

# THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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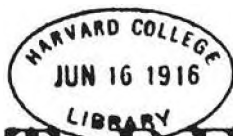
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# OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

*"Nullius addictus jurare in verba magistri"*

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No. 4

## NOTES OF THE MONTH

DOES the mind have most influence over the body, or the body over the mind? Doubtless the popular view is that the mind controls the body, and by various teachers of the present day this power of the mind to control the body has been emphasized to such an extent that the only conclusion that can be drawn from the tenets of the expounders of certain popular beliefs is that there is practically no limit to the extent to which the mind can mould the body to its will. There is, however, another

side to the picture. Injuries to the body, arising from whatever cause, are liable to produce their reflex action on the mind and character. A little book that my publishers have just brought out, *The Influence of the Mind on the Body*,\* by Dr. Paul

Dubois, which commences by drawing attention to the mutual interdependence of the body and the mind, cites a case in point which will appeal no less to the general reader than to members of the medical profession.

"A typical example of this action of the body upon the mind," (says the learned author) "is furnished to us by the destruction of the thyroid gland. In earlier days in operations for goitre, which have become

\* *The Influence of the Mind upon the Body.* By Dr. Paul Dubois, Professor of Neuropathology at the University of Berne. 1s. net. London: W. Rider & Son, Ltd., 164, Aldersgate Street, E.C.

so frequent to-day, the whole gland was removed, upon the pretext that it was useless. It has become necessary to retract this opinion. It has happened that people who were normal before have fallen after the operation into a state of imbecility. Not only are the features swollen, the forehead wrinkled, the lips heavy, the face even taking a senile look; but the intelligence has suffered and the patients have fallen into a state of intellectual torpor. The same condition can occur without an operation by the atrophy of the thyroid gland. Now in both cases we can give back to the patient his intelligence, his vivacity of spirit, by making him eat the thyroid gland of a sheep or take pills made of the extract of that gland! We can plunge him again into idiocy by stopping his pills, and render him intelligent anew by giving him a prescription for the chemist. This will demonstrate the influence of the body over the mind so long as this influence has need of being proved."

It is not very long ago that a case was quoted in the American papers of a boy who, originally of an entirely amiable and well-conducted type, owing to an accident to his head, became subsequently an incorrigible liar, disobedient, and worse still, a chronic thief. The object of the paragraph in the papers was to draw attention to the fact that as the result of an operation by an eminent American surgeon, the boy had once more been restored to his normal self. This is not an isolated case. I read in the *Daily Express* of September 15 of the case of a youth from Hornsey, North London, who was had up only the other day for stealing a cycle cover from a Chelsea shop. It was urged in his defence that he was suffering from one of the occasional lapses from personal responsibility to which epilepsy had rendered him liable. "His mind presents a strange problem," said Mr. Philip Conway in his defence. "Though normally well inclined, industrious, and in every way well minded, he at times acts like a common thief, and has subsequently no recollection of his delinquencies. At the age of six months he had a severe fall which induced this epileptic condition." It appears that the effect of his accident was to induce mental instability, and the trouble consequent upon this had pursued him since early childhood. Eventually the prisoner was discharged, on the understanding that he should have some one to look after and control him.

Other instances of a similar character are given in an exceedingly interesting book by Dr. Bernard Hollander, entitled *The Mental Symptoms of Brain Disease* (London, Rebman Ltd.), which has just appeared. Here is one of them:—

"A highly esteemed and widely known professional man, a devoted husband and father, killed one day his wife and both his daughters, ten

and thirteen years of age respectively, by cutting their throats; he then took his own life. There were signs of a struggle with the victims, but no evidence that there had been a quarrel beforehand. Indeed, his brother had spoken to him a few hours before, and at the inquest declared that he found him in full possession of his reason, and with his usual amiable character. Nor had he any cares or sorrows. He suffered, however, from a chronic abscess in the ear, for which he had already once been operated upon, and for which he was still under treatment. The inflammation had extended to the adjacent brain." Hence the tragedy.

There have been other instances of mental instability resulting from accident to the head, notably that of Ansel Bourne, in America, which was so carefully studied and reported on by the late Dr. Richard Hodgson, and Professor William James, just deceased. In this case, however, though there was complete mental dissociation, there were no tendencies to crime or misconduct in either of the personalities. In such cases as the above, we readily recognize the influence of the body over the mind, but it is not equally readily appreciated in more normal and commonplace instances. There is, however, no doubt that the character of the individual is in numerous instances affected by hereditary or, alternatively, pre-natal conditions, which produce their effect in a modification of the formation of the brain.

Nor do conditions of this nature merely affect the moral character. They may influence the intellect prejudicially or otherwise, sometimes possibly favourably and unfavourably at the same time. The peculiarities which lead to genius may thus occasionally be explained by such hereditary and pre-natal conditions. Nor is this all. The abnormal powers of the medium are, I have no doubt, sometimes to be directly deduced from such conditions, or alternatively, from accidents of the kind

above alluded to. Take the case, for instance, of Eusapia Paladino. When she was a year old this celebrated medium was allowed to fall, so that a hole was made in her head. "This," says Mr. Hereward Carrington, "is the famous cranial opening from which, in moments of trance, a cold breeze is felt to issue. On this scar has grown a tress of hair that has always been white since infancy, and which is easily distinguishable in her photographs." I know another instance of a man of an abnormally psychic and mediumistic temperament, which is also attributed to a similar cranial aperture. It is obvious, therefore, that all sorts and kinds of mental as well as moral

MENTAL  
INSTABILITY  
AS A  
FACTOR.

MEDIUMS  
THE RESULT  
OF MISHAPS  
IN INFANCY.

abnormalities may result from physical causes. It is equally clear that the victims of these physical causes cannot be held morally responsible.

The early years of infancy and childhood are, it is well known, abnormally susceptible, and the conditions surrounding this ultra-receptive period may produce effects on the character of the adult of the most far-reaching nature. We hold the adult responsible, in spite of the defects of his upbringing, and the conditions to which he has been subjected. It must be clear, however, that this responsibility is of a limited character. Such considerations, of course, point the moral of the importance of education, and it must be borne in mind that this education, as the author just above cited well points out, comes to us not merely in the way of ordinary schooling, the curriculum that the average boy goes through before passing into the world and to the more serious business of life, but also is assimilated by the youthful mind from family influences, and in the shape of that insensible education which is always operating through the surrounding influences communicated by the world in which he lives.

Quite apart from brain lesions or other injuries, the influence of the physical organs over the mental is far greater than is apt to be realized. In pressing home this fact our author quotes the opinion of a Catholic prelate, Monsignor d'Hulst, in his *Melanges Philosophiques*.

"Every master of a house is dependent on his servants more or less," says our worthy bishop, "but in consenting to serve himself, he could free himself from this dependence. The soul has not this resource. And the dependence goes further. If the question was only of the inferior part of the psychical life, sensation—that is, the feelings of the body—one could say: The soul depends on the organs in all the operations

ADMISSIONS which have their origin outside. But in its own life, OF A FRENCH its intellectual working, it is mistress and not servant, BISHOP. it does not depend upon the body. Unhappily for the

BISHOP. theory, this is not always true. Even in the most simple act of intelligence there is a necessary concurrence; a concurrence of the organs which is important. The brain works in the skull of a thinker. There are vibrations of the cells in the cortical bed of the brain; there is, to render these possible, a flow of blood as much more abundant as the intellectual effort is more intense; there is a rise in the temperature which results from it; there is finally a combustion of organic matter. The more the soul thinks the more the brain burns its own substance. It is thus that headwork as much as muscular work gives rise to a sensation of hunger.

"Finally, if this work is excessive there is fatigue, pain in the head; and if this excess is prolonged it will lead to a morbid condition, some-

times even to material lesions which autopsy can recognize after death, and which will be the terrible signature of the animal nature which does not permit us to forget it when we wish to do the work of the mind."

It is an undeniable fact that many of the victims of our present prison system are what they are from causes which lie to a great extent outside their own control. This would be bad enough in any case, but owing to the conditions under which the social community at present exists, the fact of the punishment of a single moral lapse by the arm of the law frequently renders similar breaches of the law the only means open to the delinquent of subsequently gaining a livelihood, the impossibility of obtaining a character rendering employment also unobtainable. The effect of our State system is thus to enforce a life of crime

PRISONS AS  
AIDS TO  
CRIME.

upon a vast number of individuals who are perhaps morally weak, but have no natural tendencies towards crime *per se*. In other words, by our very laws we encourage lawbreaking. Some attempt has recently been made in England slightly to mitigate this state of affairs, but practically nothing has been done of a really effective kind. What is essential is to get hold of the delinquent when first he comes out of his first term of imprisonment and see that he has the opportunity of a fresh start under reasonably favourable conditions. The motto of our present system is "Once a criminal, always a criminal," and such a motto should be regarded as a disgrace to any civilized country. A new method, such as that hinted at, of dealing with breakers of our laws is, of course, not without its grave drawbacks, but I am far from thinking that these difficulties are insurmountable. The evils of our present system, which appears to be the only alternative, are too glaring, I hope, to be much longer tolerated in any rationally governed country.

So much, then, for the influence of the body on the mind, and the evils which it brings in its train.

I have said above that the converse influence to this, namely, the influence of the mind upon the body, or in other words the effect of the will and character in controlling bodily conditions, has in the present day been not a little exaggerated in certain quarters; but, as the proverb says, "There is no smoke without fire"; and in fact it is even more easy to under-estimate than to over-estimate the influence of this factor in life. Indeed, the susceptibility to suggestion of the ordinary individual confronts the observant eye at every turn, and it is through this suggestibility that the mind operates. Dr. Dubois gives a couple of

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happy instances from everyday life. Sensations of pain or discomfort, he points out, cease to be felt through the attention being withdrawn from them. "I mount," says he, "upon the tramcar. A workman jumps up upon it, crying, CONVERSE INFLUENCE OF MIND ON BODY. 'How cold my feet are! how they hurt me!' 'Oh, bah!' the conductor answers energetically, 'you must not think about them.'" He takes another instance from social life. "At five o'clock tea the ladies rebel against the tyranny of boas and ruches. They find the heat intolerable. 'Ah, well,' says a pretty woman, 'I do not agree with you. I look in the mirror, and if the boa is becoming I am no longer warm!!'" I have instanced elsewhere in the OCCULT REVIEW the case in which a child takes a disagreeable powder in jam, and for years afterwards, whenever he tastes the jam, tastes the powder also, so that the jam by itself will be sufficient to cause nausea. "We are easily made victims," writes our author, "by these auto-suggestions as they are called to-day, when we have some forcible reason for believing them. I have felt heat radiating from a stove which I was passing. I had understood that it was heated. When touched, however, it proved to be cold. There are people who have smelt the odour of petroleum when lifting a lamp which has never contained any."

The main value of hypnotism is that it facilitates the conveying of such suggestions by making the mind of the patient abnormally receptive. But hypnotism merely accentuates. We are all suggestible in our normal state, and it is purely a question of degree. "There are no *malades imaginaires*," writes Dr. Dubois. It is, however, none the less true that by far the larger number of ordinary nervous ailments owe their origin to misdirected auto-suggestion. The right use of this power may be made responsible for as much good as its misuse so frequently is for evil. This work of self-education is less difficult than one would think.

"I see every day" (says our author) "sick people who during all their lives have suffered cruelly from this impressionability which renders them incapable of performing their duties. Often within a few days, almost always within some weeks, they succeed in altering their point of view, in seeing things from another angle. In proportion as they recover their mental calm under the empire of healthy reflections, functional troubles disappear, sleep returns, the appetite recovers itself, the body becomes stronger, and the success of this mental treatment demonstrates the supremacy of the mind over the body.

"It is in this self-education that the sick should find a cure, and people



generally find a preservative against nervous diseases. They should begin in little things, in the good habit of overlooking trifles and going bravely forward without troubling too much about their own case. With age anxiety increases. Practical life brings us annoyances of all kinds; new occasion to control our sensibility, voluntarily to create an optimistic disposition which will make us, as the saying is, take up everything by the good end.

"Finally, if, having reached a certain maturity of mind, we have, however little, succeeded in creating this precious condition of the soul, our aspirations should rise higher still and we should face the duties which our presence in this world imposes upon us in our intercourse with our fellow beings.

"We see then clearly that the main object of our life should be the constant perfecting of our moral self. In the absence of all religious conception, of all peremptory morality, the thinker feels the unspeakable trouble which results from a life where egotism prevails. To find complete happiness and health we must then turn our attention away from ourselves and fix it upon others. Altruism should take the place of native egotism. This tendency cannot carry us too far and we risk but little in forgetting ourselves completely."

The passing of Professor William James is an event of moment in the world of psychology and metaphysics. In philosophy he will be remembered as the founder of what is known as the doctrine of "Pragmatism." This Pragmatism, however, was not a theory to explain the universe, but rather an attitude, the importance of which Professor James insisted upon for the proper comprehension of known facts. Pragmatism meant to Professor James, roughly speaking, the consideration of our ultimate beliefs in the light of their practical consequences. The criterion of truth from this point of view is a purely practical one. "It is now seen," he wrote, "that life and action are deeper than logical processes, that immediate premises are behind all inferences, that thought cannot begin until life furnishes the data, and that there is nothing deeper in cognition or life than the fundamental needs, interests, and instincts of the mind." He frankly disavowed finality in whatever opinions he held, maintaining that each fresh piece of knowledge gained must find its proper place among "the body of opinions already held, strengthening, perhaps, those already existing, but, on the other hand, always being liable to lead to the rejection of hitherto cherished beliefs." "Science," he wrote, "like life, feeds on its own decay; new facts burst old rules, and newly derived conceptions bind old and new together in a reconciling law." Professor James was, of course, a brother of the celebrated novelist William James. He was also a friend

PROFESSOR  
WILLIAM  
JAMES.

and co-worker with the late Dr. Richard Hodgson, of Boston, U.S.A. It is stated that the professor has deposited a message with the S.P.R., which he proposes to attempt to deliver after death. It will be remembered that a similar message was arranged for by the late Mr. F. W. H. Myers. The result, however, from the point of view of the S.P.R. was not in his case of a satisfactory nature. The celebrated Mrs. Piper was a protégée of the professor, and he took the greatest possible interest in the experiments conducted with her. Though open-minded, I had almost said, in the extreme—I remember discussing the astrological hypothesis with him, and was struck with the intellectual candour with which he regarded what might well have seemed to him a very strange idea—he was exceedingly cautious in arriving at his decisions, and always looked a good many times before he leaped. No doubt he accepted telepathy, but how far he believed that adequate evidence had been obtained to prove scientifically the reality of a future life, I should be very sorry to say. Though his education had been a modern one, and I believe he knew no Greek, in meeting him one might readily have put him down as a professor from the University of Oxford rather than as hailing from the New World. Courteous, precise, and urbane in manner, all his opinions and arguments seemed to be well and carefully weighed before he gave utterance to them. Only in the practical colour which his philosophy took on did he seem to reflect the temperament and tendencies of a younger civilization. Professor James's writings were fairly numerous in recent years. *Pragmatism*, which is the complete exposition of his philosophical opinions, appeared in 1907, and gave rise to much criticism. *A Pluralistic Universe* appeared in 1908, and *What is Truth?* in 1909. *Varieties of Religious Experience*, perhaps his most popular work, appeared as long ago as 1902. Only as recently as last July an article from his pen appeared in the *Hibbert Journal*. It may not be inappropriate to conclude this brief reference with a quotation from the article in question, which fairly reflects the writer's psychological standard:—

In every moment of immediate experience is somewhat absolutely original and novel. Philosophy must pass from words that reproduce but ancient elements, to life itself that gives the integrally new. The "inexplicable," the "mystery," as what the intellect, with its claim to reason out reality, thinks that it is in duty bound to resolve, remains; but it remains as something to be met and dealt with by faculties more akin to our activities and heroisms and willingnesses than to our logical powers.

# THE EVOLUTION AND DEVELOPMENT OF THE DEVIL

By G. WOOLLISCROFT RHEAD

RALPH WALDO EMERSON, in his *Representative Men*, says : " A poetic anatomist, of our own day, teaches that a snake being a horizontal line, and man being an erect line, constitute a right angle ; and between the lines of this mystical quadrant all ani-



A SERPENT BEFORE THE CURSE. FROM THE "SPECULUM SALVATIONIS."

mated beings find their place." This formula may, with perfect propriety and exactitude, be applied to the Devil in his various developments, since, so far as his relationship with things mundane is concerned, he began as a worm, although as such, he must have had some previous development, otherwise the curse, " upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," would have no meaning. To quote Emerson further : " Manifestly, at the end of the spine, nature puts out smaller spines, as arms ; at the ends of the arms, new spines as hands ; at the other end she repeats the process, as legs and feet. At the top of the column she puts out another spine, which

doubles or loops itself over, as a span-worm, into a ball, and forms the skull, with extremities again ; the hands being now the upper jaw, the feet the lower jaw, the fingers and toes being represented this time by upper and lower teeth. This new spine is destined to high uses. It is a new man on the shoulders of the last."

This is approximately what happened in the case of the Devil. He began as a worm, as represented by the serpent which tempted Eve, the serpent-myths of ancient Egypt, the Lernean Hydra and others ; he developed spines, in the shape of legs, feet, wings, etc., and became the dragon which engaged the attention of St. George of Cappadocia, Beowulf, and many another unforgotten hero ; he raised himself upon his hind feet and transformed him-

self into the devil of mediæval legend, with hoofs, horns, forked tail and tongue, and other paraphernalia, and finally he appeared in the likeness of man himself, as Mephisto, Mephistophilis, Mephistopheles.

This simple formula, however, can scarcely be said to meet the case with a sufficient degree of completeness ; the later development of dragon appears during the earlier civilizations, while the serpent has played an important part in the beliefs of almost all countries and periods.

The association of the idea of the spirit of evil with the serpent doubtless arises from the character and habits of the animal—from the natural horror always engendered by the thing which, hidden in the grass or brushwood, bites unseen. It has, however, during all ages been invested with a certain element of mystery. Fergusson (*Tree and Serpent-Worship*) quotes a passage from Sanchoniathon, an author who is supposed to have lived before the Trojan war : " Taautus attributed a certain divine nature to dragons and serpents, an opinion which was afterwards adopted by both the Phœnicians and Egyptians. He teaches that this genus of animals abounds in force and spirit more than any other reptile ; that there is something fiery in their nature ; and, though possessing neither feet nor any external members for motion common to other animals, they are yet more rapid in their movements. Not only has it the power of renewing its youth, but, in doing so, receives an increase of size and strength, so that having run through a certain term of years, it is again absorbed within itself. For these reasons this class of animals were admitted into temples and used in sacred mysteries."

" The serpent," says Moncure Conway—" model of the ' line of grace and beauty '—has had an even larger fascination for the eye of the artist and the poet. It is the one active form in nature which cannot be ungraceful, and to estimate the extent of its use in decoration is impossible, because all undulating and coiling lines are necessarily serpent-forms. But in addition to the perfection of these forms, which fulfil all the ascent of forms in Swedenborg's mystical morphology—circular, spiral, perpetual-circular, vortical, celestial—the serpent bears on it, as it were, gems of the underworld that seem to find their counterpart in galaxies."

This, doubtless, is true to an extent, but not altogether and completely true ; there is another form in nature, and that, too, one of the elements, which possesses similar characteristics, and the quality of beauty to an even greater degree. The track of the flame of fire is similar to that of the serpent, but more sudden in

its undulations, possessing greater variety and therefore greater beauty. The close association, however, between fire and serpents has ever been recognized. The element of fire became the natural abode of the spirits of evil; the worship of fire and of the serpent may indeed in a certain sense be called the worship of beauty.

Egyptian theology, or mythology, was, like the Greek which followed, a worship of external nature, but nobler, statelier, and more primitive. First, the sun, and the heavenly bodies as representatives of the Deity—the sun as Chefer and Horus-Ra, the disc of the sun being encircled by the serpent or asp; the moon as Isis, and the heavens as Neith; and on earth, the Nile as father of the land of Egypt.

In the beginning, earth and water united—this being exactly the reverse of the Mosaic account, in which the waters were gathered together to enable the dry land to appear—from this proceeded a third principle, a winged serpent with the heads of a bull and a lion, and in the midst the face of a god.



HORUS-RA, WEARING THE SOLAR DISC AND URÆUS.

The sanctification of beasts, birds and fishes followed, some for their beauty, and others for their utility; then a spirit of fear led on the way to the propitiation of destructive agencies and injurious animals—the storm, the east wind, the lightning in the first class, and the hippopotamus, the crocodile, and the serpent in the other, till in the end, after centuries of superstition and decadence, the adoration, vocative, and precative, of this latter reptile spread throughout the whole of Egyptian mythology, and the serpent lay enshrined in the temples of the oldest and most beneficent divinities.\*



THE SACRED URÆUS OR BASILISK.

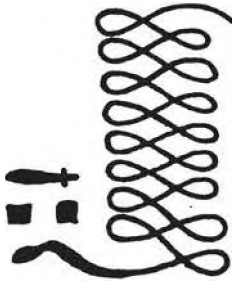
The sacred Uræus, or basilisk, identical with the Naja, or cobra di capello, the spectacle snake of the Portuguese, and the Uræus, or basilisk of the Greeks, was the first of the three serpents of the Egyptian Theogony. The ancient tradition is that it was spontaneously produced by the rays of the sun and became the emblem of divine and sacro-regal sovereignty.

\* W. R. Cooper, *Serpent-Myths of Ancient Egypt*.

The second, the asp, or Cerastes, a small and deadly viper, possibly the cockatrice of holy writ.



THE ASP OR CERASTES.



APOPHIS.

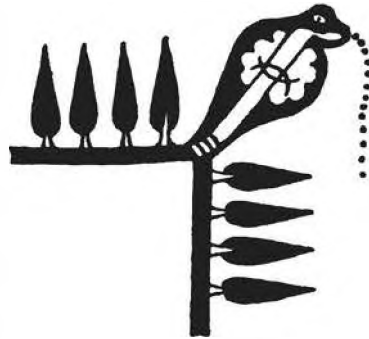
The third, Hof, Rehof, or Apophis, destroyer and devourer of the souls of men, the enemy of the gods, a monster of mighty strength and hideous longitude.

The first two were objects of veneration, the last of fear and abhorrence.

The sacred Uræus guards the sacred cyprus groves of the Amenti (Sheol) and breathes out fire to destroy the unjust invader. From this comes the myth of the Garden of the Hesperides with its fire-breathing dragon.

The Hesperides—Ægle, Arethusa, Hesperethusa, were the daughters of Hesperus, the evening star when it sets after the sun, or Phosphorus (Lucifer), the morning star when it rises before the sun. The office of Lucifer was to call Aurora; he had the privilege of leaving the heavens the last of all the stars.

The golden fruit of the Hesperides is therefore sacred to and guarded by the daughters of Venus, the morning and evening star, with the dragon for their servant. In Turner's picture the monster is represented as a dragon, or species of crocodile, but in all the Greek representations of this subject it is a serpent entwined around the sacred tree. Thus we have in the myth of the Hesperides, many points of resemblance to the story of Eden, though the moral widely differs,—a sacred tree with fruit, with its attendant dragon, or serpent (the two terms are synonymous)—in the one instance, however, as defender, in the other as tempter.



THE CORNERS OF PARADISE,  
GUARDED BY FIRE-BREATHING  
URÆI.

Every old civilization has its theory of the creation. In the Genesis of India we see a golden egg floating on a shoreless ocean; it divides, to make the heaven above and the earth beneath: from it emerges Prajāpati; it also falls in twain to make the mortal

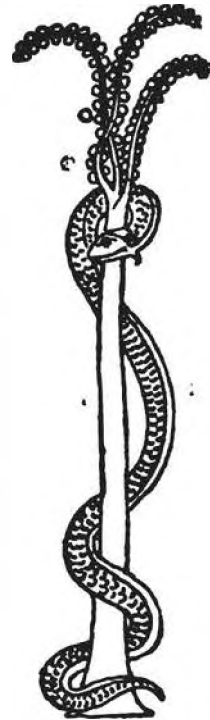
and immortal substances ; the parts of it again divide to make men and women on earth, sun and moon in the sky.

A traveller in Persia, John Marshall, relates stories of the creation which were told to him by the Brahmins ; the following is a reversion of the Mosaic order, in which man (Adam) was created first. "Once on a time, as God was set in eternity, it came into his mind to make something, and immediately no sooner had he thought the same, but that the same minute was a perfect beautiful woman present before him, which he called Adea Suktee—that is, the first woman. Then this figure put into his mind the figure of a man ; which he had no sooner conceived in his mind, but that he also started up, and represented himself before him ; this he called Manapuisse—that is, the first man ; then upon a reflection of these things, he resolved further to create several places for them to abide in, and accordingly, assuming a subtle body, he breathed in a minute the whole universe and everything therein, from the least to the greatest."

There are also long stories of a great giant that was led into a most delicate garden, which, upon certain conditions, should be his own for ever. But one evening in a cool shade, one of the Devatas, or spirits, came to him, and tempted him with vast sums of gold, and all the most precious jewels that can be imagined ; but he courageously withstood that temptation, as not knowing what value or use they were of ; but at length this Devata brought to him a fair woman, who so charmed him that for her sake he most willingly broke all his conditions, and thereupon was turned out.

According to the belief of the Lamas and Kalmucks men had lived for 80,000 years in a state of innocence, when they were beguiled by a plant, sweet as honey, which sprang up, and created amongst them a sense of shame. Then they covered themselves with the leaves of trees, virtue fled, and vice prevailed. The Tibetan mythology is precisely similar—with the eating of a sweet herb (*schima*) comes the awakening of shame, men began to clothe themselves, and vice reigned supreme.

Through all these different systems, including the Mosaic



THE SERPENT OF THE GARDEN OF THE HESPERIDES. FROM A GREEK VASE PAINTING.

account, runs the same dominant idea—first, a golden age of holiness and innocence, then the advent of the tempter in one form or another, but more usually in that of the serpent, beguiling men by his wisdom and his wickedness.

Adam, before the creation of Eve, was married to Lilith, the screech-owl, the night-hag. He was the companion of darkness and of solitude. This plague-demon Lilith was connected in the popular imagination with the Semitic-Babylonian word *lilatu* (night), the night-demon sucking the blood of her sleeping victims. Thus Isaiah in his description of the doom of Edom: "It shall be an habitation of dragons, and a court for owls. The wild beasts of the forests shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech-owl [Heb. *Lilith*] also shall rest there, and find for herself a place of rest" (xxxiv. 14). The inference is that these

desert solitudes were the natural habitation of demons.

Thus when Eve was created, Lilith, the darkness, the solitude, fled from Adam. In *Paradise Lost* we have:

Awake,

My fairest, my espoused,  
my latest found,  
Heaven's last best gift, my  
ever new delight,  
Awake, the morning shines.



THE TEMPTATION OF EVE. FROM CÆDMON.

born to them, but because she was life itself, and before her advent his life had been but a half life,—he was companion of darkness and solitude.

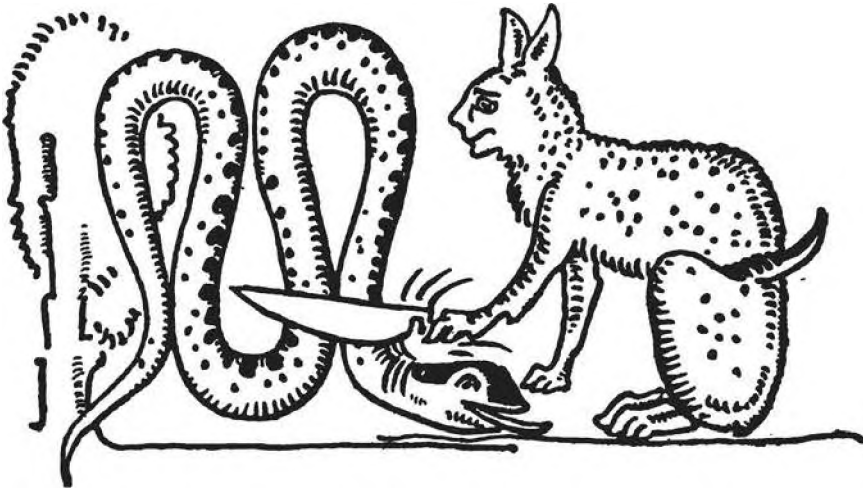
It was the very fulness and delirious sweetness of this life which brought about the Fall; it excited the envy of the angels, and the Seraph Samael tempted them, and they fell. This union of Adam (earth) with Eve (life) is a figurative expression of the morn-



ing of creation ; it was the natural consequence of the dividing<sup>1</sup> of the light from the darkness.

In the Rabbinical legends, Lilith, upon her desertion of Adam, marries Samael, the chief of the powers of darkness, therefore we have, in some early representations, the serpent figured with the head and body of a woman, which latter figure expresses the union of the night-hag with the prince of darkness—a dual personality, in fact.

In the Louvre is a representation of Hercules and the Hydra, the monster having seven snakes' heads, an elongated serpentine

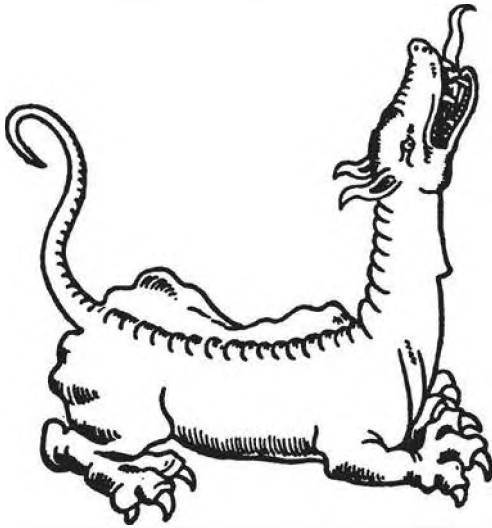


THE SUN-GOD RA SLAYING THE DRAGON OF DARKNESS. FROM THE PAPYRUS OF HUNEFER, C. B.C. 1370.

tail, and woman's breasts. It is the same idea differently figured, and expresses the conflict between the powers of light, in the person of Hercules, with those of darkness, the Hydra symbolizing a noxious swamp emitting poisonous exhalations.

This struggle between the two opposites, between light and darkness, between good and evil, has formed the principal foundation of all the religious beliefs since the Creation ; it has found its highest expression in that most splendid of all allegories, the Revelation : " And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him." Here we have the two terms, serpent and dragon, used synonymously and expressing the same idea ; and there can be little doubt that the two terms in every instance where they occur in holy writ were intended synonymously, to express the idea of serpent, and that the later crocodile form of dragon belongs

properly to the mediæval period, and is corrupt, as expressive of the prince of darkness. Kingsley asks, "Why should not these dragons have been simply what the Greek word means—

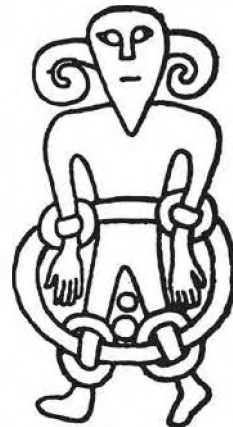


FROM ST. GEORGE v THE DRAGON. FLEMISH SCHOOL, LATE FIFTEENTH CENTURY.

what the superstitions of the peasantry in many parts of England to this day assert them to have been—mighty worms and huge snakes?" In the best representations, however, even to our own day, the dragon is a serpent, as in the picture of St. Michael, by Piero della Francesca, in our National Gallery, and the "Andromeda," by Burne-Jones, in which it is a hideous snake-coil.

In the devil of the mediæval mystery plays we are introduced to a new figure, founded doubtless in its outward characteristics upon the "great god Pan," and the satyr of Greek story, which were far from diabolic in their significance, since they were the simple expression of the poetry of the woods and pastures. The Church was then engaged in its life-and-death struggle with the forces of paganism, and the origin alone of these forms would be sufficient to invest them with a devilish character in the minds of the devotees of the new faith.

The earliest known representation of Satan in human form (with horns) is upon an ivory diptych of the ninth century, and this must be taken as marking the commencement of the use of horns as the expression of the diabolic character. Horned men, however, are found in the representations of the god of thunder in the sun-ships of the Scandinavian bronze age, the horns indicating his high dignity. Similarly Moses is represented with horns to imply wisdom. We thus see the connection which is established between the horned devil of mediæval legend and



SATAN BOUND. ON PRE-NORMAN CROSS SHAFT AT KIRKBY STEPHEN, WESTMORLAND.

the wisdom of the serpent, "that old serpent" of earlier beliefs.

Mr. Moncure Conway (*Demonology and Devil-lore*) gives an illustration of a horned head from an old mound (Red Indian) in the State of Georgia. He remarks: "It is probably as ancient as any example of a human head with horns in the world; and as it could not have been influenced by European notions, it supplies striking evidence that the demonization of the forces and dangers of nature belongs to the structural action of the human mind."

The earliest drama founded upon a Scripture subject is a Jewish play dealing with the departure of the Israelites from Egypt, and written in imitation of the Greek drama at the close of the second century.

The practice of dramatic representations of either scriptural or other subjects was discountenanced by the Fathers of the Church. St. Chrysostom cries shame on those misguided people who should listen to a comedian with the same ears that they hear an exposition of the Gospel; and Augustine affirms that they who go to plays are as bad as they who write and act them. It is not, therefore, surprising to find that the practice of stage plays was not generally adopted by the Church before the commencement of the mediæval period, when, about 990, Theophylact, patriarch of Constantinople, caused the Feast of the Fools, and the Feast of the Ass, together with similar representations, to be given in the Greek Church. This latter commemorated the Flight into Egypt, which became an annual ceremony at Beauvais and afterwards in England. "Upon Palme Sondaye they play the foles sadly, drawing after them an asse in a rope, when they be not moch distant from the wooden asse that they drawe." The first dramatic representation in Italy was a spiritual comedy performed in Padua in 1243.

From the tenth to the fifteenth century and later, a regular



DEVIL STRUGGLING WITH ST. PETER. HYDE REGISTER, BRITISH MUSEUM, ELEVENTH CENTURY.

convention was adopted in the pictorial representation of hell-mouth, a convention slightly varying at different periods and varying also according to the material and method employed, whether sculpture, painting, illuminating, or engraving—a horned head with wide-open jaws—the head in the earlier representations usually seen in profile. On the stage it was a wooden structure somewhat resembling a huge portcullis, behind which were braziers, chimneys, etc., which enabled the mouth to vomit forth fire and smoke, to the accompaniment of the thunder barrel, and the blare and roll of trumpets, drums, and other noisy engines, the devils dancing and playing antics amongst the smoke the meanwhile.



HELL MOUTH AND THE DEVIL CHAINED. FROM CÆDMON.

“Old Hairy,” afterwards corrupted into “Old Harry,” an utterly meaningless appellation, was the funny man of these performances; his appearance upon the scene was the signal for a general smile of pleased expectancy on the countenances of the spectators. His tricks and antics, especially in the interludes of diableries, provided a welcome note of gaiety often enough much needed. He was clad in a tight-fitting wolf or other shaggy skin, hence his cognomen, and was often provided with the head and horns of some fierce animal. The mediæval devil, therefore, either takes this shape, or one of the many variations of the satyr-like form.

The devil of Cædmon, a remarkable Anglo-Saxon MS. of the

tenth century, is the Old Hairy of the miracle-plays. No horns are apparent, although the ear is of the shape given to satyrs; he has, apparently, a sixth toe. He is seen chained to the teeth of hell-mouth, the chains, as in the example from the pre-Norman cross shaft, forming one of the interlacing patterns which were characteristic of Anglo-Saxon design.

These shaggy devils form a feature of illuminated MS. They are seen disporting upon or in the midst of foliated ornamental borders, tail-pieces, etc. The well-known "Imp" statue at Lincoln, may be said to belong to the same category.

Of the satyr-like devil, the most usual, in the best representations, is the harpy form of feet, an echo of the harpies of Greek story. This is seen in Botticelli's "Temptation" in the Sistine Chapel, and in the



THE IMP STATUE. LINCOLN.

frescoes of Orcagna in the Campo Santo at Pisa. The devil of Hearne's print, a late example engraved by Michael Burghers, *circa* 1676, is chiefly remarkable for the hook or prong which he holds in his hand, which was apparently used saw-wise.



DEVIL FROM HEARNE'S PRINT OF THE "DESCENT INTO HELL." ENGRAVED BY MICHAEL BURGHERS, C. 1676.

"Some snatcht and tore with hooks drawne to and fro."

A similar instrument, simpler in form but probably as efficacious, is seen in the example from Botticelli above referred to.

The glorification and rehabilitation of the Devil may be said to have been begun by Dante in his "Lucifer," and ended with Milton's "Satan," although Dante's description is sufficiently terrible and even repellent—

" That emperor, who sways  
 The realm of sorrow, at mid breast from the ice  
 Stood forth ; and I in stature am more like  
 A giant, than the giants are his arms.  
 Mark now how great that whole must be, which suits  
 With such a part. If he were beautiful  
 As he is hideous now, and yet did dare  
 To scowl upon his Maker, well from him  
 May all our misery flow. Oh, what a sight !  
 How passing strange it seem'd, when I did spy  
 Upon his head three faces ; one in front  
 Of hue vermilion, the other two with this  
 Midway each shoulder join'd and at the crest ;



FROM BOTTICELLI'S "TEMPTATION." SISTINE CHAPEL, ROME.

The right 'twixt wan and yellow seem'd ; the left  
 To look on, such as come from whence old Nile  
 Stoops to the lowlands. Under each shot forth  
 Two mighty wings, enormous as became  
 A bird so vast. Sails never such I saw  
 Outstretch'd on the wide sea. No plumes had they  
 But were in texture like a bat ; and these  
 He flapp'd i' th' air, that from him issued still  
 Three winds, wherewith Cocytus to its depth  
 Was frozen. At six eyes he wept : the tears  
 A-down three chins distill'd with bloody foam.  
 At every mouth his teeth a sinner champ'd,  
 Bruised as with ponderous engine ; so that three  
 Were in this guise tormented."

Milton's "Satan" presents some similarity to this, particularly in its sense of vastness.

" Thus Satan, talking to his nearest mate,  
 With head up-lift above the wave, and eyes  
 That sparkling blazed; his other parts besides  
 Prone on the flood, extended long and large,  
 Lay floating many a rood . . . . .  
 Forthwith upright he rears from off the pool  
 His mighty stature; on each hand the flames,  
 Driven backward, slope their pointing spires, and, rolled  
 In billows, leave i' the midst a horrid vale.  
 Then with expanded wings he steers his flight  
 Aloft, incumbent on the dusky air,  
 That felt unusual weight . . . . .  
 . . . . . His ponderous shield,  
 Ethereal temper, massy, large, and round,  
 Behind him cast. The broad circumference  
 Hung on his shoulders like the moon, whose orb  
 Through optic glass the Tuscan artist views  
 At evening, from the top of Fesolè,  
 Or in Valdarno, to descry new lands,  
 Rivers, or mountains, in her spotty globe.  
 His spear—to equal which the tallest pine  
 Hewn on Norwegian hills, to be the mast  
 Of some great ammiral, were but a wand—  
 He walked with, to support uneasy steps  
 Over the burning marl . . . . ."

Milton has further adopted the image of the three faces—

" Each passion dimm'd his face  
 Thrice chang'd with pale ire, envy and despair."

In both these descriptions the satyr-like characteristics disappear, their place being taken by a form more nearly approaching the human and therefore more God-like type, and, as a consequence possessing that dignity which is proper to the "Son of the Morning," and to that spirit which, although fallen, was once among the blessed.

Several versions of the history of Johann Faust, magician and black artist, had appeared before Christopher Marlowe produced his play at the close of the sixteenth century. The story was intended as a warning against that pride which sets God at defiance. Mephistophilis is one of the many servants of Lucifer. He appears to Faustus in a form so ugly that he is commanded to—

" Go, and return an old Franciscan friar,  
 That holy shape becomes a devil best."

Among the conditions of his compact with Faustus are—that he shall be in his chamber or house invisible, that he shall appear to Faustus “in what form or shape so ever he please, and that upon the expiration of twenty-four years the soul of Faustus shall pay the forfeit.”

We have it from the mouth of Mephistophilis that—

“Hell hath no limits, nor is circumscribed  
In one self place; for where we are is hell,  
And where hell is, there must we ever be.”

This latter hypothesis is adopted by Goethe, who further makes his Mephistopheles, so far from being invisible, move among men in their own likeness, and clad in the costume of the period:

“Hither come I now, and bear  
Of a young lord the noble air,  
And mask me in his character;  
My dress is splendid, you behold,  
Blazing with the ruddy gold,  
With my stiff silken mantles’ pride,  
And the long sword hanging by my side,  
And o’er my cap the cock’s proud feather—  
I’m a fine fellow altogether.”

The character of Mephistopheles may be said to represent the last word said upon the subject of the devil, and certainly the most original.

The conclusions, therefore, to which we are driven, from a consideration of the devil in his various developments in art and literature, are: that invention, properly so called, is practically non-existent in the works of men; that it is not given to mankind to imagine anything beyond the limits of his own experience, his triumphs of design being merely recollections or rearrangements of natural facts.

The productions of a Breughel or a Callot provide, it must be confessed, plenty of entertainment for the curious, yet, when subjected to anything like a careful analysis, what do they consist of or amount to?—a leg from one animal, a wing from another, and a slice from the breast of a third!

Even Dürer, who must be credited with the possession of imagination of a higher order than most artists, was content to leave things pretty much as he found them. The long-snouted demon of Martin Schongauer, which was a development of earlier representations and which was in turn derived from natural sources, the form being found both in mammals, reptiles and





THE TORMENTS OF THE DAMNED. FROM A MODERN JAPANESE DISH.

fishes, was adopted by Dürer with but little variation or change, the only difference being in the fact that it displayed in Dürer's case more artistic power in its delineation. The most reasonable and satisfactory representations are either those which adhere closely to the natural order of things without any violation of natural laws, or those mere symbols which were as a matter of fact necessitated by the limitations of material and method. The devil becomes most impressive when he most nearly approaches the human type, profoundly impressive, indeed, when handled by a Dante or a Milton. To find an artistic parallel to those two great minds we must turn to Michael Angelo, who was not only too good an anatomist but too profound a philosopher to indulge in any anatomical monstrosities, and relied upon facial expression for his diabolic figures.

So much then for the artistic aspect of the devil ; as to his utility, the question put by man Friday in his simplicity, " Why not God kill Debbil ? " Mr. Moncure Conway cites as one which not even psychology has answered, no theology having yet suggested the death of the Devil in the past, or prophesied more than chains for him in the future. The answer is, however, quite simple, if we are content with an æsthetic figure of speech : it is because he does not wish to—there is a place for the Devil in the general economy of the universe ; he represents the deep shadow without which the high lights would be valueless and ineffective—would be flat, stale and unprofitable. He is part and parcel of the general artistic scheme, which is perfect and complete. The deeper moral and meaning, however, of this subtle blending of the forces, good and evil, of the mysterious outcome of good from evil and evil from good, will not be known until that great time when every valley shall be exalted, and every mountain and hill laid low ; when the crooked shall be made straight and the rough places plain.

# THE RITES OF ELEUSIS

By P.

" WE are the poets ! We are the children of wood and stream, of mist and mountain, of sun and wind ! We are the Greeks ! and to us the rites of Eleusis should open the doors of Heaven, and we shall enter in and see God face to face. . . .

" Under the stars will I go forth, my brothers, and drink of that lustral dew : I will return, my brothers, when I have seen God face to face and read within those eternal eyes the secret that shall make you free.

" Then will I choose you and test you and instruct you in the Mysteries of Eleusis, O ye brave hearts, and cool eyes, and trembling lips ! I will put a live coal upon your lips, and flowers upon your eyes, and a sword in your hearts, and ye also shall see God face to face.

" Thus shall we give back its youth to the world, for like tongues of triple flame we shall look upon the Great Deep. Hail unto the Lords of the Groves of Eleusis ! "

ALEISTER CROWLEY in *Eleusis*.

Aleister Crowley is the mouthpiece of a society, the object of which would seem to be the attaining of religious ecstasy by means of Ceremonial Magic.

Dr. Maudsley defines Ecstasy, or Samadhi, as a quasi-spasmodic standing-out of a special tract of the brain. W. R. Inge defines Ecstasy as a vision that proceeds from ourselves when conscious thought ceases. But however you may feel about Ecstasy there is no doubt that it is an essential part of true religious feeling. Crowley says : " True Ceremonial Magic is entirely directed to attain this end, and forms a magnificent gymnasium for those who are not already finished mental athletes." By act, word, and thought, both in quantity and quality, the one object of the ceremony is being constantly indicated. In order to induce this religious Ecstasy in its highest form Crowley proposes to hold a series of religious services, seven in number. These services are to be held at Caxton Hall, Westminster, S.W., and will be conducted by Aleister Crowley himself, assisted by other neophytes of the A. A. A., the mystical society one of whose Mahatmas is responsible for the foundation of the *Equinox*. The seven services will be typical of Shakespeare's Seven Ages of Man, and each one will

be dedicated to the planet that rules its particular age. For example : Saturn, " the lean and slippered pantaloan," or sad old age ; Jupiter, the solemn and portentous justice, the serious and serene man who has arrived and controls ; Mars, the soldier,



THE GUARDIAN OF THE FLAME.

full of energy and life, vigorous and formidable ; Sol, the man who has still something of his youth left and is gay betimes and serious betimes, the man who loves and the man who works. Venus explains itself in Shakespeare's words, " the lover with a woeful ballad " ; Mercury, the schoolboy, happy, careless and

gay, mischievous and full of animal life ; Luna, the age of childhood and innocence, unsmirched and white as the planet herself. Each will have its own ritual, arranged for the purpose of illustrating the particular deity to which it is devoted ; each ritual will be both poetic and musical. Verses of the great poets appropriate to the planet and all that the planet represents will be recited, and the ideas suggested to the spectators will be translated into inspired music by an accomplished violin player. There will further be mystical dances by a brilliant young poet, who thus draws down the holy influence. The ceremonies will commence at nine o'clock precisely, and no one will be admitted after that hour. They will occupy about two hours, and those who attend will be requested to centre their whole minds upon the idea of the evening, the object, of course, being to induce in the spectators a feeling of religious ecstasy. One hundred seats only will be available, and the rent for these seats for the seven ceremonies will be five guineas. The proceeds will be devoted to the *Equinox* and the objects for which the *Equinox* was established.

The following is a description of a ceremony in honour of Artemis held in July at the offices of the *Equinox*. The present series will be even more elaborate and perfect.

#### A NEW RELIGION.\*

A certain number of literary people know the name of Aleister Crowley as a poet. A few regard him as a magician. But a small and select circle revere him as the hierophant of a new religion. This creed Captain Fuller, in a book on the subject extending to 327 pages, calls "Crowley-anity." I do not pretend to know what Captain Fuller means. He is deeply read in philosophy, and he takes Crowley very seriously. I do not quite see whither Crowley himself is driving ; but I imagine that the main idea in the brain of this remarkable poet is to plant Eastern Transcendentalism, which attains its ultimate end in Samadhi, in English soil under the guise of Ceremonial Magic.

Possibly the average human being requires and desires ceremony. Even the simplest Methodist uses some sort of ceremony, and Crowley, who is quite in earnest in his endeavour to attain such unusual conditions of mind as are called ecstasy, believes that the gateway to Ecstasy can be reached through Ceremonial Magic. He has saturated himself with the magic of the East—a very real thing, in tune with the Eastern mind. He is well read in the modern metaphysicians, all of whom have attempted to explain the unexplainable.

He abandons these. They appeal only to the brain, and once their jargon is mastered they lead nowhere ; least of all to Ecstasy ! He goes back upon ceremony, because he thinks that it helps the mind to get outside itself. He declares that if you repeat an invocation solemnly

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and aloud, "expectant of some great and mysterious result," you will experience a deep sense of spiritual communion.

He is now holding a series of séances.

I attended at the offices of the *Equinox*. I climbed the interminable stairs. I was received by a gentleman robed in white and carrying a drawn sword.

The room was dark ; only a dull-red light shone upon an altar. Various young men, picturesquely clad in robes of white, red, or black, stood at different points round the room. Some held swords. The incense made a haze, through which I saw a small white statue, illumined by a tiny lamp hung high on the cornice.

A brother recited "the banishing ritual of the Pentagram" impressively and with due earnestness. Another brother was commanded to "purify the Temple with water." This was done. Then we witnessed the "Consecration of the Temple with Fire," whereupon Crowley, habited in black, and accompanied by the brethren, led "the Mystic Circumambulation." They walked round the altar twice or thrice in a sort of religious procession. Gradually, one by one, those of the company who were mere onlookers were beckoned into the circle. The Master of the Ceremonies then ordered a brother to "bear the Cup of Libation." The brother went round the room, offering each a large golden bowl full of some pleasant-smelling drink. We drank in turn. This over, a stalwart brother strode into the centre and proclaimed "The Twelfefold Certitude of God." Artemis was then invoked by the greater ritual of the Hexagram. More Libation. Aleister Crowley read us the Song of Orpheus from the *Argonauts*.

Following upon this song we drank our third Libation, and then the brothers led into the room a draped figure, masked in that curious blue tint we mentally associate with Hecate. The lady, for it was a lady, was enthroned on a seat high above Crowley himself. By this time the ceremony had grown weird and impressive, and its influence was increased when the poet recited in solemn and reverent voice Swinburne's glorious first chorus from "Atalanta," that begins, "When the hounds of spring." Again a Libation ; again an invocation to Artemis. After further ceremonies, Frater Omnia Vincam was commanded to dance "the dance of Syrinx and Pan in honour of our lady Artemis." A young poet, whose verse is often read, astonished me by a graceful and beautiful dance, which he continued until he fell exhausted in the middle of the room, where, by the way, he lay until the end. Crowley then made supplication to the goddess in a beautiful and unpublished poem. A dead silence ensued. After a long pause, the figure enthroned took a violin and played—played with passion and feeling, like a master. We were thrilled to our very bones. Once again the figure took the violin, and played an Abend Lied so beautifully, so gracefully, and with such intense feeling that in very deed most of us experienced that Ecstasy which Crowley so earnestly seeks. Then came a prolonged and intense silence, after which the Master of the Ceremonies dismissed us in these words—

"By the Power in me vested, I declare the Temple closed."

So ended a really beautiful ceremony—beautifully conceived and beautifully carried out. If there is any higher form of artistic expression than great verse and great music I have yet to learn it. I do not pretend to understand the ritual that runs like a thread of magic through

these meetings of the A.:A.:. I do not even know what the A.:A.: is. But I do know that the whole ceremony was impressive, artistic, and



produced in those present such a feeling as Crowley must have had when he wrote—

“So shalt thou conquer Space, and lastly climb  
The walls of Time;  
And by the golden path the great have trod  
Reach up to God!”

R. R.

#### THE WHY AND HOW OF ECSTASY.

“There is a land of pure delight,  
Where saints immortal reign.”

so used some of us to sing in our childhood. And we used to think of this land as far away, farther even than death that in those days seemed so far.

But I know this now : that land is not so far as my flesh is from my bones ! it is even Here and Now.

If there is one cloud in this tranquil azure, it is this thought : that conscious beings exist who are not thus infinitely happy, masters of ecstasy.

So to remove this cloud have I cheerfully dedicated all I have, and all I am.

That I do not overvalue ecstasy is shown by this, that I am not one who denies himself the good things of this world.

There are too many mystics going about like the fox who lost his brush. They cannot enjoy life, and so make believe to have something better.

But I dine at the *Café Royal*, instead of munching nuts and "sirloin of carrots" ; I make expeditions to the great mountains of the Himalayas, and hunt buffalo and tiger in the jungles of the Terai ; I love beauty in painting and sculpture ; I love poetry and music ; and I love flesh and blood.

There is nothing that you enjoy that I do not enjoy as much as you do ; and I bear witness that nothing is worthy to be compared with ecstasy.

What is the path to this immortal land ?

To the Oriental, whose mind is, so to say, static, meditation offers the best path, a path which to us seems (and indeed is) intolerably irksome and tedious. To the Western, whose mind is active and dynamic, there is no road better than ceremonial. For ecstasy is caused by the sudden combination of two ideas, just as hydrogen and oxygen unite explosively.

A similar instance in a higher kingdom will occur to every one.

But this religious ecstasy takes place in the highest centres of the human organism ; it is the soul itself that is united to its God ; and for this reason the rapture is more overpowering, the joy more lasting, and the resultant energy more pure and splendid, than in aught earthly.

In ritual, therefore, we seek continually to unite the mind to some pure idea by an act of will. This we do again and again more and more passionately, with more and more determination, until at last the mind accepts the domination of the Will, and rushes of its own accord toward the desired object. This surrender of the mind to its Lord gives the holy ecstasy which we seek. It is spoken of in all religions, usually under the figure of the bride going forth to meet the bridegroom. It is the attainment of this which makes the saint and the artist.

Now in our ceremonies we endeavour to help everybody



present to experience this. We put the mind of the spectator in tune with the pure idea of austerity and melancholy which we call Saturn, or with the idea of force and fire which we call Mars, or with the idea of nature and love which we call Venus, and so for the others. If he becomes identified with this idea the union is one of ecstatic bliss, and its only imperfection is due to the fact that the idea in question, whatever it may be, is only partial. Ecstasy is therefore progressive. Gradually the adept unites himself with holier and higher ideas until he becomes one with the Universe itself, and even with that which is beyond the Universe. To him there is no more Death ; time and space are annihilated ; nothing is, save the intense rapture that knows no change for ever.

Then what of his body ? The body of such an one continues subject to the laws of its own plane. Yet his friends find him calmer, happier, healthier, younger, his eyes bright and his skin clear even when he is old. But he has this which they have not, the power of slipping instantly out of this changeful consciousness into the Eternal, and there abiding, supremely single and complete, bathed in unutterable bliss, one with the All.

The present series of ceremonies is designed for beginners, for those who have as yet no experience at all.

Only the simplest formulæ will be used, so that even those who are quite unfamiliar with the methods and aims of ritual may obtain the result, and comprehend the method.

Yet they will be profound and perfect, so that even those who are already skilful may obtain further success.

Let me add a short analysis of the present series of rites ; which may be taken as illustrating Humanity, both good and evil.

Man, unable to solve the Riddle of Existence, takes counsel of Saturn, extreme old age. Such answer as he can get is the one word "Despair." Is there more hope in the dignity and wisdom of Jupiter ? No ; for the noble senior lacks the vigour of Mars, the warrior. Counsel is in vain without determination to carry it out. Mars, invoked, is indeed capable of victory ; but he has already lost the wisdom of age ; in the moment of conquest he wastes the fruits of it in the arms of luxury.

It is through this weakness that the perfected man, the Sun, is of dual nature, and his evil twin slays him in his glory. So the triumphant Lord of Heaven, the beloved of Apollo and the Muses, is brought down into the dust, and who shall mourn him but his mother Nature, Venus, the lady of love and sorrow ? Well is it if she bears within her the Secret of Resurrection !

But even Venus owes all her charm to the swift messenger of the Gods, Mercury, the joyous and ambiguous boy whose tricks first scandalize and then delight Olympus.

But Mercury too is found wanting. Not in him alone is the secret cure for all the woe of the human race. He passes, and gives place to the youngest of the Gods, to the virginal Moon.

Behold her, Madonna-like, throned and crowned, veiled, silent, awaiting the promise of the future. She is Isis and Mary, Istar and Bhavani, Artemis and Diana. But Artemis is still barren of hope until the spirit of the Infinite All, great Pan, tears asunder the veil and displays the hope of humanity, the Crowned Child of the Future.

All this is symbolised in the holy rites which we have recovered from the darkness of history, and now in the fulness of time disclose that the world may be redeemed.

#### NOTE.

For the Rite of Saturn you are requested, if convenient, to wear black or very dark blue, for Jupiter violet, for Mars scarlet or russet brown, for Sol, orange or white, for Venus green or sky-blue, for Mercury shot silk and mixed colours, for Luna white, silver, or pale blue. It is not necessary to confine yourself to the colour mentioned, but it should form the keynote of the scheme.

The etiquette to be observed is that of the most solemn religious ceremonies. It should be particularly borne in mind that silence itself is used as a means of obtaining effects.

#### THE RITES OF ELEUSIS

will be celebrated at Caxton Hall, Westminster, S.W., as follows :—

THE RITE OF SATURN.	9 p.m. Wednesday, October 19.
THE RITE OF JUPITER.	9 p.m. Wednesday, October 26.
THE RITE OF MARS . .	9 p.m. Wednesday, November 2.
THE RITE OF SOL . . .	9 p.m. Wednesday, November 9.
THE RITE OF VENUS . .	9 p.m. Wednesday, November 16.
THE RITE OF MERCURY	9 p.m. Wednesday, November 23.
THE RITE OF LUNA . .	9 p.m. Wednesday, November 30.

Tickets will not be sold separately; the rent for the series is Five Guineas. Tickets are however transferable. The number of seats is strictly limited to one hundred. Early application is most necessary. Doors will be open at 8.30; they will be closed and locked at Nine o'clock precisely. The ceremonies occupy from 1½ to 2½ hours.

Application for seats should be made to the MANAGER, *The Equinox*, 124 Victoria Street, London, S.W. Telephone: 3210, Victoria.

# CAN REINCARNATION BE DEMONSTRATED ?

By DUDLEY WRIGHT

THE dissemination in recent years of the tenets peculiar to Theosophy has given an impetus to and caused a revival of the belief in Reincarnation, even among students who do not unequivocally accept the teachings of the Vedas, Buddhism or Theosophy, in which this doctrine is specially emphasized. It is admitted even by many who regard the belief as unproven that the scientific demonstration of its reality would solve many of the enigmas and anomalies of life. The exponents of the doctrine, however, invariably limit themselves to regarding the question from a theoretical standpoint and appealing to Antiquity and Scripture, Personal Experience and Instances of Genius as sole proof of the dogmatic statements which they make. There is no, or hardly any, attempt made to ascertain if there is any scientific proof or demonstration of what would be, if proved, a most important factor in evolution and human development.

Upon at least three points out of this fourfold theoretical aspect a strong position may be taken.

From the point of view of Antiquity there is much to commend it. It was common to the religions of India and Egypt as well as those of North and South America. The older Brahmanism taught it and it was adopted by its offspring Buddhism. We find at least two distinct references to it in Josephus. In one place, *De Bello Judaico*, II, 8, he writes :—

“They say that all souls are incorruptible ; but that the souls of good men are only removed into other bodies—but that the souls of bad men are subject to eternal punishment.”

Elsewhere he says also :—

“Do you not remember that all pure spirits who are in conformity with the divine dispensation live on in the loveliest of heavenly places, and in course of time they are again sent down to inhabit sinless bodies : but the souls of those who have committed self-destruction are doomed to a region in the darkness of the under world.”

Amongst the Christian fathers and others who taught the doctrine may be cited Philo, Origen, Justin Martyr and Clement of Alexandria.

Origen in his discourse *Against Celsus* (IV, i. 23) wrote:—

“ Everyone accordingly of those who descend to earth is, according to his deserts, or agreeable to the position that he occupied there, ordained to be born in this world in a different country, or among a different nation, or in a different mode of life, or surrounded by infirmities of a different kind, or to be descended from religious parents, or parents who are not religious: so that it may sometimes happen that an Israelite descends among the Scythians, and a poor Egyptian is brought down to Judaea.”

The early Christian fathers were only opposed to one form of the belief: they attacked and opposed the theory of the possibility of transmigration into animal forms of life, as held by Buddhists, Plato, Pythagoras and others. It was not until the Synod of Constantinople in A.D. 543 (not the Council in 553 as generally stated) that the doctrine of Reincarnation was officially condemned, but it was still preserved in the Albigensian Sect. It gradually dropped away from the Western mind during the Dark Ages.

Amongst others, many of comparatively recent times, who held this belief may be mentioned Paracelsus, Böhme, Swedenborg, Giordano Bruno, Campella, Schopenhauer, Lessing, Hegel, Leibnitz, Herder, Fichte the younger, Helmont the younger, Henry More, Cudworth, Fourier and Leroux.\*

It follows, as a matter of course, that if the belief was held by the adherents to the ancient religions statements in support of it will be found in the various Scriptures.

The references to Reincarnation in the Bible are few but pointed. There is the well-known passage in the Apocryphal *Wisdom of Solomon*, IX, 15:—

“ I was a witty child and had a good spirit. Yea, rather, being good, I came into a body undefiled.”

There is the twice-repeated statement of Jesus that John the Baptist was a reincarnation of Elijah, and it had been prophesied in Malachi iv. 5 that Elijah would again appear on earth. True, John himself denied (John i. 21) that he was the reincarnation of Elijah, but this denial only accords with the modern inability of the great majority of people to remember previous

\* Hume's sceptical essay on “The Immortality of the Soul” argues thus:—“Reasoning from the common course of nature, and without supposing any new interposition of the supreme cause, which ought always to be excluded from philosophy, what is incorruptible must also be ungenerable. The Soul, therefore, if immortal, existed before our birth, and if the former existence noways concerns us, neither will the latter . . .” “The metempsychosis is, therefore, the only system of this kind that philosophy can hearken to.”

existences. It is also difficult to understand the question of the disciples in John ix. 2 apart from an acceptance of Reincarnation. The disciples apparently believed that the affliction of the blind man was the result of some "Karma" from a previous existence or else that the sin of the parents had been visited upon the child.

The argument from personal recollection of former lives is of little, if any, scientific value, although it must be admitted that those who claim to possess this memory of past existences are invariably people of high moral standard and intellectual attainment, and are generally very reticent to speak upon the subject. Occasionally, however, very definite statements are made in this respect which do not lend themselves to proof or verification.

Pythagoras, in spite of the irony of his contemporaries, publicly stated that he remembered having been Hermodotus; Euphorbus, the son of Panthus in the time of the Trojan War; and an Argonaute. Julian the Apostate claimed to recollect having been Alexander of Macedon, and Empedocles also stated that he remembered having been a boy and a girl.

The British Buddhist monk, the Bhikku Ananda Metteya, in an article on Transmigration published a few years ago (in *Buddhism*), wrote:—

"In Buddhist countries it is no very unusual thing to have children gravely claiming to have had such and such a name, and to have lived in such and such a place, in their previous lives: and occasionally these claims are in a sort of fashion substantiated.

"Such children are in Burma called *Winzas*, and it is no uncommon thing for a sort of rough test to be carried out by taking a *Winza* to the scene of his former life, when it is said that he or she can generally identify his former dwelling and friends, and can state facts known only to the dead person and one other living man. These *Winzas* are so relatively frequent in Burma that their existence is commonly taken for granted: the power of remembering the past life is generally stated to disappear as the child grows up, though we have met adult *Winzas* who still claim to remember the past."

Mediums in a trance condition have stated that Charlemagne lived again in Jeanne d'Arc; Attila in Napoleon; Racine in Victor Hugo; Raphael in Millet and Torquemada in Bradlaugh. It is necessary, however, to exercise much caution with regard to statements made by mediums in a trance condition, because it is very seldom indeed that they then give expression to opinions contrary to what they normally hold. The exceptions are so marked as to be regarded as almost phenomenal. In France, for example, the majority of Spiritualists adhere to the doctrine of Reincar-

nation, whilst in Britain the Spiritualistic adherents of the doctrine are in the minority, yet in each country the utterances of trance mediums invariably accord with their normal beliefs.

According to psychological science every thought and action is recorded in the sub-conscious, even though the subject may be in a trance condition or normally unconscious, and the memory of these thoughts and actions come to the surface whenever required. If this sub-consciousness persists after, and in spite of death, the experiments which will presently be described are of great scientific value.

Then there is the argument from instances of genius and we are reminded that Plato, Dante, Bruno, Shakespeare and Newton, amongst others, all sprang from mediocre families, and were, in each instance, the first and last of their stock to make the name immortal—families whose very obscurity is a definite proof that they possessed but average abilities. The case of Mozart, who was a genius at four years of age, is one often quoted as an illustration in support of Reincarnation, but Dr. Moutin, speaking at the International Spiritistic Congress in Paris in 1900, suggested that the great composer may have been mediumistic and inspired by the spirit of some previous great musician.

Amongst instances of genius that have been mentioned in support of the doctrine of Reincarnation, the following may be cited: Æsop, a slave to an Athenian; Bunyan, the son of a tinker, who received only a meagre education; George Fox, the founder of the Quakers, the son of a poor weaver at Drayton; Galileo, the son of a poor musician; Luther, the son of a miner; Socrates, the son of poor parents; and Zuinglius, the son of a peasant.

Some of the facts of infantile prodigies may be, and have been, demonstrated to be the result of thought transmission. A child between four and five years of age knew music and mathematics without having studied either. He was not mediumistic in the generally accepted meaning of the term, but was influenced in a peculiar manner by a living person—his mother, who was a skilful pianist and an expert mathematician. When placed at the piano he would correctly render pieces of classical music, or, on other occasions, accurately solve mathematical problems. A physician ascertained the cause of the phenomena: when he isolated the child from the mother, he could not play a note or solve any problems. If asked a question in Italian, the child remained dumb, because the mother did not know Italian.

None of the evidence adduced under these four heads, however, can be regarded as demonstrative proof of the reality of the belief, and it has been to supply this deficiency that the well-known French *savant*, Colonel de Rochas, has made numerous experiments, extending over many years, in regression of memory. Several of these experiments were made with a subject, Mdlle Marie Mayo, eighteen years of age, who at that time, at any rate, knew nothing experimentally of either hypnotism or spiritualism. He hypnotized her, and in the course of several séances took her back through the principal events of her present existence. He essayed to see if Reincarnation could be established by such means, and in the hypnotic condition she described her life in a previous earthly existence, giving the name she then held, particulars of her marriage, details of her death through drowning, and added that her present incarnation was due to impulse. Afterwards she described an anterior existence, when she was a man, by name Charles Manville, a clerk in a Government office in Paris in the time of Louis XVIII, and that her (his) death occurred shortly after reaching the age of fifty. In the first few séances she was unable to go beyond the Charles Manville existence, but afterwards she described a former incarnation when she was Madeleine de Saint-Marc, whose husband was attached to the French Court. She gave the names of some people she then knew, including Mdlle de Lavallière, Mme de Montespan, M. Scarron, M. de Molière, M. Corneille, M. Racine, M. de Louvois, minister of war, and Mme de Maintenon. She described her life in a château as a young girl, her marriage to Gaston de Saint-Marc, when a bishop officiated at the ceremony, and her presentation after marriage to the King.

One point must be noted: in order to take her memory back to these past existences, it was always necessary to work through the various existences from present to past, and in the awakening process the reverse order had to be followed: it was necessary for her to travel down through all the past to the present. She could never take a leap from the Mayo to the Saint-Marc existence, or *vice versa*, without passing through the intermediate stages.

With regard to the names given, six are mentioned in the *Nouvelle Biographie Générale*, viz., Mme (not Mdlle.) de la Lavallière (1644-1710); M. Scarron (1610-1660); M. de Molière (1622-1673); M. Corneille (1606-1684); M. Racine (1639-1699); M. de Louvois (1639-1691). There is no mention of Mme

de Montespan or of M. de Saint-Marc, but, from the dates given, it will be seen that all those mentioned were contemporary at some time or another. The names were not given spontaneously by the subject, but were the outcome of questions put by Colonel de Rochas, who asked her if she remembered the various people named, and the statement that a bishop officiated at her marriage was also the result of a leading question. However, she spoke of M. Scarron, the earliest deceased of the group, in the past tense, and the remainder in the present tense, and her attitude when describing these previous existences was that of a person who was re-enacting the character in the present and not that of one giving her recollection of something that had happened in a far-away past. Also, when first questioned, she failed to identify Middle de Lavallière amongst her acquaintances, but at a later séance she said that she did remember her, and with regard to Mme de Montespan she said she hardly knew her. It would certainly have been more satisfactory if some names had been mentioned by the subject without any direct leading on the part of the experimenter, but the fact should be stated that she signed her name as Charles Manville without hesitation and in a masculine style which differed considerably from her normal writing.

In similar experiments conducted with another subject, Colonel de Rochas was able to ascertain that the places and persons mentioned had really existed and that the subject had no recollection of them in the waking state.

Señor Estevan-Marata has also conducted tests of a like character when exactly the same process—retrogression through the past on hypnotization and progression from past to present on awakening—had to be employed. Here the subject described his life in space between the incarnations, his death in a previous state of terrestrial existence, going back through various lives until he reached the savage state, and, with the narration of each existence, the countenance of the subject changed accordingly. The same processes of retrogression and progression had to be followed when the experiment was carried out by another hypnotizer.

The endeavour has sometimes been made to deduce arguments in favour of reincarnation from statistics, and Ananda Metteya wrote in the article already quoted as follows:—

“The divergences from the average of London death-rates and birth-rates are synchronous—a fact which can only be explained by the theory of Transmigration (Reincarnation); for it is impossible to suppose that



the conditions which cause a rise of death-rate can be suitable for causing a rise of birth-rate also. Especially this syntony is noticeable in the case of catastrophies which unusually increase the death-rate. When the Black Death swept over Europe it was everywhere followed by an unusual rise in the birth-rate and double and triple births were very common. The same is true of wars. When the Franco-Prussian war in 1870 raised the French death-rate considerably above the normal, it was followed by a sudden rise in the birth-rate; and the noticeable thing about this rise was that the male births were far in excess of the female—a fact which would exactly fit the theory of Transmigration (Reincarnation) and which can be accounted for on that theory alone. . . . As a general rule there is a syntony between the death and birth rates; a syntony which, in our opinion, can only be accounted for by the Buddhist hypothesis of Transmigration.”

These are, however, but isolated instances and the theory will not bear general application. There is a failure, for example, in the recent Boer War, when, although there was an increase in the British death-rate, there was a marked decrease in the birth-rate in the following year.

At the present time many take their stand with Thomson Jay Hudson, who summarized his position in the following words (*The Law of Psychic Phenomena*, p. 395):—

“No one can be said to know anything about the truth of any proposition that has not underlying it a substratum of demonstrable fact. The theory of Reincarnation has no such basis; and I shall not, therefore, indulge in speculation on the subject further than to say that it is possibly true that Reincarnation is the process of the soul’s evolution.”

At present, the only available method at hand for demonstrating the reality of the truth of Reincarnation seems to be by hypnotic experiments conducted in a similar manner to those of Colonel de Rochas and Señor Estevan-Marata, but they should, of course, be conducted under very rigorous conditions, and the results ought to be of so evidential a character as to bring conviction to students of the subject. There is ample scope for the skilled hypnotist to prove or disprove the theory of Reincarnation, and perhaps add by means of his science to our store of philosophy and knowledge.

## SIGNIFICANCE OF NAMES AND NUMBERS

BY W. J. COLVILLE

FROM very early times, certainly since the days of the famous Greek philosopher Pythagoras, we all know that much importance has been freely assigned to names and numbers, and many have been the ingenious theories constructed to explain their significance. The number of letters in one's name, and especially their arrangement, is forming the topic of many a modern, as it formed the theme of many an ancient, discourse. Many theorists have recourse to the Jewish Kabala and lay much stress upon the twenty two letters of the Hebrew alphabet, but the twenty six English letters are now often called into requisition, and quite an elaborate system has been built up for the convenience of people born in English-speaking countries and who know nothing of Hebrew. According to one system, now much in vogue, the twenty six letters are divided into two columns of nine letters each, and one of eight letters, reading thus: The value of 1 is attributed to a, j, s; 2 to b, k, t; 3 to c, l, u; 4 to d, m, v; 5 to e, n, w; 6 to f, o, x; 7 to g, p, y; 8 to h, q, z; 9 to i and r. In reading the importance of one's name by this method, the following course may be pursued: Take as an illustration Caroline Crosspuddle. The letters are stated as to numerical value thus: C3 A1 R9 O6 L3 I9 N5 E5—C3 R9 O6 S1 S1 P7 U3 D4 D4 L3 E5, making a total of ninety one letters, and as 9 and 1 make 10 this is a name of completeness, as all the figures and the circle are represented in it. Now though the name is an unusual one it is nevertheless one of excellent omen, and according to this numerical calculation its import agrees with its obvious suggestiveness, which is of one who conquers difficulties, surmounts obstacles and generally displays indomitable perseverance. It is noteworthy that the three letters of the well known name Fox are all of the value of 6, but 3 times 6 is 18 and 8 and 1 make 9, therefore Fox is a powerful name, as 9 is the highest numeral. But as it is invariably the case that one has a given as well as a family name, different members of a Fox family would find their complete names adding up very differently; for example, John

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Fox totals 38, as John counts 20 and Fox 18. Now 11, which is the acknowledged ultimate of 38, is said to be one of far more than ordinary value, for 11 and 22 are placed as special ultimates and not further reduced, as they could be by making 11 equal 2 and 22 equal 4. The reason assignable for this refusal to trace them to their lowest conceivable ultimate is that to do so would necessitate the reduction of an attained ultimate which is not permissible. This can readily be seen by illustrating with a name which reaches either 2 or 4 by simple first reduction. Any name made up of 11 would ultimate in 2, likewise any name constituted of 22 as its numerical value would ultimate in 4. Eleven is called the octave of C, 22 is the octave of D, according to the system to which we are referring. What's in a name? is a question continually raised, and very often quite inconsequently dismissed as though there were next to nothing in it, but human experience by no means justifies this shallow view. We all know how much stress is laid upon name-values in ancient sacred literature. The Old Testament has a great deal to say about names being enlarged, and in some instances entirely changed, to indicate the further spiritual growth of their possessors. Abraham is a much stronger name than Abram, which it superseded, and Israel is a far nobler name than Jacob, which it supplanted. In the New Testament the same idea is carried out with great emphasis in the case of naming the infant John at the time of his circumcision, when no one in the family into which that child was born had been so called. It is idle to say that there is naught but antiquated superstition in this discussion, for entirely apart from the occultist's interior view of the matter we all know how heavily handicapped many people are by mean and ugly names, and how greatly it is to one's advantage to be the possessor of a good name in all senses of the word.

Time-honoured customs, which go on persisting age after age, have always something originally to justify them, and this fact is clearly evident when we consider the persistence with which the sons and daughters of royal and noble houses are endowed with a number of names, while the peasantry of all nations have always been satisfied with few and simple appellations. The reason for this is very easily traced. In the one case many and arduous duties would fall to the lot of the child as he or she grew to maturity, while in the other the work to be done would be simple and monotonous, though often physically severe. The good old idea of rulership was that it required unusual abilities

on the part of the rulers, and that high position, far from justifying laxity in morals coupled with indolence and foolish self-conceit, demanded of all who held high rank that they set the noblest possible examples of industry and excellence of character to all over whom they were placed. To live up to a lofty name is a great and honourable duty in these days as well as in times of old. But are not names given arbitrarily and even accidentally? many will inquire. No, they are not, for nothing occurs by accident, answers the uncompromising occultist, who is sufficiently scientific and logical to declare that for every effect there must be an efficient cause, and who furthermore insists that behind every material or physical event there lies an unseen psychic origin. We are born when and where we are born in consequence of the special mission the incarnating ego is seeking to fulfil through incarnation, and the name given to the child at birth, or soon after, is an indication of the place that soul is to occupy on earth and the nature of the work to be accomplished. Then we may well ask, can we, or have we, any right to change our names or to suppress any portion of them? Is a *nom de plume* permissible? To which the following answer may be given. Our names from birth through the comparatively irresponsible years of childhood represent what we have to encounter and the raw material with which we have to work; this is imposed upon us, at least apparently, without our choice, and may be referred to karma; but as we advance to years of discretion and must take responsibilities upon ourselves, the right, and indeed the duty, of selection is brought home to us, and we are therefore called upon to embark upon an ocean of self-responsibility which aforesaid we could not navigate. The addition of a name at confirmation in the Catholic Church is a survival of a custom immeasurably older than Christian history, and it is one of those impressive ceremonials which give us to understand that with the approach of intellectual maturity a sense of responsibility must be impressed upon the youth or maiden as a qualification for the graver duties which must be acknowledged as strength increases and years advance. It is often found that when one has been long enduring what is commonly called misfortune, a decided run of what is vulgarly styled "better luck" follows swiftly upon the adoption of a new name, sometimes even from the suppression of a part of one's name which has long been made prominent and the bringing forward of another part which has been resting in abeyance. A firm name deliberately chosen has a large influence on the business

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conducted over it, as the suggestion constantly made by its publication in print, together with the frequent setting up of peculiar currents by its frequent pronunciation, attunes the business to a certain rate of vibration and serves to connect the establishment with certain unsuspected influences who are attracted, and sometimes even summoned unknowingly to those who summon them, by the very utterance of the name.

Of course the effect of merely casual pronunciation of names cannot have the same intense effect which is produced by uttering the name with full awareness of its value coupled with intent to employ it systematically; still, there is very much unconsciously accomplished by the constant reiteration of a name by a great many people, even though it be but thoughtlessly. As there are a few extremely usual English names by which multitudes of our compatriots are called, it is interesting to see to what special categories some of the most widely employed among them belong. George, the name of the present British King, is a name whose number is 39, which is reducible to 12 and ultimately to 3, if one wishes to push the ultimate to uttermost finality. As 12 represents the entire number of the zodiac and 3 is the triangle, denoting the first equilibrium, the equalization of the three planes—physical, mental and moral—the name is one of great power and dignity, and is the appropriate name of the patron saint of England who has traditionally and mystically “slain the Dragon,” i.e. overcome the lower elements and won his spurs through valiant conquest over the most powerful and insidious of foes. Mary, the name of the Queen Consort, is numerically 21, which immediately ultimates in 3. The present King and Queen are, therefore, unitedly 15, according to the higher reckoning, the ultimate of which is 6, and 6 also according to the lower. Now what is the significance of 6? It stands for the interlaced triangle, an emblem extremely prominent in Jewish circles; the present reign throughout the British Empire should therefore augur well for the House of Israel, but as 6 is only preparatory to 7, which is the Sabbatic numeral, the names of our King and Queen united indicate the activities of a sixth working day, not the repose of a Sabbatic period. Great activity all over the Empire is suggested by present omens; great increase in wealth and honour and much legislation calculated to overthrow old-time limitations and lead the Anglo-Saxon race and all who are guided by it to renewed prosperity and ever-enlarging liberty.

Alfred is a name which numbers 28 and ultimates as 10,

denoting fulness of expression. Edward numbers the same. Albert numbers 22 and ultimates as 4. Harry numbers 34 and ultimates as 7. Charles numbers 30. Emma numbers 14 and ultimates as 5. Julia numbers 17 and ultimates as 8. Hannah numbers 28 and ultimates as 10. We might easily multiply instances, but what little has been said may suffice to induce some readers to look up the quality of the names they bear and see whether they may not be able to trace a good deal that is obscure in their lives to this peculiar origin. Diminutives such as Jim, which numbers 14 and ultimates as 5; Jack, numbering 7 direct, and Tom, numbering 13 and ultimating in 3, are borne by so many boys and young men that they must have a great effect upon the rising generation. A very ancient system gives the following special value to numbers: 1, unity, simplicity; 2, duality, versatility; 3, trinity, general adaptability; 4, quaternity, equity; 5, dexterity, brotherliness; 6, comprehensiveness; 7, completeness, spiritual discernment, reposefulness; 8, octave, enterprise, sphericity; 9, aspiration, discovery, achievement; 10, universality, completeness. Whatever there may be in this study, it is certainly a fascinating intellectual pursuit, and when one seriously takes it up there seems no end to the interesting and instructive experiments which may be conducted in connection with it. The word MONEY numbers 27 and therefore totalizes as 9, giving birth to the thought that as 9 is the highest of our numerals there is no limit to the good we can do with wealth, even on the most external plane, if we do but resolutely determine to consecrate its use and acquisition toward furthering the ends of general human welfare.

[A very interesting book dealing with this subject under the title *Numbers, their Magic and Mystery*, by Dr. Isidore Kosminsky, is supplied by the publishers of this magazine, Wm. Rider & Son, Ltd. Paper covers, 7d. post free. Another book, applying the principle of numbers and Kabalistic calculations to Astrology, is *Your Fortune in your Name, or Kabalistic Astrology*, by Sepharial, cloth gilt, 2s. 6d. net, also from the same publishing house.—ED.]

## CORRESPONDENCE

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

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—The "Notes for the Month" (September issue) bristle with controvertible points. With your permission I should like to make a few comments on some of these.

After very close study of the New Testament (a study which has extended over several decades) I find myself quite unable to accept the statement (a) that "Jesus would not have recognized his gospel as taught by Paul." Whilst fully admitting that Greek thought and philosophy colour the message, and determine its form, the essence of the "gospel" (the good news) which Paul preached seems to me identical with that of the Master in whose Name he proclaimed it. Did space permit I would undertake to prove my point by comparing the teaching of Christ as found in the Synoptics with that of S. Paul's epistles.

(b) The theory that S. Paul was a "wolf in sheep's clothing to S. Peter," or that there was any prolonged opposition between them, seems to me entirely non-proven. I remain equally unconvinced when either "orthodox" or "unorthodox" exponents base dogmatic assertions on the insufficient premises of single passages of Scripture. The theory of the irreconcilable opposition between S. Peter and S. Paul (which is by no means recent) appears to rest on a *single* passage in one of S. Paul's epistles, the Epistle to the Galatians. The passage relates *one* occasion on which a serious difference occurred between Paul and the apostles Peter and James, who, he tells us, had given to him "the right hand of fellowship"; the cause of the disagreement is fully stated. In order to account for the total absence of any adequate support for the theory in the other records, it becomes necessary to assume that the writer of the Acts of the Apostles has purposely tampered with facts and given an appearance of agreement when there was really strife. Is this fair criticism? Is it judicial?

(c) The assumption that the speech attributed to Christ (S. Luke xi. 49-51) was invented by his biographer seems to me unwarranted.

Probably the Zacharias to whom this speech refers was Zechariah the son of Jehoiada and not Zachariah the son of

Barachiah. Both these men were slain in the temple court. The son of Barachiah was murdered thirty-four years after the death of Christ, the other Zechariah's death is recorded 2 Chron. xxiv. 20-22. This book stood last in the Jewish canon.

The incident had made so deep an impression on the imagination of the Jews that many legends had sprung up in connection with it. The dying words of the priest, Zechariah, are almost quoted by the Master. His last words were: "The Lord shall look upon it and require it." Christ says: "It shall be required of this generation."

He reminds Israel of its history of bloodshed, and he cites the first and last murder of righteous men recorded in their Scriptures.

In a very ancient Gospel attributed by Harnack to the first century, a document quoted freely by Jerome, the name Jehoiada stands instead of Barachiah. The name Barachiah does not appear in S. Luke's Gospel at all in our translation because only one MS. reads thus. In our translation of S. Matthew it has been left. But it is omitted in the Sinaitic Version (fourth century).

From these circumstances it seems fair to conclude that the name Barachiah crept in as an early gloss, due to confusion between two men in the mind of a scribe. (For further details see Dean Farrar's *Life of Christ*, Dean Stanley's *History of the Jewish Church*, Dr. Salmon's *Introduction to the New Testament*.) In our study of Nature, of history or of human character we cannot too constantly bear in mind that appearances are misleading, and that it is essential if we would be just to facts that imagination should be safeguarded by reserve of judgment and scrupulous attention to canons of evidence. Space forbids further comments; but I should like to point out that to attempt to estimate the value of the Personality round whom the New Testament centres, by documentary study *alone*, and apart from the witness of the Christian conscience which has come under the influence of this Personality during the last two thousand years, is like trying to estimate the value of the sun by astronomical observations only, without taking into account the effect it produces upon our planet.

Yours faithfully,

HAMPSTEAD.

H. A. DALLAS.

[This letter raises points to which a brief reply is an impossibility. I propose, therefore, to answer it in the next number. I hope when I do so that I shall be able to justify my "scrupulous attention to canons of evidence."—ED.]



*To the Editor of the OCCULT REVIEW.*

SIR,—Will you permit me to refer, quite shortly, to the notice of "Quimbyism," signed by "Scrutator," in your current issue, and also to the letter of Mr. R. B. Ince?

First, with reference to the pamphlet, it is interesting to learn, on the authority of "Scrutator," that Mrs. Woodbury is one of the sleuthhounds of science, and still more interesting to learn that they have brought down their prey in the shape of Christian Science. As far as the former contention is concerned, I should imagine that Mrs. Woodbury would not profess to have any particular knowledge of science, by which I presume is meant natural science, whilst as far as the second contention is concerned, the rapid and continuous spread of Christian Science, while it is being torn to pieces, is not very terrifying to a Christian Scientist.

As for the pamphlet itself, all that it is necessary to say about it was said, in a totally different connection, in the article you kindly published for me in the July number of the OCCULT REVIEW.

Next, with respect to Mr. Ince's letter, Mr. Ince says that I did not deal with the charges that Mrs. Eddy was always of a neurotic temperament. If I had endeavoured to deal with all the charges which have been made against Mrs. Eddy, I should have required not a page or two of your REVIEW, but several issues of it. All I could attempt to do was to take the most salient points in the attack and reply to them.

Next, with respect to what Mr. Ince says about sin. Personally, I should not have felt inclined to say, as he does, that sin originates in will power, and not in the intellect. I should have said that the impulse of sin originated in the human mind, and that, though the impulse might be more or less restrained by will power, the inclination would never be destroyed until the belief in the pleasure of sin was blotted out mentally. It is quite true that, according to the teaching of Christian Science, a belief in the power of good and evil is itself sin. Mr. Ince is, of course, at liberty to take exception to the statement, but what is a little startling is to find a clergyman taking exception to the Biblical authority for it. The Old Testament distinctly says that those who eat of the fruit of the tree of the knowledge of good and evil will die, and the New Testament says that death entered the world through sin. Now, if the writer of the book of Genesis did not mean that a belief in good and evil as power

produced death, it would be difficult to know what he did mean, and if death is not an outcome of sin, it would be difficult to know what Paul meant. Therefore, the deduction that a belief in the power of good and evil is sin is a logical deduction from the teaching of the Bible. In what way this proves that everybody who differs from my intellectual outlook is to be banned as a sinner, is not particularly clear. The question has nothing whatever to do with whether I believe it or not, what it has to do with is whether the Bible says so or not, and the Bible absolutely and distinctly does say so, whether the statement is grotesque, according to Mr. Ince, or not.

What the Christian Scientist does mean in this respect is, of course, something which does not seem to have occurred to Mr. Ince. There is the sin of commission, which constitutes a violation of a moral code generally agreed upon, but there is none the less the sin of omission which constitutes a failure to recognize that God is All-in-all, is really and not merely theoretically infinite. When Jesus healed the paralytic man he asked, "whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" In this way, as a thinker so entirely independent of creeds as Mr. Matthew Arnold has pointed out, he drew the lesson of the intimate connection between sickness and sin. Whether the disciples concluded from his teaching that every sick man was a sinner, in the ordinary conception of the term, or not, it is difficult to say. When, however, on another occasion, they asked of the blind man, "Who did sin, this man or his parents, that he was born blind?" Jesus answered quite simply, "Neither hath this man sinned, nor his parents." Christian Science is founded, as Mrs. Eddy has insisted in innumerable places in her writings, on the Bible, and consequently it accepts the Biblical teaching with respect to sin. It says that sickness is the result of sin, and therefore it asks whether it is easier to say, Thy sins be forgiven thee, or to say, Arise, and walk. It does not, however, mean that this sin necessarily constitutes a gross violation of some established moral code, it may be sin rooted in ignorance and not in conscious wrong-doing, and therefore it says also, of poor suffering humanity, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."

Neither did I say that Luther, Fox and Wesley would have been completely successful in healing the sick if they had held the doctrines of Mrs. Eddy. Seeing that they all died long before Mrs. Eddy was born, the criticism answers itself. What I did

say, and I repeat, is that if they had gained that scientific knowledge of Truth, which is spoken of by Jesus as the truth which will make men free, and in the epistles in a phrase translated knowledge of God, but which should, of course, be translated, full, exact knowledge of God, they would have learned how to become successful healers exactly in proportion as they succeeded in addition in living as near to the teaching of Jesus as they could. As it is, it was left to Mrs. Eddy to point out to the world what this scientific knowledge of Truth really was, and for a section of the world to be embittered by her having done this, is perhaps more characteristic than remarkable. It is in no way reasonable, but it is not uncommon. The whole history of natural science is the history of a certain section of the world being annoyed with contemporary thinkers for discovering something which had not been discovered before. It was annoyed with Socrates, it was annoyed with Galileo, it was annoyed with Bruno, it was annoyed with Stephenson, it was annoyed with Darwin. Now it is annoyed with Mrs. Eddy, and nothing that Mr. Ince is likely to say about Mrs. Eddy is likely to be any worse than the statements which were made by the Church with respect to the Darwinian theory of evolution.

On the whole, Mr. Ince will do better, since he cannot accept what Mrs. Eddy has taught, to leave Christian Scientists to work out the problem of healing according to their lights, instead of writing letters to the press to attack them. Christian Science is succeeding, amongst other reasons, owing to the fact that it is devoting itself to proving the truth of its own doctrines, instead of wasting its time in attacking those of its neighbours. Mr. Ince will discover, if he does not yet know it, that no Christian Scientist ever stays for one single moment to attack the beliefs of his neighbours, but he does maintain the right when his own Leader and his own religion is attacked, to defend these and to give a reason for the faith that is in him.

Yours truly,

FREDERICK DIXON.

[N.B.—Further correspondence is unavoidably held over till next month.—E.D.]

## PERIODICAL LITERATURE

WHETHER the performances of Mr. and Mrs. Tomson have been displays of mediumistic power or simply conjuring tricks has for some years been a moot point among Spiritualists. In *Pearson's Magazine* for September Sir Hiram Maxim describes a rigorous test to which Mrs. Tomson was submitted at his inhaler factory at Norwood. Sir Hiram admits that the Tomsons did not claim to be mediums or Spiritualists, but says that their performances were represented to him as mediumistic by those from whom he heard of them. The result of the test was that the method of concealment of the articles supposed to be brought as *apports* was clearly traced, and no doubt was left as to the manner in which their production was effected.

The controversy about Eusapia Paladino continues unabated. While those who have had sittings with her under good conditions—as in the case of the three delegates of the English S.P.R., who held an investigation at Naples—are convinced that she displays genuine psychic power, many of those who have been present at sittings in America are equally certain that all her phenomena are due to trickery, and to nothing else. An account of some sittings held with the express purpose of detecting fraud is given in the *Journal of the American S.P.R.* for August, and we understand that Mr. Hereward Carrington is about to return to the charge in her defence, by publishing the records of her sittings in America, with a view to showing that the phenomena were genuine. Dr. Hyslop also writes on "Explanations of Facts," pointing out that merely giving a name to an observed effect does not constitute an explanation of it. An explanation may be one of two things: a complete account of the causes which produce the result, or a reference, by way of classification, to some other effect which is already accepted as part of the general plan of Nature. "If we show that a fact is a part of the established order of events we do not seek new causes, and we usually regard this as an explanation of the event." The "incident" discussed in this number of the *Journal* refers to the clairvoyant vision of an accident in which four young men were drowned, and the indication of the position of their bodies, especially that of one of them, which had been caught under the sinking boat.

*The Expository Times* contains an article on "The Visibility of our Lord's Resurrection Body," by the Rev. J. M. Shaw, who points out that it was only seen by believers, and suggests that it was a spiritual body, "inaccessible to the senses of all but those possessed of a certain inward spiritual receptiveness." The writer considers that the fact that Jesus was not always recognized, even by close adherents, shows that it was not the identical material body that was again seen; while we read of appearances and disappearances "without apparent physical locomotion."

Mr. E. A. Wodehouse, in the *Hindustan Review*, treats of the Golden Age as a dual conception: a tradition of the remote past, and "a belief that in the distant future there would come another Golden Age upon the earth, and that a final return of the first age of perfection would be the ultimate destiny of the whole human race." The Darwinian theory, if regarded as that of "a purposive striving towards a definite end," without either accidental advance or slipping back, would allow us to deduce theoretically a conception not dissimilar to the idea of a future Golden Age, an idea in which lies "concealed, albeit in poetic garb, the secret of not a few of the innermost hopes and aspirations of man." In the same *Review* Dr. D. H. Griswold examines "The Rig-Veda is Relation to the Present Awakening in India," and finds that the Rig-Vedic hymns (which he dates at 800-600 B.C.) represent the prayers of "a manly race of shepherds and farmers who had a most healthy love of the good things of life." He contrasts "the optimism of the Vedic age with the pessimism which gradually settled down like a pall on the spirit of India, and finally obtained its creedal statement in Buddha's doctrine of suffering." In the Vedas we find the belief in personal existence after death, as opposed to transmigration. The writer welcomes the signs of a return to the spirit of the Rig-Veda, and to a more hopeful outlook on life, whether of this world or of that to come. The modern spirit in India is also the subject of an article by Mr. B. Natesan, while Mr. Saint Nihal Singh, in *The Indian Review*, expresses the opinion that it is really conducive to the best interests of the Western ruling class that the Easterner is becoming permeated with a desire to demand just and equitable treatment from Western nations.

"Artemidorus" continues his exposition, in *Reason*, of "Dream Symbolism," and says:—

The meaning of some symbols is easy to comprehend, such as walking through mud indicating poverty and sickness, but why dreaming of being in prison should mean security and success is not so easy to understand,

but so I have found it in my dream experiences. At one time I was subject to periodic attacks of rheumatic gout in a foot that had been injured, and I used to know when to expect a return of the enemy by my dreaming of washing that foot in dirty water. When I dream of an earthquake it always means a disappointment in some business deal, whereas the books generally give it as "danger to the fortune and even life of the dreamer." Many times I have been saved serious inconvenience in my mining operations by these dream-warnings. I had a symbolic dream one night that the teamster we employed was going to shut off on us suddenly for higher rates. I sent the foreman off early next morning to buy a team and wagon, and he had just been gone a day when the teamster refused to haul for us; the next night the foreman drove in with our own horses. These dreams have also been useful to me in mining operations; for instance, I knew that when we cut into a certain ledge, which only showed iron croppings on the surface, we should get copper. The reason was that on several nights during sleep I was visited by a dream-miner, who took me to this ledge and with his pick would lift the top of it up like a lid and show me that it was copper underneath.

An article in *The Word*, by Edouard Herrmann, on "Immortality and Modern Scientists," shows how science is coming to recognize transcendental powers in man, but indicates that it has made the mistake hitherto of dealing only with the normal consciousness, which is conditioned by the brain and nervous system. The soul, if it exists, lies outside of the cerebral consciousness; there is a transcendental man to be considered if we talk of immortality. The existence of this finer or astral body is shown by such experiments as those of Colonel de Rochas on the externalization of sensibility and the projection of the double.

The *Revue Spirite* quotes an article by a resident of Mexico, describing observations which indicate that certain domesticated animals have the power of perceiving spirits. An instance given is that some workmen had said that they heard voices and saw strange lights under an old apricot tree; one night a tame stag was tethered under the tree, and apparently nearly went mad with terror at something invisible to ordinary sight.

*Ultra* contains a study on "Music and Occultism," tracing the effect of music on melancholy, fancy, memory, its suggestive and hypnotic power, its influence on the unknown and spiritual powers of the soul, and its effect in annulling time and space.

Mr. Gilbert Scott, in *The Health Record*, writes of the restraining action of the conscious mind, showing that the subconscious mind has powers which are greater than those of the conscious brain, which latter acts as a regulator and safety-guard, preventing nervous breakdown by limiting the activity to the power of work of the brain itself.

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## REVIEWS

**THE NEWER SPIRITUALISM.** By Frank Podmore. London: T. Fisher Unwin, Adelphi Terrace, W.C. Price 8s. 6d. net.

I SUPPOSE that this must be considered an important contribution to the critical survey of the modern spiritualistic movement. If so, it gains an additional value in that the author will not speak to us again from the same standpoint. As in the case of the late Professor Lombroso, Mr. Frank Podmore died under tragic and mysterious circumstances on the eve of the publication of his book.

It is a large volume and has been conveniently divided into two sections. The first of these deals with the "Older Spiritualism" and makes a survey of the phenomena attending the alleged mediumship of D. Dunglas Home, such as levitation and the fire ordeal, and those connected with Eusapia Paladino, together with the results of the S.P.R. inquiry into this latter case. The second and more important part of this present publication boldly states the problem to be solved: "Either the phenomena described were some conjuring tricks eked out by misrepresentation and illusion, or they are proof of some supernormal agency. There is no middle course."

Yet Mr. Podmore himself volunteers a position which appears both tenable and probable, and which certainly is in the middle ground between fraud and supernormal agency. It is to the effect that the secondary personality may and does act independently of the consciousness of the medium for the production of "child-like tricks" and phenomena which could only be called fraudulent on the supposition that no secondary personality was involved. A concrete case cited by the author is that of the Rev. C. B. Sanders, a Presbyterian clergyman living in Alabama, whose integrity was well established. He obtained the name of "the sleeping preacher" from the fact of his going into trance very frequently. While thus affected he, on several occasions, gave evidence of the possession of a psychometric or telepathic sense by which he accurately gave warning of deaths and accidents occurring at a distance. But there were also occurrences which could not be regarded in the same category, such as the finding of money and jewellery. "On four occasions Mr. Sanders found respectively a dollar, a ten-dollar bill, a five-dollar bill and one old dollar." On all these occasions he found the articles himself—at night. "On three occasions he led his friends out *at night* and indicated a plot in which a coin would be found." Mr. Podmore suggests his explanation when he says: "And yet one would scarcely suppose that the soil of a rural township in America would be so thickly sown with casual currency." It may, however, be pointed out that the man who could bring down wildfowl with a gun at night and write sermons with paper and pencil beneath the bedclothes would find the locating of small coins a mere pastime. Mr. Podmore surveys the case of Mrs. Piper and finds the "Geo. Pelham" case a difficult nut to crack. He admits the "Richard Hodgson" control to be "life-like" and the information to be true. He reviews the case of Mrs. Thompson's mediumship and finds the suicide incident reported by Dr. Van Eeden to be beyond normal explanation.

Mr. Podmore concludes his work with "Recent Communications," refers somewhat fully to the Mrs. Verral "Cross Correspondences," and volunteers the information that F. W. H. Myers is written all over it so to speak. And yet—and yet—"If we reject for the present, at any rate, the explanation suggested by many of the utterances themselves, that of communication from the dead, we must seek for some other cause adequate to the facts. There remains only the agency which has been provisionally named telepathy, but which no one has yet ventured to define in other than negative terms, as communication apart from the recognized sensory channels. The establishment of such a faculty if only as a vestige of a primitive mode of sensibility now substituted by articulate speech would certainly be a result worthy of all the labour spent in the vineyard."

A conclusion such as this appears so inadequate, so puerile, in face of the facts to which the critic applied himself, that I can only question Mr. Podmore's qualifications for a work so serious as that which, in this and other volumes, he has voluntarily undertaken.

SCRUTATOR.

**THE CHARM.** By Alice Perrin. London: Methuen & Co., Ltd. Pp. 315. 6s.

LOVERS of occult fiction look hopefully to the Indian novel to satisfy their appetite for marvels; but in this one, despite the promise of its title, they will find more irony than magic. It is an old sad tale, with new incidents and accidents, that Mrs. Perrin tells us—the old sad tale that it is ill for the Anglo-Saxon to mate with the Eurasian. Mrs. Perrin does not seek so abysmal a note of piteousness as did M. Hamilton in *Poor Elisabeth*; but she, none the less, succeeds in reminding the eye of its mourning function. An intelligent and perverse love is as sad a subject as one cares to see handled in art until artists are greater than science at my date of writing permits them to be, yet Mrs. Perrin, by seeming to know her Eurasians as intimately as the Potter knows the pot, produces a strong effect. Her hero—a Government official—incur the hatred of a Hindu woman by refusing a bribe offered in the shape of a pendant containing "the nine sacred stones sacred to the planets." In attempting revenge she is the cause of her daughter's death. Mrs. Perrin, being thoroughly conversant with British conventionality, is well able to show the tragic discord in a sexual and legal union which joins the barbaric and adoring to the British and critical. Her use of superstition commits her to nothing, in a way not injurious to romance. In fine this is a clever and readable novel which gives a superficial glance at the occult, in passing.

W. H. CHESON.

**THE MENTAL SYMPTOMS OF BRAIN DISEASE.** An Aid to the Surgical Treatment of Insanity, due to Injury, Hæmorrhage, Tumours, and other circumscribed Lesions of the Brain. By Bernard Hollander, M.D. With Preface by Dr. Jul. Morel, late Belgian State Commissioner in Lunacy. London: Rebman Limited, 129, Shaftesbury Avenue, W.C. Price 6s. net.

THE well-known views of Dr. Bernard Hollander on the localization of the mental functions of the brain are here supported by a great number of clinical cases, in which a lesion of a particular portion of the brain

has been followed by characteristic mental disorder which, in a large proportion of the cases quoted due to injury, has been successfully cured by surgical operation. The records of these cases are most valuable by reason both of their quantity and their extremely interesting character. They are arranged in regular order, beginning with the frontal region of the cerebral hemispheres, with which are associated the highest mental functions, and ending with the cerebellum, some portion of which Dr. Hollander thinks may contain a centre for *libido sexualis*, and the evidence he adduces for this view certainly emphasizes the demand for thorough investigation in this field. The cure of insanity by surgical operation, which sounds to the uninstructed like a fairy tale, is here on authentic record and in some cases the operation has been undertaken and successfully performed as many as thirty years after the original injury to the brain. The book, which is written with modesty and enthusiasm, is a powerful argument both for the theory of localization and for the extension of surgical interference to all cases of insanity correlated with focal lesions and not produced by poisons or associated with diffused degeneration of the substance of the brain.

B. P. O'N.

**THE VISION OF THE YOUNG MAN MENELAUS.** By the Author of *Resurrectio Christi*. London: Kegan Paul, Trench, Trübner & Co., Ltd., 43, Gerrard Street, W. Price 2s. 6d. net.

SOME little while ago the author of this work published a critical study of the evidence touching the Resurrection. It was obvious from the manner in which the subject was handled that the writer—who still perseveres in the use of an incognito—was a master of theological methods. The same faculty is in evidence here, and the treatment of the subject of the Vision leaves nothing to be desired. Indeed, one might assume a reasonable indifference as to whether Menelaus ever existed or had any vision of a spiritual kind at all until one comes to the study of this work. The whole matter then at once assumes a vivid importance and unusual interest, and the author's argument is followed with keen appreciation. It is the magic faculty of breathing life into dead bones that fascinates us. The problem is concerned with an apocryphal *Acts of John* in which a certain young man named Menelaus, having been put to death and afterwards raised again from the dead, reported that he saw a vision in which the apostles were grouped together and commanded to baptize in the Triple Name. It is seen that certain incidents have passed from one document to another and it is here sought to show what consensus of evidence there is (a) for the raising of young men from death and (b) for the idea that the persons so raised had seen visions. These points are here duly discussed and there are cited four separate accounts of young men being raised from death. It is also shown that the vision of Menelaus was the prototype of all the rest. The Pentecostal witnesses, and the means by which the five hundred were gathered in Jerusalem, are also discussed, and the question arises as to whether all the Christophanies were not subliminal. The whole argument is of value in regard to the bearing of Psychism upon the phenomena of Resurrection appearances, and will certainly repay study.

SCRUTATOR.

**APPLIED RELIGION.** By W. Winslow Hall, M.D. The Alpha Union, Letchworth, Herts, and Headley Bros., London. 1s. net.

"WHY call ye me Lord, Lord, and do not the things which I say?" This question, printed on the title-page of Dr. Hall's book, strikes the keynote of a work abounding in genial tolerance, altruistic zeal, and, above all, commonsense. The inconsistency of Christian professions of love towards all and Christians' practice of self-centred acquisitiveness is an old, old story; but here at least we have a man who by example as well as precept is trying to find and show a better way. In food, in dress, in earnings, our aim should be, says the author, to claim for ourselves as little not as much as we may. For by everything beyond essentials that we take to ourselves the poor are, he holds, made poorer, while we ourselves are not really enriched. It is an interesting thesis—to argue fully its pros and cons would take us too far—but there can at least be no doubt that the opposite plan, so almost universally followed, not only is in flat contradiction with Christian principles but has been and is being attended with disastrous results. The suggestion that a tradesman or a doctor who finds his income adequate should send on customers or patients to less fortunate "opponents" is so revolutionary that it almost takes away one's breath. Yet from the point of view of even the most rudimentary altruism it is the merest commonsense. Truly, as Dr. Hall remarks, "Religion has become too much a matter of rhetoric and stained glass windows."

The author is an advocate for the supersession of the gold standard by a barter system under which all commodities would become legal tender; and shows how by the payment of wages in barter notes work might be found for the unemployed not only without need of costly loans but with actual relief of rates and taxes. He also shows how a beginning can be made by those desirous of testing the system for themselves. In one of the poems which intervene among the chapters of his interesting book Dr. Hall thus addresses "my Britain, battle-nurtured, conquest-crowned" —

Dare but to live as lived thy Nazarene,  
Religious, reckless of what scathe may come;  
Let commerce dwindle so thy hands be clean,  
And empire, so thou conquer waif and slum!  
Repine not thou, though beggared and down-hurled;  
Thou shalt reign, risen, saviour of the world!

I am not certain that this ideal is a practicable or even in its extreme form a desirable one, but I am certain that it is the ideal professed by all Christians and conveniently ignored by the vast majority of them.

C. J. WERTBV.

*Ab Ovo*: A SCHEME OF CREATION. London: Elliot Stock, 6, and 62, Paternoster Row, E.C. 1s. 6d. net.

CARRICISM is almost disarmed by the modesty of tone with which in this pretty volume of sixty-two pages an anonymous writer tackles the stupendous problem of the nature and origin of evil. He believes that ages prior to the creation of Adam and Eve an Adamic race was created, and its government delegated to Lucifer by the Almighty. After, perhaps, millions of years Lucifer, through pride and ambition, fell, and the idyllic age came to an end. The individual Adam and Eve were then created,

endowed with free will, and set apart as mediators between God and His fallen world. *Their* fall aggravated the evil wrought by Satan, and necessitated the incarnation of the Word. The present dispensation is to be followed by a period in which evil is to be withdrawn from the earth, freewill in abeyance, and temptation to sin wanting. Then a short period of intensified activity on the part of Satan is to usher in the climax, when his reign will come to an end.

To controvert a theory of this kind is like trying to decapitate a ghost. In the first and second chapters of Genesis there are certainly two accounts of the creation of Man, in the one regarded collectively, in the other starting from a single pair. But there is nothing at all to suggest that we have here accounts of two separate events with long ages of time intervening. The fact is, however, that mythological explanations of the problem of evil, based on a neo-Zoroastrian conflict of personal wills, do not appeal to the modern mind. For evil is not an entity but an abstraction; we find in Reality no unmixed evil or unmixed good. Hegel has pointed out that even in the Scriptural account the fall of Man is depicted as being in some sense also a rise. For God is represented as admitting that by eating of the fruit "the man is become *as one of Us*." In a dynamic universe there must be something to evoke the potentialities of life; and while individual evils are to be deplored and combated, the existence of evil in general is implied by that of the good, as that of darkness by that of light.

C. J. WHITBY.

**THE SUGGESTIVE POWER OF HYPNOTISM.** By L. Forbes Winslow, M.B., LL.D., D.C.L. London: Rebman, Ltd., 129, Shaftesbury Avenue, W.C. Price 1s. net.

PSYCHO-THERAPEUTICS has already assumed the status and dimensions of an accredited science. On the Continent there are schools for the special study of it. In England we have none of recognized importance. Yet it is generally admitted by the medical profession that the day has passed when the physical cause of disease has alone to be considered. Every disease has its attendant mental aspect. The influence of the mind in pathology is well known; its importance in therapeutics is beginning to be recognized. Criminology extends very far beyond the study of congenital perversions, and both hypnotism and suggestion may play an immense part in our future methods of evidence and correction. In this book the possibilities of suggestion as a therapeutic agent are fully considered.

SCRUTATOR

**LETTERS FROM THE TEACHER.** By F. Horner Curtiss, B.Sc., M.D. Denver, Colorado: Curtiss Book Co. Price \$1.10.

THESE communications in answer to the questionings of an aspiring Soul are reputed to have been transmitted by Rahmea, "Priestess of the Flame." The teacher, from whom these letters are said to proceed, is a high intelligence of "The Order of the Fifteen." The author has something to say about the Masters of Wisdom and their work, as also

about the Order of the Fifteen. There are replies to questions concerning Prayer, the Astral Plane, Phenomena, Dreams and Visions, Health and Disease and the Sex Problem. The book is dedicated to H. P. Blavatsky, "the great Teacher who has brought the Wisdom Religion to the Western World, by her loving pupils and disciples, Pyrahmos and Rahmea."

A. P.

**THE MUMMY MOVES.** By Mary Gaunt. London: T. Werner Laurie. Pp. 333. 6s.

THE sensationalists who somehow found nourishment in the coffin-lid of a priestess of Amen Ra are, without humorous intention on Mrs. Gaunt's part, likely to be befooled by this crude yet readable story. It begins with the discovery of the corpse of a murdered curio collector, among whose possessions is a mummy smeared with his blood. Suspicion is directed to several individuals ere the solution of this criminal mystery is attained; and, before the *dénouement*, two more murders are committed. Regarded as a whole, the book exhibits the perverse influence of fetishism on fanatics. The atmosphere of dread is well sustained, but Mrs. Gaunt's detective, whose conversation empties the tag-bag of Latin quotations, is a tiresome puppet.

W. H. CHESSON.

**SEEING THE INVISIBLE.** By James Coates, Ph.D., F.A.S. London: L. N. Fowler & Co., 7, Imperial Arcade, E.C. 5s. net.

THIS book, published last year, is somewhat late in coming to hand, and readers may discover me reviewing a work already familiar to them. The fault is not mine. Practical studies in psychometry, thought-transference, telepathy and allied phenomena are quite in the order of our requirements, and many to whom this is new ground will be stirred with wonder that so many strange things are happening about them of which they have hitherto remained unconscious. It goes without saying that Babbitt and Babbage and Draper, Hitchcock and Agassiz are all requisitioned for the purposes of the author. Mr. Coates contributes many personal experiences in psychometry, some of which are quite startlingly conclusive of a possible extension of the sensory field. The later scientific experiments of MM. Becquerel and Blondley in regard to the nature of the X and N rays are brought into comparison with the phenomena of psychometry with which the names of Buchanan and Denton are popularly associated. The book, which is of some dimensions, is replete with practical illustrations and personal experiences and should prove very acceptable to all who propose an investigation of the as yet imperfectly developed and yet more imperfectly understood faculty of psychometry. Mr. Coates is a patient student, a faithful recorder, and certainly a most interesting writer.

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