

THE OCCULT REVIEW

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NOTES OF THE MONTH

THEORETICALLY, it is generally accepted by students of occultism that progress "on the Path" is not so much in a steadily rising curve as in a series of waves, each of which lifts the normal level of consciousness a little higher. But while this is mentally appreciated to the full, the fact remains that in actual practice the "swing of the pendulum" is one of the most trying characteristics of the inner life. The earnest seeker after spiritual illumination finds nothing more discouraging than the monotonous level of the "commonplace." Intuitively he senses the existence of something higher, and a gnawing discontent makes him restless and dissatisfied so that he is in danger of being mistaken by the superficial observer for a constitutional "grouser." At all too rare intervals, the inner Light unexpectedly flashes out like a beacon over the dreary waste of the waters of everyday life, inspiring and encouraging the pilgrim, it is true, but serving at the same time to throw into greater contrast with Reality the drabness of "things as they are"—or, rather, as they appear to be.

In obedience to an unformulated impulse, the vast mass of unawakened souls strive by every means conceivable to escape from the commonplace. "The pictures," sport, exciting novels, dancing, gambling, sensuous pleasures in varying degrees of refinement, all are looked to as an exit from the dreary round of the workaday world. Needless to say, true satisfaction is by such means never attained. The soul drinks of the cup which gives it pleasure, but finds that with every repetition it has to partake of deeper and deeper draughts. Satisfaction in the things that please the crowd is the reverse of enduring.

Other souls, of greater refinement, seek the way of escape in devotion to music, art, literature, or science.

ESCAPE
FROM THE
COMMONPLACE. Satisfaction is sought, and more enduring pleasures are found in a higher range of sensations. From there it is but a step to the point where satisfaction is sought in things that pertain to the spiritual realm. The beauty of high ethics, altruism, and the practice of the virtues is felt and realised, and satisfaction is hoped for in the pursuit of "the good, the beautiful and the true." Here the soul begins to breathe a purer and more invigorating air, and to experience more enduring pleasures; but not for ever is it possible to dwell upon the heights of Olympus. Inevitably the time arrives when it is necessary to come down into the world of the "commonplace" and stand up to the sometimes brutal facts of everyday life. No matter what the social status, there is ever present that which, in the given situation, is the "commonplace." There is no escaping it. Whether aristocrat or artisan, the "commonplace" is that normal level of existence in which past karma has caused the particular incarnation to be lived. Whether rich or poor, "advanced" or "unenlightened," every soul has to reckon with that which, to it, is the commonplace. Seeing that while we live in physical embodiment there is no permanent escape *from* this state of affairs, it might be as well to try if possible to discern some means of bringing something *into* the commonplace, whereby its nature may be changed.

Since even the mystic is obliged to return to earth from the enjoyment of the Beatific Vision, and walk the ways of his fellow-men, it is obvious that not even in the enjoyment of high contemplation is unchanging bliss to be secured. In reality, the mystic, in the earlier stages of the path towards illumination, is more subject than the occultist to the alternations of joy and

despair which are his companions on the *Via Dolorosa*. It is in this very fact that the first intimations are to be found of the direction in which lies the solution of the problem of the way to freedom from those lower worlds which constitute the soul's mundane environment. As indicated above, the attainment of union does not in itself imply the final balancing of accounts as between the soul and the world of embodied humanity. Much karma may still be "in suspension," to adapt the phraseology of the chemist to what may justly be considered as "alchemical" purposes. In the case of the mystic, then, Nature, seen and unseen, brings to bear on the quivering soul with ever increasing intensity these alternations of joy and sorrow, until the true significance of the experiences is realised.

PEACE—
AT THE
END.

A study of the lives of the great mystics shows in the later stages of their spiritual unfoldment the development of an unassailable equilibrium which nothing of this earth seems able to disturb. This achievement, it will be noted, comes not at the beginning, but only at the end of the arduous journey along the upward path. The man who endeavours to steel himself against the joys and sorrows that come to him both on his own account and through the lives of others, is trying, perhaps unconsciously, to create a mere counterfeit of the real thing. By so doing he is actually strengthening the personal will at the expense of his spiritual nature, and accumulating a heavy karmic debt to be worked off in perhaps more than one future life on earth. Not by a process of hardening, but by the submission of the whole being to the action of the solvent powers of the Spirit, until everything partaking of the dross of earth is transmuted and made pure, is permanent spiritual unfoldment, with its accompanying tranquility, rendered possible.

THE
UNIVERSAL
SOLVENT.

The terminology of the ancient alchemists comes in very appositely at this point ; for it is in the "transmutation" of the personal life and environment by the action of the "Universal (spiritual) Solvent," that the way out of the realm of the unreal to the real is to be discovered. It is possible to bring to bear on the monotonous commonplace environment the potency of spiritual forces. Fly from the environment in which karma has placed us we cannot : it is as much a part of us as is the physical body we now wear. Dissolve and transmute it we can, in the same manner in which the impurities of the inner

self are cleansed from the heart. Not by trying to escape from it, but by embracing it, is the environment conquered. Answering the question which we put to ourselves in our opening paragraphs, it is indeed possible to bring *into* the commonplace something whereby its hold over the inner nature is loosened.

By taking an imaginary case of some average personality, such as may be found in crowds in the world's great cities—the case of the “man-in-the-street”—it may be possible to gain a little insight into the operation of spiritual law in the workaday world which may become of practical use to some fellow pilgrim upon whom modern civilised life, in the undistinguished environment of the “masses,” presses like the pall of blackness that hangs in the air above the great centres of the world's industry.

Let us take for example the young man whom we may see
 any day seated before us in the train, just an
 AN average person who scans the columns of the
 AVERAGE daily paper regularly in the journey between the
 CASE. city and the outlying districts. He, like ourselves,

is part of the great brotherhood of humanity in whom the divine spark lies latent, awaiting the warmth of the spiritual sun to bring it into being. Hopes, fears, trials, anxieties, pleasures, pains and disappointments surge through his heart just in the same way as they do through our own. The thoughtful expression on his face in repose characterises him as one who is given to reflecting upon the life amidst which his lot is cast. He is, one would judge, a decent, clean-living fellow, neither over-religious, nor yet emptily flippant. As he reflects, he cannot help wondering what purpose is served by his individual life. According to his lights he renders “unto Cæsar the things that are Cæsar's, and unto God the things that are God's,” but—*cui bono*? If there is one question more than another which he puts to himself it is this: What is the good of it all? Honest self-communion forces upon him the conviction that he is here, not for the sake of his separate self but because in some mysterious way his inner being is bound up with the myriads of other intelligences inhabiting physical forms, by which he is surrounded. In proportion to the keenness of his realisation of human interdependence is the strength of his sense of responsibility and the consequent value of his life to the community. When he pauses to examine his heart, however, he finds that despite the faithful discharge of his duties, the legitimate pursuit of his personal pleasures, the performance of the little kindly acts of helpfulness

to his relatives and neighbours which the circumstances of daily life call forth, and practical expressions of affection for those near and dear to him, something is still lacking. He lives according to his best lights, but his life remains drab, dull and unilluminated.

Then some day, by one of a hundred possible ways, the eyes of the soul are opened, and a fleeting glimpse is caught of a Light that is not of this world. It is only a passing phase. For a brief instant the "walls of the prison house" fall away, and the joy of a larger life is known. A happiness too deep for words thrills for a moment through his being, and then the consciousness falls back to the normal level. The immediate result of his flash of illumination may or may not be religious conversion in the generally accepted sense of the term. It matters not. He has known, and such knowledge only serves to emphasise the contrast between life as he finds it, and what it might be. Things are never quite the same thereafter. It may be that the trend of the whole life becomes definitely in the direction of things spiritual.

ATTACHMENT TO SPIRITUAL BLISS. In accordance with the fidelity with which the lower consciousness responds to the drawing power of the overbrooding Spirit, will the aspirant be rewarded by flashes of illumination in gradually increasing frequency and intensity. Since, however, the law holds true that "action and reaction are equal and opposite," with every increase in intensity of spiritual joy a correspondingly deep depression follows the withdrawal of the inner spiritual Sun, and the man begins to realise the significance of the "dark night of the soul" which figures so frequently in the accounts given by the great mystics of their inner experiences. The Light seems the only thing at all worth while. More and more strongly the soul reaches upwards in an endeavour to pierce through the clouds that intervene between itself and the Sun. Normal, everyday life, with its monotonous round, begins to grow more and more irksome. Within the narrow scope of his daily duties and opportunities, the man finds himself thwarted and restricted to an extent which is well-nigh intolerable. Only a keen sense of duty prompts the conscientious execution of the daily round of trivial tasks. His heart is elsewhere, and is not really in his work. The spiritual life is the only thing he cares for. A life of contemplation holds an irresistible appeal. It almost seems unjust that the sordid circumstances of daily life should compel him to "put his nose to the grindstone" every

day instead of being where his heart is—on the spiritual heights breathing a purer air, and possibly wrapped away in a state of spiritual bliss.

Such a man would be the last to contemplate actively the shirking of the call to the menial duties of everyday life ; but he cannot help wishing that he could put more heart into them. All he wishes for now is to get them done and to forget them, so that he may be free. Freedom, freedom to enjoy communion with the Highest that he can attain, freedom to worship, freedom to direct his attention away from the things of earth to the things that are real. But the fact remains, and must be faced, that circumstances compel at least the toleration of the humdrum monotony of the daily routine. His reading of mystical literature will probably have made him acquainted with the discipline of the soul referred to as the "practice of the Presence of God." For certain temperaments this may prove a solution of the difficulty of bringing spiritual forces to bear upon the commonplace, in order to transmute and clarify it. Especially is this the case if the aspirant is capable of deep devotion to a personal ideal, such as one of the Masters of the great world-religions. Even then its full and free expression involves the abrogation to some extent of the critical faculty. Not every soul is capable of holding fast to the idea that Christ or Buddha or God is pleased or otherwise with the way in which, let us imagine, the disciple weighs out sugar. Nevertheless the simple ones often find this way to the Father more efficacious than a more purely philosophical attitude towards the circumstances of daily life.

The inability of the philosophical temperament to follow in the footsteps of the more devotional type is mentioned without any intention of disparagement. The sweet souls, in the Church and elsewhere, who do everything "for Jesus' sake," bring into this world a fragrance which comes from our far-off Home. Blessed are they, and those with whom they come in contact. But what is to be done for the soul which lacks this peculiar adaptability?

The attainment of any degree of illumination implies the possession of a certain power of spiritual insight. What, actually, is the spiritual significance of that environment in which the soul finds its present incarnation? The occultist, who sees law in operation everywhere, in the spiritual as well as in the physical universe, almost without exception holds the conviction that

the circumstances of life are the results of causes set in motion by himself in the past as taught by Buddha. Without some such basic principles as Karma and Reincarnation, the problems of physical life become inexplicable, and the universe a chaos.

It is one thing to recognise intellectually that we alone are responsible for our fate, and another to realise this in the depths of the soul, with a conviction born of direct intuition. It is still quite another thing to bring into operation the solvent powers of the Spirit, so that the law of karma may cease to bind us. The obvious key to the situation, of course, is to be found in the doctrine of "non-attachment" as expounded in the Buddhist scriptures. But the web of *maya* is not so easily pierced, even by the keenest spiritual penetration. Two of Patanjali's Yoga aphorisms, as translated by Vivekananda may help us to find a way through the maze. They are quite simple : (1) Attachment is that which dwells on pleasure ; (2) Aversion is that which dwells on pain. On examination it will be perceived that both are forms of attachment. We long to get away from the commonplace, to fly from it, like the birds in winter, to a fairer clime. By that very fact we may know that we are attached to it—by aversion. Like the bird in the net of the snarer, the more the soul struggles to free itself the more inextricably it becomes enmeshed. To fight against the inexorable balancing up of the causes we have ourselves set in motion in the past, is worse than useless. It is proof in itself that the soul is not yet ready to enjoy freedom from the wheel of rebirth.

The soul that has attained some measure of illumination is, *ipso facto*, in a condition to commence the process of disentangling itself from its environment, or, rather, to invoke the powers of the Spirit to dissolve the fetters forged by us in the past, so that freedom may be ours.

Having realised the futility of endeavouring to escape by personal effort from the inevitable, the next
 DISENTANGLEMENT. step is to surrender unreservedly the personal will, and to remain quiet, as it were, while the spiritual powers flow through the soul and out into the environment beyond. This cannot, of course, be done until contact with the higher planes has been definitely established. Countless souls are content to take life as they find it, and enjoy it to the full, not because they are ready for freedom, but because they are only just setting out to learn their lessons. Pain and disillusionment

have yet to bring them to a realisation that in the world of the impermanent nothing absolutely satisfying may be found.

The spiritually awakened soul, then, ceases to struggle on its own account, and learns to *stand still* while the spiritual forces work through it. Instead of shrinking from the commonplace, the disciple learns how to take it into himself and submit it to the process of transmutation by the action of the Spirit. The protective shell with which he formerly surrounded himself is thrown aside. He falls back on something higher and more powerful than his limited personal will. Everything that comes from without, whether of pleasure or pain, he endeavours to accept with equanimity, neither rushing out and losing himself in circumstances or conditions that give rise to joy or pleasure, nor shrinking from such as give pain. He realises that nothing can come to him but what is his, inalienably and inevitably.

Contemplation alone, it will be seen, is not sufficient. Action alone is not sufficient. Both are necessary to make progress on the way to that goal of human evolution, indicated by the phrase of the Christian Scriptures which describes the man as having become "a pillar in the temple of the Lord, and he goeth out no more." When, with the fruits of contemplation, is combined the throwing aside of the personal protective shell, as indicated above, not only is free play given to the powers of physical and super-physical Nature working from without, but equally is freedom permitted to the flow of spiritual forces from within.

It is not to be supposed that the disciple may at once gain **EQUILIBRIUM.** that power of equilibrium and unassailable tranquillity which characterises the later stages of the Path. Time after time the soul will find the (lower) self protective instinct too powerful to be resisted. The middle way is narrow as the proverbial edge of a razor. The disciple will trip and fall many times. But at least he has some clue as to the direction in which to look for a solution of the riddle of combining a life of spirituality with life in the world of men. Gradually, as he perseveres, a deep-seated sense of peace and power to endure will make itself felt within the soul. Every time the instinctive shell is put up, it will be cast aside. Too much is not expected of the disciple: he is as yet treading only the earlier steps of the Path. But everyone must make a beginning; and, in applying his knowledge, the neophyte begins to realise that once more he is face to face with the old axiom in a new guise, that *surrender* is the keynote to spiritual progress.

A letter which has reached the offices of the OCCULT REVIEW
THE AWAKENING OF WOMAN. and is published in the correspondence columns
of the present number over the initial "A.,"
would seem to call for some editorial notice.

Commenting on the Notes of the Month of the previous issue, the correspondent in question, in supposing that "man now demands that women shall accept 'a definite opportunity to make possible the Second Advent,'" appears to put upon the remarks of the Editor a construction which was never intended. No such demand is made by man. It is to be feared that man is too wrapped up in his all-sufficing masculine interpretation of modern tendencies. The call to the high privilege of playing a leading part in the birth of a new age comes not from man at all, but from the hidden places of the Spirit, where that Divinity which "sweetly and mightily ordereth all things," brooding over her errant children, whispers to the souls manifesting through human bodies in the woman phase, to cease stressing the material and typically masculine aspect of the mind, and to throw the weight of their influence into the opposite scale, in an endeavour to redress the balance. The material intellect, as "A." properly points out, is admittedly at present ruler, and the only power strong enough to break its domination is the influence of the "Woman clothed with the Sun," who alone is able to tread the serpent under her foot. Deep in the ground of all pure souls clad in the mortal garb of woman, she whispers the word that calls them to be their higher selves, and not to imitate man in his least desirable qualities, thereby intensifying the existing want of harmony. From the point of view of the lower nature to be "despised, neglected, betrayed, deserted, wilfully wronged and insulted"—to quote the whole list of sins laid at the door of man by the correspondent above referred to—certainly does not conduce to a lofty conception of the destiny of woman; but from the vantage point of the higher self this counts for little. In proportion as woman responds to the "cry from afar" will she stand as the awakener, the revealer to man of the beauty of the Spirit, calling forth a correspondingly loftier devotion and love from souls manifesting in the opposite phase.

In no more effective way could woman undermine respect for womanhood than she is doing at the present time by sacrificing, for the sake of an artificial masculinity, that distinctively feminine grace which appeals to the innate chivalry of even the commonest of men. True spiritual beauty, the "beauty of the King's daughter, which cometh from within" *compels* respect save in

cases of abnormal depravity on the part of the male. In proportion as woman rises to the dignity of her high destiny will the glorious day of the Woman of St. John's Revelations draw nearer. It is not a question of allocating responsibility for the present state of material affairs, still less of imputing to women an unjustly great share of responsibility for the future. Rather is it a whispered intimation for those who have ears to hear, of the dawn of an age which shall witness the next great step forward in human evolution. The karma of the sexes cannot be separated in the manner implied, especially since, according to occult tradition, the reincarnating soul alternately functions in vehicles of either sex. The soul of humanity has developed in a one-sided manner, and it is the privilege of the female sex to be the earliest of the race to give expression to those higher qualities which we call "spiritual." Only in such a way will it become possible to awaken "the Divine Harmonic Chord in humanity" which the writer of the letter in question, it would seem, so achingly longs to hear.

THE EDITOR.

THE MAGIC AND MYSTICISM OF THE SHADOW

By BERNARD FIELDING

"Let not be shut in my soul ! Let not be fettered my shadow ! But let a way be opened for my soul and for my shadow and let them see the Great God !"—*The Book of the Dead*.

IN common parlance, a shadow is a favourite synonym for unreality, vanity, and nothingness. When a famous British statesman and orator desired to epitomise the littleness of human life and human aims, he described his fellow-men as "*shadows* which pursued *shadows*." Proverbially, too, shadows seem to be credited with a certain malicious deceitfulness.

We talk of them as of fancies masquerading as facts and non-existent things pretending to be existent.

Yet, in sober truth, the least scientific of us are well aware that a shadow has its own reality, that it appears or vanishes, is magnified or distorted, in agreement with certain well-known laws, and that nothing constitutes stronger evidence of the existence and proximity of a corresponding substance.

The immateriality of shadows had, from the first, its importance for religious thought.

Primitive man, we know, saw in his shadow the projection of his soul, of his immaterial, and, therefore, as he felt, spiritual and imperishable, double.

In the faith of Ancient Egypt, the shadow, or *Khaibit*, was the companion of the soul in the long and perilous journey to the Other World, and had its portion in the prayers offered for the soul's safety and peace. Among the Greeks and Romans the soul itself, in Elysium or Hades, was described as a shadow or shade, and the world of the departed seems commonly to have been pictured as a land of shadows* a place peopled with the thin phantoms of the dead, with airy forms which had been separated from the solid body, but which still retained its similitude, its recognizable features and gestures.

This practical identification of soul and shadow profoundly influenced the imagination of Christendom.

* In Greek and Roman eschatology, there seems to have been no such formal distinction as the Egyptians made, between the shadow and the soul.

In mediæval lore, a fearful significance came to be attached to any unaccountable disappearance of a man's shadow. Wizards (like the Lady of Branksom's too-famous father who had learnt the Black Art in the Schools of Padua!)* might be recognised by the curious fact that they cast no shadow on a sunny wall. And this shadowless condition would be for the best (or, rather, worst!) of all reasons. The soul—of which the shadow was the vehicle and outward sign—would have been given over to the devil in exchange for knowledge of the forbidden arts; and would be conceived of, even though its rightful owner still walked on earth, as already elsewhere, already cast where no Sun of Righteousness could visit it or redeem it from the darkness of its own dreadful choice.

Hans Anderson was evidently not uninfluenced by this eerie kind of shadow-lore, when he gave us his tale of the shadow of a learned man, which detached itself from its owner to lead a separate life; growing more and more tyrannical and malignant with the increasing success of its fraud and, at last, reducing its owner himself to the status of a shadow and bringing about his ruin and death. Andersen, in characteristic tender fashion, represents the unfortunate learned man as betrayed unawares, and as only the innocent victim of his shadow's evil conduct. But the darker, traditional explanation—the idea of an unholy bargain made between the devil, hankering for a soul, and the scholar, hankering for forbidden lore—certainly lurks in the background of the tale and must have been in the writer's mind.

If there is something eerie and awe-inspiring in the thought of a shadowless man, if he is a figure round which have gathered strange myths and dreams, there will naturally be something still eerier and more awesome in the thought of a time in which *all* men are deprived of their shadows.

And so no one will be surprised to find that, in religious folk-lore, the "shadowless hour of noon" is surrounded by its own peculiar aureole of mystic traditions: of beliefs and fancies which, in spite of their childlike naïveté, seem to possess a certain spiritual significance and to claim some response from our deeper religious intuitions.

Let us briefly enumerate these traditions.

To begin with, it is obvious that wherever sun-worship existed (and where, in some shape or another, did it not exist?) the hour of the sun's crowning achievement and culminating

* Vide Scott's *Lay of the Last Minstrel*.

power could not be less than sacred. Religious instinct would be bound to suggest that, at such a time, the Sun-God would be most willing to receive homage and prayer. At such a time, therefore, it was natural to approach him or any God of whom the sun was the recognized symbol, with supplication and sacrifice ; and to mark the hour with ceremonial observance.

Ceremonial observance brings with it also the idea of ceremonial cessation from labour. "In it thou shalt do no manner of work." As is scarcely needful to say, the breathless, shadowless heat of noon in tropical countries made such a cessation wholly natural—if not inevitable. But there was a psychic side to the prohibition ; a deep-rooted sense that the man who set forth without the protective companionship of his shadow was inviting disaster.

Sir James Frazer tells us of a Malay tribe in which noontide burials are forbidden ; because, since the dead, phantoms, and all other unearthly beings are believed to cast no shadows, there would be danger to the living in the likeness that would thus exist between the dead man and those who laid him in the grave. That open-mouthed kingdom of death might fail to distinguish its lawful prey ; might claim, by right of their shadowlessness, the living also for itself.

The languor of the hour of noon was attributed to the mystic sympathy between a man and his shadow. W. W. Gill in his *Myths and Songs of the South Pacific*, gives a naïve little story of a Chief whose strength (which was great and much dreaded) "increased and waned with the apparent increase and waning of his shadow." He was thus at his weakest at and about noon. His enemies planned an attack on him at that hour and were able, easily, to overcome and slay him."

The Greeks and Romans regarded the hour of noon as in some especial sense sacred to the goat-footed pastoral god, Pan or Faunus. It was in the hushed noontides, when the goatherd drowsed by his drowsing flock, and the vine-dresser slept in the thin shade of his vines, that this mysterious Being, half-bestial, half-divine, the symbol of the Soul of Natural Things, loved best to manifest himself.

Solitary wanderers, in some hot pasture or wooded hillside, delighted to tell how they had happened on him—clothed in some visible tangible shape, holding, as with the Athenian patriot, Pheippides, actual speech with humans ; or, at the least, suggesting his unseen presence by that mystic causeless sensation of

terror which he was supposed to inspire in mortals ; and to which our word *panic* still bears unthinking witness.

The mythologies represented Pan as accompanied by a retinue of satyrs or imps, whose business was to bring evil, or, at least, teasing dreams. It must have been often enough through some troubled vision of the *siesta* that the god seemed to draw near.

The monotheistic Hebrews had not, of course, this tradition of Pan, and of the minor Nature-spirits, for ever haunting, visibly or invisibly, the green solitary places ; and breaking from their ambush at some fitting hour. But, as we know, the Hebrews were not without a sense of the sacred uncanniness of noon ; for the Psalmist boasts that he who dwells "in the secret place of the Most High" shall be protected, among other terrors, from "the destruction that wasteth at noonday" ; one of those ambiguities of our English Bible of which the Vulgate sufficiently "lets the bones show" in its own sinister simple phrase, "*ab dæmonio meridiano*"—"from the noontide demon."*

The hour at which all shadows dwindled, and life, at any rate in hot climates, seemed at its lowest ebb, was chosen by the Greeks for sacrificing "to the shadowless dead." Christian mystics can hardly fail to see a wider significance in this sacrifice.

Almost everyone is familiar, either in Plutarch, or in some later story-teller's version, with the legend of the ship, becalmed on stirless seas, near the Isle of Paxi, and of the mysterious voice in the air that proclaimed to her awe-stricken company the tidings that Great Pan was dead.

" 'Twas the Hour when One in Sion
Hung for love's sake on a Cross.
When His brow was chill with dying,
And His soul was faint with loss.
When His priestly blood dropped downward,
And His priestly eyes looked throneward.
Then Pan was dead."

It is true, of course, that "the Hour" here indicated is that of Christ's *death* : the ninth hour, corresponding to our three in the afternoon† But it is obvious that the sacredness of this ninth hour depends on and throws back to the sixth or noon ;

* Though some pestilent fever, which noontide heat might promote, was doubtless in the writer's mind, yet this would not affect or alter the real meaning. Pestilences were regarded as the direct work of demons.

† The scholar, of course, will not need to be reminded that the literal meaning of noon is ninth (hour) ; and that the paradox is explained by the custom of saying Nones (the ecclesiastical office for the ninth hour) at mid-day.

when the Cross was first set up, and the first thin small shadow of its extended arms began to fall upon the noon-parched hill ; thus breaking that sinister spell of shadowlessness, that suggestion of mysterious peril which noon had so long carried with it.

"On a Friday at noon, the first Adam stretched out his hands to the tree of knowledge. On a Friday at noon, the second Adam stretched out *His* hands on the tree of life."

This is the sort of mystical saying which bears the stamp of the Eastern origin of Christianity, and which must have been first formulated under burning Eastern skies. But even here, in the land of frequent fogs and rare heat-waves, it is not wholly unintelligible*. Even here, the hour which our forefathers called shadowless—the zenith of each of our blank or crowded blend of languor and unrest which makes the modern man and woman more than usually desirous of some adventure of the spirit—or the flesh ; some experience at once stimulating and soothing ; and also, we may perhaps say, more than usually susceptible to those cosmic influences which, like Pan himself, may be conveniently visualised as half-bestial, half-divine.

In that fatal noon in Paradise it was the sensual and bestial which triumphed ; in that other noon on Golgotha, the sublime and the divine came again to their own. Extreme cases ! Never to be repeated in the world's history ! Never capable of being repeated ! Yet standing on record (we must needs think) to some practical purpose, fantastic though they may sound !

For there remains the plain fact that the zenith of each day impresses itself on human consciousness as a type and symbol of the zenith of life, of the dangerous unprotected period of achievement, fatigue, and re-action, when, in our diverse ways,

"We pause, we hush our heart,
And thus address the gods :
The world has failed to impart
The joy our youth forebodes ;
Failed to fill up the void which in our breasts we bear."

And here it is that the old magical and mystical significance of the shadow seems to come to our aid, since the way in which we pass the crisis and come through the ordeal of our shadowless hour must be determined very largely by the kind of sanctuary

* The Catholic Church has retained, irrespective of latitude, the object-lesson of the noon-tide *Angelus* and *Sanctus* bell. And perhaps it is instructive to compare the "lunch-hour" religious activities of City churches.

to which we can retreat, the kind of shelter which we can provide or find provided, for our mental and spiritual existence.

It may be that those eerie, and even absurd, legends of demons and goblins, whose dark powers reached their height at noon, and of phantoms of the dead which (like the "Apparition of Mrs. Veal" in Defoe's unforgettable story) were constrained to choose the noonday hour for their manifestations to the living, are not without their own inner meaning—and moral.

It may be that the picture they conjure up of a flock of hapless shades, held in the "Infernal Jail" and ready, at the least excuse, to flit forth and cast themselves invitingly across the most unsheltered points of man's pathway is not so very far from the truth.

According to the old magic tradition, the shadows of those who had "sold their souls to the devil" became "independent of the sun" and could come and go, at any time, on their Dark Master's dark commands.

So it would seem that we noontide travellers have a generous choice of shadow-company and that it would be well for us to use discrimination.

"Tell me, Thou Whom my soul loveth, where Thou makest Thy flocks to rest at noon?"

In that yearning question and its possible answer seems to lie the final lesson of the ancient shadow-lore.

THE LIGHT OF THE SOUL

By HERBERT ADAMS

AS occult students are aware, within the last 50 years several little occult classics of unquestioned value and authority have proved of untold assistance to them in their endeavours on the path. I refer to the Patanjali *Sutras*, the *Gita*, the *Voice of the Silence*, and *Light on the Path*. The latter treatise, as we know, is a comparatively recent one and was communicated to the world through a disciple of the Masters within the present century. To H.P.B. we are indebted for the translation of the ancient fragments in *The Voice of the Silence*; whilst the *Sutras* and the *Gita* have been accessible to students for centuries back. Perhaps the two most illuminating treatises students could have for use in practical occult training are the *Sutras* and *Light on the Path*. In fact, the *Sutras* will help them to understand and master the sententious and luminous rules of the latter work. There are many editions of the *Sutras*. That of Vivekananda was for years considered a highly authoritative one. An edition more suited to the Western student was published a few years ago by Charles Johnston; but while simple in character and helpful to many who had hitherto been unable to enter thoroughly into the practical significance of the *Sutras*, the treatment was of the nature of a personal interpretation only.

A new book has, however, just been published from the pen of Mrs. Bailey, the author of several remarkable occult works comprising the cycle of teaching above mentioned. It is called the *Light of the Soul: its Science and Effect*, and is a paraphrase of the Yoga *Sutras* of Patanjali with commentary by Mrs. Bailey. The *Sutras* were dictated and paraphrased by the Tibetan Brother who is responsible for the impartation of Mrs. Bailey's previous works, and the commentary upon the *Sutras* was subject to revision and comment by the Tibetan. It may be interesting to relate that the system of teaching, first compiled by Patanjali some 10,000 years B.C., has been in use since the beginning of the Aryan race, and that the Yoga *Sutras* constitute the basic teaching of the Trans-Himalayan School, to which many of the Masters belong. It is also held that many of the schools of mystical thought and discipline connected with the founder of Christianity are based upon the same system and

that their teachers were trained in the Trans-Himalayan School. We are also informed that the various Yogas have been instrumental in the different races in the unfoldment of the human being. In the Lemurian race the Yoga of the physical body, Hatha Yoga, was imposed upon infant humanity. In the Atlantean race two Yogas were given, Laya Yoga, the Yoga for the development of the etheric body and astral body; and later, Bhatki Yoga was incorporated with the Laya Yoga for the purpose of laying the foundation of mysticism and devotion. In the present Aryan race control of the mind is the objective, and Raja Yoga is the Yoga for the student on the Eastern path. An interesting point is made by Mrs. Bailey in her introduction to the effect that the coming spiritual impulse is a second Ray impulse and will reach its zenith towards the close of the present century, but it has no relation to the first Ray impulse which produced the work of H.P.B. First Ray impulses rise in the first quarter of each century and reach their climax on the physical plane during the last quarter. The great interest now manifested in the science of Raja Yoga indicates the trend of the rising second Ray impulse. This authoritative statement is of considerable interest, especially in view of the acrimonious controversies which have raged in theosophical circles regarding certain "probable appearances."

The paramount value of the present edition of the *Sutras* lies chiefly in the fact that it emanates virtually from the Brotherhood, in that it has been produced by the express authority and under the personal supervision of the Brother specially appointed to communicate the new cycle of teaching necessary at this point of evolution in connection with the second Ray impulse. It is not possible in a short article to indicate in any adequate degree the remarkable scope of this commentary on the *Sutras*; nor is it desirable to quote from a treatise which contains more than 400 pages of masterly instruction for the serious student of Yoga. It must suffice to say that nothing in the direction of searching analysis and detailed information on the kingly science such as this book contains has hitherto been published. As in the case of the previous works of the Brother issued by Mrs. Bailey, it comes to the student without any label attached to it. It is offered to the sincere seeker, but chiefly to those who are attracted to the Eastern path and have some acquaintance with Eastern philosophy and its nomenclature. And surely it comes at a propitious time. In the midst of religious controversies on every hand emptying

the churches and filling sincere and seeking souls with disquiet and eager questioning ; and our friends the Theosophists divided into half a dozen societies and pathetically asking one another what is truth ; surely it is a great solace and matter for thankfulness that the ever watchful Brotherhood of Masters, ignoring all the petty issues, or, rather, answering them most effectively by the voice of an accredited messenger, declares once again in clear and solid English the Science of the Spirit hidden in the *Sutras*.

CONTENTMENT

By RUPERT W. BELL

Within ourselves each one may raise a fount
Of truer riches than the wealth called gold ;
Can emulate the Sermon on the Mount,
In deed and thought—by deed that word uphold !
Within ourselves we have the latent power
To carry sunshine and dispel the gloom,
As modest violet scents shady bower,
Or single rose gives forth a perfect bloom.
Love does not grow from hate, nor war breed peace,
And selfishness, sent forth, will but return.
Oh ! in that Sermon on the Mount,
We find a lesson everyone can learn.

ALCHEMY IN BOHEMIA

By J. G. F. DRUCE, M.Sc. (Lond.), &c.

THAT the Hermetic Art had many devotees in Central Europe is generally known in this country. Our own adepts, Dr. Dee and Edward Kelley visited their Bohemian brethren, and were in close connection with the Emperor Rudolph II and Count Rosenberg, who lavishly encouraged their art.

Their activities are well known to the readers of THE OCCULT REVIEW, who will also probably be familiar with the accounts of their doings and influence in Bohemia through Mr. A. E. Waite's *Secret Tradition in Alchemy* and Mr. H. Stanley Redgrove's *Alchemy: Ancient and Modern*. Bohemia was, however, a much more important centre of mediæval alchemy than is perhaps generally realised, and many traces of its practice remain. Thus, in Prague, there is the Golden Lane (*Zlata utička*) in Hradčany, the alchemists' quarter of the town. The astrological and philosophical studies of Zajic of Hasenburg were partly carried out in the Black Tower of Hradčany castle, and partly in an old house at the corner of Národní and Jungmannova Streets. This old house has just been demolished to make way for an insurance office.

According to the late Dr. Adalbert Wrany (*Geschichte der Chemie in Böhmen*) the earliest existing Bohemian reference to alchemy is by a certain Johann Smil Flaška of Pardubice, who compiled, in 1395, a didactic poem, *Advice on the making of Gold, on Magic, and other Arts*, so that there must have been adepts in Bohemia in the fourteenth century. The same authority (Wrany) regards Johann von Tetzen (? Tetschen) or Johannes Ticinensis (*i.e.* John of Děčín or Tetschen) as the first Czech alchemical author. His hand-written tract, *Processus de lapide philosophorum*, appeared in 1412. This and his *Ænigma de lapide* were later published in Czech (sixteenth century) under the title, *Alchymie Jana Těčinskeho kneze*. Both were also included in a German collection, *Drei vertreffliche chymische Bücher als Johann Ticinensis, eines böhmischen Priesters, Antonii de Abbatia, eines in der Kunst erfahrenen Mönchs und Eduardi Kelläi, eines weltberühmten Engländers, Tractate*, Hamburg, 1670 and 1691.

The Art first received royal patronage from the Dowager Empress Barbara, who resided after her husband, Sigismund's, death in 1441, at Melnik Castle. She interested herself in the

writings and practices of Alchemy, and it is said that under her direction John of Laaz melted together gold, silver, and other metals, which were then sold as pure gold. John of Laaz, like most of his countrymen, had acquired his knowledge of transmutation from Italian sources, and his name is alternatively written Lasnioro or Lasnionoro, *i.e.*, Laaz-no-gold (?). About 1440 he wrote a parchment script, *Via universalis, composita per famosum Jo. de Laaz, Philosophum peritum in arte Alchymiae*, which is referred to in the 1717 and 1740 Hamburg editions of Basil Valentine's works.

While the assistant of Antonio di Fiorenza, he translated the theories of this adept into Bohemian with the introduction, *Tuto sye poczyna cesta sprawedliwa w alchimygi, gesto gye neslichano ny od zadneho, by gy dokonal tak snaznie iako tento mistr ygmenem Antony s Florentie, Aya yssa sliha gehu znawczenyepopsal sem, prawie a sprawedliwie tak iakoz sem widiel.* (Right instructions in the Modes of Alchemy, which are not yet known, but which are those of the Master, Anthony of Florence, And I, his servant, do vouch that they are right and true.) *

Balbin, the Bohemian compiler, is quoted by Wrany as stating that a Czech manuscript, now lost, entitled *Zlato blato* (Gold is mire) had some influence at this period and may have been by Laaz.

Contemporary with the Empress Barbara, Count Wenceslaus of Troppau (Opava) encouraged the Black Art both at Kralové Hradec and in Prague, where his house on the Chales Square still stands. Prince Henry of Poděbrady (younger son of King George) also had a laboratory at Kutná Hora, then the centre of a flourishing silver-mining industry and the site of the royal mint

The cultural advances in the sixteenth and seventeenth centuries widened the horizon, and many other scientific pursuits were included within the sphere of the alchemist and astrologer. The true stone which should yield the projecting powder was sought with renewed zest, as was the elixir of life. The Bohemian and Strahov museums in Prague are said to contain many alchemical works of this period, and so do the libraries at Jindřichuv Hradec, Třeboň, and Litomyšl.

The thermal springs in the Karlovy Vary (Karlsbad) district had now attracted wide attention by their miraculous cures,

* This orthography differs from modern Czech, which dispenses with the letter *g*; *w* has become *v*, and diacritical marks are now used where *i* has been elided.

and a certain LthrTweeteho tridan characterised the Teplice * water as containing "Eyssen, wenig Kalchs, Pitumen, und Marchasit" (iron, little lime, bitumen, and pyrites). This probably refers to the incrustations around the springs; for the Teplice water contains only minute amounts of suspended or dissolved solids.† The Karlsbad Sprudel waters were also shown at this time to contain "alum, sulphur, iron, and vitriol" (actually the waters are slightly alkaline from bicarbonates). The Franzensbad waters were also considered acid, and to contain vitriol, copper, iron, nitre and peat. Actually the peat deposits in the neighbourhood do contain green vitriol. There is evidence that this author came under the rationalising influence of Paracelsus. He makes reference to the gout-curing powers of the water, which had, however, been recognised since 1347.

Another alchemist of note was John Černý, a medical man of Litomyšl in east Bohemia. His *Process Alchymicky*, made up of sections—he had many collaborators—dealt *inter alia* with the extraction of mercury, philosophical vinegar, and mercurial liquids.

A little later the powerful Rosenbergs turned their attention to alchemy and encouraged its practice. It was William, Count Rosenberg, the Bohemian magnate, who invited Edward Kelley from England to transmute base metals into gold. From the exchequer disbursements it has been calculated that Kelley swindled the count of more than 300,000 gulden in three to four years (Wrany). Other charlatans also robbed the Rosenbergs; but one, Udalrich Kříž, a prior of Třeboň Monastery, added to the technical literature of his period, as the following tracts testify: *Ad ponendum aurum illuminatoribus et pictoribus*; *De are temperando*; *O inkoustu* (concerning ink); *O barvách* (concerning colour); *Ku pocisteni vina* (on clarifying wine); *De formatione vini*; *De formatione aceti* and *O barveni platná* (concerning the dyeing of cloth).

Rudolph II, who reigned from 1576 till 1611, attracted many great minds to his capital. He assisted Tycho Brahe and Kepler with their astronomical discoveries, which were mostly made in Prague. Dr. Dee and Edward Kelley were lodged with his physician, Thaddeus Hajek, and were invited to exhibit their arts and make projections. Their failure led to a papal decree (1586) banishing them from Prague (A. E. Waite *loc. cit.*, p. 228).

* Teplice in Czech means "hot springs"; the Germans call the town Teplitz.

† *Vide The Chemical News*, 1927, cxxxv. 169, where I describe these thermal waters.

Count Rosenberg, however, invited them to one of his castles, where they disagreed, and Dee returned to England. Kelley's projections may have been successful, for he was again honoured, for a time, by Rudolph. Failing, however, to satisfy his royal patron's further needs, he was cast into Křivoklát Castle, and was killed on attempting to escape (1595).

Another prominent alchemist of this era, Michael Sendivogius, visited Prague in 1590 to demonstrate the transmutation of metals for the benefit or at the expense of Rudolph. His career and that of Seton, a Scottish adept from whom he hoped to obtain a supply of the transmuting powder, are adequately described by Waite (*loc. cit.*, pp. 238 *et seq.*).

Still another of Rudolph's alchemists is deserving of mention, namely, Jacob Horčický or Jacobus Sinapius. His name is probably derived from the Czech *hořice* meaning mustard, for he became noted on account of his work on herbs. He was the curator of what was to become the Botanical Garden, and he successfully applied herbal preparations for the curing of diseases. He came from Krumlov, in south Bohemia, where his parents cultivated vegetables, and after the battle of the White Mountain in 1620, when the old Kingdom of Bohemia fell into the hands of the Hapsburgs, he returned to Krumlov.

Alchemy now began to degenerate at Prague, the capital, but individuals in the provinces of outstanding merit continued to add to general knowledge. Thus, George Agricola, at the mining town of St. Joachimsthal (Jáchymov), criticised much of the useless alchemical literature of his time in his *De ortu et causis subterraneorum* (1544), and devoted himself to the mining and extraction of metals from their ores. His views were endorsed by the famous Amos Komenský, an educationalist much in advance of his time.

Among the later Bohemian alchemists, final mention may be made of Christopher Bergner, an apothecary who compiled a *Studium chymico-hermeticum*. It is clear that he was acquainted with many modern productions, including fulminating gold, preparations of sulphur, arsenic, antimony, bismuth, and cobalt. Directions are also given for the extraction of many metals, and a section is also devoted to certain empirical organic preparations. He was influenced by the Phlogiston theory of combustion, and therefore believed in the possibility of converting one metal into another. He held, however, that this could only be accomplished by a complete knowledge of the nature and properties of the substances themselves.

RITES AND MYSTERIES AMONG PRIMITIVE WOMEN

By JOSEPHINE RANSOM

THE reputed "powers," the secret rites and cults of medicine-men, witch-doctors, wizards and the like among the men of primitive people are familiar; not so familiar are the secrets, rites and mysteries of primitive women.

There are very close resemblances between the rites and customs of the primitive women of parts of Africa, of Australia and of the Pacific Islands. These observances seem really to be fragmentary memories of a very far past. Long ages ago the full ritual, of which they are now but degraded remnants, may well have been a dignified culture full of significance and beauty.

Dr. W. H. R. Rivers in his fine book, *Medicine, Magic and Religion* (1924), points out how hitherto this problem of degeneration had been neglected by students of human growth and social evolution. He confesses that he, too, had formerly looked upon early customs as representing an upward stage common to unevolved people wherever found. They were taken to represent a tendency "of the human mind to respond in certain uniform ways to the action of its physical and social environment." It was "the general acceptance of the doctrine of evolution" that had caused students to ignore the idea of processes of degeneration. For instance, "the art of navigation might not only degenerate, but even disappear, and voyages by sea again enter into our schemes of the early peopling of the earth, thus bringing transmission out of the lumber-room into which it had been cast by most students of human society."

Following up his arguments we might suggest that the women's rites and ceremonies found to be similar in now widely separated countries were also once transmitted by means of navigation, or other methods of which all knowledge is for the moment lost.

Writing in 1915 in her very instructive and charming book, *Woman's Mysteries of a Primitive People*, Mrs. D. Amaury Talbot makes the significant remark: "It is indisputable that the Ibibios (South Rhodesia) occupy a low rung on the ladder of culture, and are perhaps as bloodthirsty as any people throughout the length and breadth of the Dark Continent. Yet, to our minds

at least, it would appear that their present condition is due to gradual descent from a very different state of things. Fragments of legend and half-forgotten ritual still survive to tell of times shrouded in the mists of antiquity, when the despised Ibibio of to-day was a different being, dwelling not amid the fog and swamp of fetishism, but upon the sunlit heights of a religious culture hardly less highly evolved perhaps than that of Ancient Egypt."

It is not generally known that among the negroes of many parts of the world there still exist noble mysteries involving careful training for initiation into them. These mysteries are entrusted only to those who have been tried and proved worthy and who, upon initiation, become members of a Brotherhood like to that found among other more advanced races. The ideal is likewise human perfection. Probably this occult brotherhood keeps alive among the negroes those high ideals the reverse of which we find in the crude rites and mysteries that affect so deeply the lives of many millions of their still backward nations.

Women, we know, are barred from the rituals, ceremonies and mysteries of most male secret societies (some of which they seem to have stolen from women), but we do not read so often of how men are debarred with even greater rigidity from those performed by women. One of the most important reasons for this lack of information is that until quite recently cultured women have not been explorers, have indeed been prevented from so doing by the concern that men have had for their exposure to hardships and the unknown. Now, however, women are taking their part in the conquest of that unknown, and are studying with interest the people of other countries. We may hope, therefore, for a more extended knowledge of the customs, rites and mysteries of women which the male explorer can have little chance of ever fully studying.

There are rites connected with every phase of life in primitive society. It would be too much to recite them all, so a few are here selected to indicate something of how primitive women view and deal with the obvious and the hidden, and struggle in their own way to establish and explain the connection between the two.

As might readily be supposed, many rites cluster round motherhood. Except among some of the most "modern" of the white races, the universal feeling is that motherhood is woman's highest, chiefest duty and blessing, and nothing whatever compensates for lack of it. Barrenness is regarded as a curse.

In some parts of the world jealous women impose this curse upon a hated rival by means of curious ceremonies and incantations.

Primitive woman longs for children and many of them. Just what her actual attitude to motherhood is it would be difficult to say. It must have in it psychological factors which a better instructed woman of other and higher races would not have, because the primitive woman does not connect sex-intercourse with motherhood. The general notion is that a spirit-child enters the body of the woman through some accidental means. Various such means are suspected and avoided, despite the desire for children, many children.

Around birth cluster customs which the older women attend to and carry out with strict regard for tradition. Some of these customs cause one to wonder how the child manages to survive them—to say nothing of the mother.

The first big ceremony in a girl's life is that of "circumcision." This ceremony is observed in many countries. With all of them it is a "magico-religious" rite. Among some Australian tribes this is a long-drawn-out performance.

A girl has been observed to be ready. Then one night an old gin seizes the girl's shoulders at the back. All the other women link up in a long row behind one another and in a similar way. "Ya, ya, ya," they chant in long-drawn, melancholy notes. The first old gin stamps her feet and pushes the girl along in front of her. The other women do the same. Suddenly the chant changes. The old gin stops short and with her hand strikes the girl thrice on the back. This programme is repeated frequently during the night. Early next morning all go to the sea. The girl is led out, and the whole party, when about hip-deep in the water, start to dance. They produce a queer note by striking their bent arms against their bodies. At the same time a song is sung and at its final syllable all duck under the surface of the water. When this is over a fire is kindled on the shore, and when well ablaze damp grass and leaves are heaped upon it. Into the cover of the thick smoke thus provided the old gin and the girl disappear and the operation takes place. Finally the girl is led away into the bush and for some time is restricted as to certain articles of food.*

In some tribes men are the operators. In others, again, the girl has two joints removed from a finger. But generally these

* See *The Australian Aboriginal* (1925), by Herbert Basedow, M.A., M.D., Ph.D., B.Sc., F.G.S., etc.

rites are carried out by women, and in strict privacy. Some tribes in N. Rhodesia also accompany this rite with dancing by the women, though sometimes men are allowed to join in. Other tribes carry it out after a good crop has been gathered. All the girls who are ready come to the kraal of the headman. They retire into shelters which are erected near-by, and as to what goes on strict secrecy is enjoined and observed. Only those women already initiated have the entry into the huts with the girls. Three months is the usual period for the rites, which are performed by old women, assisted by initiates. No washing is allowed so sometimes deaths occur. If men know anything of what goes on, they fear to display any knowledge and maintain a complete silence.

In S. Nigeria a similar rite takes place during the "Fatting" time of the girls. Not much seems to be known of the facts.

Women are often as proficient as men in providing the familiar love-philtres. To secure the affections of one of the other sex, secret brews are concocted. In the course of the operation the aid of the "other worlds" is invoked with varying success. Both "witches" and "wizards" go to considerable trouble to cultivate "powers" which will give them control over the minor and darker forces of Nature. There is a large amount of evidence of this, but few investigators have the requisite knowledge to follow the whole meaning of the rites. Practically none have any clairvoyance such as would enable them to see all the hidden processes that the "magic" might involve. The extraordinary susceptibility of the primitive peoples to suggestion, may play a very great part in the efficacy of such "magic." Somehow the victim gets to know, and fear does the rest.

Here is another rite peculiar to women :

"There is a very efficacious way by which a woman may enlist the help of evil spirits who dwell within ant-hills. This is also one of the woman's mysteries, which must be carefully guarded from the knowledge of man. In order to carry out the rites, a woman should go herself, or send a magician of her own sex, hired for the purpose, at about the time of full moon. Then, standing so that her shadow falls upon the mound, she must recite certain incantations proper to the occasion. After a while some small creature will be seen to creep out near the base of the hill. This must be caught and enclosed in a little receptacle prepared in readiness. After binding it round with strips of

cloth, preferably white, it should be worn beneath the garments, and it will confer magical powers upon its owner, both for good and ill."*

Though the women of African tribes are regarded, like in Australia, as burden-bearers and workers, so as to free the men for hunting and fighting, yet they enjoy a number of unexpected honours. Under certain circumstances only women may perform special tribal rituals or parts of them. For instance, in some African tribes only married women related to or of the same town as a slain warrior may officiate at his burial. They carry away the corpse into the bush, and, completely screened from view, carry out a lengthy ceremony, part of which is intended to extract from the dead warrior his virtues and virility for the benefit of the tribe. At other important ceremonies performed by men, the aid of an "old woman" must be sought at critical moments. In fact, it would appear that the "old woman" is a considerable power in any tribe.

The women of the Ibibios have secret societies through the influence of which they seem to get some shelter from the tyranny of men. Among them, also, there are at least two societies now exclusively male, which were originally entirely female. If women now happen to witness the rites belonging to these societies, they are executed and there is no redress. In the Ibibio "Great Warrior Club" woman was once the dominating influence, and during the ceremonies the singer sits clothed in women's garments to represent the "Mother of War."

It was a woman, the Ibibios think, who brought death to the world, for she held the nostrils of a sleeping man, and he died.

Further, among them the great "Mother of Gods and Men" is the source of all things, the First Cause, the supreme Mother of all. Conversely, the source of all evil is also feminine. The unprivileged who inadvertently look upon her "image" are relentlessly pursued and put to death.

These are but a few of the interesting "mysteries" which make up some at least of the inner life of primitive women in various parts of the world. There must be many more, as yet unknown, which would, if revealed, throw much light upon the psychology of the earlier forms of human progress. For several reasons these forms are dying out, and with them the records of all that express the hopes and fears of primitive women concerning both this and "the life of the world to come."

* *Woman's Mysteries of a Primitive People.*

A NOTE ON EXORCISMS

By ETHEL ARCHER

RECOGNITION of the forces of evil in one form or another would seem to be common to all races of mankind, from the lowest type of savage to the most highly civilised European.

That evil exists is an undeniable fact.

There are, with the individual as with the nation, three ways, roughly speaking, of treating this fact: we ignore it; we try to propitiate the evil; or we denounce and expel it. Concerning the first there is no need to speak. The second is the method common to most savage tribes and to some of the Oriental nations. The third is the way of the Christian.

In a short article such as this, it will only be possible to treat of a very few examples, but it will be seen that where there is much magic mixed up with the religion of a nation, as undoubtedly was the case with Babylonish, Egyptian and Assyrian, attempts are usually made to conciliate the Evil One. He is questioned by the would-be exorcist as to the manner in which the afflicted one may have unwittingly offended. A long list of his possible misdemeanours is cited, and the various ways in which he may have encountered a spell.

In a translation of a certain Babylonish tablet we find the following:—

“ Be the spell broken whatever it be
Whether through his father's image be he bewitched
Or through the image of his elder brother or elder sister be he
bewitched.
Whether he have encountered a man bewitched
Or slept in the bed of a man bewitched
Or have sat in the chair of a man bewitched
Or have eaten in the plate of a man bewitched
Or have drunk in the cup of a man bewitched.”

To conjure the spell, the object by which it has been transmitted must be discovered.

“ He hunts, he hunts, he hunts in the bed, he hunts in the chair;
he hunts in the dish.
He hunts in the lamp, he hunts in the bellows.
He hunts in the tablet and in the writing reed,
He hunts at the going out and the coming in of the city,
He hunts at the exit and the entering in of the house.”*

* H. Zimmern, *Beiträge zur Kenntnis der Babylonischen Religion*. 2nd Tablet “Shurpu.”

Witchcraft and conjuration appear to have held a very large place in the religion of the peoples of Babylon, and obviously it was to such practises that the prophet Isaiah refers in his 47th chapter, where he says:—"An evil shall come upon thee and thou shalt not know how to charm it away." In the 34th chapter reference is also made to Lilith, the night-monster, believed by the Hebrews to appear under the form of a beautiful woman who sucked the blood of children in their sleep.

There has always been a strong connection between magic and medicine. This was especially so in Egypt, where the physician was also a magician.

Illness and disasters were not believed to be due to any natural causes and so were attributed to malevolent demons or evilly disposed persons such as witches and wizards. Magic potions, the whispering of a few ill-omened words, mysterious operations, or the glance of an "evil eye" might be sufficient to call down untold calamity on the head of the unfortunate persons so singled out. Against such power the exorcist-priests fought by incantations. By invoking the gods of Light and Fire they strove to turn the spell back upon the originator of it. In a categorical command to the Demon, they bade it "Go hence."

Of the four medical papyri which have come down to us in a state of almost perfect preservation, the one that suffers least from the marks of age was found by Ebers, near Luxor, in Upper Egypt, and has been translated by him.

The second, a part of which has been destroyed, is in the museum at Berlin. The third is in the British Museum. The fourth, acquired by Edwin Smith at Thebes in 1862, has been given to the Historical Society of New York.

There are other medical treatises besides these in the museums of Cairo and Europe where we read of the magic and medicine of the ancient Egyptians.

Says the author of one of them in a treatise dating from the time of Rameses I:—

"I have come out from the school of medicine at Heliopolis where the venerable masters of the Great Temple have inculcated their remedies within me. I am in possession of the incantations composed by Osiris personally—my guide has always been the God Thoth . . . the writer of infallible prescriptions, he who alone knows how to give reputation to magicians and physicians who follow his precepts.

"Incantations are good for remedies, and remedies are good for incantations."

Then follows a longish prayer in which Isis and Osiris are invoked and asked to deliver from the evil. The words of the prayer were to be said with exactitude and repeated as many times as possible when remedies were applied over the members of some one who was ill. For internal remedies the following incantation was said : —

"Come, remedies, and expel the things of my heart, of my limbs. Incantations are good for remedies, and remedies are good for incantations"*

This was to be said as many times as possible and with exactitude whenever the patient drank a potion. So that "in much speaking" was obviously a large part of the cure.

Besides the evil spirits who caused illness, there were also amongst the Assyrians and Babylonians the Evil Spirits of the mountains and the plains, the sea and the grave, known as the *utukku*.

There was the *âlû*, regarded as the demon of the storm and also, at times, as a species of incubus. "It spread itself over a man, overpowering him upon his bed and attacking his breast." The *édiummu* was usually a wraith of the departed, the *rabisu*, a spirit which lay in wait to pounce upon his prey, the *lilu* or night monster, and many others.

The method of exorcising these demons was most curious. White and black yarn was spun and attached to the afflicted person's bed; the white to the top and the right hand side, and the black to the foot and the left. Then the following words were said: "Evil *utukku*, evil *âlû*, evil *édimmu*, evil *lilu* . . . handmaid to *lilu*, sorcery, enchantment, magic, disaster, machination which is not good—may they not set their head to his head, their hand to his hand, their foot to his foot. May they not draw near. Spirit of heaven mayest thou exorcise, spirit of earth mayest thou exorcise."

The god Merodach was asked to wash him in water seven times, and then would the evil *lier-in-wait* depart and a propitious *Sedu*, or protecting god, enter his body. The gates to right and left having been, so to speak, closed, the evil demons and spirits would be unable to approach him wherever he might be. "Spirit of heaven exorcise, spirit of earth exorcise."

* *History of Medicine*. By C. G. Cunston, M.J.

Then, after an invocation to Eres-ki-gal and Isum, the final paragraph was pronounced.

"The afflicted man by an offering of grace, in health like shining bronze shall be made bright.

As for that man Samas shall give him life.

Merodach, first-born son of the Abyss, it is thine to purify and glorify. Spirit of heaven mayest thou exorcise, spirit of earth mayest thou exorcise."

Exorcism to-day may not be used in Catholicism without special licence; but the following are from a 9th century pontifical.

"God of Angels, God of Arch-angels . . . I invoke Thy Holy Name and the mercy of Thy most excellent majesty that Thou wilt deign to lend me Thine aid against this most wicked spirit, that wherever he may lie hidden he may speedily go forth and fly afar off upon hearing Thy Name.

He Himself commands thee, O Devil, Who commanded the winds and the sea. He Himself commands thee, Who ordered thee to get behind Him. Give ear, therefore, and tremble, O Satan; go forth prostrate and vanquished in the name of Our Lord Jesus Christ. Therefore, O thou most evil devil, enemy of the Faith, ravisher of the human race unto death, frustrator of justice, root of all evils, seductor of men, destroyer of peoples, inciter of evils, author of avarice, cause of discord, exciter of grief, ruler of Demons . . . go forth in the name of the Father and of the Son and of the Holy Ghost, and give place to the Holy Spirit by this sign of the Cross of Christ Our Lord. . . . Amen.

Alia Requests God to: Save man made by Thy Hands from fall and from the devil of the noonday. Do Thou, O Lord, give Thy servants courage to stand before this most evil dragon . . . I adjure thee therefore, O ancient serpent, by the Judge of the living and the dead, by the Maker of the world, by Him Who has the power to thrust thee down into hell, that thou go forth with all thy furious legions. . . . Go forth, transgressor, go forth, seducer, full of griefs and lies, enemy of truth, persecutor of innocence, give place, O most shameless one, give place, most impious one . . . give place to Christ.

How now, stubborn one, what causes you to pause, what temerity causes you to stay? . . . Go forth now from this man, adjured in the Name of Him Who made men from the dust of the earth."

Even in the 9th century a form of exorcism was in vogue that is practically identical with that used to-day.

THE MEDIUMSHIP OF GEORGE VALIANTINE

By NOEL JAQUIN

THE name of George Valiantine, already famous in American psychic circles, is also becoming well known on this side of the Atlantic. While there are other mediums for the "direct" voice, none, to my knowledge, have the diversity of phenomena that is to be witnessed under the mediumship of Valiantine. His powers are unique. I first made the acquaintance of this remarkable little man in the early part of 1925, when I was invited by H. Dennis Bradley to attend one of his séances in London.

George Valiantine is a pleasant, simple gentleman; rather short and stout, neither well read nor fluent in speech, yet he possesses an innate refinement that is exhilaratingly refreshing. Of course, he believes in the existence of spirits and the ability of those beings to communicate with mortals; he must accept the evidence of his own senses.

His introduction to spiritualism was a matter of "chance." Some years ago, while staying at an hotel, he heard distinct rappings on the door of his room. So distinct were they that he got out of bed, switched on the light and opened the door, expecting to find some late visitor. There was no one there. He returned to bed. Again there came the raps, and again Valiantine arose and investigated. He even rang for the attendant, who assured him that both the corridor and the next room were empty. He mentioned these happenings to a friend some time later. This lady happened to be a spiritualist, and she then persuaded Valiantine to hold a séance with the table. The result was amazing. His brother-in-law, Bert Everett, by means of raps, was able to prove his actual existence as a spirit being. He told Valiantine that "they" had been trying to attract his attention for a long time. This appeared to be true, as he had noticed a number of peculiar noises at odd times, and though he had tried to find the cause he had been unable to do so. Eventually he had dismissed the matter as being due to contraction or expansion of the woodwork in the house or room.

The results of the early sittings in England during the beginning of 1925 have been recorded by H. Dennis Bradley in his book, *The Wisdom of the Gods*.

Valiantine recently paid another visit to this country for a series of experiments with Lord Charles Hope and Dennis Bradley. A number of these I was privileged to attend. The chief difficulty that faces the investigator of psychic phenomena is to obtain proof of the absolute genuineness of the medium. In the case of Valiantine the peculiarity of the phenomena precluded any possibility of either fraud or trickery.

At most of the Valiantine séances the usual phenomenon of lights was observed, but the voices—which, after all, is the most important aspect of the phenomena—spoke in languages unknown to the medium. Another point of importance is the fact that Valiantine is quite conscious during a sitting. There is no trance condition. To test this very fully I have addressed Valiantine while a spirit voice has been speaking, and he has replied, while there has been no break in the super-normal voice.

Towards the end of last year George Valiantine was holding séances with Judge Cannon in New York. At these sittings languages were being spoken which none of the sitters could understand. Dr. Neville Whymant was invited to attend one or two of the experiments to see if he could understand any of the voices. Dr. Whymant has devoted his life to the study of oriental tongues and he speaks over thirty. His record attests his academic standing. He has been lecturer in Chinese and Japanese for a number of years at various Universities.

During the first séance which he attended he held a conversation with a voice speaking in Italian. There was a pause for some minutes, and then he heard a voice speaking in a language which, for the moment, puzzled him. Suddenly he realised that he was listening to Chinese, but Chinese of a refinement and purity that is never heard to-day. He questioned this voice, which said it was K'ung-fu-tsze, the Western corruption of which is "Confucius." This amazing séance was followed by three or four others, at all of which this voice spoke in Chinese.

From my personal knowledge and observation of George Valiantine I am convinced that he does not know ancient Chinese, either consciously or unconsciously. For that matter, neither can he read or speak Portuguese, Basque, Japanese, Arabic, Hindustani, Spanish or German, which are some of the languages spoken during his direct voice sittings.

Another aspect of the Valiantine phenomena is that of "apports." During the recent experiments with him here in

London, a number of things have been brought into the room by these forces. At one of the sittings at which I was present there was an interesting form of "apportation" and "direct" drawing. This séance was held at "Dorincourt," and was for the purpose of getting super-normal impressions on smoked paper. In the centre of the circle were a number of sheets of this prepared paper, and the luminous trumpet. During the sitting the voices were few. This, of course, we expected under the circumstances, but we heard the sound of paper being rustled at the back of one of the sitters. It must be clearly understood that it would have been impossible for Valiantine to have reached this paper, which was on a desk behind us, and he would have had to lean over between two people to get near the desk. This sound was followed by the tap of a pencil on the top of the desk. Then came silence for some two or three minutes, during this time Valiantine spoke to several of us from his position at the top end of the circle. Then came the tearing of paper and the thud of a falling object. Soon after this the sitting was closed, and on the light being switched on we found on the floor the telephone-pad from off the desk behind us with one leaf torn off. On the torn-off leaf was an excellent drawing of an Eastern woman. This I am inclined to think is Japanese.

The world is beginning to awaken to the fact that there are still vast stores of knowledge, like rich veins of gold, lying undiscovered and untapped. Humanity moves and learns very slowly. It takes many years for one simple fact to percolate through the various strata of human society, and become a common fact of general knowledge. In the realm of psychics there is heard the one incessant cry for proof. Let me hear, let me see, and then I shall believe! This is the cry of the materialist. When he sees or hears, he says, "This cannot be; my brain, my senses deceive me, and I shall accuse my imagination of this terrible deception."

For the sake of sanity we must stick closely to observed facts. We can only progress and acquire knowledge of this world, the universe and perhaps beyond, through the mediation of our senses.

Through the mediumship of George Valiantine, the senses of sound, sane, shrewd and critical men and women have told them that there exists another sphere of intelligence beyond our own. Some have explained the phenomena as due to subconscious action of the mind. But how, then, do they explain the various

languages spoken, languages that could not have been heard by the sitters? In the case of the Confucius' voice it is not reasonable to suppose that this could speak from the knowledge stored in a human mind, when there was no mind present equipped with the necessary knowledge. To test the matter further, an attempt was made in London to obtain a record of the voices speaking in some of these languages. The result of that experiment was very successful. The voices were caught by a microphone installed in the séance room, and carried by a private telephone-wire laid by the G.P.O. to the studio of the Columbia Graphophone Company, to be reproduced through a loud-speaker, and thus recorded on a wax disc.

If this is the result of subconscious action of the mind, then this "mind" is a world of spirits, a world of living memories that can still think intelligently and if we merely speak with the thinking shadows of the past in the séance room we do so unconsciously; therefore from this very unconsciousness is created a spirit, a being and a personality. It is true that what you believe IS. If your faith is strong enough you can create a "personal" reality. But this is not a matter of faith, it is a matter of Fact. Turn and twist the facts how you will, they still remain; voices speaking from space! Whence come the voices? From the unconscious minds of the people present or from any other source, in essence, these are the voices of the dead—the evidence of the facts prove it. They are voices of another and unknown world, the world of spirit.

MAN, THE THINKER

By LEONARD BOSMAN

IT is a curious thing to note that among the conventionally accepted terms of ordinary life the word "man" should have been selected to describe the male of the human species. While the fact that it has thus been chosen is proof of the dominance of the male being throughout many ages, it is to be hoped that such domination of one sex over the other will soon pass and that newer and more equal relations will follow.

The word "man," however, does not mean "male" and has no relation to sex, for it means literally "the thinking being." Any etymological dictionary will show that the root of the word conveys the idea of thinking and nothing more. Hence it represents the whole race of thinking beings without distinction of sex. "Man" is thus *mankind*, male as well as female, all having the *definite* power of thought, as distinct from the animal with its less evolved mental capacity. It is not the place here to show the difference between man and the animal. What now is to be proved is that the word "man" really means "thinker," and it must be shown how the word grew and the original root meaning therein contained.

The writer has already set forth, in various works, the theory that letters, in their original forms, are pictures representing certain sounds and ideas in Nature. These ideophones—to coin a word—impinge upon the consciousness and convey to the mind certain pictures, and these are reproduced in their essential character by the makers of alphabets.

Thus the sound of the vowel *a*, which is pronounced everywhere, save in England, as a broad and powerful *ahh*, is the most potent of all, a leading, dominating sound. Hence the Hebrews, striving to express this sound as a picture, made a bull's-head, and this later became the Hebrew letter *Aleph*, and was called by this name to remind the student of the power of the letter and its sound. The name thus given to the letter meant, literally, *powerful one*, or *Bull*—the bull being the most powerful and useful creature with the Hebrews. The Greeks realised also what was represented by the sound, though they depicted it differently. The *name*, however, which they gave to the letter, was *Alpha*, meaning "I lead, or take precedence." Hence

the letter was, obviously, a symbol of *Power*, or *Domination*, *Will*, and, in a general sense, might represent the essential power of any thing or any being. Hence it was a symbol of God in His universe, of Man in his body, or of the indwelling *self* of any thing.

That such a pictured symbol does represent power or will is obvious to those versed in the study of symbolism. The proof, however, that the *ah* sound is the most powerful may easily be discovered by each one who will practise it. Let the reader take the vowels *eh*, *ee*, *ai*, *o* and *you*, or *ou*, and sound them one after another, and then try the *ah* sound. He will at once realise that this letter is the most powerful of all, that it dominates all other sounds in volume and power, and that it needs the whole power of the organ and the wide-open mouth for its perfect expression. And just as the sound of the *ah* fills the whole mouth and is spread forth everywhere, so it may well be a symbol of GOD, the most powerful Reality in the Universe, who is everywhere and in everything and is Himself all things.

The Greeks, being taught by their great Cadmus (or Orpheus), understood this well. They caught the same idea in the sound, but, acting independently, they named and pictured it differently, as already noted, calling it *Alpha* (not *Aleph*, as did the Hebrews). Since the word *Alpha* means *I lead*, etc., this shows the true idea that was in the letter, which both peoples caught, although they pictured and named it differently.

The writer believes that all letters in most languages have been evolved from Sound in this manner, save the Sanskrit, which was perhaps formed directly from the pictures made by the sounds in the surrounding ether of space and seen therein by the seer. Indeed, it is the writer's belief that if a sufficiently sensitive instrument could be produced, one having a membrane strewn with very fine sand or lycopodium seed, then, when the sounds were conducted to this membrane through some kind of horn, the sand or powder would be so affected as to take the precise shapes of the corresponding Sanskrit letters. He has himself long intended to make such experiments, but since worldly and other activities and duties make it impossible, he can only hope that some student with more time at his disposal will venture into this interesting field of exploration and experiment, and lead the way to discoveries on this and similar lines.

An understanding of the three letters M, A and N along these lines will prove beyond question that the word *Man* most certainly does mean *thinker*.

In Hebrew, the letter *M* was pictured somewhat similarly to the Egyptian *Mulak*, which was depicted as an Owl. *Mem*, the name given to the letter, means *waters*, but is a little difficult to interpret, although the real idea behind the letter is not difficult of discovery by those who know something of ancient symbolism. If we consider deeply this name *Mem* and its meaning, and remember that with the ancients *water* represented plasticity, or that from which all things were made, the Substance of the Universe, now called the ether of space, then the idea of *extraction*, a *getting out of*, may be seen therein. In Hebrew, the *M* is used grammatically to denote *from* or *out of*, and this again shows the idea of extraction. Indeed, the sound of the letter so clearly expresses the idea of drawing nourishment from a parent source that it is easy to understand that the sound *Ma*, in any language, depicts either Mother Nature itself or the effort to extract something from it. It is also not difficult to realise that, in the minds of those who originated language, it represented the getting of knowledge, of asking questions and seeking information. The word *Mah*, in Hebrew, means just this and it is translated into English as *what*—the word of eternal question.

The Hebrew letter would seem to have been directly derived from the Egyptian; and it is instructive to note that the latter pictured it as an Owl, the Bird of Wisdom, for it is a particularly appropriate symbol for the letter which represents that which asks and gets, although this has not previously been noted by the philologist. The word *Mi*, in Hebrew, meaning literally *who*, gives again the idea of getting knowledge. In fact, all goes to show that *M* represents the *getting* of knowledge by consideration by questioning, measuring and weighing all things seen and heard, and by the rational effect on man of such activities.

Now *Ma*, the Sanskrit root of the word *Man*, means *to measure*—that is, to weigh up in the mind, to ask questions, to ascertain values or to investigate the nature of things. The word therefore truly represents a questioning of Nature, a wrestling with Nature in order to obtain her secrets. It is as if man, *measuring* the universe, endeavoured to understand it, and in so doing attained wisdom. Hence this root *Ma*, definitised by the addition of the letter N, produced the word *Man*, the name given to the individualised thinker, the questioner, the measurer.

The reason why the addition of the letter *N* should have this power can be understood to a certain extent from the root-sound of the letter. In almost every language, *neh*, *ne*, the sound associated with *N*, is practically the same. In the Egyptian language the letter was written as a water-line, or a stream coming from a source; although in the hieratic writing, the priestly cursive style, the shape of the letter was altered to give rise to its copy, the Hebrew *Nun*. It is very curious to note that in the Hebrew language, the letter *M* is named *Mem* and means literally *waters*, whilst the following letter, *N*, is named *Nun* and means *fish*. This, to a student of symbolism, means very much, for it clearly conveys the idea of something emanating from a source, such as the child from the mother, the fish from the waters, or, as in the Egyptian, the stream from its source.

But the actual meaning of the *sound* represented must be understood; and it should be noticed, in this connection, that all sounds and words connected with the letter *N* are similar in their meaning, though differently expressed in different languages. There is, undoubtedly, a root-idea behind the sound, and this, when caught by different peoples, is differently expressed and differently applied, according to climate, mind and general environment. Thus the word *No* in English, as well as *new* and *now*, and the word *née* in French (*birth* or *born*) and the Hebrew *Nun* (*fish*), all show the idea of the welling-up of an individual life in or from a source, the Hebrew *Nun* with its doubled *N* expressing a *teeming* emanation. Hence *N* represents any production, anything *new*, fresh or *individual*; and it is this latter meaning which makes the Sanskrit *Ma*, *to measure*, express, by its addition, the word *Man*, the *individual measurer*, the *definite thinker*.

Has the reader ever, by some chance, considered the root-meaning of the sound expressed by the word *No* in English? Why does the word mean exactly what it does mean and nothing else? The expression *No*, as its sound clearly shows to the sensitive ear and mind, represents a *sending forth*. It defines and makes definite, as if it were saying "away with it, out with it," or "let it stand apart." This gives the same fundamental idea as does the Egyptian symbol of a *water-line*, for a stream flowing from its source has an out-and-away movement, a *standing clear* from that source, and this idea, however differently expressed and applied, will be found to be connected with the letter *N* in all languages.

In French, the word *née* also implies the idea of a coming forth from a source, an individualisation, a birth ; as also do the English words *new* (*that which has just appeared*) and *now* (*that which has just arrived, the present time*). Although it would probably not be imagined that any relation could be discovered between the Hebrew *Nun* and the French *née*, yet the fundamental idea of an individualisation from or within a source, the sea or the spawn, underlies both.

The grammatical use of the letter *N* also shows this idea of a definite becoming, an individualisation. All investigation, in fact, goes to show that the root-meaning of the sound depicts a making definite, an establishing. Hence when this letter is added to the Sanskrit root *Ma*, the meaning of the root is, as it were, definitised, and that which before signified *to measure, to question, to weigh, to consider*, now signifies *the individual measure, the individual weigher, the definite questioner, the one who employs definite consideration*, etc. This implies all that is meant by the word *thinker*. Therefore, Man is the Thinker. His name and special characteristics alike prove this.

THE FULFILMENT OF LIFE

By PETER SEDGWICK

AMONG the numerous problems that confront the convert to Occultism by far the most important—so it seems to the writer of this paper—is the ethical problem involved by the very necessary and indeed inevitable attempt to apply Occult teaching to daily life and to gain a clear idea of the Ultimate Purpose of Existence in the light of Occult truths. For Occultism is indeed the Science of Peace, leading as it does to a higher Consciousness and a fuller Life, which open to us the gateway to Peace perpetual. The true study of Occultism involves complete one-pointedness in aspiration and service, but there is, beside the danger that Occultism will be exploited for the benefit of charlatans and sensation-mongers, the no less serious risk that the student will be led into a maze of irrelevant side-tracks which obscure the true pathway to the ultimate goal. The development of psychic powers, the investigation of psychic processes, and the speculations concerning the existence of Atlantis, the age of the Cosmos and other intrinsically enthralling pursuits, should be relegated to their proper sphere, and not mistaken for, nor confused with, that spiritual progress which tends to enlightenment and initiation. They are but incidents on the Path, not the Path itself.

To every earnest student of Occultism there must come a time when he asks himself the question "To what end?" The philosophers of every age have produced for our edification certain systems of ethics whereby they consider that men and women should endeavour to live. These systems are not ends in themselves, they can only be means to an end. I am not concerned here with the principles laid down in treatises on Occultism for the aspirant who is treading one of the many paths of purification or illumination. They are familiar to us all. Rather is it my purpose to make some attempt to discuss, in the light of the Divine Wisdom, the end to which the paths are leading, the true fulfilment of Life attainable by Initiation. Justice cannot, of course, be done to this illimitable subject within the time and space at the disposal of the writer. Casting our eyes around upon the achievements of philosophical erudition and religious thought, as also upon the codes of ethics embodied in the philosophies of those who pride themselves upon being

"practical" or "normal," we shall, I think, be able to distinguish two clearly-defined and opposing ideas. The one expresses the belief that this world is inherently and irremediably wicked, and that the hope of salvation lies only in entire renunciation of all its pleasures and of everything pertaining thereto. The other would have it that this Life is a wonderful and a beautiful thing, that the pleasures of this world and the satisfaction of our "natural" desires are harmless and, indeed, commendable, and that the fulfilment of Life lies not in any mystical Heaven, but in the fruits of physical existence. What has Occultism to say in support of one or other of these views? To which side does it incline?

Conversion to Occultism implies the conversion of the soul to some sort of a recognition of the true nature and destiny of Humanity. "God works in a mysterious way His wonders to perform," and once we gain even a faint inkling of God's Purpose it becomes our one hope, our one aspiration, to be admitted into the ranks of those who help, however humbly, to direct the destinies of the world. The fundamental message of Occultism is the Infinite Glory of the true Cosmic Life, and the essentially transitory and ephemeral nature of the physical plane. For Life transcends the physical, even as the sea transcends the raindrop; and our life on earth is but a stage in the spiritual progress of mankind. Now the goal of those entities who are evolving in the human kingdom is initiation, which means, in addition to the unspeakably glorious expansion of consciousness and spiritual illumination that it brings, admission to the ranks of the celestial Hierarchy, to that true communion of Saints who help us to tread the path that they themselves have trodden. This is the fulfilment of human life. This is the "paradise of the blest."

Now the descent of the Divine spark into the matter of the lower planes had for its object the overcoming of matter by the Spirit and the moulding of matter to the Spirit's will. Thus the multitudinous pitfalls and temptations, physical, emotional, and mental, that befall us are in themselves part of the road to the higher life, since it is only by overcoming them, and by bringing ourselves to a realisation of the fact that all our earthly desires, riches, and rewards are passing shadows, obstacles to true progress, that we can attain to a consciousness of Higher Things.

The fulfilment of Life is the sublimation of material desires,

and the transcending by the soul of all the chains that bind it to the planes of illusion. The Peace that passeth all understanding dwells in the hearts of those who live in the Eternal. Heaven and earth shall pass, but the world of the Real is the world of the Universal Self.

This does not mean that the beauties of this world are worthless. The problem is to discriminate between beauty and ugliness, between the real and the unreal, and it is by no means so easy a task as it might appear. The beauty of this world is a reflection of the Inner Beauty. Nothing is more wonderful than Love that is pure and true. By working to make this world a fitter and a nobler place we should be helping to establish an outward kingdom which would reflect, to some fragmentary extent, that Kingdom of Heaven that is within us.

RUDOLF STEINER AND HIS AUTOBIOGRAPHY

By A. ROSENKRANTZ

DR. STEINER died before he had completed the story of his life, but there is enough in the volume recently published in an English translation* to show what was the outlook ruling his endless activities.

In the realm of philosophy there has been no such a revolutionary influence since Kant. Kant asserted that we can never know the Thing-in-itself; Steiner spent his entire energies in making the so-called "unknown" an actual reality to men. Spirit, he asserts, is not hidden "behind nature" but lies within nature and can be perceived when once the eyes are attuned for its perception.

He gives instances of how impossible it was for people at the close of last century to understand what he had to say of the *reality* of spiritual worlds as these were real to him. From boyhood he had been clearly conscious of spiritual forces, or Beings, everywhere in our familiar world.

This true perceiving of spirit is Dr. Steiner's great characteristic, for it is the foundation upon which he was able to build the immense work, as yet little understood in England, which enters into all branches of human activity. Early in life he formed the conclusion that the things perceived received their beauty, their meaning, their "light" from the things he had learnt to name the "unseen."

"I perceived a spiritual world as a reality," he says. "In clear vision the spiritual individuality of everyone revealed itself to me. . . . Dead men I followed farther on their way in the spiritual world."

Dr. Steiner's presentment of life after death is one of especial interest as it differs in nature from the mass of "information" with which of recent years we have been supplied. In countless lectures he has been at infinite pains to explain, with the reasoning based upon his representation of the Universe, the laws governing human life in spiritual worlds. Out of God are we born; on

* *The Story of My Life.* Rudolf Steiner. Published by the Anthroposophical Publishing Co., London and New York, 1910.

earth we seek the balance for regulating the forces of good and evil and in accordance with what we can accomplish in this respect, so do we live hereafter "through the Holy Spirit." And it can be divined that for our transit on the earth it is the Christ upon Whom we have to depend in our adjustment of good over evil.

Steiner's teaching is in essence the linking up of human life in spiritual relationship with the Cosmos. It is a re-acquiring of the higher wisdom, once known to man in an intuitive way, now to be regained with the full acquiescence of our mental development of to-day. The East is rapidly adopting our modern materialistic science, which in its essence is absolutely antagonistic to ancient wisdom, but the "spiritual science" of Steiner, carrying us as it does beyond physical science without either denying or contradicting it, this is something that can bring harmony between Eastern and Western thought without friction.

This is a most significant fact in connexion with the spreading of what Steiner has set forth under the name "Anthroposophy." His anthroposophy has grown from out of the union of deep occult knowledge with the powers of a brain schooled in modern materialistic science.

"I must emphasize the fact," he writes, "that I have always sought in such exact sciences as mathematics and analytical mechanics for the sources of that temper of soul which qualifies one to make assertions concerning things spiritual."

As the autobiography ceases when anthroposophy was first placed before the outer world, one cannot learn from it the stages of growth and development which have given anthroposophy a firm footing in every country of the civilized world. In the new and as yet scarcely finished "Goetheanum" at Dornach in Switzerland, Steiner's teaching and its application to all branches of human endeavour are being fostered. This gigantic edifice is the successor to the original Goetheanum which was destroyed by fire on the last night of the year 1922. A loss this is which must for ever be deplored, for, as the work of his mind, it was a lucid statement in architectural and decorative design of the occult laws underlying our existence. It was a veritable "book of Occult Science."

CORRESPONDENCE

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

WOMAN

To the Editor of the OCCULT REVIEW.

SIR,—It is so rare to find, in the mind of any who wear the garb of man, reverence for the feminine aspect of life, that we should be churlish indeed to refrain from the word of appreciation and reciprocity.

Truly, "there is no room in the inn," no room in all the contradictory schemes of man's thought, for "Mary"—no room for the concept of the Divine as other than a gloriously exaggerated reproduction of the male creation.

The monthly notes in your last issue, dealing with this sacred subject, and daring in the courage that attempts to place the Woman on the throne from which she has been so long excluded, will probably provoke diverse comments.

Perhaps the finest word written is this: "Christ has never, so far, come into His own. His kingdom has yet to come in its splendour; and Mary, the spiritual and glorified woman soul, will bring Him back again."

A heavy responsibility, however, is laid upon woman in the sentence: "Woman is offered a definite opportunity to make possible that Second Advent for which so many are looking."

In what way is it true that woman is "offered a definite opportunity"? The Bill for the extension of the franchise to women upon reaching the age of twenty-one has passed second reading in the House of Commons, and there are congratulations and jubilations upon the event. But, granting the franchise to all women, each party in the State knows that its existence depends upon their votes, and strenuous efforts will be made to capture their mentality and assure the vote for "the party."

Each fresh would-be ruler, whether political or religious, knows that the capture of the woman mind is a necessity if he wishes to secure a position of supremacy.

In private relations it is the same. Man, speaking generally, has "no room for" the independent thinker in a woman.

Let us grant that the material intellect needs to be superseded by that "hidden divinity" which exists in the soul, irrespective of sex. But where are the men willing to lay aside the "material intellect," to silence the ever-recurring carping and criticism and crude condemnation when the mind of the woman does not conform to their limitations? Where are men ready to listen? Have men yet out-

grown the false shame that repudiates the term "womanly" when used in relation to a person in the male phase? "So feminine"—a term of reproach! Are they willing to use a term denoting the feminine side in place of the eternal masculine pronoun in referring to Deity?

Are the conditions implied "the outward and visible sign of an inward and spiritual" disgrace—a disgrace which, through the supremacy of the male, brought about the terrible War, in which men, sons of mothers, defaced the Divine Image, and even while the slaughter was proceeding made mockery of the Divine Mother by a poem which, in one verse, asked the intercession of the Madonna?

"Since each was born of woman,
For each at utter need—
True comrade and true foeman—
Madonna—intercede."

What claim have men to plead Her Divine intercession while they deliberately destroy Her Divine Image in mankind? To come to more intimate details, motherhood and childhood have, for ages, been the most neglected of all the phases of human life. If man now demands that woman shall accept "a definite opportunity to make possible the Second Advent," something has yet to be done to make possible her acceptance. To be despised, neglected, betrayed, deserted, wilfully wronged and insulted—does it conduce to any lofty conception of value or mission? By all means, let woman (as woman in the flesh) awaken to her divine mission, but unless the woman in the man phase is ready to give her true place, what gain from her awakening? No gain, but deeper tragedy, by the precipitation of discord and strife; sorrow and pain still more crushing and overwhelming!

The "material intellect" is lord and ruler over us. What will cause it to abandon its usurpation? What will prove powerful enough to waken the Divine harmonic chord in humanity?

"Sick am I of idle words, past all reconciling,
Words that weary and perplex, and pander and conceal.
Make the sounds that cannot lie, for all their sweet revealing.
The music we need fathom not, but only hear and feel."

In such "music" of the soul and spirit alone can the Divine Birth take place.

Yours faithfully, A.

THE ETHER

To the Editor of the OCCULT REVIEW.

SIR,—Whilst the OCCULT REVIEW is not a scientific magazine, still less an astronomical one, I send the following in the hope that it may have the fortune at least to be put on record, an event hardly likely to happen in the case of a scientific periodical, where material evidence and formulæ would be demanded (very properly no doubt)

to buttress what I at present advance merely as a more or less wild hypothesis, but an attractive one, I think nevertheless.

For reasons that are not directly relevant, and which I therefore omit, I assume that the weight of (e.g.) the Earth is either nil or negligible. Even if heavy we are faced by a very important and difficult problem, that of overcoming the resistance of the ether—a considerable resistance if certain scientific views of its density are well founded. As in the Earth, so similarly in the case of other heavenly bodies, not excluding comets, there is the difficult problem of the indefinite maintenance in time of a colossal speed in the face of marked and constant resistance—that of the ether. That, at all events, is the position with which Science confronts us. To return, then, to the point, regardless of whether the heavenly bodies be light or heavy.

I beg to propound the following hypothesis. I assume that Space is neither a void, nor occupied by an inert medium. On the contrary, the special view I now advocate is that space is occupied, firstly, by an ether, perhaps by more than one, interpenetrating each other; but to simplify things we will say one. Secondly—and this is the essence of the hypothesis—I assume, further, that, as we might after all expect, great currents traverse this three dimensional ocean of ether, running as definitely as those in the seven seas of this globe, and as capable of definite demarcation on a map as the terrestrial ocean currents or the terrestrial land areas, could we but find means to identify these cosmic rivers of interstellar space. I assume further that (e.g.) the planets of the solar system do not travel like bullets miraculously endowed with perpetual motion around the Sun, but that (quite otherwise) each planet floats in and *is carried* by its own particular constantly moving ether stream in the elliptical path around the sun which that stream consistently follows. And the same for every moving body in the stellar cosmos which, thus viewed, forms a vast, unlimited, and highly complex reticulum of great ether currents, independent, yet inter-related. Within these, dotted here and there, we observe luminous bodies irresistibly carried by those streams to whose embrace they find themselves respectively committed. Such bodies we refer to as the stars, planets and so forth.

This simple view, whilst inevitably creating its own special problems of origin and organisation, certainly eliminates once and for all those other problems of celestial mechanics that have to be stated—and solved, if possible—on the present accepted view that the heavenly bodies are heavy and that their continued power of travel along their appointed paths depends upon their ability satisfactorily to solve the formula :—

$$\frac{\text{Ether resistance}}{\text{Mass} \times \text{energy of travel}} = \text{speed in space,}$$

or something like it; except when they run into an ether "pocket"—if there be such things.

I trust, Mr. Editor, you will think this speculation worth printing, and that (assuming its novelty) one or two at least of those more directly concerned may, equally, deem it worthy of a certain degree of attention and consideration.

Yours very truly,
C. H. COLLINGS.

THE DARK NIGHT OF THE SOUL.

To the Editor of the OCCULT REVIEW

SIR,—In reference to the letter signed "Handmaid" in this month's issue of the OCCULT REVIEW, there is in "The Dark Night of the Soul," by San Juan de la Cruz, no mention, so far as I know, of any experience approximating to the meeting with The Dweller on the Threshold as quoted in the OCCULT REVIEW of last November from a book by Bernard Hamilton. The quotation was given as follows:—

"At night, in the black dark," he writes, "I woke up suddenly, surprised, in utter horror.

"Fierce fingers were at my throat. They tore and clung and struggled to throttle me.

"I had desperate difficulty in releasing myself. The obvious intention was to strangle.

"It was anything but a dream. I bore the marks in the morning—the claw-marks of the 'Dweller on the Threshold.'"

It was such an experience as this to which I referred in my letter in your February issue.

Yours faithfully, R. E. BRUCE.

ASTRAL PERSECUTION

To the Editor of the OCCULT REVIEW

SIR,—Over the troubles of your correspondent J. W. Smith, and the suggested remedy of Frater B., one sighs with sadness:—Sadness, that apparently well living and intelligent fellow beings should be found to-day who are so helplessly floundering in the mire of doubt and ignorance, when the remedy for their ills is all the time so very nigh unto them:—Sadness, that spiritual help should in these latter days be sought from magicians, charms and amulets.

"Put not your trust in princes, nor in any child of man"; for unto the Lord Jesus Christ hath been given all power in Heaven and in earth.

When obsessed, let your correspondent boldly and with faith invoke the Name of Jesus Christ. If a symbol is needed to strengthen his faith, let him make the Sign of the Cross, and speak repeatedly, "Jesus Christ"—"Jesus Christ"—"Jesus Christ"; and he will get his release; for all who call upon the name of the Lord shall be saved:—For saith our Lord, "My Grace is sufficient for Thee."

Yours etc., R. A. N.

PERIODICAL LITERATURE

THE HIBBERT JOURNAL has no less than three articles devoted to Mysticism and to mystics, to the mystic regarded as an explorer, to the expositors and critics of Mysticism and to utterances of certain English poets on mystical subjects. Two are of consequence as expressions of competent opinion, while all are of interest otherwise as indicating that the particular concern is once more in the front of debate: it is with us also in the reflection which precedes debate. The more we are slipped from our moorings and the more our landmarks are removed or broken up, the more perhaps we are driven to seek for safe harbourage where the tempest raves without but does not come within, or at a House of the Holy Spirit, wherein there is no vicissitude or shadow of change. Miss V. I. Kemp does not perhaps know her poets very widely, or, alternatively, does not realise that mystical utterances are to be sought chiefly in byways of literature rather than in the great highroads; she seems also to miss the deep reality in affirming that pure Mysticism is mute "when the state of union is reached." It is then only that it becomes a living eloquence, though it may not happen that it speaks with words or finds a voice in measures. It is of the "words which are not heard with ears" of Crashaw's Ode. But at least she knows from the beginning that there are many religious poems in this our English language, as in other tongues, many poems pantheistic and philosophical, but that few of them are "clearly mystic in thought or inspiration." This might be put still more accurately, were it said that there is much on the fringe, much in the glamour of sentiment which encompasses the living subject; in a word, there are many poets who there and here are mystical by occasional apprehension, but the poets who can be called mystics are exceedingly few. The mystic is one who realises in a living sense that there is no God but God and that this God is within. The rest, the visible choir of voices, including most of those who talk most freely on the mystical subject—poets or not—have their moments of awareness; they make contact with the "electric spark wherewith we are darkly bound"; they are in the vocation sometimes—nay, often—but they are not of the epopts. We hear the voices of the Hierophant and the High Priestess very seldom indeed. For the rest, Miss Kemp says truly that the highest expressions lie within the measures of stanzas and sometimes even of lines, though she gives an unconvincing instance from Shelley. . . . Dr. John Oman contrasts Professor Leuba and his *Psychology of Religious Mysticism* with the Benedictine Dom Butler's *Western Mysticism* and the Jesuit Father Maréchal's *Psychology of the Mystics*—the "natural psychologist" compared with Roman contemplatives. The work is just throughout and admirable as a critical study, however little some of us may be

disposed to accept the concluding proposition that Mysticism is a caravanserai by the way. Miss Kemp is a little handicapped by old conventional stages of distinction in the mystical way; Dr. Oman is so utterly conversant with his subject on the intellectual and bookish side that one is tempted to regard his standpoint as intellectual only; but there is also Mr. Edmond Holmes, who knows that he is himself a mystic, that the mystical quest is for the "real self" and that "true mystics are all pantheists at heart." In his respect we see exactly where we are and what he means by pantheism, namely, "that the One is All, and the All is One, and that the One in All and the All in One are that ultimate Reality which we cannot look beyond." It seems to us of uttermost truth and that in this manner the soul attains the end of its progression.

There are three articles which stand forth among all in the new issue of *THE QUEST*, and they may be taken in the order of their appearance. Professor Reynold A. Nicholson gives us the benefit of his acquaintance with an early Mohammedan treatise of mystical devotion on the Quest for God, being an Arabic MS. under that title, ascribed to the beginning of the eleventh century A.D., and of unknown authorship, though it belongs to the school of Junayd, a famous mystic of Baghdad one hundred years previously. The counsel of the quest is one of complete renunciation, not only of the present world but of the world hereafter, "of all things and thoughts that appertain to one's self." On the other hand, the goal is to be "alone with the Alone." The successive stages of the way are Conversion, Repentance, Devotion, Love and Longing, Nighness and Contemplation. The seeker is abandoned on his journey by the Carnal Soul and Desire, by the Spirit and the Reason; but the Heart covenants to be with him even to the term of search, in the Name of the Merciful and Compassionate. It does not appear that the end sought is union in the deep sense of that word: this at least is to be inferred from the formula on passing alone to the Alone. Moreover, the alleged complete renunciation falls short of its own pledge and by no means surrenders the world to come, as the same formula also proves. The tract, however, is rendered the more interesting and even perhaps pregnant owing to this logical defect, which is illustrated unawares by a multitude of devotional manuals belonging to the Christian Tradition, many of which are well known. We are reminded of the old adage, which says that it is hard entirely to throw off human nature. Mr. G. R. S. Mead summarises an important account of the Saviour-Expectation in Sumer and Babylon from a recent German work by Professor Alfred Jeremias. As shewn by his title, it signifies for Mr. Mead that Sumer is the earliest source and land of the original Gnosis. There is an illuminating digest of Sumerian notions on the Saviour-Logos and the Virgin Birth, on the All-Mother and her Child, on the Death and Resurrection of the God, and on the World-Maker as also the World-Saviour. In the last of the three papers Mr. H. Reinheimer, who has written previously on

the passing of Darwinism, continues his impeachment of Natural Selection under the belligerent title of "Darwinism in the Melting Pot." He himself has discovered Symbiosis and proffers it as an authentic substitute for the Survival of the Fittest. Symbiosis is "definite . . . mutual adaptation for the purpose of mutual service on the part of living beings." It "conduces to a moral urge of evolution" and without it "progressive evolution could not have been achieved." It follows that Nature is moral and does not act "solely" but socially, "for the good of all beings." Her end is benefit, on which, however, there is invariably levied a tax, since each and all must help that, whatsoever it be, which helps them. It comes about in this manner that, proceeding step by step, Mr. Reinheimer is able to affirm his culminating but carefully reasoned dogma, which lays down that "Nature is not a chaos, and unceasing conflict and carnage, as Darwin asserted it to be, but a universal scheme of unconscious co-operation." Is this not another way of recognising the hand of God in Nature and of justifying His ways to man? Symbiosis is revolutionary; while it by no means flouts the laboratories it would limit them within their proper field; further, it has something to say—and says it with force and eloquence—on the wisdom of going back to Nature, of studying it at first hand rather than in alembics and stewpots. There are other articles in *THE QUEST* which deserve more than a word of mention: one is Mr. E. Gilchrist's most curious comparison of Tomb-Lore in China and Egypt, as embodied in a talk with an elderly priest of the Taoist sect; another is Mr. G. C. Barnard's excellent study of Precognition. His position is that we are not entitled, "in the face of the evidence," to deny that "certain persons can, under suitable conditions, exactly or approximately foresee the future." Mr. David Gow says some good things on the "fads, facts and fancies" of "occult science."

THE BRITISH JOURNAL OF PSYCHICAL RESEARCH has completed its first volume and gives title and index with the last issue, which includes otherwise a full report of Dr. Neville Whyment's recent lecture on sittings with the American medium Valantine and the experience of Oriental voices, some of which spoke in Chinese belonging to various dialects or languages, going so far back as even the age of Confucius. Dr. Whyment is acquainted with them all and the chief alleged communicating spirit claimed to be the great sage himself. So far as we are aware, nothing more important and on the surface more convincing has occurred of its own kind within the history of Modern Spiritism, and there is no need to say that some earlier accounts of the sittings have created widespread interest. The chair was taken by Mr. G. R. S. Mead, who alluded to his personal experience, both spoken and written, with the phenomena of foreign tongues at séances.

Mr. G. S. Arundale gives us the benefit of what he terms a "roof talk" on the subject of Adyar, to impress on all theosophists who dwell therein the nature and extent of their responsibility as its constituent elements. Some points are nicely put, dwelling on the needs,

advantages and grace of unity. But, for the confusion of our logical understanding, there is unfortunately a concluding peroration, "a last word," and because of it we have mentioned the article. It compares silence to lightning and action to thunder, an illustration which assuredly would have been avoided by one who understood the laws of imagery, not to speak of silence in the spirit and all that we have heard in saner utterances on the still rest at the centre. However, the discourse goes on, calling upon all to "enter into the Universal Silence," notwithstanding the instituted analogy with universal lightning and the suggestion that it might involve rather a pyrotechnic experience. Among various *minus* characteristics it seems worth while to specify that there is no speech in this Silence: it is also without action, introducing the stultifying notion of inactive lightning, latent presumably or more properly non-existent. This is for our delectation, but the final and most confounding characteristic is that there is no unity. We hear, further, of a Great Silence at Adyar, though it holds conventions, rules the Theosophical Society, produces THE THEOSOPHIST and listens probably to the talks of Mr. Arundale. . . . We hear through NEWS AND NOTES of a Reincarnation Campaign proceeding in the Society's British Section, whether chiefly or only by means of a publicity department and its circulation of literature we do not know. A synopsis of studies is given, however, and there is a distinction which will be useful to beginners between Karma as law, including moral relation to environment, and Dharma as duty, more especially in social relationship. . . . M. Emile Marcault contributes to the STAR REVIEW a thesis on Liberation, old and new, or as it was and as it is, relating the leading of the "Lord Buddha" and the "Lord Christ" to that of Mr. Krishnamurti. The great *Salvator Mundi* of India brought knowledge of the Law and the Saviour of Palestine founded "an age of Grace," but the new instruction offers freedom "from the consciousness of the higher mind with all its forms," meaning apparently emancipation from "social categories," systems of thought, belief and so forth. In place of these we are offered "a new life," the nature of which does not seem to emerge. Mr. Krishnamurti himself has a good deal to say about "intelligent revolt," identified with "the true meaning of evolution" and therefore opposed to "stagnation," meanness of spirit and the spirit of the bourgeois. On the whole, we continue to rest satisfied with the Pauline mind which is in Christ.

The Encyclopædic Jesuit Kircher gave us in those old days of the seventeenth century not only a systematic exposition of the Jewish Kabbalah but that of the Ishmaelites, otherwise, a Saracenic Kabbalah, both contained in the vast folios which constitute his *ŒDIPUS ÆGYPTIACUS*. The fact is remembered by LE VOILE D'ISIS, and also that both systems are concerned, among other subjects, with Numerical Mysticism: it describes at some length a sacred mathematics of the Sufis, devised by Mohy ed din Idn el Arabi of

Murcia in the twelfth century. The numbers are also letters in Arabic as in Hebrew, and are held to have existed before creation, much as we find in the ZOHAR. Certain broad correspondences, perhaps a little strained, are traced between their work in creation and the SECRET DOCTRINE OF ISRAEL on this subject, as well as on the Sephiroth and the figurative worlds of Jewish Kabbalism. . . . L'ÈRE SPIRITUELLE has short monographs about such matters as the equality of the sexes and continued articles on the fourth dimension and the principles of Astrology. After what manner it contributes to the diffusion of Rosicrucian Philosophy and its teachings concerning "the Grand Mysteries of the Universe, of Life and Death," does not appear in the nine numbers which so far have been issued; but this is the claim concerning it and therefore we await developments. . . . EUDIA touches on many questions from a therapeutic standpoint, and the therapy is that of Animal Magnetism. The study on Magic in Ancient India which began in the first number has proved rather slight and is completed in the fourth. That on Oriental Initiation continues and is still occupied with Brahminism, but unfortunately giving no references, so that statements cannot be checked. Moreover, the initiation so far is solely by way of discourse on Sacred Books of the East. . . . M. Jollivet Castelot proceeds with his theme on the Religion of Science and the Science of Religion, in his new issue of LA ROSE CROIX; he discusses Intuition more especially of a mystical type, and finds that it places us in communication with that Universal Soul from which our souls come forth. Among news of the moment outside circles of initiation and the Alchemical Society of France, we hear further concerning an engineers' chemist who has been fabricating gold according to the Castelot method, while LA VICTOIRE mentions that he is expecting to revolutionise the social order as a result of his operations. Another journal affirms that if the transmutations are a fact accomplished they constitute a great international problem. . . . O PENSAMENTO has been in existence for nearly twenty-one years at Santo Paulo, Brazil, representing a Circulo Esoterico and having what appears to be a considerable publication department attached thereto. It is a monthly review and is fairly eclectic in character, but with Rosicrucian leanings, while the practical side of occult subjects occupies a considerable space in many issues. The most recent number has articles on the esotericism of language and on the attitude of Higher Spiritualism in face of the universe and its problems. . . . LA REVUE SPIRITE announces a biography of Leon Denis, regarded as the Apostle of Spiritism; M. Ernest Bozzano studies a curious case of reminiscence in respect of anterior life; and M. Chauvigné looks at the present time as manifesting the presence of a spiritual movement in all directions of human activity, from morals and philosophy to arts, letters and even the sciences themselves. There is hunger and thirst after knowledge respecting the mysteries of man's destiny, as well as his origin and evolution.

REVIEWS

LES NOCES CHYMIQUES DE CHRISTIAN ROSENCREUTZ. 8vo, pp. xxiv + 144. Paris: Chacornac.

It is curious and almost incredible that it has taken more than three hundred years for the famous *Chemical Marriage* to get into a French translation; but it is here at length, with a foreword signed "Auriger," and a biographical notice of the author, J. V. Andreas, by M. Paul Chacornac, the publisher. It is accompanied, moreover, by a commentary dealing consecutively with each of the seven days into which the alchemical romance is divided. It is taken, therefore, in all seriousness, though the writer himself, in a *vita ab ipso conscripta*, calls it *ludibrium*, a jest or fantasy at most, which he wrote in his sixteenth year, and he derides those of his day who produced ridiculous pamphlets to unfold its inner meaning, its place in the great work of transmuting metals, and so forth. Hence it is of some interest to observe how these facts are disposed of in the prefatory matter to which I have referred. The pseudonymous *avant-propos* takes an amazing course, saying it has been "pretended" that Andreas wrote the work at fifteen and acknowledged the authorship later; but he, Auriger, thinks this "highly improbable." He could have consulted the *Vita* to set his doubt at rest, but prefers to affirm that the marriage is (1) an allegorical story, (2) a treatise on Rosicrucian Initiation, and (3) an alchemical tract. M. Chacornac follows and is perhaps more wonderful still. He has consulted the *Vita* and finds pleasure in suggesting that the alleged age of the author was not that of his years on earth but of his initiated life, which must have begun in early boyhood. The ridiculous proposition is equivalent to an accusation of mendacity, and it ends by saying that "the *Chemical Nuptials* was written by a prepared artist and not by a tyro." Finally, both monographs concur in affirming that the *Fama* and *Confessio*, being the first manifestos under the title of the Rosy Cross, were circulated by Andreas, acting under orders from the Brotherhood, for which there is no particle of evidence. When the rumour of the Rosy Cross was first heard of in France it was ridiculed, lampooned and vilified: such was the beginning of its history, and this is how it is being brought up to date. It is pleasant to see the romance in a French vesture, but I regret that it is introduced and annotated under such lamentable auspices.

A. E. WAITE.

FROM SPHINX TO CHRIST. By Edouard Schuré. Translated by Eva Martin. London: Rider & Co. Price 10s. 6d. net.

MISS MARTIN has done well to substitute another title for *L'Evolution Divine*, which is that of the original French, and she has chosen one which conveys the theme of the work in broad outline, after much the same manner as the author's personal choice, which is not only a little vague but has been used, I believe, previously. M. Schuré opens with a study of the Sphinx and its riddle, though his evolution of the God-Idea goes back subsequently to Atlantis, moving from the groundwork of Plato—who cites Solon—concerning an Atlantic Island which was larger than Libya

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and Asia, with other islands beyond it, concerning also a League of Kings, the civilisation of Poseidon, its decay and final destruction, when it was submerged by a deluge. Here is the primitive root, on which the speculations of writers like Ignatius Donnelly, the seership and magnetic subjects employed, among others, by the late W. Scott-Elliott and the skrying of Steiner and many clairvoyants in so-called Akasic Records have built up a woof of poetic romance or alternatively of archaic history, as readers may elect to think. Of recent years Mr. Lewis Spence has gone to work in a different spirit and has added to real knowledge without appealing to psychics. From Atlantis the tale of evolution passes to India, the Vedic, Brahmanic and Buddhistic worlds of thought, thence to Persia, Chaldea, Assyria, to Egypt and the Sun of Osiris, after which there is a long study of what is termed the Hellenic Miracle, being that of Initiation at Eleusis, Mysteries of Dionysus and the Delphic Apollo. We are brought in this manner to the threshold of Christian ages, to the great veridic myths of the Cosmic Christ, summarised in the life and mission of Jesus. They are presented as a renewal or second birth of the Ancient Mysteries, from the Temptation in the wilderness to the Transfiguration on Mount Tabor, while the Passion, Death and Resurrection are figured as New Mysteries—which however are sketched in bare outline and do not fully convey their message. Moreover, the last act of the great drama is omitted—the Ascension, namely—though it happens to be the key of all, through which only is it possible to understand the beginning, middle and end of the Christ Mystery. *The Great Initiates* of Schuré is a study which has appealed in England to a vast circle of readers, through the medium of Mr. Rothwell's translation, and this study of Divine Evolution, approached from the same point of view and in the same pictorial manner, has doubtless a like welcome awaiting it, under the auspices of Miss Eva Martin. It is a work of decorative imagination in a historical setting, or an historical subject contemplated through a glass of vision. One is moved on one's own part by the final message of the volume, which testifies that the secret of all future evolution is the secret of Love. M. Schuré will agree that when he speaks also about a Science of the Spirit he means the Science of Love.

A. E. WAITE.

LE TAROT DES IMAGIERS DU MOYEN AGE. Par Oswald Wirth.
Paris: Emile Nourry. Price 100 f.

THERE is one indubitable sense in which the old Tarot emblems deserve to be termed talismans, outside all dreams of occult power and virtue in divinatory arts, not to speak of symbolic values, and it lies in their permanent attraction as a field of speculation in respect of their history and meaning. The bibliographical story of the subject has attained large proportions on this account in the last fifty years. There seems always a new theme on the threshold or in the hands of those who are concerned, while new designs are of yesterday, to-day, and apparently to go on for ever. I have lost count of the number of times that the Trumps Major have been reconstituted by artists and editors on a supposed authentic basis. One knows also of versions preserved in archives which have never seen the light of day, and some of them are notable in symbolism, whatever their claims on history. M. Oswald Wirth has been in this field of reverie prior to the production of the present elaborate work, which is more sump-

tuous in appearance than any of its *antecessores*, a good specimen of the printer's art in France, and with many illustrations in the text reproducing old Tarot examples and making otherwise a levy on pictorial symbolism in many quarters, from the Alchemy of Basil Valentine to the Freemasonry of the Scottish Rite. The 22 plates *hors texte*, in a separate portfolio, offering a new version of the Trumps Major, shine in a golden light and are good to contemplate, even if we find in their variants no special appeal to mind. I could shew Mr. Wirth, if a call came, some few things belonging to the sequence which would astonish him greatly, things in the heights of symbolism and things also in the deeps, for there is more than one series and the keepers of the Black Tradition had also their Tarot cards. Meanwhile he is to be congratulated on a very beautiful book; and if I do not see (1) that his 22 Arcana are restored to their "hieroglyphical purity" either in his version belonging to 1889 or in the present one, and (2) that his suggestive unfolding of the supposed secret symbolism of the Middle Ages according to the "Keys" in question is other than pure romance, it can be noted with satisfaction that he is the first Paris occultist to register that the Egyptian origin of the Tarot is a nightmare of the subject on the historical side, notwithstanding the twilight hypothesis of Court de Gebelin and the inventions of Eliphas Lévi. It is interesting also to read his prefatory justification of Stanislas de Guaita on the old charge of having practised magic. Wirth was his intimate friend and he ought to know surely. I have heard strange stories in the past, not unconnected with *L'Ordre Kabbalistique de la Rose Croix*, or a secret circle therein, and it is good to be assured that they are "imagined fable."

A. E. WAITE.

THEY RETURN AT EVENING. By H. R. Wakefield. London: Philip Allan and Co. Ltd. Price 7s. 6d. net.

PRESENT-DAY authors who can write a really satisfying ghost story can be counted on the fingers of one hand. Kipling is, of course, a master of all forms of short stories. But, apart from him, M. R. James, E. C. Benson and Algernon Blackwood are the only living authors who are capable of writing stories dealing with the supernatural which are at once artistically satisfying and deliciously terrifying. Into this select company Mr. H. R. Wakefield now makes a bold bid for admittance. And if, as it appears, this is his first venture into a field in which so few can plough with profit, he should not be long in making good his claim to rank with the masters.

Mr. Wakefield, we are glad to note, is not ashamed to acknowledge that he has taken M. R. James for his model. And he has certainly studied the methods of that eminent retailer of ghostly happenings with advantage. One lesson in particular he has learned to perfection and that is that the greater restraint an author exercises in narrating a ghost story, the grimmer and more gripping is the effect on the reader. The result is that each one of the stories in this collection produces its calculated effect, and that is perhaps the highest praise that can be given. Mr. Wakefield is to be congratulated on having written nearly a dozen ghost stories, the best of which are quite first class, judged by any standard, and not one of which will fail to give the reader that peculiar thrill which it is the function of every good ghost story to produce.

P. H.

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Occult Meaning of Names and Numbers.

HIS HOLINESS MEHERBABA AND THE MEHERASHRAM. By K. J. Dastur. Published by R. K. Irani, Meherabad, Ahmednagar, Deccan, India. 26 pp.

THE value of this booklet is out of all proportion to its size, for it deals with the life and work of a living Master, His Holiness Meherbaba, a Sadguru, whose only aim in life is the creation of perfect spiritual men. Copies of the pamphlet may be obtained free on application to the above address, or to Mr. K. Talookdar, 38 Ashchurch Park Villas, London, W. 12.

At the age of nineteen the youth Meher came into contact with Hazrat Baba San, of Poona, a wonderful woman who is nearly one hundred and thirty years old. Under her guidance he passed through all the planes. On reaching the seventh he became unconscious for nine months of everything save his Divine self. Then he regained sufficient consciousness to become aware of his actions. His full consciousness was, however, restored by his second master, Upasani Maharaj of Sakori, at the end of 1921, at the age of twenty-seven, nearly eight years after he became God-realised.

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MEREDITH STARR.

THE SCIENCE OF NUMEROLOGY. WHAT NUMBERS MEAN TO YOU.
By Walter B. Gibson. London : Rider and Co. Price 3s. 6d. net.

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POEMS FROM EAST AND WEST. By Samuel Solomon.

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THE best I can say of *Crystals* is that one must be very much in love to appreciate them.

Dancing Rhymes, assuming them to be the work of a girl of twelve, are harmless, but hardly worth printing, except for the first poem, which is charming.

Miss Goddard has a fine strain of idealism, but her verses are very immature, though some show distinct signs of promise, notably "Complex," "Saint Charity" and "Remembrance."

Samuel Solomon, however, has the soul of a true poet. His translations from the German of Heine and Goethe are very fine, and so are "The Lonely Flower," "The Music of the Spheres," and "The Dawning." He writes unaffectedly and with deep sincerity. *Poems of East and West* are filled with a quiet dignity and a delicacy of feeling that go straight to the reader's heart. I will quote the following translation from Heine:—

"When I gaze into thine eyes
All my pain and heart-ache flies;
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I feel quite whole again with bliss.

When I press thee to my breast
There breathes o'er me a heavenly bliss;
But when thou sayest: 'I worship thee!'
[I feel like weeping bitterly."

MEREDITH STARR.

SAINT PAUL. Traduit sur le Grec et Commenté par Alta, Docteur en Sorbonne. Paris: Bibliotheque Chacornac, 11 Quai Saint Michel.

THE aim of the author in producing this learned work has been both to give an accurate translation of the Epistles of St. Paul and to reconstruct the life of Christians during 51 A.D. He has made a very thorough and profound study of his subject, and has drawn upon evidence from all available sources. In this manner, he has been able to refute the materialistic modern Jewish school of thought which maintains that Paul's idea of the Kingdom of Heaven was purely a materialistic one, as held by the Jews of his day. In this he has brilliantly succeeded. No reader who seriously sifts the overwhelming evidence adduced by Alta can possibly doubt that Paul was indeed a holy, illuminated man of God, an inspired mystic whose utterances perpetuate the current of Christian Initiation in a very real sense.

MEREDITH STARR.

THE WAYFARER. By Seti. London: The Alpha Publishing Centre.

In a short Foreword to this book it is stated that "The story is sent out, not as a dream or vision, which leaves the reader guessing as to how much is truth and how much imagination; neither is there any

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This is a large claim. The chapters which follow relate how the author came into touch with "The Wayfarer," whose words of wisdom he wrote down at the time they were uttered. A veil of mystery surrounds the personality, though it is not difficult to recognise the suggested identity.

"The Garden Beautiful," as described by The Wayfarer, is the history of the earth as it came from the mind of the Creator. Mankind, then in a state of innocence, was in a state of perfection :—"There was an ever open path known as 'the Golden Way,' by which men and angels alike could freely pass and repass between the Garden Beautiful and the Angel world, never too wide, never too narrow for those who would seek fellowship and sweet communion one with the other." The Fall of Man is then described, the Warfare in Heaven, and the casting out of Lucifer and his angels. "Man," says The Wayfarer, "has but himself to blame, directly and indirectly, for his fall from earthly paradise. . . ." The book, however, closes with a hopeful prophecy which I commend to those who are on the look-out for an immediate cataclysm.

"Your dark planet is gradually—very gradually—rising from its sunken position ; slowly, but surely, moving up towards its rightful place and coming into a more rightful condition. And Man, though still groping in a darkness of his own making, is rising with it. . . . The time has come when Man must put his house in order, or be must be swept away into another existence . . . Again the Golden Way will be opened to those who can breathe the pure ethereal air and look fearlessly into the celestial brightness of what was, is, and shall be the Garden Beautiful."

EDITH K. HARPER.

CHRIST AT THE ROUND TABLE. By E. Stanley Jones, author of *The Christ of the Indian Road*. London : Hodder & Stoughton, Ltd., Warwick Square, E.C.4. Price 5s. net.

WORDS are the music of the heart," says a Chinese proverb. There was a rare feast of this heart music at the meetings of the Round Table Conferences, of which this deeply interesting book is the outcome. The author tells in his Introduction how the idea of these meetings came to him as an inspiration, an idea by which a selected group of educated men—Christian and non-Christian—met together in India, to state in a few words what religion meant to each of them. The term "non-Christian" included Parsee, Mahomedan, Hindu, and a variety of other shades of religious belief and ethical thought. The speakers were men of intelligence and culture, and the second chapter—"At Grips with Life"—vibrates with the individual efforts to express the oft-times inexpressible, to find an answer to the question : "What does religion bring in experience ? What is its value for life ?"

Soon, and by degrees, to those "two or three" so strangely gathered together—people of a race to whom *spiritual* things were realities while yet Europe was in the darkness of barbarism—the Mind of Christ became

manifest: Jesus, the Christ of Bethlehem and Calvary. . . . At one meeting a Hindu said: "If you preach this kind of a Christ to us—just Christ Himself—then we Hindus will worship Him." "I believe it will be the Christ Who will finally unite our divided world," said a Moslem. And again, after an address on the Cross, by Mr. Stanley Jones, the Hindu Chairman said: "The speaker has emphasised how Jesus took His Cross for us. I would like to lay emphasis on the other side. Now we must take up our cross for Him." I quote these words from the last chapter of the book, *The Cosmic Round Table*, a title which implies its boundless significance. A new rich meaning is in the words: "All things are yours if ye are Christ's."

EDITH K. HARPER.

BEHIND THE MASK. By Rosa Zagnoni Marinoni. Published by Henry Harrison, 324 East 15th Street, New York. Price \$1.50.

It has been said there is no such thing as bad grammar, but just grammar and no grammar. May we also say there is no bad poetry, but just poetry and that which is not poetry at all; at any rate according to the old tradition of what is rhythmic, lofty, and withal beautiful. But here and there we meet with witty and paradoxical thoughts half-hidden in apt phrases, and such thoughts and such expressions do I find now in the volume under review. It is, I am told, its author's "first volume of verse." I find in it a faint echo of the bitter-sweetness of Heinrich Heine. . . . And in the lines "Excuse Me," have we not a transatlantic modern version of St. Paul's famous Homily on Love?

"She was an exemplary woman.
She swept her porch every morning,
Wore primly starched gingham aprons,
Sent her children to Sunday school
And pressed her husband's suit wrong side out.
She was thrifty and parsimonious;
She owned her home, a church pew and a cemetery lot,
She was spare in words and and scorned cosmetics.
Her husband praised her and her children minded her.
Indeed, she was a most conservative housewife.
Once, on Mother's Day, she refused a tramp
A white rose from her garden."

EDITH K. HARPER.

BE YE PERFECT. By Geoffrey Hodson. London: The Theosophical Publishing House. Price 3s. 6d.

THIS book is excellently produced, and there is much in its pages which will commend it to the earnest seeker after Truth. Nevertheless, having read it carefully through three times, we confess to a feeling of disappointment. The little in it that is new does not seem particularly true. Moreover, the writer appears to have overlooked important facts a recognition of which would more than neutralise most of his theories; but perhaps the greatest mistake of all which the writer makes is that of endeavouring to thrust upon youth the viewpoint of age and experience. The "coldly scientific attitude" can never rightly belong to the adolescent; for as soon as he is old enough to understand certain facts he will wish to experience them; were it otherwise he would not be what he is, namely, *young*.

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To return to the book, the plan is as follows :—

Taking the span of man's earthly life to be eighty years,—instead of the usual septenary division, the writer divides it into sections of ten, which correspond to the stages of physical, mental, and spiritual growth. Up to the age of forty we are more or less in agreement with the angel, his remarks on the subject of marriage are especially sound, as are also his comments on principles and facts. But it seems to us, that after this the subject of his experiment does little else than stand in "uffish thought," attitudinising before a spiritual looking-glass, and he is likely to develop into a self-conscious 'prig', as devoid of all sense of humour as he is of proportion. This is how the matter strikes us, having read Mr. Hodson's book side by side with Edward Fitzgerald's *Euphranor*.

There is a fable concerning a frog . . . *Verbum sap.*

ETHEL ARCHER.

WHAT DREAMING MEANS TO YOU. By Mary Stewart Cutting.
London: Rider & Co. Price 3s. 6d.

In these quick-moving days, with their attendant nerve strain, few persons can find leisure to devote time to the deep study of dreams and their meaning,—even though they might wish to do so. To such this little book will certainly make an appeal. It is an excellent introduction to a subject of absorbing interest. Though it but touches on the outermost fringe of the subject, quite a lot may be learned by the novice in such matters, for, in a treatise of some 140 pages, no less than twenty famous authorities are cited.

Taking all dreams to be wish-fulfilments, the writer pins her faith to the theories advanced by Freud and Jung, and we are given several interpretations of dreams by the association method, which we must admit appear quite plausible.

Nevertheless, we ourselves are more attracted to the beliefs of Pindar and Aristotle, as quoted by the author, and we by no means think that psycho-analysis furnishes the last word in this or any other matter.

After all it is the unusual dream that fascinates us most, the dream which is prophetic, and which points to a higher state of consciousness in the dreamer; and this kind of dream we have nowhere seen cited, nor is it anywhere suggested by the writer of the book. However, within the limits set down, that is of dreams that are common to all of us, the thesis is adequately worked out. Those who have not studied the numerous authorities quoted by Miss Stewart Cutting will find much food for thought; and whether they agree or disagree with the writer, assuredly they will be interested.

ETHEL ARCHER.

THE RELIGION OF ZARATHUSTRA. By I. J. S. Taraporewala, B.A.,
Ph.D., Bar-at-Law. India: Theosophical Publishing House,
Adyar, Madras.

As the author informs us in the foreword, this book is especially written for non-Zoroastrians, and owing to its small size he has strictly confined himself to the essentials of his faith. But the historical side also should prove of considerable interest to the reader. The work is clearly written

and on doubtful historical points the scales are held very fairly. If they occasionally incline a little in the author's own direction, it is only to be expected. Should this be the reader's first introduction to Mazdeism, he will certainly desire to know more. "Speaking generally," says the Rev. Dr. L. C. Casartelli, Bishop of Salford, in a lecture delivered at the University of Manchester, "we can say without hesitation, that the ancient Iranians, during their historic career, possessed the most perfect religious system of all the nations known to us outside of the New Testament, a moral code of great reasonableness, and a spirituality which avoids the excesses of many Eastern mysticisms and has much affinity with the Christian."

At the end of the book are some excellent selections from the Avesta: the volume is further enhanced by a most useful index. We wish it every success.

ETHEL ARCHER.

A PILGRIM'S FAITH. By T. L. Vaswani. India: Ganesh & Co., Madras.

For the variety of the subjects of which it treats and the notable sayings it contains, a commonplace book is always interesting; and one compiled by an undoubted mystic will have a double attraction for readers of the OCCULT REVIEW. Mr. Vaswani is acknowledged to be one of the spiritual leaders of modern India, and with this book before us the reason of his eminence is obvious. There is evidence of very wide reading and great profundity of thought; but above all there is a clear-eyed vision of Truth, Truth which is to be found beneath so many veils and can be approached by so many paths. The great need of the world to-day is unity, which can only be arrived at by balance: and balance is only to be attained through a realisation of truth and beauty upon every plane—mental, moral and spiritual. The one sin against the spirit is separateness—we are all pilgrims to the shrine of beauty. East and West, each must learn of the other.

The book is divided into seventeen sections, covering various aspects of nature, life and thought; and the several hundreds of *pensées* it contains are often uncannily true and most applicable to these present days. The main teaching of the book is summarised in the following: "To avoid suffering is to live far from the beautiful." "Many there are who will die for Christ. To *live* for the Lord is more difficult, for it is to die daily. Without this death thou canst not belong to the Kingdom." "If thou wilt serve the Kingdom of the Spirit thou must not think of being 'great.' In loneliness is strength. Freed from the tyranny of the 'outer,' freed from pride and self, and growing in meditation and prayer, thou wilt unfold thine inner powers in silence and sacrifice. And thou wilt be taken up as an instrument. Thou wilt become a channel for the outpouring of His Spirit upon thy people."

The book is primarily written for Indians, and thus there is an abundance of Hindoo words and the style in places is somewhat staccato. Yet it will well repay any thinking person's attention, being an unusually excellent example of "much in little."

ETHEL ARCHER.