not seem to be known exactly, but it is supposed to be due to the increased amount of electricity in the air. It is not to be explained by the comparative silence which reigns during the night, for the increased facility is noticeable in sending off messages as well as in receiving them; the range of action is extended.

Why is it that ghosts generally choose the time-hallowed hour of midnight for their appearance? Is it because the magnetic force is at its maximum at that hour when the sun is at the nadir, and can then be projected to a greater distance? The choice of the midnight hour must have some reason; is this the natural explanation?

To come back to wireless telegraphy. The report was circulated in the papers some time ago of mysterious messages received at one of the Marconi stations. Regularly, at midnight, the letter S would be flashed across space from some unknown source and be registered on the receiving apparatus. Who was the mysterious sender, and why did he regularly choose the ghostly hour for his messages? If force can be transmitted through space by electric wireless agency (and the feat has already been accomplished and seems capable of greater development), we seem to be in a fair way to receive more light regarding these so-called supernatural manifestations.

There are some curious and little known facts in connection with terrestrial magnetism which deserve to be recorded here. During notable displays of the Aurora Borealis in northern regions, the telegraph wires have been affected, though in a different manner from the disturbance caused by a thunderstorm. It is a curious fact that this action was most felt by those lines which ran from north to south, thus proving that the influence was that of terrestrial magnetism.

It is possible to magnetize a bar of iron, such as a poker, by holding it in the magnetic meridian and striking it with a mallet so as to make it vibrate. Bars of steel are also endowed with magnetism if they are brought to a red heat, and allowed to cool while lying north and south, but no such action occurs if their position be east and west during the cooling process. All this proves that terrestrial magnetism as a force is much more general and powerful than is usually supposed. Taking into account the connection known to exist between terrestrial and animal magnetism, may not this go far to explain the reason why ghosts make their appearance at midnight, or at least why they choose that hour in preference to any other?

It has also been reported that supernatural manifestations are most noticeable during nocturnal thunderstorms. If so, it can only be explained by the electric disturbances which accompany these cataclysms. The writer has heard of many such cases during a residence in South America. For example, soldiers stationed at a certain fort were afraid to go on sentry duty at night during thunderstorms, as they asserted they saw fearful apparitions. A battle had taken place in the neighbourhood many years before, and the fort had the reputation of being haunted. These ghostly visitors were also seen at other times, but were more certainly and fearfully present during nocturnal thunderstorms.

Another superstition which is very widespread in some parts of South America is that moving lights are often to be observed hovering over spots where treasure has been buried, and that such manifestations are most visible during a thunderstorm. During the five years' war which the small republic of Paraguay waged against the combined forces of Argentina, Brazil and Uruguay, Lopez, the dictator of Paraguay, had to take flight and maintain a guerilla warfare in the woods for at least two years. During this period large sums of gold and silver are known to have been buried in remote spots by Lopez and his principal followers. Every now and then one of these " caches " is unearthed by some lucky finder, the original owner having been killed in the war or lost track of his treasure.

Many of these treasure-finders are said to have been guided by lights which they saw hovering above the pile. But is this mere superstition? Modern science has invented the electric ore-finder, and that flashes of light may be seen over buried masses of gold seems to have about it nothing of the supernatural. Lady Broome, in her work, *Colonial Memories*, states, " The streets of Maritzburg used to be mended or hardened with a sort of iron-stone which abounds in the district, and in one of these daily thunderstorms, it was not uncommon to see the electricity rising up as it were from the ground to meet the descending fluid." If iron is a good conductor of electricity, so is gold, and the fact of flashes of light playing over the buried treasure may have nothing more of the supernatural than the electric discharges described by Lady Broome.

What is held to be mere superstition may often be a very simple and perfectly explicable natural phenomenon. And may it not be the case that many of the phenomena which we to-day class as supernatural will at some later date be explained by causes equally simple and natural as those observed by Lady Broome?

The above statements are mere outlines or suggestions, but they are capable of amplification, and in any case they afford food for reflection.

OLLA PODRIDA

By THE EDITOR

IT is an extraordinary thing how coincidences tend to occur involving the most unlikely combination of circumstances. Mr. Elliott O'Donnell was telling me the other day how a parcel containing a bottle of medicine and other effects was addressed to him at 15, Bury Street, and was delivered at Bury Street, St. James', instead of Bury Street, Bloomsbury. It so happened that a day or two before the parcel arrived, another Mr. O'Donnell with the same initial had been staying at 15, Bury Street, St. James'. The parcel was accordingly readdressed to him at his home address in Co. Mayo. Not recognizing it as his, he forwarded it to his son in the Isle of Wight. The son eventually sent it back to the chemist from whom it came, and the chemist, to complete the circuit, forwarded it to the Mr. E. O'Donnell for whom it was intended.

I remember another coincidence which caused some amusement at the time, in connection with the church which my family used to attend. The rector there was the present Bishop of Liverpool. Mrs. Chavasse, it so happened, had had twins for the second time. The event had only just occurred, and the curate who preached the Sunday morning sermon had not been made acquainted with the fact. By an almost incredible coincidence he chose as his text the words, "Two are better than one," to the vast amusement of the congregation. Quite ignorant of what caused their merriment the curate looked round, thinking that there was something amiss with his surplice, and finding nothing proceeded to repeat the text in louder and clearer accents than before, which naturally only increased the general amusement. After the service he was, of course, made aware of the appropriateness of the words which he had chosen.

This problem of coincidences is presented again in another form by an item that reaches me from Philadelphia, U.S.A. The committee of the Franklin Inn Club in that city recently decided to limit their membership to the curious number of 99. The reason for this is that it had been observed that a curious fatality pursued the club whenever the hundredth member was elected, a member of the club having died suddenly on each occa-

sion that such an election occurred. I can parallel this again by the story of an Irish family of the name of Daunt. Each eldest son of the family has to be named Achilles, as, in the event of his being christened otherwise, he meets, so the family maintain, with a premature death. Years ago I knew the eldest son of the family myself, and as he had been duly christened Achilles, I assume that he is still alive and thriving, though I have heard nothing of him for many years. Such superstitions are difficult to believe, but it is not unnatural that people should prefer to be on the safe side and to run no risk. It is better, certainly, to be condemned to the name Achilles, than to be consigned to an untimely grave.

An inquest was held the other day on twins who were taken ill at the same hour with the same illness, and both died on the same day. The doctor stated that he had never met with such an experience before; but a similar record appeared in the papers five years ago, and was recorded in the *Daily Mail* of December 11, 1907. Dr. Wynn Westcott was the coroner, and the inquest was held at Stoke Newington. The children were named respectively Albert and Arthur Sandel, aged eighteen months. They caught cold on the same day, and both children were laid in the same bed, one at the head and one at the foot. They were seen alive about 6.45 in the evening, but twenty minutes later they were both found to be dead. Dr. George Stevens stated that the autopsy showed that both children died from bronchitis and pneumonia. Such coincidences are, of course, explicable by astrology, and are probably more common than is generally supposed. But there are many others which are susceptible of no apparently rational explanation. The fall of the roof of Charing Cross Station some five years ago will be within the recollection of many. On the morning of the day on which it fell, by an extraordinary coincidence, it was foretold only a few hours before its occurrence in a serial story called "A Harvest of Revenge" running in the *Daily Mail*. Incredible as it may appear, the following words were to be found in this instalment: "We will go at once," he answered. "Meet me at Charing Cross in time for the Continental boat train this evening, Gertrude. I will have everything ready, so that you need not come till the last moment." "This evening!" she repeated. "Is it too soon? I dread postponements," he said, "I am in the mood to think. The roof would fall on you if I took my eyes off you for a day. So you will be there, Gertrude?" "I will be there," she said.

It is difficult to look upon such a coincidence as anything more than pure accident, but the fact that such accidents tend to occur is fully recognized by those who take advantage of the Italian government lotteries, the choice of the participants being constantly dictated by reference to some recent incident which has attracted widespread public attention.

A not less curious coincidence of another kind was cited recently in the daily press. The suicide of a young man of the name of Percy Cust, of Ashford, Kent, was immediately followed by his deaf and dumb sister regaining her powers of speech and hearing. The remarkable point about the occurrence is that the sister became deaf and dumb on the very day that her brother was born. In his farewell letter to his mother the brother had written, "I should like to live to see Lily's hearing restored; I believe it will be some day. I have prayed about it for the past five years."

Another form of coincidence is the way in which some people are constantly followed about by particular numbers. Perhaps some of my readers can supply instances of this. Personally I have found the numbers eight and fourteen, and combinations of these peculiarly attentive to me. Only yesterday I heard a story of a family who had been living in London for some years, and had moved from one No. 29 to another house of the same number. On leaving London they went to live at Bournemouth, and took a house which had no number, but only a name. After they had lived there for some time, however, the authorities decided to number the houses in the street. When this was done their number became once more 29!

Another incident which may or may not be considered by readers in the nature of a coincidence, was noticed in the *Globe* some little time back, and I intended to have inserted it in an earlier number. It will, however, come in appropriately enough in the present place. It was recorded in connection with Captain Scott's recent death in the Antarctic regions, and runs as follows: Peter, Captain Scott's little boy, came in one morning after playing in the garden, and informed his mother that he had been "talking with Daddy." The positiveness of the child's assertion somewhat alarmed Mrs. Scott at the time. It was noted afterwards, that the incident took place close to the time at which Captain Scott is now known to have died. This record is the more noteworthy as some adverse criticism was made in connection with the fact that no warning had been given from spiritualistic sources of the fate of the Antarctic explorer.

In regard to the subject of a letter which appeared in my last issue, some further reference to the excavations which are now going on in connection with the Egyptian Sphinx may not be out of place; though, as I gather, these excavations have not proceeded very far beyond the initial stage. This most interesting work is due to the enterprise of Prof. G. H. Reisner, of Harvard University, who has set himself to solve the riddle of the Sphinx in a very practical manner. A cavity in the head of the monster has been known to exist for a very long time. Denon, who accompanied Napoleon to Egypt, drew attention to this as long ago as 1802, and descended ten feet into it. Since that date it has gradually filled up. The Sphinx itself, all my readers may not be aware, only shows a small portion of its body above the desert sands, the tendency of which is to encroach on Sphinx and Pyramids alike. After some difficulty Prof. Reisner obtained the permission of the Egyptian Government to proceed with the task of excavation. Having secured the services of the superstitious fellaheen by liberal payment, he was able to undertake the removal of the sand and blocks of stone which had been placed at the opening of the cavity above mentioned, when he found himself in a chamber sixty feet long by fourteen feet wide, intended evidently as a small temple, complete in itself, but connecting through a tunnel running down the neck of the Sphinx with a far larger temple which occupied the body of the colossus. Dr. Reisner thinks that the small temple in the head was in the nature of a holy of holies to the greater temple, and that the original entrance was from below. I understand that the second and greater temple is so far only partially explored, and that tunnels lead out of it in various directions to other subterranean temples and tombs, by the examination of which the archaeologist hopes to arrive at most important discoveries in connection with the Egypt of the earliest times. The temples within the Sphinx are dedicated to the Sun; the Sphinx itself is so built that it faces sunrise, and is apparently a vast monument to the Sun God. One of the tombs within it is reported to have been identified with that of Menes, the legendary first King of Egypt, though whether subsequent investigation will bear this out remains to be seen. Various hieroglyphical inscriptions have also been discovered, which will doubtless throw some light on the whole problem if and when it is found possible to decipher them. One of the most remarkable finds of the professor is an enormous lever by which thousands of tons were once moved by the pressure of a man's hand. The connection, how-

ever, has long since been removed, and European machinery is powerless to produce any impression on the gigantic lever. It is conjectured that behind the enormous stone door thus rendered immovable is to be found the royal treasury, containing priceless relics of this remote civilization. The door is guarded by a colossal figure representing the Master of Time keeping guard over the mysteries of the Sun. The Arabs, it may be remarked, refuse to sleep within the temple precincts, maintaining that it is haunted by devils, and that to remain there during the night would be certain death.

The reference to the vast mechanical contrivance discovered in the Sphinx reminds me of another recent discovery of the remnants of a prehistoric civilization in a different part of the world. In the neighbourhood of Ponape in the Caroline Islands, Mr. E. L. Peterson has discovered ruins of a most massive character. Hundreds of acres, he reports, are covered by the remains of walls, canals, and earthworks, of stupendous solidity, the construction of which would be far beyond the capacity of the present-day inhabitants of this group of islands. There are ancient roads paved with stone blocks, and stone platforms which it is conjectured may have been connected with religious ceremonies of some now extinct race of mankind. Possibly they bear witness to the enterprise of a colony from ancient Atlantis.

The arithmetical prodigy has cropped up once more, this time in Ceylon. He lives at Colombo, is sixteen years old, and bears the euphonious name of Arumogam. He is a Tamil boy, quite illiterate, and belongs to a working-class family. Though he has only five fingers on each hand, he has six toes on each foot. Sir Hugh Clifford, Colonial Secretary for Ceylon, recently presided at a meeting of the Ceylon Branch of the Royal Asiatic Society at this place, when the following questions were put to the boy through an interpreter :—

Add together 8,596,713,826 and 96,268,593. Multiply 45,989 by 864,726. Find the fifth root of 69,343,957. What weight of water is there in a room flooded 2 feet deep, the room being 18 feet 9 inches by 13 feet 4 inches, and a cubic foot of water weighing $62\frac{1}{2}$ pounds ?

The following problem, put by a member of the audience :—

A Chetty gave as a treat to 173 persons a bushel of rice each ; each bushel contained 3,431,272 grains, and the Chetty stipulated that 17 per cent. should be given to the temple. How many grains did the temple get ?

In each of the above cases, Arumogam gave the correct answer in a few seconds.

Apropos of the recent assassination of the King of Greece, this leads to the accession of a Constantine to the throne, and will serve to recall an ancient prophecy which stated that when a Constantine King of Greece was married to a Sophia, their son would reign in Constantinople. I am afraid I have no knowledge what the origin of the prophecy is, or whence it comes. Can any of my readers enlighten me? King George of Greece was born about 7.30 p.m., December 24, 1845, at Copenhagen, and astrologers will doubtless be interested to draw the figure. The ascendant is Leo, and Mars was in opposition thereto at the date of assassination. Jupiter dominates the horoscope from the mid-heaven, and the King's life was in the main a decidedly fortunate one; but the danger of assassination is very evident, Mars and Uranus being conjoined in the 9th house in square with the Sun. I might remind readers that these same planets, Mars and Uranus, afflicted the Sun at the birth of King Alexander of Servia. As regards general significations, Greece is considered to be under the rule of Capricorn. A conjunction of Mars and Jupiter in this sign was held by Hermes to portend "danger to kings, epidemic disease, many robberies and outrages," etc. Proclus declared such a conjunction to presignify "the transmigration of some king, rebellions of nobles and peasants, and mischances to the great." The kings indicated would naturally be those under the rule of Capricorn, the sign of the zodiac in which the conjunction occurred. It might be well if the annual almanacs followed such horoscopes more closely.

I am asked to draw attention to the fact that Mrs. Annie Besant will be commencing a new series of lectures at Queen's Hall, Langham Place, London, W., on May 4th next. The subjects include: Manifestations of Superhuman beings in our world; World Teachers; Krishna and Christ; The Divine Man as the hope of the Mystic; Restoration of the Mysteries, etc. Tickets can be obtained from the Theosophical Publishing Society, 16r, New Bond Street, W.

It is announced that the second Universal Spiritualistic Congress, organized by the International Bureau of Spiritualism, will be held at Geneva from the 11th to 14th May. The main points to be discussed at the Congress will be: (a) The Rôle of Spiritualism in the Religious Evolution of Humanity; (b) The Practice of Mediumship; (c) The Spiritualistic Press, and the most desirable methods to be adopted for instruction and propaganda in this connection. Those who desire to attend the congress are asked to write to Monsieur A. Pauchard, 23, rue Tronchin, Geneva.

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.*]

REINCARNATION MEMORIES.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The question of reincarnation and the glimpses of previous experience vouchsafed to the ordinary mortal might be exceedingly interesting if your readers could be induced to furnish any details in their possession. I have heard of many, and only recently met a lady with alleged recollections of Atlantis and with certainly an unmitigated horror of earthquakes and tidal waves in particular. Such recollections must, however, be rather too distant to satisfy the thoughtful, as, however horrible the individual experience, the persistency through probably some scores of incarnations is not very credible (for undeveloped people). A better case was that of the small son of an American I happened to meet two or three years ago. Here the boy had very clear recollections of the French wars of the early nineteenth century. He himself claimed to have been one of Napoleon's generals, and *without any knowledge whatever of history*, in which, as a matter of fact, the general was not important enough to have figured, the name was found to be correct—the scenery and details were verified—and the battle in which he himself was said to have been killed was actually found to have taken place. The father wisely recognized the value of the case and was nursing it carefully, and intended taking the boy to the scene of the war. I have mislaid the name of the father or would write to him. Your REVIEW might possibly reach him, however.

Yours faithfully,

F.

ADDRESSES WANTED.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I should be much obliged if either you or any of your numerous readers could kindly furnish me with the addresses of the two following clairvoyantes :—

(1) Madame Maida (Mrs. Funk), who was practising some 18 months ago near Russell Square, London. She is an American.

(2) Mrs. Ashton, who lives, I believe, somewhere about Carby's Bay, Cornwall.

Thanking you in anticipation, I am, Yours faithfully,

P.

WHAT IS AN ADEPT ?

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Having read Mr. B. H. Piercy's letter in the last issue of the OCCULT REVIEW, I am tempted, as a member of the Theosophical Society, to endeavour to answer some of the questions which appear to be perplexing him. With regard to the question "What is an Adept ?" An Adept, we are told, is one who, having outstripped his fellows in the long pathway of evolution, and having gained, through the Portals of Initiation, the knowledge which is hidden from his less enlightened brethren, utilizes it for the service of humanity. The world has many such whose teachings may be studied. Plato, Pythagoras, St. Paul, to cite but three. As to how an Adept may be recognized : "By their fruits ye shall know them." If the teaching given forth by "a self-styled Adept," to quote from Mr. Piercy's letter, is "foolish or even vicious" there certainly can be no obligation to accept it, but rather the reverse. But if, on the other hand, the teachings can be indicated at the bar of reason, and if they offer illumination to the mind, and inspiration to the life, then, and not till then, may they be heartily accepted. Foolish or vicious doctrines ever condemn those who utter them and "apparel oft proclaims the man," in mind as well as body.

Turning to the question of spiritual revelations," I must confess I fail to see why "an extraordinary hiatus takes place in spiritual existence," because so far, the séance room has only been graced by the attendance of somewhat unintelligent "spirits." At death the ego of the ordinary or even intelligent and gifted human being passes away from earth through many stages *eventually reaching that *state* called in Theosophical literature the Heaven-World, or Devachan. There he reaps the best that he has sown in earth life and assimilates all he has learned. The "earth-bound" soul, on the other hand, is one who, unable to break the bonds of desire which bind him to the physical plane, and having no spiritual aspirations to lead him to purer realms, hovers miserably among the well-known sights and sounds he was so loath to leave. It is spirits of this type who are the ponderous prophets and garrulous advisers of many a séance room. Unable often in life to make their mark, they seek posthumous notoriety by impersonating anything or any one, from long lost aunts to Julius Cæsar. Thus it will be seen that Devachan would hardly be a place of peace were its inhabitants to be constantly called upon to participate in the trivialities of the physical plane from which they have escaped at death. The search for a religion is indeed perplexing, so many and so seemingly conflicting are the outward forms. But if we are willing to face the task of probing patiently beneath the surface of symbol and dogma, we may find in all their apparent contradictions a common unity. Again and again

* Vide *Death and After*. Annie Besant.

are the ancient truths proclaimed, the form and language varying with the time and place. "The old order changeth, yielding place to new," but the Truth within remains the same. The Messenger may change, the message may be clothed to suit the hearers, but the purport is identical. The same eternal truths echo in the mouth of Zoroaster in Persia as were proclaimed by Thoth (Hermes) in Egypt. Orpheus strikes the note of Beauty on his lyre, while Buddha speaks the word of Wisdom, and Christ shows us in His life and death the glory of Self Sacrifice. Thus used Theosophy becomes the Ariadne's thread, which leads us through the labyrinth of outer forms to the Temple of the Truth within.

I remain,

Yours truly,

44, GROSVENOR GARDENS, S.W. VERENA CHURCHILL.

To the Editor of the OCCULT REVIEW.

SIR,—May I make a few suggestions in reply to "B. H. Piercy" in regard to one part of his inquiry, suggestions which often present themselves when friends put questions in a sarcastic vein on the subject of the Great Souls whose evolution is completed, and Who stand to help younger brothers along the Path of *their* spiritual evolution.

To begin with, whatever "claims" any "Theosophical sect" may make in regard to "abounding in adepts" it is quite certain such "claims" are never made by *real* "Adepts." There is no evidence of any of the "self-styled Adepts." The distinguishing mark of Great Souls is the *absence* of any such "claims" as those to which your correspondent refers.

To reply to our friend's queries so that he would understand, one must first be assured of his capacity to measure greatness. "What exactly is an Adept." If one replies, "An Ego which has pushed forward along the line of spiritual evolution so that It may aid the Race," how much does it convey unless our friend can stand at the highest point of spiritual evolution, and recognize Greatness by Greatness. What is known about him? Possibly what is known can only be known by personal actual contact, and cannot be in any way communicated or proved to another. One of the mistakes of the past has been the attempt to convey by verbal definition that which is beyond the limitations of description in mere words.

"How do you recognize?" May it not be possible that it takes an "Adept" to recognize an Adept? May not the aura reveal to the *clairvoyant* vision that which is a sealed book to those who, "having eyes to see—see not, and ears to hear, yet hear not."

"Does he or she start in the cradle?" Is B. H. Piercy a believer in reincarnation or not? If not, he will deny that the Great Soul may incarnate in the baby form, moulding brain and function, or may simply overshadow and inspire a separate Ego! Possibly no rule can be given. "God fulfils Himself in *many* ways."

"How do you know when He talks nonsense, etc.?" Again the suggestion comes to meet this query. Only Adepts can judge whether another Adept is "talking sense or nonsense" in connection with higher realms of consciousness than that realized by baby Egos. In reply to the question regarding "common sense." At no point must we "cease to be governed by common sense!" But, as each sincere student increases "common sense" by every new experience, common sense is a very elastic term. Madame Blavatsky once remarked upon "common sense" as being the rarest thing to find. In its superlative degree it is, and in the comparative degree it is also rare.

There is an error in the statement made that only "ignorant" spirits communicate with the physical plane. If this were so, this present Race would not be harassed by the influence of unseen powers, whose highly-evolved capacities are used to prevent and warp the spiritual evolution of the Race *in opposition to* the Real Spiritual Leaders, Who are guiding Humanity on Its upward way.

The true "Adept" would probably seek a disguise rather than an advertisement, and would possibly prefer to remain unknown and unrecognized, guarding and shielding younger Egos from the awful dangers around them at this time, through the irrational chatter and unwise procedure of various "self-styled Adepts" posing as "Leaders."

No attempt is here made to "explain away the difficulties found in Theosophy."

In *true* Theosophy there are no "difficulties which cannot be explained" by ordinary common sense and reason.

And, in regard to a "search for Religion," no *true* appeal has ever remained unanswered when the Soul seeks for guidance.

Perhaps "B. H. Piercy" is already being inspired to the search, and aided by the kindly suggestions of the very "Adepts" whose existence he queries. "Keep up the aspiration and the search" is, for some of us, wisest and best of all advice. Whoso seeks shall *find*.

Yours faithfully,

"A."

PERIODICAL LITERATURE

THE HEALER is a small monthly periodical issued by the Healer Press, and in mentioning it for the first time, it will be reasonable to add that the place of publication is 22, Talbot Square, W. We speak under correction, but it seems to be almost unknown and it is possible that a few persons may be concerned in hearing something about it. There are apparently two objects—the revival of the Apostolic gifts of healing, and the deepening of spiritual life and thought. As regards the first point, it is believed that Christ came to save and restore the whole nature of man—body, mind and spirit—and that the power which He transmitted to His Church was therefore one of physical healing as well as spiritual salvation. In doctrinal matters, Christ is regarded as the Incarnate Son, in Whose person the hidden God is revealed and by Whom union with the Divine is attained. This is representative sufficiently of the second point, and it follows that the lines are those of orthodox ecclesiastical Christianity. The test of merit is a certain tone of simple culture and sobriety throughout. A curious Question of the Month in the last issue is how we are to explain death if it be always God's will to heal. The answer seems to be that natural decease in the divine time is one thing, but unnatural death is another, and that diseases belong to the second class as much as accident does. A leading biologist is quoted in support of the latter view. There is something winning in the idea that the intention in respect of the physical life is a passing in perfect peace, in repose of soul and body, as the result of old age. One feels inclined to add that the physical functions may cease not only from such cause but by the concurrence of the human will in the cases when God may call those whose work on earth is done. Some departures from life seem to suggest this, and it is surely most desirable of all.

Setting aside an account of Albania, having a number of valuable illustrations, *The Open Court* has an interesting article on the pre-Christian Nasareans, who "may have been a remnant of an earlier stage of Hebrew religious development and civilization, like the sect of the Rechabites in the Old Testament," and a very remarkable paper embodying a review of Dr. Günther Jacoby's work on Herder as Faust. "Herder is Faust" according to this writer, and to save our readers the possible necessity of a reference, we may add that Herder was a poet who preceded

Goethe, but was also his contemporary, his friend and one who had great influence on his early life.

Le Voile d'Isis may seem for once in distraction when it presents us with many pages in the place of honour on the Pentacle of Aviation, the importance of A and V, the evolution of the flying machine, represented by a bird, from the balloon, which corresponds to the egg, and other fantasies, about which the best which can be said is that the writer is probably fooling. But our contemporary redeems itself in the next article, which is on Eugène Vintras, prophet and illuminé, *grand illuminé* according to J. Bricaud, and seer in the true sense. The personage in question will be known to many of our readers as a notable figure in the circle of Saviours of Louis XVII, and as such he represented the authenticity of Naundorff's claim to be Dauphin of France. Vintras fell aside from this interest, becoming the apostle and pontiff of a thaumaturgic religion. The important point is not M. Bricaud's views on the merits of the prophet, but the fact that, by reason of his enthusiasm, we are likely to obtain more biographical information than seems to have been available previously. We shall recur to the subject when the series of articles begun in the present issue has reached its term.

A recent issue of *The American Theosophist* is interesting in several respects, and it so happens that they can be stated briefly. The mystery of the pineal gland, close to the base of the brain, is a favourite subject of speculation and also of dogma with persons who are apt to describe themselves as occult scientists, more especially when their local habitation is in America. Though inactive normally, for them it has functions which come into operation in higher clairvoyance. If we question what is higher clairvoyance, the answer seems to be "delicate observations in finer realms." There may be delicacy also in the statement, but on the surface it is a little vague. However, a neurologist—Professor Hochwart—is said to have intimated that (a) if we can learn anything as to the origin of spiritual impulse, we shall (b) elucidate the mystery surrounding the pineal gland, the inference being that the dormant organ is somehow connected with that impulse. Another item is for those who are concerned with Lemuria, believed to have once occupied the present site of the Pacific Ocean, and the re-emergence of which is a subject of occult forecast. The point is that this forecast is said to be in course of fulfilment, (a) because new islands are reported about ninety miles south-west of Juan Fernandez, and (b) because a Honolulu despatch—not otherwise particularized—certifies to a rising of the

coast-line of one of the Fiji Islands. As we hear of occasional coast-submergence within the area of the British Isles and on the continent of Europe, we trust that this fact may be also elucidated by occult scientists, because if continents are subject to resurrection it is not impossible that others are destined to disappear. A third point has also an occult significance, as we are given to understand, but for the moment we will deal with it as a simple matter of fact. The remains of three cities, one below the other, have been discovered near the City of Mexico, and in the lowest there has been unearthed the clay image of a Chinaman, "with oblong eye-slits, padded coat, flowing trousers and slippers"—everything indeed but the pigtail, which is, however, a modern invention.

The New Age is the official organ of the Ancient and Accepted Scottish Rite of Freemasonry within the southern jurisdiction of the United States. The headquarters of that jurisdiction are, we believe, at Charleston, but the periodical appears at New York. It has a general section which is of interest and consideration in its way, as—by example—the illustrated articles completed recently on Frederick the Great of Prussia; but the particular or Masonic section, being about half of each issue, is that which counts for importance. One of the latest contributions deals with *La Parfaite Union*, which appears to have been founded at Mons in Belgium on June 24, 1721, and it is therefore "the oldest Lodge on the continent of Europe." We learn from another article that there are computed to be over two millions of Masons under more or less recognized obediences scattered over the whole world, including however the 32,000 claimed by the Grand Orient of France, which is no longer acknowledged by the Grand Lodge of England and its dependencies.

We have received for the first time the *Revista Teosofica*, which has been in existence for several years as the official organ of the Theosophical Society in Cuba, having Havana as its centre. Like so many of its contemporaries in remote places, the periodical depends largely on translation, and at the present time it is producing the *New York Herald's* singular account of Dr. Paul Schliemann's legacy concerning Atlantis, to the extraordinary importance and interest of which reference has already been made in the pages of the OCCULT REVIEW. Monsignor Hugh Benson's formal exposition of Catholicism is also rendered into Spanish: it was noticed by us on its original appearance in *The Theosophist*. Among original articles—or so far, at least, as we can tell—there is one on the Inward Ideal. It recognizes the

existence of those innate ideas which were denied long ago by Locke and are here regarded as transcendental in character. The periodical is creditably produced.

So far as Detroit, Michigan, is concerned, it seems certain that American new thought is now on the path to maturity, for *The Stellar Ray* is beginning its thirtieth volume, and it claims to represent not merely new thought but that which is newest and latest. It has things momentous to tell us on the "ethereal, vibratory forces of astro-magnetism," which seem to be responsible for everything, from the ebb and flow of tides, the changes of the seasons, the phenomena of birth and death, down to sickness and even crime. The periodical is notable also on astrology, for a writer has discovered that albeit this science seems, in his opinion, rooted in a mechanistic theory of the universe and must therefore postulate determinism, it may not be irreconcilable with pragmatism, because it "must and does recognize creative evolution." It is possible therefore for exponents of astrology to make a concordat with Bergson.

We have received the preliminary issue of a new Belgian review, entitled *Isis*, which is being launched on a large scale. We do not quite understand whether the contents of each issue are to appear simultaneously in French, English, German and Italian at four different centres, or whether each number is to contain articles in those languages. However this may be, it is dedicated to the history of science, a study of which, by the editor, Dr. George Sarton, occupies the number before us. It is claimed that the venture will fill a vacant place in periodical literature. We infer that "occult science" is not included in the programme.

While it is always interesting to note and at need announce a new undertaking in periodical literature within the measures of our particular horizon, it must happen occasionally that one is set to speculate as to intention and consequence. It is possible that there may be room in France for *Ideals Magazine*, which has just appeared at Nantes. Each copy carries with it the right to a gratuitous medical and occult consultation as well as a short advertisement. One would say that its chief concern was physical culture, as illustrated by rather formidable pictures of ladies of girth and muscle; but it combines recipes for Christmas pudding, and disquisitions on the virtues of honey, with modes of divination, astrology and other "echoes of the mysterious."

REVIEWS

THE RATIONAL EDUCATION OF THE WILL: Its Therapeutic Value.
By Dr. Paul Emile Lévy. With Preface by Professor Bernheim.
Translated by Florence K. Bright. Cr. 8vo, pp. xvi., 241. London:
William Rider & Son, Limited. Price 3s. 6d. net.

DR. LÉVY'S work is the latest addition to the New Thought Library, and from my own standpoint it seems to be of such prime practical importance that I must term it one of the best. It is indeed a matter of congratulation to all concerned in the production that we should have a satisfactory rendering of a book which has reached not only its ninth edition in France but has been translated into the German, Dutch, Italian and Swedish languages. While it deals adequately and indeed fully with the whole province of hetero-suggestion, the appeal major is in respect of auto-suggestion, and it is herein that there lies the real field for the rational education of the will, according to the author and on the evidence of a long series of facts and observations marshalled in the second part of his study. If it can be said that a keynote to the whole scope of the subject will be found more especially in one section than lying expressed and implied throughout, I would make special reference to the chapter on Moral Hygiene, which extends "the laws of suggestion to all our being and to our entire existence." It may become "the art of disciplining our mind and body . . . by the laws of intelligence and reason." The chapter on the will is also notable in the same connection; it is luminous in itself, luminous in the horizon which it unfolds, proposing a ground of faith "in an evolution of all things towards good" and in the "control of the Universe by a reasonable Suggestion." It is as if a serious physician and physicist, on the basis of his knowledge and experience, were affirming with Robert Browning that God is in His heaven and all is right with the world, nor yet with the world only but right also, here and hereafter, with every man who can order his life in correspondence with this doctrine. And like so many books which are considerable after their own manner, beyond all that passes into expression there is something which remains over, implied and involved logically by the whole work. It can be expressed shortly and is the completion of the human will in conformity with the Will which is Divine. Truly, this is a book of daily service.

A. E. WAITE.

NATURE MYSTICISM. By J. Edward Mercer, D.D. Oxon., Bishop of Tasmania. London: George Allen & Co., Ltd., 44 and 45, Rathbone Place. Cr. 8vo. Price 3s. 6d. net.

THE Bishop of Tasmania defines very concisely the essence of his masterly and luminous study of "Nature Mysticism": "The Mysticism here contemplated is neither of the popular nor the esoteric sort. In other words it is not synonymous with the magical or the supernatural; nor is it a name for peculiar forms of religious experience which claim to break away from the sphere of the senses and the intellect. It will simply be taken to cover the causes and the effects involved in that wide range of intuitions

and emotions which nature stimulates without definite appeal to conscious reasoning processes."

In his fascinating and all too short volume the author traces with intense sympathy the evolution of human affinity with the world of nature, "spiritually akin to our own," and quotes Goethe's beautiful "Faust Hymn" as expressive of "the heart and soul of Nature Mysticism." "Nature Mysticism," says Bishop Mercer, "can be at home with diverse world-views," with one exception—the "Unconditioned Absolute." That vague and nebulous state of "formless ecstasy at the expense of sense and intellect," has, the author urges, "a tendency to become an infirmity, if it does not always betoken loss of mental balance." He briefly analyses the three fundamental principles which are the basis of Orthodox Mysticism, culminating in the *unio mystica*, or direct communion with the Absolute; of which St. Teresa, St. Catherine of Siena, and St. Catherine of Genoa are the most famous examples. The Bishop contends, that such experiences are purely transcendental, and that their attainment depends on an ecstatic faculty which few possess. Nevertheless, one might argue, many a masterpiece of Art has been created under the direct spell of those "formless ecstasies." To the religious mystic the finite, which limits the Unconditioned, partakes of the lower nature which must be left behind. But, to the nature-mystic, matter is one mode of the manifestation of spirit, and all the earth is holy ground;—mountain, sky, river, fire, and air, make appeal to his spirit through the avenues of sense, and in the glow of the sunset and the murmur of the stream his soul finds itself in touch with the Soul of all things.

EDITH K. HARPER.

RELIGION IN CHINA. Universism: A Key to the Study of Taoism and Confucianism. By Prof. J. J. M. de Groot, Ph.D., LL.D. 8 in. × 5½ in., pp. xv. + 327. New York and London: G. P. Putnam's Sons, The Knickerbocker Press. Price 6s. net.

This volume is the latest addition to the series of *American Lectures on the History of Religions*. It is an instructive and fascinating study of two great world-religions; or, rather, if it be allowed that Prof. de Groot has established his thesis, one great world-religion. For the Professor of Sinology in the University of Berlin maintains that Taoism and Confucianism are essentially one and the same religion, namely Universism, *i.e.*, the worship of the Universe. Prof. de Groot shows that all Chinese ethics, philosophy and so-called science may be summed up by saying that they are based on the endeavour to imitate the order, *i.e.*, the Tao, of the Universe in all things. The Universe produces its changes quietly, spontaneously and without partiality, and thus Chinese ethics inculcate the virtues of conservatism, spontaneity and impartiality, and tend towards quietism. This quietistic tendency is particularly pronounced in the writings of Lāo-tze and his followers, and there are passages in these works which seem to teach that man is well advised to strive after nothing, not even virtue or knowledge. On the other hand, Confucianism places the pursuit of knowledge high amongst the virtues necessary to that man who would live according to the Tao. It may be questioned, however, whether Prof. de Groot has sufficiently allowed for the element of irony in the writings of the Taoists.

we conquer cancer and find an antidote for alcohol, we shall know just how Alexander felt immediately before the sudden gush of tears that has become so famous." We recommend the book to everybody. B. P. O'N.

CLEON: A POEM. By E. M. Holden. 1912. Reigate: The Reigate Press, Ltd. London: Arthur C. Fifield, 13, Clifford's Inn, E.C.
Price 1s. net.

WHEN reading these musical lines I feel that, with Pan,

"I too must take a subtle pipe, and stray
On errant feet, adown the woodland way,"

and with Endymion sing to the moon—

". . . songs like quivering arrows of delight."

I am sure that those readers of the OCCULT REVIEW who are lovers of good poetry will agree with me when I say that they will be amply justified in expending a shilling in the purchase of this little volume, were it only for the pleasure of reading these three exquisite lines. And these by no means stand alone. The poem is of psychic origin and interest; its theme is reincarnation. *Cleon* is a little masterpiece.

MEREDITH STARR.

THE SEA-KING'S BRIDE, AND OTHER POEMS. By Petronella O'Donnell. : Messrs. Alexander Moring, Ltd. Price 1s. 6d. net.

IN this little book of poems by the sister of the well-known occult writer Mr. Elliott O'Donnell, we gain that insight into a human soul which a poet alone can give to us in the revelations of his song. And Miss O'Donnell is more than a poet; she is also a mystic and a seer.

There is a touch of Rossetti in "The Ebon Jar," and of Blake in "The Little Fiddler Man," in which she betrays her Celtic tendencies. "The Dream Seller" is very spiritual, while there is a beauty in the idea of "The Roses of Paradise," which recalled to me Longfellow's poignant poem "Sandalphon"—that angel who gathers the prayers of men in his hands as they ascend to heaven until beneath his touch they change into flowers which he takes up to God in fragrant posies. Miss O'Donnell's muse hyrans them in this manner:

And round God's throne red roses grow,
Not like our roses here below—
They are crystal roses, stately and tall,
Burning like lamps that rise and fall. . .
They gather all our thoughts of love
And burn them red to God above.
They glow like rubies and tremble with joy
When pure love fills them without alloy.
When a mother's love ascends to heaven
A red glow to all the roses is given,
Or a maiden's prayer for her lover's return
A father's blessing—the roses burn.
But when love ascends for the Son of God
The tide of crimson runs like blood,
Rose after rose fills to its brim.
With colours and perfumes for love of Him.

REGINA MIRIAM BLOCH.