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THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

THE ORIGIN OF LIFE.

THE Annual General Meeting of the British Association usually affords food for a considerable amount of discussion, profitable or otherwise, but the recent meeting at Dundee, at which Professor Schäfer read the address, was looked forward to with more than ordinary interest, and provoked a larger amount of comment than on most previous occasions. The subject-matter of his paper is one indeed that inevitably excites the curiosity, not only of the scientist and the theologian, but in an almost equal degree of the man-in-the-street. Omar Khayyám, some 900 years ago, mocked at the unavailing efforts of the scientists of his day no less than of the two-and-seventy theological sects to solve this Riddle of the Sphinx. But since his time, undaunted by earlier failures, the scientific world continues to attempt to probe this most elusive problem—the problem of the origin of Life. Whence did it first come upon the earth? From outside or from within? Was it generated by a chemical process from inanimate matter? If so, is this process still going on? Furthermore, if so, can this process be artificially imitated? That is to say, can it be reproduced in the

laboratory by our chemists? If Life, on the other hand, came from without, how was it transmitted to this globe? Did it arrive embedded in some meteorite from some neighbouring stellar world? Or was it conveyed by some mysterious process from some central source of Life, immeasurably distant from human ken, and incomprehensible in its nature by human intellect.

THE METEORITE THEORY.

Taking the last two of these suggested theories first, the meteorite theory was propounded by Sir William Thomson in his Presidential Address at the meeting of the British Association as long ago as 1871; but there are two objections to it, both of which in their special way are serious enough. In the first place, accepting it as a true explanation from the scientific point of view, we get "no forrarder." If Life was projected into the world by means of a meteorite, how did it arise in the world from which the meteorite was projected? The difficulty is clearly only thrown one step further back; and if Life arose in some way or other in this distant star, why should it not have arisen in a similar manner in the world in which we live? If we assume that such a meteorite reached us from the nearest fixed star in some other system, it would have taken some sixty million years to reach the earth, and it is incredible that Life should have been maintained in it during this period. If, on the other hand, it reached us from some other planet in our own system, the period of transit would probably be quite long enough to destroy life; but in any case, assuming this, the objection already advanced against this theory, viz., that if it arose spontaneously in one planet of the system, it might equally arise spontaneously in another, seems to put the surmise out of court.

With regard to the other theory, by which it is argued that Life may have reached the earth from without, the Transcendentalist theory, as I may call it, this is at once too nebulous and too theological for the scientific mind. "We know nothing," argues the scientist, "of Life apart from Matter," and if the germ of Life was dropped, so to speak, on the earth from some distant sphere, he demands to know by what material means it was conveyed.

We are asked to assume then, at least tentatively, that Life was somehow or other generated from within; that is to say, that it came to birth, through some process unknown, on the surface of the globe. The question *how* remains the great puzzle. Disraeli, ridiculing Evolution in the early days of the

Darwinian theory, put his finger on the weak spot. Speaking of the new scientific theories of the origin of Life, "First," he said, "they tell us there was nothing, then there was something." It is the bridging of the gap between which is the great crux. I remember being taught, as a small boy, that Adam and Eve were "born grown up." The adoption of this Hibernicism was certainly a simple way of getting over the difficulty. To begin Life intellectually and physically fully developed must certainly have been a great advantage, and if our first parents did not tumble at the very outset to the number of beans that total five, we conclude that they soon reached this stage of knowledge with the kindly assistance of the serpent.

Leaving the old and time-honoured theological hypothesis on one side, we are led to assume that Life was evolved upon the earth at some long pre-historic period, and that the medium for this evolution was Chemical Combination and Chemical Transformation. But, if this was the case, we are at once confronted with the problem: If Chemical Transformation once produced Life, cannot Chemical Transformation produce Life to-day? The hint has been enough for many scientists in the past who experimented on this assumption. Pasteur, however, was popularly supposed to have given it the *coup de grace*. His investigations apparently disposed of the once popular scientific belief in the spontaneous generation of bacteria, and although Dr. Charlton Bastian affects to throw discredit on Pasteur's experiments as inconclusive, and claims to have satisfied himself of the appearance of living matter in hermetically sealed flasks which have been subjected to prolonged boiling, he has not so far gained the ear of official science, which apparently regards his laboratory tests and precautions as inadequate or defective. Professor Schäfer is in this matter among the sceptics. He takes Pasteur's view, but this does not prevent him from adopting the hypothesis that Life is originally evolved from matter, and that if so the process is still going on at the present time, however unobserved, and may one day, when science is further advanced, be chemically reproduced. But the process by which such a change could come about must have been so gradual that its reduplication in the laboratory would in all probability involve a succession of stages. The arguments by which the Professor supports his theory depend mainly upon recent scientific observations, which serve to show that the processes at work in what we are accustomed to call "living matter" can be paralleled

CAN LIFE BE MANUFACTURED?

over and over again in matter which so far we have been accustomed to describe as "inanimate." This parallelism is not confined to one only of the rudimentary Life processes, but to several.

To take one or two instances. Among the commonest evidences of the manifestation of life we should be disposed to place spontaneous motion. In the lowest types it is customary to regard this property as confined to the animal as distinguished from the mineral world. Careful investigation, however, does not bear out this view. Professor Schäfer observes:—

LIVING AND DEAD MATTER INDISTINGUISHABLE.

We place a drop of water under the microscope, and see numberless particles rapidly moving within it; we affirm that it swarms with "life." We notice a small mass of clear slime, changing its shape, throwing out projections of its structureless substance, creeping from one part of the field of the microscope to another. We recognize that the slime is living; we give it a name: "Amœba limax"—the slug amœba. We observe similar movements in individual cells of our own body—in the white corpuscles of our blood, in connective tissue cells, in growing nerve cells, in young cells everywhere. We denote the similarity between these movements and those of the amœba by employing the descriptive term "amœboid" for both. We regard such movements as indicative of the possession of "life." Nothing seems more justifiable than such an inference.

But physicists show us movements of a precisely similar character in substances which no one, by any stretch of imagination, can regard as living—movements of oil-drops, of organic and inorganic mixtures, even of mercury globules, which are indistinguishable in their character from those of the living organisms we have been studying—movements which can only be described by the same term, "amœboid," yet obviously produced as the result of purely physical and chemical reactions causing changes in surface tension of the fluids under examination. It is, therefore, certain that such movements are not specifically "vital"—that their presence does not necessarily denote "life"; and when we investigate closely even such active movements as those of a vibratile cilium, or a phenomenon so closely identified with life as the contraction of a muscle, we find that these present so many analogies with amœboid movements as to render it certain that they are fundamentally of the same character and produced in much the same manner.

As a matter of fact, every vital manifestation is a response to a stimulus, and this characteristic is as applicable to inanimate matter as it is to animate.

To take another instance from the ordinary processes that we associate with living organisms. The assimilation and disassimilation of food is among the most simple and universal. This, we might say, is a phenomenon that inanimate matter can-

not share with animate. Here, however, again, the careful investigator comes forward to disprove our assumption. "An example," observes Professor Schäfer, "is afforded by the osmotic phenomena presented by solutions separated from one another by semi-permeable membranes or films,"—phenomena which are precisely such as are constantly found in living organisms. It is now universally admitted that the physical and chemical processes in living and non-living matter are identical in character. As the Professor observes: "The chemistry and physics of the living organism are essentially the chemistry and physics of nitrogenous colloids."

"Living substance or protoplasm always takes the form of colloidal solution. In this solution the colloids are associated with crystalloids, which are either free in the solution or attached to the molecules of the colloids. Surrounding and enclosing the living substance thus constituted of both colloid and crystalloid material is a film probably also formed of colloid, but which may have a lipoid substratum associated with it (Overton). This film serves the purpose of an osmotic membrane, permitting of exchanges by diffusion between the colloidal solution constituting the protoplasm and the circumambient medium in which it lives. Other similar films or membranes occur in the interior of protoplasm. These films have in many cases specific characters, both physical and chemical, thus favouring the diffusion of special kinds of material into and out of the protoplasm, and from one part of the protoplasm to another. It is the changes produced under these physical conditions, associated with those caused by active chemical agents formed within protoplasm, and known as "enzymes," that effect assimilation and disassimilation. Quite similar changes can be produced outside the body ('in vitro') by the employment of methods of a purely physical and chemical nature."

A similar parallel may be drawn between the processes of growth and reproduction in living and inanimate matter. These processes are now no longer held to be confined to living organisms. Inorganic crystals grow and multiply and reproduce themselves under favourable conditions in exactly the same manner as the lower forms of living organisms, the reproduction being of course effected as is common in the lowest types of life, by fissure and subdivision.

We see, then, that the sharp line of demarcation which half a century ago was supposed to separate living from non-living matter, can no longer be said to exist. By gradual and almost imperceptible change mineral is transformed into vegetable, and vegetable into animal. There is no hard and fast dividing line between any of the three. *Natura non facit saltum.* Everything that Nature does is done, not by drastic processes of

revolution, but by the infinitely more durable methods of slow and almost imperceptible change.

We realize, then, that if Life is being evolved from dead substance actually before our very eyes, this must be going on to-day as it was at the Beginning, while all the time we are blissfully unaware of the astounding processes taking place around us. The evidence, however, which our scientists have been at such pains to collect by their minute and careful observations, has brought us to a position in which we are now no longer able to say that this matter is alive and that is dead. If we dare not draw the line between the living and the lifeless, between the animate and inanimate, we dare not say of any particular substance, metal, or mineral, that it is necessarily devoid of some form of life and consciousness of however rudimentary a kind. We dare not say, though the Professor fails to suggest the line of thought, that Life was evolved from the mineral, because we cannot venture to assert that Life at the very commencement of the existence of the world was absent from its primordial substance. Rather are we led by gradual inference, not so much to the view that Life was once evolved and is still being evolved unnoticed before our eyes from mineral to animal, but that the vital spark inhered in the first substance and was waiting for the conditions which should render possible the processes of its apparently interminable evolution. In short, the occultist is once more justified in his contention that without Life there can be no manifested universe.

AT WHAT POINT DOES LIFE BEGIN?

The Scientist lives in hope, as already stated, that the day will come when he will be able to create Life synthetically by means of chemical combination. To all appearance he may achieve this, but if he is successful he will have done no more than provide the conditions for its evolution. At best he may imitate or accelerate the processes of Nature, but the vital spark will for ever elude his grasp. In a similar manner, as Mr. R. J. Campbell has suggested, the electrician provides the conditions for the production of electricity, but he cannot trace its nature or its origin. Perhaps we may say that a distant parallel is also afforded by the birth of a child for whom its parents supply the body. They are equally ignorant whence the Life force comes that endows with a separate individuality and consciousness the body they have provided.

SCIENCE CAN MERELY PROVIDE FACILITIES.

The recent action of Scotland Yard in prohibiting advertise-

ments of fortune tellers, and those who practise any science that professes to reveal future events, is evidence of a further move on the part of the Police Authorities in the curiously spasmodic campaign against this unfortunate class. This campaign has been at times carried on with some vigour, and subsequently for a number of years the law has been allowed to become practically obsolete, till a fresh impulse sets it once more in motion. There is no definite recognition apparently of what is legitimate in this respect and what is illegitimate. Action has been frequently taken and convictions obtained apparently on the assumption that the practice of Palmistry, Astrology and Clairvoyance for money is illegal. This, however, is clearly not the case. As the *Daily Graphic* points out in an article on the subject, the statute which to-day affects occultists is the *Vagrancy Act* of 1824, an Act which was aimed at the itinerant gipsy. These gipsies extracted money "by subtle means, craft, or device, palmistry, or otherwise, with intent to deceive." The writer in the *Daily Graphic* quotes a legal case in this connection: that of Justices Darling and Channell in *Regina v. Entwistle ex parte Jones*. In his summing up Mr. Justice Darling observes: "The case for the prosecutor here is that it is not necessary that there should be an intent to deceive and impose. . . . I do *not* intend to hold that it is not necessary that there should be intent to deceive." Mr. Justice Channell concurred in this opinion and stated that in order to secure conviction it *was* necessary to prove that the thing was done in order to deceive. The present Prime Minister, Mr. Asquith, when Home Secretary, stated in reply to a question: "The mere practice of Palmistry is *not* illegal, the essence of the offence created by the statute of 1824 being the intention to impose, and the object is to protect the young or ignorant." "The police," he added, "have instructions to watch cases of suspicion and whenever there is good ground for believing that fraud is being practised they will be directed to prosecute."

THE PALMISTS AND THE POLICE.

It is not, as some of the papers state, a case with the police of one law for the rich and another for the poor. The whole question is one of *bona fides*, and the difficulties in the interpretation of the law arise from the frequent impossibility of determining satisfactorily by the present method of trial, whether it is a case of *bona fides* or imposition. The objection to the impostor is even graver from the point of view of the genuine occultist than from the point of view of the ordinary public, and it seems

high time that steps were taken to expose fraudulent practices of the kind. At the same time, it is, I think, clear that the present law is in need of revision.

My readers will, I think, be interested to learn that the Publishers of the OCCULT REVIEW are transferring their offices to new premises at Cathedral House, 8–11, Paternoster Row, London, E.C., and all future communications should be sent to this address. The new offices are both more central from the publishing point of view and also larger and more commodious, thus affording scope for the future needs of a rapidly developing business.

IN DREAMS

BY HELEN BEATRICE ALLAN

IN Dreams, a Spirit came to me and said :
Come, leave thy bed,
Come out with me
And gaze awhile upon the Wonder Sea,
The Dream Waves casting up their Spirit Spray
Till Dawn of Day !

In Dreams the Forest Voices came, and cried :
We too have died,
Yet, sighing, we
Throughout the Aeons have not ceased to be ;
The Young Leaves sprout, the Old Leaves fall away,
Yet here we stay.

In Dreams, the Mountain Whispers came and wept :—
We too have slept
And waked again,
Yet never have we found an end to Pain !
Oh Voices, of the Earth and Air and Sea,
Come not to me !

THE STORY OF MR. ISAACS' LIFE

By FREDERICK W. HEATH

IN the June number of the OCCULT REVIEW, I gave some particulars of the séances of *Mr. Isaacs*, otherwise Mr. A. M. Jacob—the hero of Marion Crawford's novel and the Lurgan *Sahib* of Rudyard Kipling's *Kim*. In this article I have tried to give a clear and faithful account of Mr. Jacob's life, with here and there some estimates of his strange character and personality. Many of those who read Marion Crawford's novel thought, no doubt, that *Mr. Isaacs* was a creation of the author's fancy. In reality the character of "Mr. Isaacs" was taken almost direct from life. The author of the *Mr. Isaacs* of fiction had seen the *Mr. Isaacs* of fact in the person of Mr. A. M. Jacob, at that time one of the leading figures in Anglo-Indian Society in Simla. Attracted by Mr. Jacob's magnetic personality, bewildered by what little he had heard of the story of his amazing career in the East, Marion Crawford quickly realized that in this man there was all the material necessary for a successful novel.

Tiring of Anglo-Indian journalism, in which he was then engaged, Marion Crawford returned to England and devoted all his time and attention to the writing of *Mr. Isaacs*. The book was from the first a great success, and it laid the foundation of Marion Crawford's literary reputation. But fascinating as this novel undoubtedly is, it gives but a faint idea of Mr. Jacob's remarkable character, and very few real facts of his extraordinary life. The author of *Mr. Isaacs* saw very little of Mr. Jacob, and he was not able to obtain a very clear view of the man. Still, for the purposes of fiction, the little he had seen of his hero was amply sufficient. Where he failed in the recording of fact, he succeeded by the aid of his virile imagination. He transformed Mr. Jacob, but even in the wildest moments of his imaginative conception, the author of *Mr. Isaacs* failed to present a single incident that for wonder and interest cannot be easily eclipsed by an authenticated fact of Mr. Jacob's life, for in the case of Mr. Jacob the actual incidents of his life are more remarkable than any fiction that could be written around them. That is

why when the real story of the real *Mr. Isaacs* comes to be written, we shall possess a living romance not coined from the gold of some great imagination, but fashioned out of the plain metal of fact—a romance that will rob fiction of one of its greatest powers, and invest actual life with a wonder and mystery that even in our strangest dreams we never imagined it could possess.

For several months I saw a great deal of Mr. Jacob, and was able to obtain from him many interesting and little-known facts of his life in the East. To give a really complete account of that life within the compass of an article is impossible. Only the briefest of accounts can be given here. Previous to my first meeting with Mr. Jacob I had heard him spoken of in Bombay as the hero of Marion Crawford's novel *Mr. Isaacs*, and as one of the most remarkable personalities of India. The first time I set eyes on this strange old man of the East I felt, what every one who has ever met him must have felt, a queer influence, almost indefinable, of mystery. The whole appearance of the man is striking, but his most remarkable physical characteristic is his head. I never remember to have seen anything quite like it before. The forehead is broad and high, but the crown of the head is almost a sharp point, and the back of it is quite flat. His head is for all the world like a triangle. I felt that behind that broad forehead there lay many things that were entirely dark and mysterious to me, many things that only Jacob knew. After his head, which must always remain a triangular mystery, his eyes caught the attention. They are piercing, and look not so much at you as through you, and when he addresses himself to a person he keeps them fixed upon the face of his listener with such intensity of gaze that one imagines the man is trying to read the thoughts that pass in one's mind. And so in reality he is, for on many an occasion he surprised me out of myself by taking the words I was about to utter out of my mouth, when the thought expressed in them had only just formed in my mind. The general appearance of his face is decidedly Oriental, the nose aquiline, the mouth, thin-lipped, but not writhing as in so many Eastern faces, and his delicate ivory-brown complexion, and foreign pronunciation, cannot hide the fact that his birthplace was somewhere East of Suez. Yet any one conversant with the appearances of the various peoples of India would hesitate before placing him as a native of that country. In point of fact he is a Turk, and was born near Constantinople. He describes himself quaintly, but completely, as "a Turk by birth, a Buddhist

by adopted religion, and an 'adept' or 'sage' by profession." But owing to long residence in India, he has lost nearly all traces of his Turkish origin, and he dresses as, and is to all intents and purposes, a European. He speaks very fair English, and though his knowledge of our language is by no means as perfect as his knowledge of Persian, Arabic and Urdu, he is always capable of making himself understood. He was born in poverty, for years he remained without money and without friends, for years he enjoyed immense wealth and great influence, and to-day he has returned to a position of obscurity. The story of his rise and fall I give here as he gave it to me, adding here and there incidents and particulars of his life that seem to me of interest.

Turned out from his home in far-away Turkey when only ten years of age, he was taken and sold as a slave in the market at Constantinople. He was purchased by a rich *pacha*, a kindly and intelligent man who, perceiving that the boy had more than average ability, made a student of him, instead of employing him as a mere bearer of his pipe and coffee, the work assigned to most of the boys who were sold to the *pachas*. It was during these early years that his keen, receptive mind first acquired that knowledge of Eastern life, literature, philosophy and occultism, that was afterwards, though he knew it not, to make him the leading figure in the most exclusive Society in the world. A firm believer from his boyhood in the agency of the stars in human affairs, he found out that the stellar guardian of his destiny was Sirius and to Sirius he prayed. He tells of how, when in the service of the *pacha*, he would, in the wonderful Eastern nights, look up at his Sirius and ask a blessing of the star, and in Marion Crawford's novel it is clear that that author knew of Mr. Jacob's belief in Sirius, for in one of the most truly beautiful passages in the book he pictures the star sending a message to its child, and saying "Be of good cheer. I will not forsake thee even to the day when thou shalt pass over the burning bridge of death. Thou shalt touch the diamond of the river and the pearl of the sea. And the sunlight that is in the diamond shall bring thee joy in the day, and the moonlight that is in the pearl shall give thee peace in the night-time, and great shall be thy wealth. Thy children shall be to thee a garland of roses in the land of the unbeliever." Beautiful indeed, but as Mr. Jacob says, by no means entirely true. Wealth he obtained, children he never had nor did he ever want them, for he is no believer in marriage, nor when he thinks of the misfortunes of his later years can he believe that the star was sincere in its promise never to

forsake him. But the message came from Marion Crawford's Sirius, not from Mr. Jacob's, and we must never forget that!

On the death of the *pacha* the young Jacob found himself once more alone in the world. Anxious for adventure, and caring little where he went or what he did, he conceived the idea of making the pilgrimage to Mecca. Deeply read in the rites of the Mohammedan religion, able to recite the Koran from beginning to end, though not exactly a follower of the Prophet, this daring youth cheerfully joined the great pilgrimage and came through the ordeal successfully. From Jeddah he worked a passage to Bombay, and landed in that city without money and without a single friend in the world. All he had to his credit was a curious knowledge of Oriental lore and no little experience of men and things.

After existing precariously in Bombay for some weeks he obtained, owing to his knowledge of Arabic, a position as scribe to a nobleman at the Nizam's Court in Hyderabad. When he went to Hyderabad he unconsciously took the first step in the career that was afterwards to lead him to such a wonderful height of popularity and success in India. His work as scribe gave him ample opportunities to master Urdu, and knowing something of precious stones, he secured one for a trifle and sold it, making over a hundred per cent. on the transaction.

From that moment his ambition was fixed. He would go to Delhi and set up in business as a dealer in precious stones. This idea was no sooner conceived than it was carried out, for Mr. Jacob has ever acted on impulse, sometimes, alas! with disastrous results. He accordingly left Hyderabad and went up to Delhi. There he boldly entered into competition with the keenest jewellers of the East, but fearing nothing, and with a quite sublime faith in himself, he soon acquired a position of influence, and rapidly made money. But Delhi seemed after a time too small for him, and he decided to remove his business to the capital of social Anglo-India, Simla, and try his fortune in the famous Mart. And at Simla he really began his career. He was something more than a jeweller, he was a personality. The man himself, much more than the precious stones he sold, attracted attention. Notable Anglo-Indians would come to his place of business and talk to him, and they always found that Mr. Jacob had something interesting to say.

His business prospered in an altogether amazing manner, and he soon found that not only was he possessed of a considerable fortune, but that he had also attained to fame. Wealthy Maharajahs

in distant Native States had heard of him, and hastened to send for him and ask him to bring his goods so that they might purchase from him. His house in Simla, "Belvedere," he furnished in the most lavish Oriental style, and filled it with priceless ornaments, until it was soon known far and wide as one of the most wonderful dwellings in India. Nothing outside the palace of a Native Prince could for a moment compare with it. In this room Mr. Jacob would sit and receive his visitors. Viceroys, Governors, Lieutenant-Governors, distinguished members of the Civil and Military Services, wealthy and notable globe-trotters, beautiful and well-known Anglo-Indian ladies, all came to see Mr. Jacob in those days. Some came simply out of curiosity, to see his wonderful house, and the things it contained. But nearly all came because Mr. Jacob drew them to him in spite of themselves. More than one Viceroy came to Mr. Jacob, asked for and acted on the advice that he gave on various questions of the day. Lord Lytton remained for whole days in Mr. Jacob's house, and that notable Viceroy had the keenest appreciation, not only of Mr. Jacob's ability and enormous knowledge of India and the natives, but also of his incomparable wines. Lord Lansdowne was his friend for years, though later, in a story which I shall relate, it will be seen how they quarrelled. Lord and Lady Curzon delighted to visit Mr. Jacob, and nothing pleased His Lordship more than to hear Mr. Jacob discuss the archæology of India, a subject in which that badly abused, but admirable Viceroy, took the keenest interest.

But what struck all these distinguished friends most when they saw Mr. Jacob and the wealth that surrounded him, was the remarkable contrast between the man and the simple life he chose to live and the life of gaiety and pleasure he might, with all his money, have enjoyed. He seemed, as one Viceroy said, "like a skeleton in a jewel room." The wealth that was his he cared little for. His own life, lived to stern ascetic rules, was never altered. His occupation, which at this time was wealth, was of little interest in comparison with the great importance of his philosophy of life. The system and established law of that philosophy was and still is his one great passion. All other things are as nothing. The Anglo-Indian hedonists marvelled at Mr. Jacob's asceticism, laughed at his refusal to eat meat, drink wine or smoke, but in reality admired him as a man quite different from his fellows. His philosophy of life has in it a splendid scorn of material things. To Mr. Jacob the spiritual only is of importance, and life has to be made one long preparation for death.

Only by faith, self-sacrifice and stern self-denial, can man climb the "great world's altar stairs that slope through darkness up to God."

Wealth and the pleasures that wealth can give never really attracted Mr. Jacob. The precious stones that filled his Simla house were to him less than the dust upon the Mall, or the wind that sighed in the trees on the slopes of Jakko. It was this strange indifference to his wealth that puzzled the Anglo-Indians. They could not square the circle of his amazing personality. They considered him a mystery, and gave up their attempts to read him as one gives up a riddle. The secret of his personality one can only guess at, just as one can only ever hope to see a part of this remarkable man. As a whole he escapes one entirely There are depths within his mind that no one will ever sound, a mystery that hovers about him, like some weird *ignis-fatuus* that dances above a grave. But it was not only his curious manner of living, and his philosophy of life, which he never tires of expounding, that made him such a conspicuous figure in Anglo-Indian society. At his house in Simla he held strange dinner parties at which he would astonish his guests by occult performances. His séances became a fashion, the "miracles" he performed the sole topic of conversation, not only in Simla but in many distant parts of India. The late Madame Blavatsky admitted his superiority in the occult, and he quickly made innumerable converts among people the last in the world to believe in supernormal phenomena.

The pages of his wonderful diaries, Mr. Jacob's most treasured possession, in which for the past thirty-five years he has written down every incident of interest, contain weird and wonderful accounts of the strange things he did in Simla. As he reads from these fascinating records of his life, one is tempted to believe that this remarkable man of the East has powers that are beyond the comprehensions of ordinary men. It may be that the God that is his gave to him the gift of spiritual insight, and the power to invest life with every element of the wonderful. It may be that his séances, which many have described as mere vulgar impositions, were in reality honest miracles, free of any trickery.

Knowing Mr. Jacob as I do, though generally speaking a sceptic where occult phenomena are concerned, I am inclined to give to Mr. Jacob every benefit of every doubt, just as I gave him the benefit of the doubt when he told me one day in Bombay that Ram Lal, that mysterious Buddhist who makes such

startling and dramatic entrances and exits in the pages of *Mr. Isaacs*—his Master, as Mr. Jacob calls him—has his existence in fact. I never saw Ram Lal, but from written statements I have seen, signed by men and women whose names are household words, he would appear to be possessed of the uncanny powers attributed to those who are versed in the highest knowledge of Buddhism; to have the power of existing both spiritually and materially at one and the same time; to be both visible and invisible, both man and spirit. This Ram Lal, to whom Mr. Jacob tells me he owes so much and whose help and guidance have again and again proved of the greatest service, comes to Mr. Jacob in the night, and brings him messages from the Beyond. He has the power of "looking directly upon ideas," and his vision is so peculiarly intense that he can see not only all this world but all the next. To my mind Ram Lal is a fiction, a product of an Eastern imagination; to Mr. Jacob he is a fact and a reality. I cannot satisfactorily explain him to myself, nor can I explain him away. I leave him as he appears to Mr. Jacob, a guide, philosopher and friend, within whose mind there exists knowledge of both life and death.

I have shown Mr. Jacob at the height of his fame. I have shown him as the personal friend of Viceroys, the observed of all observers in the social capital of Anglo-India. The various stages in his career from poverty and obscurity to wealth and fame have each and all been marked, and now begins the story of his fall, one of the saddest that I know, and it is somewhat remarkable to note in this connection that as precious stones had in a large measure been the means whereby he had raised himself to wealth and influence, a precious stone was the cause of his descent from that enviable position he held in Simla, to the dreary, monotonous life that he lives to-day in Bombay. For the story of his fall is the story of a diamond. This story, which if given in full would almost fill a book, can only be lightly touched upon here. It is interesting not only because it reveals the tragedy of Mr. Jacob's life, but because it throws much light upon the intrigues that are carried on in the Courts of the Native Princes of India.

In order to show clearly that Mr. Jacob's downfall was really brought about as the result of spite and intrigue, I will relate an incident that took place when Mr. Jacob paid his first visit to Hyderabad, an incident that later was to play a very important part in connection with the disastrous sale of the famous Imperial Diamond. In those days Mr. Jacob, as I have said before,

was engaged as an Arabic scribe at the late Nizam's Court in Hyderabad. His master was a nobleman by the name of Vicar-ul-Umrah, son of the great Shums-ul-Umrah, the first noble of the Deccan. This Vicar-ul-Umrah had a nephew by the name of Bikar-i-mia, who was a brother of Sir Asman Jah, the ex-Prime Minister of Hyderabad. Bikar-i-mia killed a Hindu by pouring over the man two maunds of boiling mustard oil. This was a punishment for the theft of some gold ornaments. The particular method of execution, as described by Mr. Jacob, who was present, was grossly cruel. The unfortunate Hindu was stripped of all his clothing, and the boiling oil was poured over him, and he was thus roasted alive. The perpetrator of this abominable outrage was after some difficulty arrested and placed in prison.

Some years after this incident Mr. Jacob was at lunch in the Nizam's palace when the conversation turned on the subject of the Hindu's murder, and Mr. Jacob was asked to describe what he had seen. He did so, and Colonel Marshall, who was present, and who at that time was Private Secretary to the Nizam, asked, "Who was this brute of a man?" Mr. Jacob replied by stating that the man was the brother of the present Prime Minister.

Mr. Jacob's account of the story was overheard by spies who always hung about the Court, and related by them to the Prime Minister. That official was filled with anger against Mr. Jacob for having recalled an incident that reflected by no means pleasantly upon himself and his family. From that point the Prime Minister determined to use all his influence to do Mr. Jacob an injury. He bided his time, and very soon his opportunity came.

Mr. Jacob, hearing that the Imperial Diamond was for sale in England, but not knowing what price was being asked for it, went to the Nizam, who had also heard about the diamond, and desired to buy it, and asked him what he would give for the stone. The Nizam offered forty-six lakhs of rupees for the diamond—or a little over £300,000. Mr. Jacob then inquired what price was being asked for the diamond, and on being informed by cable that he could have the stone for £150,000, he thought quite naturally that he was going to make a very good bargain. But Mr. Jacob did not know that the Prime Minister had seen in this diamond transaction the very opportunity he desired to crush him. He played his cards cunningly, and it was not until too late that Mr. Jacob discovered how the Prime Minister

had tricked him. Meanwhile Mr. Jacob had asked for and obtained twenty lakhs of rupees on account, the balance to be paid when the diamond was delivered to the Nizam.

The diamond in due course arrived in India, and was paid for by Mr. Jacob. When the Prime Minister heard that Mr. Jacob had actually cabled the money for the diamond to London, he played his trump card, and he played it well. Knowing that the Government of India are ever on the watch to see that Native Princes do not spend large sums of money on useless things, and would in all probability object to the Nizam paying forty-six lakhs of rupees for what he termed "a sparkling vanity," the Prime Minister went to Sir Dennis Fitzpatrick, who was then Resident of Hyderabad, and urged him to stop the sale. Sir Dennis consulted with Lord Lansdowne, who was at that time Viceroy, and pressure was brought to bear upon the Nizam, and the sale of the diamond was stopped. It was owing to this that Lord Lansdowne and Mr. Jacob quarrelled.

Mr. Jacob, hearing of this remarkable development, was at a loss to know how to act. He saw himself in a very serious position. He was badly out of pocket, since he had actually paid for the diamond, and had received less than half of the sum promised by the Nizam. But the Prime Minister desired to carry his vengeance a step further. He urged the Nizam to sue Mr. Jacob for the return of the money already paid, and also to have him arrested on a charge of cheating. The Nizam, who was fond of Mr. Jacob, but whose feelings were easily played upon, agreed, and Mr. Jacob was arrested and tried at the High Court in Calcutta. The trial lasted for fifty-seven days, and the legal expenses Mr. Jacob had to pay, added to the money he had paid for the diamond, swallowed up his entire fortune. He secured a triumphant acquittal, but the price he paid for his victory was a heavy one. His savings of twenty-eight years vanished like smoke in a few months, and he found himself practically penniless. In desperation he offered the diamond to the Nizam for anything from a rupee upwards! The Nizam, who had relented somewhat, agreed to pay Mr. Jacob seventeen lakhs of rupees for the diamond. To this offer Mr. Jacob agreed, and handed the diamond over to the Nizam. This money Mr. Jacob complains that he has never received. The diamond is still in Hyderabad, and though Mr. Jacob petitioned the Government of India again and again for permission to sue the Nizam for the money, he was always met with a refusal. Broken-hearted, and practically penniless, for nearly all his valuables had been

realised to pay the expenses of his trial, Mr. Jacob retired to Bombay, where he now lives.

When the King went to India last year I advised Mr. Jacob to write out a petition and send it to His Majesty at Delhi. This was done, and although Mr. Jacob was informed on the highest authority that both the King and Queen keenly sympathized with him in his trouble, there were political reasons why no action could be taken. What those reasons are remain as much a mystery to Mr. Jacob as they do to me. The petition to the King was the last effort Mr. Jacob made, and in a letter he sent me on my return to England in February he says: "I am now without any hope at all. My last effort has failed. I am a ruined and heart-broken man. I have to live, yet I have nothing to live upon." * But when I said good-bye to this wonderful man of the East, who had fascinated me so much, I realized how fine was the strength of his faith, how superb his belief in his own philosophy of life; for though bowed down with trouble and disappointment he is still quite cheerful. With very little money and very few friends, his faith in himself and the certainty of his ultimate immortal hope remains unshaken. He looks back upon the experiences of his amazing life which seem more like a fairy tale than anything else, and regrets nothing, and he looks forward to the last deliverance as something to welcome when it comes, as something infinitely better than the best of life. He will pass through the Gate of Tears without sorrow and without fear. For the faith that is in him has the strength to safely guide his weary footsteps into that pleasant path of peace that leads in the end to the Mansions of his God.

* I understand that quite recently some financial help has been forthcoming, but from what source is not stated.—ED.

MADNESS AND MYSTICISM

By H. STANLEY REDGROVE, B.Sc.

AN old saying asserts that " genius is allied to madness." There is this much true in it, that both the genius and the madman are deviations from the normal mental standard of their time and race. But whilst the genius represents a more advanced stage of evolution than that of the men about him, madness indicates a wandering from the path of true evolution and progress into some fantastic byway. Thus, if an age cannot quite distinguish between its own geniuses and madmen, it can generally differentiate between those of preceding ages.

Another old adage informs us that " genius is the capacity for taking infinite pains." This at once distinguishes between the madman and the genius. For as Dr. Bernard Hollander remarks in a recently-published, non-technical work on Insanity of considerable interest,* " It is in the *use* of faculties, not in the mere possession of them, that lies true greatness. . . . The insane often have lucky inspirations, but not the perseverance to carry a work to its completion."

It is a mistake to suppose, as is commonly done, that insanity is essentially a disease of the intellect, using this term in its narrower sense. As Dr. Hollander remarks, " The legal view of insanity is that it is a disorder of the *intellect*. It ignores the emotions and volition. But no one can be said to be of sound mind, unless all the mental functions—intellectual, emotional, and volitional—are healthily performed. The legal test of insanity is simply a test of *knowledge*, whereas any one acquainted with diseases of the brain must be aware that the disorder expresses itself not only in perverted ideas, but in all sorts of perverted feelings, appetites and instincts. The law does not embody that, but fortunately in practice it is often allowed." Indeed,

* *The First Signs of Insanity: Their Prevention and Treatment.* By Bernard Hollander, M.D. 8¼ in. × 5½ in., pp. 347. London: Stanley Paul & Co., 31, Essex Street, Strand, W.C. Price 10s. 6d. net. Insanity is, unfortunately, on the increase in civilised countries. Dr. Hollander's book is particularly valuable, therefore, because he describes the early signs of insanity, and the best methods of curing and preventing the diseases grouped under this term.

in some forms of insanity, at least in the earlier stages, the intellectual powers seem by no means undimmed. Hypomaniacs and melancholics reason quite clearly, the former even with a semblance of brilliancy; and granting the false premises of a person suffering from systematized delusions (paranoia), we may have no fault to find with his logic. The madman Nietzsche obtained quite a large following through the seeming intellectuality and wit of his writings, though his hypomania is apparent in them to the psychologist from their disconnected style and insane self-esteem. In fact, many of Nietzsche's disciples failed to be disillusioned, even when their master's mental disease culminated in his death. Or to take another case, that of the authoress of the *Maniac* *; her attack of mania appears to have been mainly a disorder of the perceptive powers (occasioned by split personality), showing itself in frightful hallucinations, rather than that of the intellect. Her conclusions were wrong, not through any fault in her reasoning, but because her premises were erroneous. In insanity, however, the emotions seem always to be affected, either directly (as in melancholia), or on account of the delusions entertained (as in paranoia). In fact, one might say that insanity is primarily a disease of the will, for at the very commencement of the disease the patient is, at least nearly always, aware of the irrationality or immorality of the idea or emotion which ultimately dominates his life, but he lacks the will power to oust this idea or emotion from his mind, until ultimately he becomes its slave; he ceases, then, to see it in its right relations to other ideas and emotions: he is insane. To teach a patient how to exercise will-power and to control his thoughts and affections is the great desideratum in the cure of insanity. But this much is true in the popular and legal view of insanity, that unless the patient *is* cured, the intellectual powers do ultimately give way in every case and the madman generally ends his days in dementia, a mental condition lower than that of the beasts. And even of a hypomaniac who can reason with apparent wit and brilliance, it cannot by any means be said that he is really intellectual. He may reason logically, but there is some idea or emotion that is wrong somewhere—else were he not insane—and this tinctures all that he utters. In their reasonings hypomaniacs are superficial, egotistic and lack continuity; melancholics are morbid and introspective, and so on; in fact, the reasonings of all madmen are self-centred and subjective.

* Reviewed in the OCCULT REVIEW for October, 1909 (vol. x, p. 234).

If it is true that genius is allied to madness, still more emphatically true is it in popular conception that mysticism is allied to madness. But as in the one case, so in the other, the alliance is of a purely superficial nature, the resemblance but seeming. Of course, in popular parlance the term "mystical" is applied to any religious beliefs (whether genuine or otherwise) which are not generally understood—including those characteristic pseudo-religious beliefs * associated with melancholia, hypomania, epilepsy and other forms of insanity; but this is surely a misuse of the word. Genuine mysticism is the perception of the immanence of the spiritual in the natural—in man and the world without; in Dean Inge's fine phrase, "Religious mysticism may be defined as the attempt to realize the presence of the living God in the soul and in nature, or, more generally, as the attempt to realize, in thought and feeling, the immanence of the temporal in the eternal, and of the eternal in the temporal." † The perception that all material things are the symbols of spiritual verities and exist in order to outspeak spiritual truth causes the mystic to hold and act in accordance with a system of values differing from that of the common man; hence the latter is apt to consider the mystic mad. The mystic's true affinity, however, is rather with the genius.

Sometimes the mystic experiences *visions*, as well as the vision of spiritual verity already referred to. He claims, that is to say, to experience sights and sounds unperceived by other men. In common opinion, indeed, to experience visions and to be a mystic are one and the same thing. But although the mystic may never experience visions, nor the clairvoyant or clairaudient ever experience that vision which renders one a mystic, there is certainly a connection between mysticism and seership. The madman suffering from hallucinations may also claim to experience sights and sounds unperceived by other men. And there can be little doubt in the minds of psychologists that, in many cases, supposed clairvoyant and clairaudient phenomena are merely symptoms of mental disease. Unfortunately there is considerable danger that those persons experiencing such phenomena may by encouraging their supposed clairvoyant or clairaudient powers render their mental condition the more serious.‡ But, on the other

* Possibly it is by inadvertence that Dr. Hollander thus uses the term in *The First Signs of Insanity*.

† William Ralph Inge, M.A., *Christian Mysticism* (The Bampton Lectures, 1899), p. 5.

‡ See, for example, *The Maniac*, referred to above.

hand, many cases of so-called hallucinations are recorded that were veridical, *i.e.*, truth-telling, and therefore true visions. Their form may have been subjective, *i.e.*, existent only in the percipient's mind; but the message they had to tell—the death of a dear friend, for example,—*i.e.*, their substance, was objective, real for all men. Such experiences are of an entirely different nature from the madman's hallucinations.

When Swedenborg at Gottenburg, for example, declared that he saw a fire at Stockholm (fifty German miles distant) it was not a difficult matter to verify the truth of his assertion.* One had merely to compare his statements with those who, present at Stockholm, had witnessed the conflagration. But seership does not consist merely in the perception of objects which under other conditions may enter into the experience of the ordinary man, but in experiencing visions of what is always invisible to the latter. When Swedenborg, for example, tells us that the spiritual world opened to his sight and that he conversed with angels and devils, it is not possible to verify the truth of his statements, as in the case of the fire at Stockholm, by an appeal to general testimony, for heaven and hell are not visible at all to normal sight. But as we have already pointed out, no one remains insane as concerns only one idea or emotion; and the intellectual and moral unity of Swedenborg's life puts the question of insanity entirely out of court. When, moreover, we see that his visions entirely enter into this unity, and that out of them has arisen a system of philosophy which cannot be called less than intellectually and morally great, we may be perfectly convinced as to the genuineness of his seership. Similar remarks apply also in the case of other great seers—such as Paul and Boehme, to name two at random. We have chosen Swedenborg as an example, however, in order to illustrate the contrast between madness and mysticism, because he was so pre-eminently a sane seer. No doubt a subjective element (as to form, at least) enters into all percepts, whether of this world or the next, but in the case of a cool, level-headed scientist like Swedenborg we may be sure that it is at a negligible minimum.

* This is one of the best attested cases of clairvoyance on record. For particulars, see Appendices to Dr. Sewall's translation of Kant's *Dreams of a Spirit-Seer illustrated by Dreams of Metaphysics.*

SOME HISTORICAL GHOSTS

By REGINALD B. SPAN

IT is not generally known that the ghost of Napoleon Buonaparte appeared to his mother, Madame Letitia, just after his death at St. Helena; but such was indeed the case, and the story is recorded in Mrs. Frazer's work, *A Diplomatist's Wife in Many Lands*. Madame Letitia (generally known in France as Madame Mère) was the last to bid Napoleon farewell on his embarking for St. Helena. His "Adieu, ma mère!" being answered by her Italian "Addio, figlio mio!"

About six years after that last pathetic parting Madame Mère was sitting one morning in the drawing-room of the Palazzo Buonaparte (it was May 6, 1821), when the man-servant announced a visitor who wished to see Madame Mère alone, and immediately, as he had come with important news of the exiled Emperor. She at once gave orders for his admission to her presence, and accordingly the stranger was ushered in. He was wrapped in a voluminous cloak and had his hat drawn low down over his eyes, but on entering the room, and as the servant withdrew, he removed his hat and drew back the cloak which partly concealed his face, and revealed himself as none other than the Great Napoleon, her dearly beloved son.

Madame Mère uttered a cry of amazement and joy and stepped forward to greet him warmly, as she thought he had somehow managed to escape from St. Helena and had come straight to her to ask for shelter before proceeding to France.

But the awful chill of contact with forces of the Unseen fell upon her, and she stopped as though suddenly paralysed, unable further to move or speak, as the being before her regarded her with poignant solemnity, and said gravely, "May the fifth, eighteen hundred and twenty-one—to-day!" He then stepped slowly back and retreated through the door behind him, letting fall the heavy portière as he did so. Recovering her self-control Madame Mère rushed from the drawing-room into the apartment beyond, which served as an ante-chamber, but found it empty. She then hastened into the hall, where a man-servant was seated outside the room door (according to custom).

" Where is the gentleman who has just gone out ? " she cried.

" Excellentissima Signora Madre," replied the man, " no one has passed since I conducted the gentleman to your presence, and I have been here all the time."

It was not till six weeks later (such were the delays of those times) that the news of the death of the Emperor arrived from St. Helena. He had died a few hours before his appearance at his mother's house in Corsica.

In this case three servants saw the ghost besides Madame Mère —the hall-porter, who admitted him at the front door, a footman who was in the hall and the servant who ushered him into Madame Mère's presence. But none of them saw him leave, though they were at their posts all the time.

Napoleon died at 6 p.m., May 5, 1821, in the greatest storm that ever visited St. Helena—the trees around " Longwood " being torn up by their roots, and houses blown down. Curiously enough, one of the most fearful storms that ever occurred in Corsica took place at his birth. He was a man of mystery besides being a " Man of Destiny," and strange psychical experiences were frequent with him.

It is a matter of history that Charles I was visited by the ghost of Lord Strafford, who warned him of impending defeat, disaster and tragic death.

The ghost known as " the White Lady," which has frequently been seen in the castles and palaces belonging to the Royal Family of Prussia is fairly well known.

She was at one time supposed to be a Countess Agnes of Orlamunde, but recently a picture of Princess Bertha von Rosenberg was discovered, which bears a striking resemblance to the apparition, so now it is a disputed point which of the two ladies it is, or whether it is the same apparition which appears at the different places or not. Princess Bertha lived in the fifteenth century and had an unhappy life. She is often seen before a death, and one of the Fredericks said shortly before his decease, that he would not live long, as he had just met the " White Lady." She wears a veil which is sufficiently transparent to show her features, which do not express happiness but a certain stony placidity. Only twice has she been known to speak. In December, 1728, she appeared in the palace at Berlin and exclaimed in a loud, clear voice: " Veni, judica vivos et mortuos ! Judicium mihi adhuc superest," which being interpreted is, " Come, judge the quick and the dead ! I wait for judgment."

On another occasion, more recently, she appeared in the Castle

of Neuhaus in Bohemia. One of the princesses was in her bedroom, trying on a dress before a mirror, and turned to her maid asking what the time was, when suddenly the White Lady appeared from behind a screen and said: "Zehn uhr ist es, ihr Liebden!" ("It is ten o'clock, your love.") "Your Love" being the mode of greeting between Royal princesses instead of "Your Highness." The princess fell ill soon after, and died in two weeks.

This ghost frequently evinced displeasure at the exhibition of impiety or vice. Records of her appearances are to be found in the works of Balbinus and Erasmus Francisi. George Doring, the editor of a publication called *The Iris*, published in Frankfort about the middle of last century, gives an account of one of the appearances of the "White Lady," which had occurred to an aunt of his (who was a companion to one of the ladies at the Court) and his mother, who was visiting this aunt.

It seems that these two ladies were sitting in one of the rooms at the Court engaged in needlework and chattering about the Court diversions, when suddenly they heard a sound like a harp being played on, which seemed to come from behind a large stove in one corner of the room. One of the ladies picked up a yard-measure which lay beside her and struck the spot, whereupon the music ceased, but the stick was snatched out of her hand, which greatly alarmed her, and she ran out of the room to tell others about it. When she returned, her sister was found in a swoon on the floor, and she stated on being revived that no sooner was she left alone than a lady in white appeared out of the wall and advanced towards her. As music still at intervals continued to proceed from that corner, they decided to investigate, and later a carpenter was secretly put to work there.

Some planks were lifted, and the floor was found to be double, and below was a vault, from which an unwholesome odour emanated, and which contained a quantity of quicklime. This strange discovery came at last to the ears of the King, who expressed no surprise, as he had heard that in past times a Countess of Orlamunde had been built up alive somewhere in that part of the castle, and that was evidently the spot where the tragedy had occurred. It seems that she had been proficient on the harp in her lifetime, an instrument she was constantly playing. This incident would go to prove that the White Lady was not the Princess Bertha von Rosenberg, but the Countess Agnes of Orlamunde, unless, indeed, there were two apparitions, as some are inclined to think. Some years ago there was a paragraph in the English

papers, copied from foreign journals, stating that the White Lady had again been seen at Berlin.

The Empress Elizabeth of Austria had a warning of her death on the night preceding the tragedy at Geneva in 1898. She was awakened in the night by the bright moonbeams which filled her room, and saw in the moonlight the face of a woman weeping. She took this apparition as a portent of impending disaster. On that fateful morning, Czateray, who went into the Empress's room as usual to ask how she had slept, found her Imperial mistress looking pale and sad. "I have had such a strange experience," said Elizabeth. "I was awakened in the middle of the night, and saw in the bright light of the moon the face of a woman who was weeping bitterly. I fear it is a presentiment of misfortune, and danger is imminent."

A few hours later Lucchini killed her with a long three-cornered file clumsily fitted to a wooden handle.

In connection with this tragedy, another strange incident occurred, which was certainly ominous.

On the eve of the Empress's departure for Geneva she asked Mr. Barker to read her a few chapters of a book by Marion Crawford entitled *Corleone*, in which the author describes the detestable customs of the Sicilian Mafia. While the Empress was listening to the harrowing account, a raven, apparently attracted by the scent of some fruit she was eating, came and circled round her, uttering weird cries. Greatly impressed, she tried to drive it off, but in vain, for it constantly returned, croaking mournfully. Then she walked rapidly away, for she knew that ravens are harbingers of death when they persist in flying round a living person.

A remarkable apparition was that of the well-known Admiral Tryon, which appeared at Lady Tryon's house in London whilst a ball was going on, and was seen by many people and recognized. The ghost passed through the crowded hall and up the stairs, some of the guests making way for him to pass, and even speaking to him as he went by, as they thought it was Admiral Tryon himself unexpectedly returned from the Mediterranean. About that time Admiral Tryon had perished in the foundering of his ship. This is one of the most recent of well-authenticated ghost stories, as it occurred only a few years ago.

Another well-authenticated instance of an earlier date, is that of the apparition which appeared to Lady Beresford one night at her bedside. Unwilling to believe that it was actually a visitant from the Unseen, Lady Beresford asked that a positive

sign might be given to her, when to satisfy her doubts the ghost touched her wrist, and then vanished. The next morning she found a deep scar indented in the flesh round her wrist, which it was quite impossible for any natural power to have caused. Ever afterwards Lady Beresford wore a black ribbon round her wrist to hide the deforming mark. At her death the ribbon was removed by Lady Betty Cobb, who certified to the scar still being there as deep as when it was first made.

This case reminds one of the incident of Mr. Cecil Husk, the celebrated medium, and the steel ring which was fastened round his wrist. At a séance Mr. Husk placed his hand beneath the table he and others were sitting at, for a few moments, when something touched his wrist. On holding up his hand it was found that a solid steel ring was round the wrist, fitting closely to the flesh. This ring had no joint or seam, and was put on in an instant by some unseen power, to show what spirits can do. I have seen this ring myself, and examined it closely. It is a solid steel band, perfectly smooth all round, without any mark of jointure, and fits closely to the flesh. I daresay Mr. Husk still wears it, as it would be rather difficult to get it off.

The apparition of Lord Littleton is rather remarkable, and as the facts of the case were known to be perfectly true, I will record them here. It seems that Lord Littleton, who was a man of dissolute character, had a warning of his approaching death by a female figure appearing at the foot of his bed one night and telling him he had a very short time to live, and urging him to make preparations and amendment. The peer paid but scant attention to this warning. A few evenings after, a friend of his, a Mr. Andrews, was giving a ball about thirty miles from Lord Littleton's house (Pitt Place, Epsom), and had invited Lord Littleton, who was in his usual good health. During the evening Mr. Andrews was seized with a sudden indisposition, so not feeling well enough to entertain his guests, asked a Mrs. Pigou to take his place and act as hostess, and then retired to bed.

Lord Littleton did not turn up as one of the guests, but Mr. Andrews was awakened between eleven and twelve by some one pulling back the curtains of his bed, and looking up saw that it was Lord Littleton, arrayed in a night-cap and gown, who at once addressed him, saying that he had come to tell him that *all was over*. Mr. Andrews, knowing that Lord Littleton was fond of practical joking, thought this was one of his jokes, and roughly told him to clear out, at the same time reaching for his slippers by the bed and throwing them at him. The

figure thereupon retreated into a dressing-room which had no ingress or exit except through the bed-room. Mr. Andrews then jumped out of bed and followed him, intending to turn him out of the room by force, but could find nobody in either of the rooms, and the door of his room was locked on the inside.

He then rang the bell and asked if any one had seen Lord Littleton about, but nobody had seen him, and he was informed that he had not come amongst the guests, as expected. A search of the premises was made, but no sign of the missing guest was discovered. The next morning the news arrived that Lord Littleton had died the previous evening at Pitt Place, thirty miles from Dartford, Mr. Andrews' house, shortly before the time that he had appeared to Mr. Andrews.

Queen Elizabeth was warned of her death by the apparition of her own double.

The poet Shelley also saw his "double" shortly before his death by drowning in the capsizing of his yacht in the Gulf of Genoa. At the time of Shelley's death Lord Byron saw the poet's wraith walk into a wood near Lerici on the Italian coast.

Others also saw the apparition, so it was no optical illusion. Lord Byron also saw before his ill-fated marriage the Black Friar of Newstead Abbey—a ghost which had been seen by many.

A GATE OF ALCHEMY

By ARTHUR EDWARD WAITE

IN an article on "Woman and the Hermetic Mystery," I gave some account of a *Liber Mutus*, Dumb Book, or Book of the Silence of Hermes, which claimed to expound in a series of copper-plate engravings the whole mystery of alchemy, apart from any thesis in writing. It was that branch of the mystery which belongs to the physical side, or the art of transmuting metals, and whether the most prepared of students could ever have attained the particular term of the Mastery by help of such kind on the path, must be left an open question. The work is very curious, and besides being curious is important on other considerations than its problematical value as a key of metallic regeneration. I indicated also that it is not the only record which has had recourse to instruction through the eye dwelling on pictorial symbols, either in the total absence of letterpress or making use of the latter only in an accessory sense. Another experiment of the kind, but this time, as we shall see, embodying mystical indications, is called *Janitor Pansophus*, and it appeared in the year 1578 as a section in fine of *Museum Hermeticum Reformatum*, a very important collection of Hermetic tracts, with an English translation of which I was concerned in 1893. It consists (*a*) of four folding plates, which the skill of the engraver has been able to reproduce in the present place by a careful process of reduction, and (*b*) of annotations thereon, being citations of scriptural passages and extracts from alchemical books, *Janitor Pansophus* signifies *The All-Wise Doorkeeper*, and the title further affirms that the four pictures exhibit analytically "the Mosaico-Hermetic science of things above and things below." It appears to have been prepared especially for its place in *The Hermetic Museum*, for there is no trace of separate publication.

The first question which arises concerning it is after what manner we are to understand its claim to unfold alchemical or indeed any other science. It is easy to see the intention on the surface of the plates, without invoking the help provided by the brief annotations. The first represents the Archetypal World, the ineffable abode of the Trinity, encompassed by the

nine choirs of the Celestial Hierarchy. It is not exactly a Hermetic scheme, in any ordinary sense of the expression; it is rather representative of Dionysius the Areopagite so-called, and

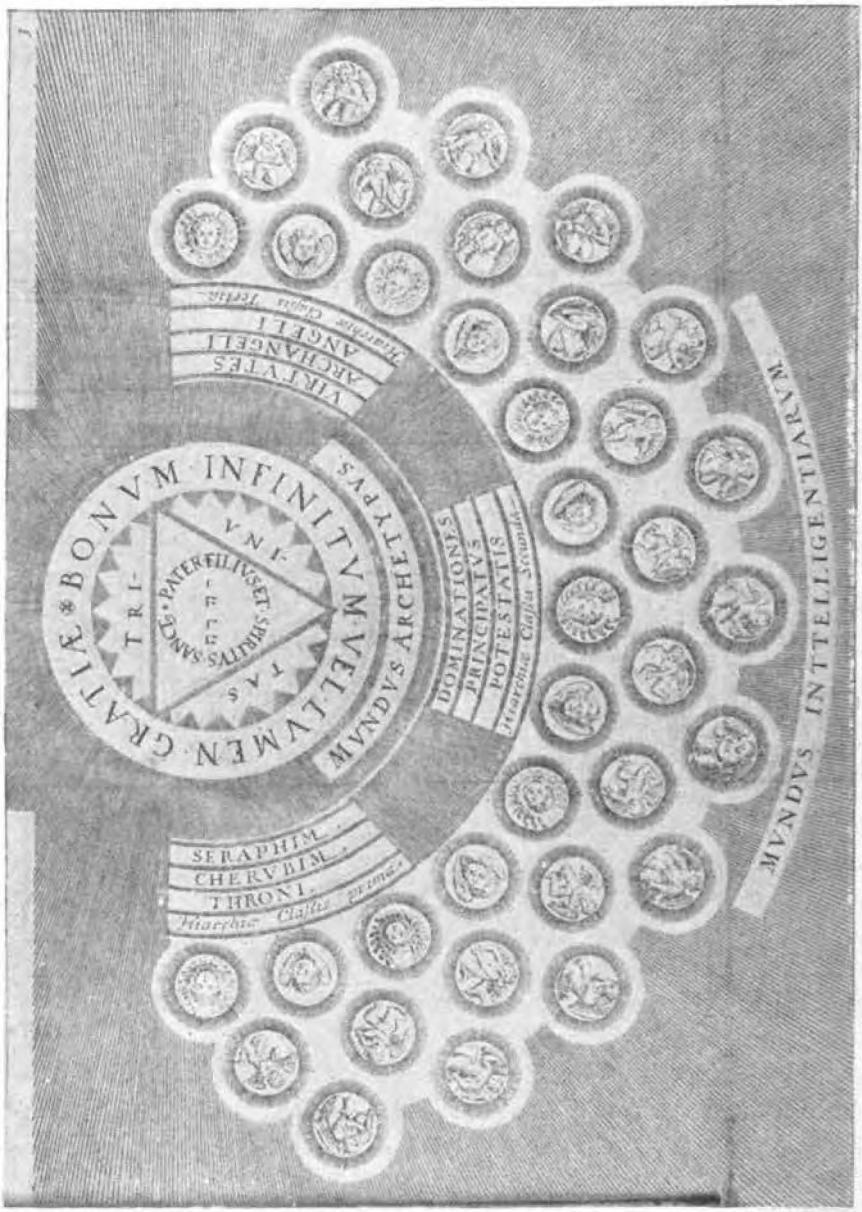


PLATE I.—The Archetypal World and World of Intelligences. The Celestial Hierarchy encompassing the manifested Light of Divine Grace and Infinite Goodness. The Beatific Vision of the Trinity.

might be placed as a frontispiece to John Heywood's *Hierarchy of the Blessed Spirits.* Persons who are acquainted with the fact that four worlds are recognized in Kabalism might speculate that they were presented figuratively in the four plates, when

the one now under notice would correspond to *Atziluth*, the World of Deity, supposing that Kabalism were rectified, as it has often been, in one of the Christian alembics. There is, of course, a very obvious analogy for those who are unversed in the subject, but there is no real correspondence. It should not be necessary to add that—the text itself notwithstanding—the diagram is no more Mosaic than Kabalistic; it is the Christ-

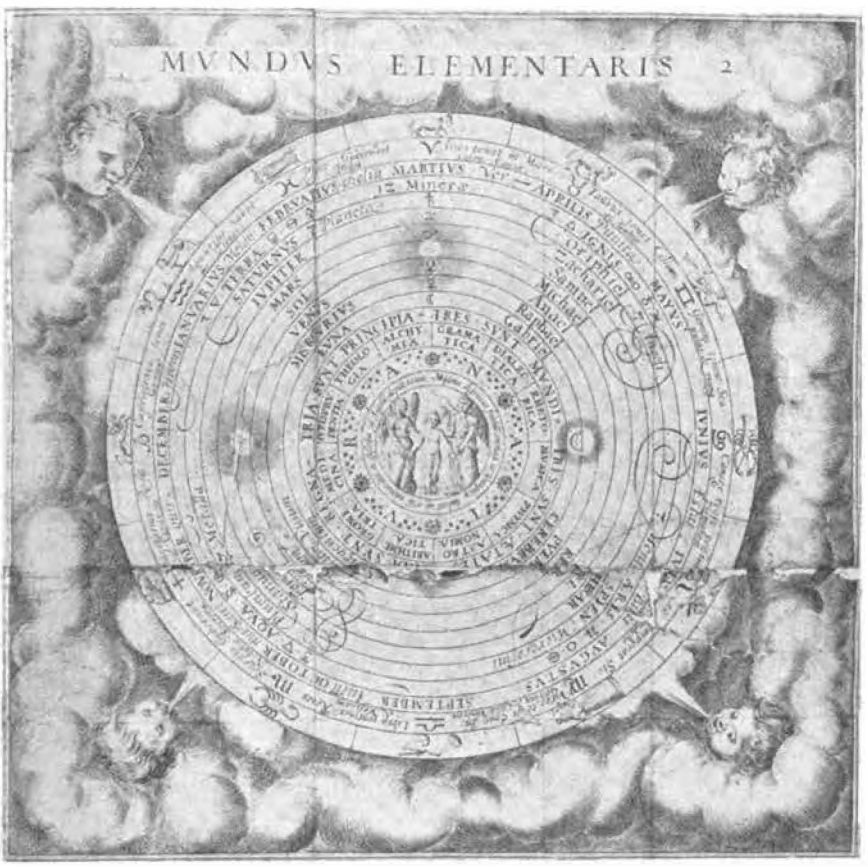


PLATE II.—The Elementary World, having Man in the centre, under the guard of Angels. The World of Nature and the Three Principles which operate therein. It is encompassed by the belt of the Zodiac.

ian scheme of the angelical world, which world is seen to be encompassing that Divine Centre from which emanate the light, glory and rapture of the Blessed Vision. It is the doctrine of St. Thomas Aquinas projected in the form of a symbol. It will be seen that the angelical figures, each shining like a sun, but unquestionably as reflections from the Central Divine Sun, are presented in a number of aspects, the succession of which seems to follow a certain order; but it would be unwise to

suggest that a particular emblematic meaning is to be sought in the variations. The explanation is more probably to be found in the general conventionalism of design.

The second plate represents the Elementary World, as it was understood by old cosmology, and its analogies are numerous enough in writings like those of Robert Fludd. Again, they are surface analogies, for there are also important, almost essential, distinctions. It embodies the Hermetic concordance between the greater and lesser worlds, while its indications are valuable because of their comprehensive character. In the centre of all is a human figure, having an angel on either side, surrounded by a Latin inscription which sets forth the doctrine of angelical custodians. The implicit is that God is the Centre of the archetypal world but man of that of the elements, and this is illustrated further by the third plate, which exhibits the development of creation in the symbolism of ten circles, beginning with the Divine—as it passes towards the activity of manifestation—and ending with the two aspects of humanity, male and female. The implicit is that God is the eternal Source, and man the term of creation. It should be observed that the two figures bear in their middle part the signs of the sun and moon, or the alchemical gold and silver, as if the Hermetic Mystery in its transcendence were a mystery behind sex, and as if the Great Work were the generation between them of that most perfect subject which is called the Son of the Sun in some allegories of the Art. The fourth plate furnishes the theory of alchemy, and it will be seen that the archetypal Adam and Eve again appear—not only bearing on their bodies the symbols already mentioned, but holding them in their hands, as if the work which they were meant to accomplish had been carried to its term. To indicate that it is a Divine work, the Eternal Father, represented by the Name Tetragrammaton, is shown at the apex; on one side is the Eternal Son, represented by the symbol of His incarnation—a lamb bearing a pennon; and on the other is the Eternal Spirit in the state of manifestation—that is, as a dove flying. Each human figure is held by a rope fastened to one of the wrists, and these bonds signify their attachment to the Divine in that supernal operation which is depicted in summary above them.

Like the *Altus Liber Mutus*, it is again a work accomplished between the man and the woman; but whereas in the latter hieroglyphics, the male and female characters are German alchemists of their period, they are here the catholic emblems of humanity at large, as if the design were to exhibit the true

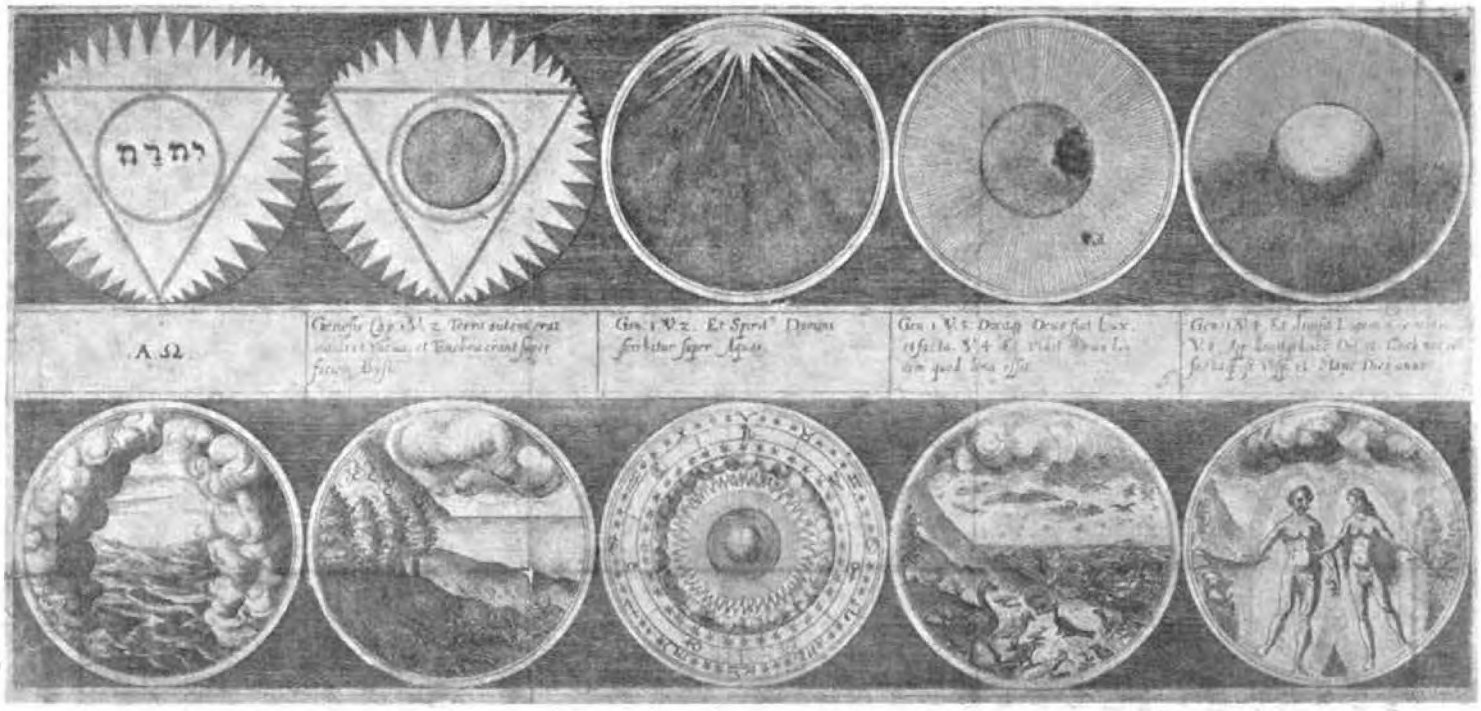


PLATE III.—The Development of Creation, showing how all things come forth by the *fiat* of God, with man as the object of all. **The Scriptural references are to Genesis i. 2–13.**

purpose of creation and the order which should have obtained. The two emblematical books are thus in an undesigned way the complement one of another, this representing the doctrine of the whole subject and that a particular sense in which it was attempted and fulfilled by two prepared students. But the analogy thus instituted will again be held to fail, because the pictures of the *Liber Mutus* are an allegory of the physical work, whereas these are mystical only; but it should be remembered that the work of metallic transmutation has been compared by the alchemists to that of God in creation, and that the stages of the one are affirmed to be an exact reproduction or counterpart of the other. We should remember also that alchemy in all its departments is dealing with matter which, *ex hypothesi*, is fallen, and that this is true indifferently of so-called base metals and of humanity in the base life. The thesis is that regeneration is an analogous process in every kingdom—that metals are reborn, transmuted, or redeemed, and that what happens in their case is not wanting in correspondence with the higher work of God in the soul.

The cryptic literature has not as yet been de-coded on the mystical side any more than on that of the physical; the broad and general lines are clear, but there is a veil over all the details; and I am almost the only investigator in this most difficult of fields. I am not, therefore, pretending to explain every feature in the diagrams with which I am dealing, and the attempt would take me far beyond the limits of a brief paper. The state of Adam and Eve in the tenth circle of the third plate must be compared with that of the fourth plate. They are clothed in the one with the Hermetic robe of glory, which means that they are in the state of Paradise; they are in the sublunary state in the other. The primary intention of the third plate is to show after what manner and for what reason man came forth from God; that of the fourth exhibits him, still indeed on this earth, but having undone the Fall therein. There is, however, another sense in which the third plate represents the stages in the conversion of the inward man, by which he passes from the natural chaos to the perfect order and union—*opus catholicum* indeed—great and catholic work—as Khunrath would term it.

I pass now to the Latin inscriptions which accompany the text of the pictures. The first is illustrated by a quotation from Marcellus Palingenius Stellatus, who wrote a Latin hexameter poem, once famous under the name *Zodiac of Life*. The extract is an appeal to the Creator of all things, that the suppliant may be directed in the right way. It reminds us of the Latin

aphorism, which is also Hermetic: *Laborare est orare*. To the second plate is appended a citation from *Enchiridion Physicae Restitutae* of Jean d'Espagnet, a tract which has always been held to be of great consequence in the records of alchemy. It

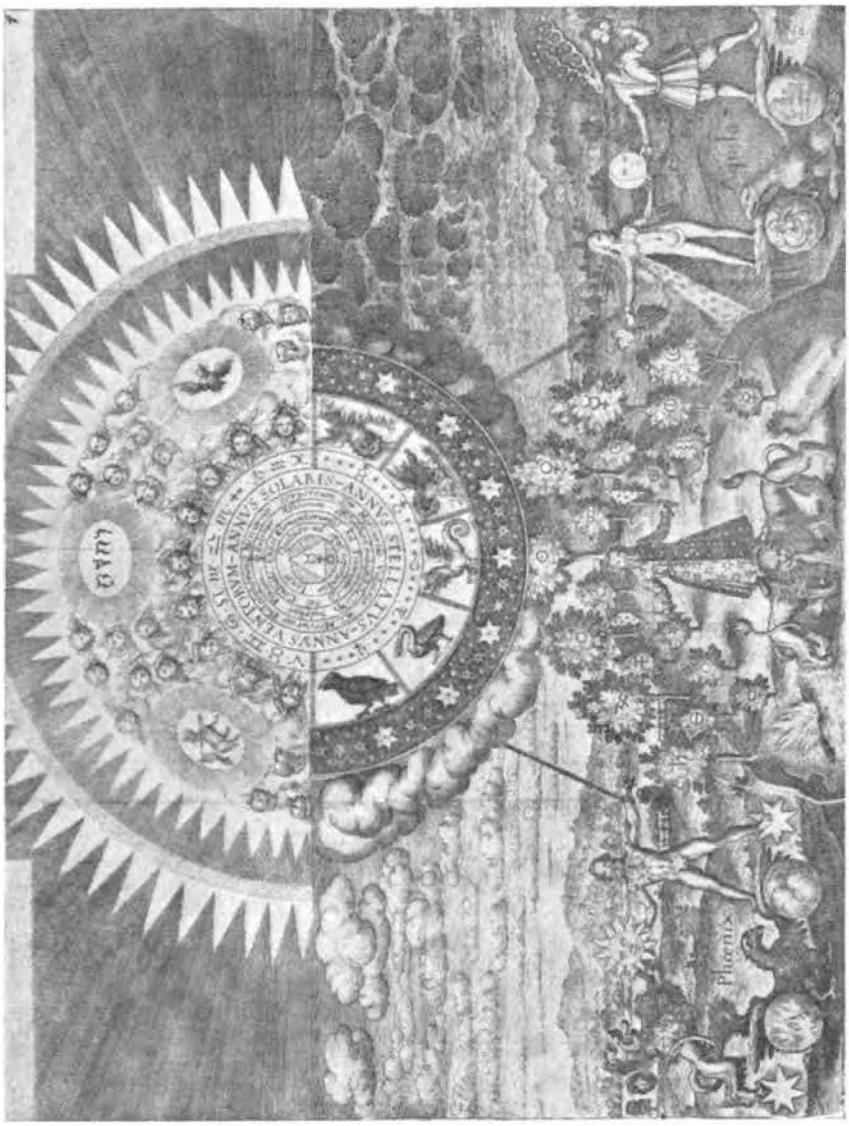


PLATE IV.—The Theory of Mystical Alchemy.

regards Nature as the constant expression of the Divine Will. The paradisical state is the true Nature, and its attainment is God's will in respect of humanity. The third plate is accompanied by a moving prayer of George Ripley, to whom Eirenæus Philalethes owed so much of his light and leading. It asks for

grace to know the blessedness and goodness of God, this being the only path to a "Knowledge of the Blessed Stone." All things were made by God "out of one chaos," and the artist seeks to evolve the microcosm of alchemy out of one substance, having three aspects, veiled by the names magnesia, sulphur and mercury. The annotation to the fourth plate is the *Emerald Tablet of Hermes*, the doctrine of correspondence between things above and below and the affirmation of the one substance wherein is "the glory of the whole world."

Alchemy is a secret science, using a veiled terminology, and it is not to be expected that these indications will prove intelligible on the surface. The true path of progress, or right way of Palingenius, in the mystic work, is that by which the seeker after eternal life becomes, by interior training, that which is Nature itself—an expression of the Divine Will, according to Jean d'Espagnet. The purpose is knowledge of God, in the sense that alchemists of either school spoke of knowledge of the Stone. It is possession in either case. The analogy instituted by Ripley between primeval chaos and the substance of art makes a harmony between the third and fourth plates of *Janitor Pansophus*. We see in the third how God's work proceeded in the making of the greater world, with triune man as the outcome; in the fourth we see the same term attained by mystic alchemy. What is implied but not expressed in the two diagrams is that the transmuted state depicted in Plate IV is reached through successive inward stages comparable to those of Plate III. I must be content to summarize these in a single aphorism: The work of God in the soul is like that of God proceeding to the creation of Nature. On another occasion, and in connection with other forms of symbolism, I hope to explain these stages.

It would seem that the keeper of this particular "door of wisdom" bears the same testimony as other wardens of the portal, showing forth in his own manner that the intention of Nature is to make gold on all the planes of manifestation. He assists us to recognize, with every disciple of Hermes, that the same thing is everywhere—the same truth, the same possibility, the same grace of attainment and the same witness always in the world.

AN INSPIRED PICTURE

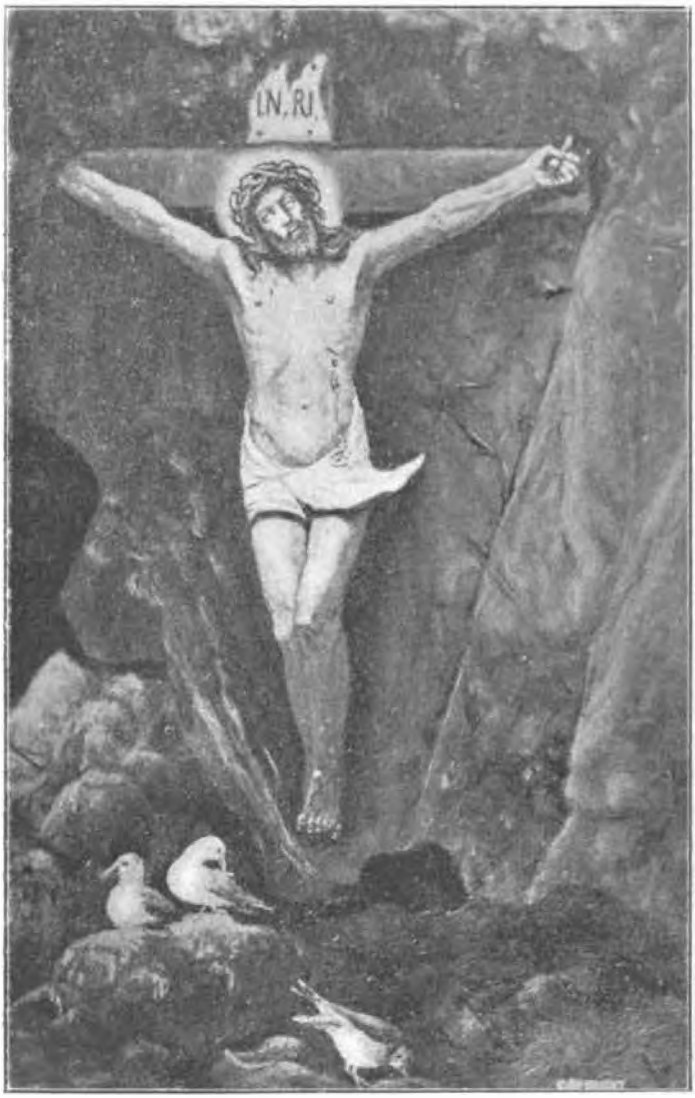
By MARGARET THOMSON MACGREGOR

ON Davaar Island, at the mouth of Campbeltown Loch, in Kintyre, Scotland, there are many large caves, and in one of them there is a picture of the Crucifixion which yearly draws thousands of pilgrims to gaze upon it. The artist, Archibald MacKinnon, had a vision of the crucified Christ in a cave surrounded by many figures typifying the manifold temptations of the flesh. When he awoke from his vision or dream it appeared to him that the cave visioned to him was the one upon Davaar. So, repairing there, he painted as one inspired, for twenty hours on end. Something of the psychic power which impelled the artist to this work of love has passed into the picture, for although it has been painted for about twenty years, its strange drawing power is to-day as strong as ever.

It is a long and weary walk to the Picture Cave—as it is called—on the lonely island which stands like a giant sentinel, guarding the mouth of the long arm of the sea which goes by the name of Campbeltown Loch. It is only at low tide that it can be reached by land, when the receding waters leave a peninsula by which the traveller may cross. Reaching the island, the pedestrian has, for a short space, a stretch of green grassy plateau to walk upon, but, leaving this, he has to take to the shore, which is very rough and rocky and strewn with great boulders. He reaches cave after cave, but it is long before the Picture Cave comes into view.

Entering, and walking for a time along its corridor-like interior, the picture suddenly appears in view to the left. Here, in the caverned rock, with the organ-music of the sea thundering among the caves; with the occasional harsh cry of a seabird or faint bleat of a sheep only breaking the silence made more seeming deep by the mournful wash of the waves; in the partial darkness of the cave the pictured image of the Man of Sorrows stands out in clear relief. There is something tragic, mournful, weird, and strange about the whole scene. A chapel in the rock it seems, with the wild things of the air and sea and sky for priests and acolytes, and the deep booming diapason of the sea for music. It is a dream-picture in more senses than one.

It was on a lovely evening in August, when the sunset sky was flushed with a thousand golden glories, that I first saw the picture. The still, calm hush of descending eve lay like a benediction upon land and sea, whilst I gazed upon the sorrowful



"The Man of Sorrows."

face of the suffering Man-God. The picture brought to me a new message—I seemed to understand a little better things which before had seemed dark. Sorrow, pain, grief—the things that seem so real yet are but the shining gateways to the fair and mighty realities. Another message it brought to me was

this : that, spite of seeming, there is still a place in the world for the poet, the dreamer, the man who is in touch with the highest through his love for the beautiful and the mystical.

The artist said himself that the long and rocky road which the pilgrim has to traverse before he reaches the cave, seems to bring the message of the picture more clearly home to him. And it is so. For years he has been at work upon a large canvas —20 feet by 10—portraying the scene of his vision with all the allegorical figures which appeared in it. He tells that, to paint the picture in the cave, he had to stand upon a huge boulder in front of the clear space on which it is painted, and that a single slip would have meant instant death. It was first seen by a Roman Catholic sailor, who, by chance, came ashore upon Davaar Island. Returning to Campbeltown, he told the people of his communion that a miracle had happened upon Davaar—that the angels had painted a picture of Our Lord in one of the caves. The Roman Catholics, therefore, claimed the picture as theirs, and great was their dismay when they found that it was the work of a Protestant artist belonging to the district. The town authorities sent hundreds of candles which were burned before it for a week, and the people came in their thousands to gaze upon the divinely inspired picture.

The flat part of the rocky wall of the cave upon which the picture is painted, seems as if it had been left so on purpose by nature. For the rest of the walls are very rough.

Doubtless, after all, the angels did guide the hand of the artist, and the Roman Catholics were not so very far wrong. I seemed to hear, as I gazed upon the picture, a far-off, faint, melodious music chanted by a heavenly choir. Far, far down the ages it sounded, and clearer, nearer, sweeter, it came the longer I looked. And still, far-off, faint, more exquisite than any song sung by man, it sounds in my heart—echoing, echoing, dreamy, sad, sweet, mysterious—along the cave-fretted shores, and among the listening hills.

THE TRANSPARENT JEWEL

By MABEL COLLINS.

PART III.

THE following benediction is placed by one translator at the commencement of the Patanjali aphorisms :—

" Salutation to Ganésa ! May that union of the twin-persons of Shiva and his spouse—by the recollection of which one enjoys emancipation, hard as it is to attain—produce for you all blessings ! "

Edward Carpenter describes the character of Shiva (the third person of the Hindu Trinity) thus : " Shiva represents the idea of involution, by which thought and the sensible universe are indrawn again into quiescence."

Natural human development will bring a man inevitably to the point at which he enters upon this way of involution sooner or later. He must first pass through the process of evolution in this state of being ; some are fortunate enough to reach the point at which involution begins much, much sooner than others. This is of course due to the character of their karma which may bring them on to the path of Yoga. And yet, while the change may be actually in effect within themselves, some of their karma may be bearing fruit in such a manner that the path of Yoga may appear to be impossible for them. Domestic ties, hereditary duties, business difficulties, may so encompass them that they feel they are not free. Nor are they free, they are slaves to their own past, bound to work out the results of acts done by them and associations formed by them in previous lives. And there is no escape. This karma, which is ripe, must bear its fruit. It is useless to make forcible rupture with that which is an intrinsic part of oneself. His own karma, and its fruit, must be borne and suffered by the man himself without help from any other. But there *is* help to be found. From the Hindu philosophy comes the great truth to us here and now, that a man may at any moment begin to make new karma of a different kind, and also that he can go still further and learn the secret of indifference to the results of his acts, by which gradually the fruits of his karma will become less and less of ties and burdens, and more and more of aids upon

the path. This is done by devotion to the Lord, and devoting to Him all the fruits. If all new actions are done in this spirit the bonds of human life become easier. It may not be possible to enter upon the path in the same incarnation in which the desire to do so arises in the spirit of the man. But there can be no obstacle in the way of studying it. The busiest man, the man who is completely bound by worldly ties of various kinds, can, in the quiet moments of life, consider in his own mind that path upon which he wishes to enter. Thus the study of the philosophy of Patanjali is a help to all. But the practices of the Patanjali Yoga can only be essayed by those who are able to pledge themselves completely to the five great vows and the observances. The study of these is most useful to the one who considers himself so placed that he is prevented from fulfilling them, as it shows him how far his life is removed from that which is pure and true. And having seen this he cannot but endeavour to change it, and by so doing he will make new karma of a different character.

The three steps to be taken in preliminary Yoga we have already examined: "mortification," study, and resignation to the Ruler—that powerful Being "who can uphold the world by His mere will." The immediate object of these three efforts is the diminishing, or attenuating, of the distractions. The distractions we have examined superficially. There are heights and depths in all these words used in Hindu occultism, and the consideration of any of them is a lesson to a Western student. Take, for instance, the first distraction, the one which causes the others. It is sometimes called by another name (*darkness*) in which form it assails even an advanced student, leading him to believe that to be Spirit which is not Spirit, such as the Cosmic Mind, the individualizing principle of our Universe, and the five "*Tanmatras*," or modes of manifestation which form the "five-fold field"—that wondrous universe which exists for man's evolution. The Yogin, or the would-be Yogin, must learn to separate pure spirit from all forms and manifestations before he can emerge from the darkness called ignorance. This cannot be done by mental effort; it is only possible to attain to such knowledge by enlightenment. Mental effort is unavailing in regard to such profound matters, which cannot be compassed by finite brains. Therefore does Patanjali lay down at the very commencement of the first book, as his exposition of what Yoga is, that it is the suppression of the transformations of the thinking principle. In other words, it consists in a complete restraint of the action of thought. It is not a control of thought, or a guidance

of thought, it is the total restraint or suppression of it. This, of course, is at the time of concentration, and it is a state or condition which comes as the crown or climax of the Yogin's effort, though Patanjali places it at the commencement to show him in what direction he must proceed. The hope of the Yogin is to obtain the light of the spirit, and as the brain is not spirit it must be silenced and held still in those high moments of his development when he is seeking enlightenment. Aid is given in Book II, in the preliminaries of Yoga, in respect to the encounter with these distractions. Meditation upon that which is opposite to them is enjoined. Meditation upon the Lord, the Enlightener of this world, is the way by which the darkness can be in a measure dispelled. Meditation is defined as " pondering upon," and it is enjoined as being necessary when the distractions darken the mind and obstruct the way. Contemplation, the fixing of the mind upon an object, what is called by some " one-pointedness," is treated of in the third book of the Yoga, and it is clearly explained that this cannot be essayed until after the senses are mastered, and the inner self is purified. It is clear that this must be so, as when it is successfully accomplished it induces the Yoga-trance. It is the sixth stage of Yoga. When one-pointedness, or the contemplation of an object, is practised before the five vows have been confirmed, the observances made habitual, and the purification of the inner self completed, very painful and dangerous effects on both mind and body are the inevitable result. Meditation " is subservient to Isolation "; that is to say, it is an earlier practice, a preliminary condition to that of the true concentration, the " Isolation of the Soul," which is the outcome of the whole effort. Before that can be reached the mind must have become utterly purified and transparent. Having reflected all objects, during its study of the universe, it then reflects the Supreme alone.

The second distraction, egoism, has another name, which helps one to understand the view of personal life which has to be acquired by the Yogin. That other name is *delusion*. With the beginner it is a great difficulty to separate himself from his body and mind, and this difficulty being overcome it would seem as if that task were finished. But none of these tasks are finished; the distractions assail the Yogin in new and subtile forms at every step in his advancement. When the Yogin has, by means of the secret powers which arise in him, become a creator, it is hard for him to avoid egoism in regard to the forms he creates. It seems as though they are himself. The third distraction, desire,

has a yet more formidable second name. It is called the *great delusion*. So intense are the joys of the subtile pleasures and secret experiences which come to the Yogin that the danger of being overcome by desire for them is greater than any temptation which attacks men on the physical plane, or even in the regions of astral experiences. So long as the Yogin is subject to the great delusion he is as far from his goal as though he were a beginner battling with ordinary human desire and passion. Aversion, or fear of pain, takes the form, in him, of hatred of that which stands in the way of his mastery and its enjoyment ; and the last distraction, attachment, falls upon him with strength increased a thousandfold by very reason of his progress. He dreads to lose his powers, he clings to them with a force unknown to the man acquainted with simple, primitive human desire, however strong it may be. Thus it will be seen how necessary it is to purify the inner self at the outset of the path, and entirely to fulfil the preliminary preparation which alone can give safety. It is easy to see that the Yogin who has attained such mastery that he is able to effect anything by the mere force of his will, might pass into the abyss of black magic even then, if he had not attained selflessness at the outset. That is to be attained as a result of perfectly fulfilling the third of the five great vows.

Every step in this study shows more and more plainly how essential, how absolutely essential, it is to conquer the preliminaries before going on into any other part of the practice. The five distractions having been enumerated and explained, in both forms, " gross and subtile," the method of encountering them is clearly given. The " gross " distractions are, as already said, to be met by meditation on that which is opposite to them. The subtile ones, which come to the advanced Yogin, can only be conquered by that which is the highest state of Yoga, the complete mastery of the thinking principle, the ability to arrest its movements, and to merge the mind in pure consciousness. Then is the end reached ; and as Patanjali expresses it in the third aphorism at the commencement of the first book, " *The seer abides in himself.*" A different translation of this wonderful aphorism is " *at the time of concentration the soul abides in the form of a spectator without a spectacle.*"

To the ordinary man, who regards objects as the only realities, and thought as his own highest function, this state is quite unimaginable and the words describing it appear to be meaningless. They are overfull of meaning ; describing the greatest possibility

open to man while still embodied, and the highest point to which he can reach.

Having made all clear about the five distractions, and explained the method by which the neophyte can begin upon the "attenuation" of them, Patanjali enters upon an explanation of karma and of the mysterious "junction of the seer and the sight" before he gives the eight accessories of Yoga, with which the practices begin. All has to be understood by the one who is entering upon the path, before he enters it. It is a path which none turn back from; its attraction is too profound for any turning back when once the desire to enter it has been felt. It is beset with danger for those who do not fully know, from the first, what is the goal and by what great efforts it can alone be reached. There is no short cut in Yoga; those who imagine there is, or are misled to think there is, suffer severely in some way from the mistake. The whole work of purification and of positive moral development must be gone through without flinching. "Forbearance," which is the one word that includes the five great vows, would with most persons take more than one incarnation to attain and confirm. The first one of not-killing is absolute; life is life, whatsoever creature possesses it, and the gift of life has been given to it by the Creator, the Lord. He alone has the right to take it away. The mosquito is safe from the Yogin. As a natural consequence the Yogin is safe from the mosquito—as he is from the tiger. The Yogin dislikes no creature; he is filled with a "passion of compassion" for all alike.

Of course all the vows are absolute; but it seems necessary to emphasize this one in particular, because people so seldom understand it so. It is especially laid down by the commentators that Patanjali means that no partial or limited vow is of any avail. And the positive aspect of these vows make them still harder to confirm. It is plainly stated that they are not negative vows. The man who does not kill is one who protects life. This is a daily and hourly duty. At first sight it will seem very difficult, perhaps the most difficult of all the vows. It is really not so difficult as some of the others. Non-stealing appears crudely simple, expressed in this way; when explained it assumes a very different aspect. Buddha's priests were not allowed to ask for food; he bade them not to hold out their bowl as though desiring it should be filled. If none put food in the Buddhist priest must starve in silence; to do otherwise, to ask for what was not given to him, or even to allow himself to desire it, would be to steal. The injunctions laid by the Christ on the Apostles

are just the same, although the Church has read so different a meaning into them. The labourer who is worthy of his hire is not a paid priest with an income and a home. He is one who has no purse and no wallet, being forbidden by his Master to have either; the "hire" is the food given to him. In Matthew it is called food. To have a purse would involve desiring that money should be in it; to desire that would be to steal. It is a stealing from the universe, if one may so express it, asking for what your karma has not got for you. This vow is a hard one in everyday life, in a civilization where business consists largely in one business man overreaching another, and if not that, in competition and fighting for profits.

So soon as this vow is perfectly confirmed the Yogin "stumbles upon wealth"—"all jewels approach him." It is as though the ordinary man, trying to open doors, had got on the wrong side and pressing against them in the effort to force his way keeps them shut. They swing open before the Yogin who has relaxed from all such effort.

The word which describes the last vow, "non-coveting," is rendered by one translator as "greediness." Men are greedy of the wine of life and strive to drink the cup to the dregs. In this sense the word is used. It is possible to give this vow in this manner with a positive word, as veracity and chastity are given. But non-killing and not-stealing are of so peculiar a nature that they must be described in this way. The sins of killing, or injuring other sentient beings in act, word, or thought, and of desiring to have that which is not given to you out of the cosmic wealth, are so universal and common, so generally accepted as correct conduct, that the philosopher who shows the way is compelled positively and specifically to *forbid* them. "Unqualified, and acted upon in their full generality" the five great vows receive the name of "The Great Duty." Veracity and chastity are the two which nourish and strengthen the inner self, causing it to increase in power and become capable of entering upon the severe efforts of the path. The other three draw the strengthened inner self of the individual into the cosmic harmony, against which he no longer offends. He is at last at home in the universe, knowing his place in it to be his by the law of Karma, and asking for nothing but enlightenment.

The two first stages of Yoga have now been surveyed; Yama, the first, so called from the Sanscrit word meaning *restraint*, the fulfilment of the Great Duty; and Ny-Yama, *restraining*, the second, fulfilling the continuous obligations of the observances.

Now comes the third stage, Asana, which is "Posture." As a religious man kneels in prayer, and shuts away from himself while in that position all other attitudes of the body which are associated with other actions, so the Yogin adopts a posture for the time of meditation. The whole idea of "posture" in this Yoga is that it should remove the body from the sphere of attention, and silence it for the time being. In Aphorism 46 of Book II, Patanjali plainly says that a "posture" is that which is steady and easy (or pleasant.) The effort of sustaining the posture should be as slight as possible; in Aphorism 47 Patanjali calls it "mild" effort. The commentators point out that all violent effort in assuming a posture leads to pain and consequently produces unsteadiness. Dvivedi says that "by slow and mild effort any kind of posture will be acquired as a habit, and it will be easy to assume that posture at a moment's thought, as also to remain in it for a long period of time." As soon as the posture is assumed the Yogin falls into meditation. When complete steadiness in meditation has become accomplished, then there will be no assaults from the pairs of opposites during the period for which it is maintained. The Yogin's body will, for that time, be free from the sensations of cold and heat, hunger and thirst, and his inner self pondering upon the Lord will not suffer from desire or aversion. It will be seen that this is a different matter from the posturing of Hatha Yoga. There are eighty-four postures in the Hatha Yoga system, and each is supposed to have its peculiar influence on the body and mind. The conditions under which the system is to be studied are stated in detail in the *Hathapradipika*, and the difficulty of obtaining them would constitute a considerable obstacle in the present day.

"The practitioner of *hatha* should reside in a monastery or place which may be entirely secluded, situated in a country ruled by a good king, inhabited by religious people, affording easy means of maintenance, and free from harassment; which again should not be larger in breadth and length than the length of a bow; and should be free from stones, fire and water. The place for Yoga is that which has a small door for egress and ingress, which is otherwise without any loopholes, and is free from crevices and holes, which is neither too high nor too low, which is clean—and pleasant with gardens, wells and similar environments."

It is said that many Hindus believe it is only possible to obtain the secret powers of Siddhis by going through the initiatory training of Hatha Yoga with its painful postures, gymnastics and other practices which are in some cases revolting and objectionable.

But there are well-known instances of persons who have attained some, at least, of these powers who certainly had not gone through Hatha Yoga. It is notable that some commentators speak of the rising and flight of birds as a supernatural power. Such powers are born in the advanced Yogin in rare instances ; and this one, by which the law of gravitation is overcome, is reported as having been possessed by five members of the Hungarian royal family. Sir William Crookes compiled a list of forty persons believed to have the power of levitation, many of whom were Roman Catholics, friars, preachers, abbesses or nuns, to whom such time-consuming methods would have been impossible ; the practitioner of Hatha Yoga regarding twenty years in one position as a reasonable possibility. St. Ignatius Loyola was one who possessed this power of levitation.

The attainment of a posture for meditation " which is steady and easy " is an essential according to the Patanjali Yoga, and it is necessary to obtain such mastery over any one posture before proceeding further. The object is to separate the state of meditation from all other actions, so that when the posture is assumed the mind also assumes its meditative condition immediately. And while this condition is maintained, the mind being fixed firmly on the Lord, the sufferings which result from the pains of opposites have no effect ; so by degrees their power is attenuated.

This mastery having been attained, the control of the breath follows ; it is called in the Hindu scriptures Pránáyama. The Bhágavad-Gita speaks of " restraining the flow of the outgoing and incoming breaths, solely absorbed in pránáyama," the result of completed pránáyama is the " control of all the life-energies, the subdual of them all to the self," and particular occult powers develop themselves at every stage of progress. The breathing has to be brought into harmony with the pulsating of the universe. The length of the breath is in accordance with the *tattva*, when the fourth stage of development is reached, and the fiery serpent (kundalini) is awakened. During this stage the Yogin considers the position of the breath in the nerves and ganglia of the body (the lotus-flowers of the ethereal man) and " carries it, slowly and slowly, stage by stage, to the last *padma* or lotus flower when complete *samadhi* ensues." This *samadhi* is the condition of perfect concentration when the mind, having become a pure and transparent jewel, reflects the supreme alone. Thus is the yoking, the union, the Yoga, effected.

It will be seen how serious and severe a part of the whole train-

ing is the regulation of the breath. There are popular exponents of Yogaism who have snatched at this one part of the teaching and have laid before their eager public the idea of becoming one with the universe by means of rhythmic breathing. As every stage of development in this practice produces an occult power, it will be seen readily, when surveying the whole course, what grave dangers lie in the way of those who embark upon this part of it without having passed through the great moral training which forms the only right and safe entrance to the path.

When this stage of effort has been accomplished, and the Yogin has acquired moral self-restraint, and mastered his physical conditions by means of perfect meditation, Patanjali says in Aphorism 52 of Book II :

" Thence is destroyed the covering of light," or " Thereby is removed the obscuration of the light."

Thereby, or thence, refers to the regulation of the breath ; this removal of the covering is its fruit. The covering or obscuration is the result of the pairs of opposites, all that in the life which arises from Karma. The light which it covers or obscures is that of the spirit of the man or the higher self. On this immediately follows (Aphorism 53) " And the mind becomes fit for acts of attention," or " The mind becomes fit for absorption." This completes Book II, known as the " Book on the Means."

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.]

YOGAISM AND CHRISTIANITY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The exposition of Yogaism, or the teachings of Patanjali, by M. Collins, reveals clearly that the precepts of Christianity and Yogaism are practically identical to those who have "eyes to see and ears to hear." The five principles of ignorance—sense of being (sensation), desire, aversion and attachment (attraction and repulsion), or love and hate—are called distractions or afflictions. The Christian calls them the primal principles of human life, which have to be studied and learned, the study and learning being the perplexities or distractions, in agreement with Patanjali dogma. We diverge, however, on learning that Patanjali defines the principle of "sense of being" as being the first delusion of ignorance. The probability is, that he has been misquoted in the translation, as it is natural knowledge that the first realizations of sensation, or "sense of being," is illusion or delusion, by means of which the principle of fear and self-preservation are brought into being. If Patanjali did not mean this—which I think he did—then the Christian one is by far the more preferable, as the rectifying of mistakes, as expounded by him, is the object lesson, that "sense of being" teaches.

Yogaism is defined as union or yoking with the "Supreme." This is quite identical with the teachings of Christianity as exemplified in the "Lord's Prayer," commencing with "Our Father Which art in Heaven." Nothing could be clearer or stronger. The trouble and weakness of Christianity began when, failing to rightly determine what constituted truth and purity, they endeavoured to carry out the creed of Patanjali by despising the organs of generation and setting up celibacy as being the superior condition to the natural law. This was mistaking falseness for truth and impurity for purity, and because the universal natural law is the "Voice of God," understood by all the peoples of the earth. "The function of the seer and the sight, having to be shunned, as seeing, is the cause of all misery," has, no doubt, a far more subtle meaning than merely to avoid such misery for the Yoga. It probably means, your sight shows you misery, trial and trouble wherever you go; to avoid knowing or seeing avoid sight. When the Yoga has tried all these lessons and finds eventually they rob him of all the attributes, organs and laws of organized being, and ultimately reduce him to the

condition of a rock—without sight, hearing, emotion, energy, wisdom, the objective for the use of energy, and the reason for his place in the world of activity or life—then he realizes his teacher has been mocking him and teaching him to value all those things he calls distractions.

It is better to be a single rose than merely leaves in a bowl of rose leaves. "A new commandment I give unto you: that ye love one another."

Yours truly,
W. H. EDWARDS.

DREAM PHENOMENA.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have never taken what one would call a close interest in matters psychical, but quite recently I seem to have been hurled into the midst of a most absorbing circle of thought. One of my new friends sent me a beautiful lotus lily which looked like a great living flame, and the bulrush attached to it lent an Oriental atmosphere to the flower. I placed it on the mantel-shelf in my bedroom where I should see it the last thing in my sight, and correspondingly the first object visible in the morning when I awoke.

I quickly fell asleep, and experienced most peculiar sensations of whirling circles of sparks and smoke, and as the density increased, so I seemed to sink lower and lower until I was really afraid I was going "too far down!" I seemed to struggle slightly, but became more calm in my mind when I saw a beautiful Egyptian princess, attended by many maidens and a tall Ethiope. To the rhythm of the swaying of the gorgeous fans, a sweet-voiced minstrel sang the song of the Lotus Flower, the words of which I distinctly remembered and "wrote down" and which I thought might be of interest to you to see. The song was not sung in English, although I knew every word as it was uttered.

The picture was all so clear, just as if I were looking on a living tableau, and although the preliminary sensations were very weird, it all seemed to happen as a matter of course. I do not usually dream, or if I do, I remember little or nothing of what I passed through. For that reason, I thought the matter would be of interest.

I append the verses in question.

With compliments,
Yours very truly,
IROVIS.

THE SONG OF THE LOTUS FLOWER.

A DREAM SONG.

LOTUS Flower, Lotus Flower, what do you bring to me?
What is the Message, the Song that you sing to me?
A Message of Sleep,
So silent and deep;

A Mission of rest,
And oblivion blest;
For the Spirit will open the Gates of Dawn,
To the Light irresistibly, willingly drawn,
To stay, and to pray, for the space of an Hour! . . .
That is the Lay of the Lotus Flower!

Lotus Flower, Lotus Flower, what can you say for me?
Can you not make intercession, or pray for me?
Darkness and Death
With never a breath;
Where never a word
Ever is heard;
For the Pathway is long, and the Region is vast,—
Though a Star shall be seen and will guide you at last,
And there you will fare to a sheltering bower! . . .
That is the Prayer of the Lotus Flower!

Lotus Flower, Lotus Flower, will you not come with me?
Will you not dwell in the Heavenly Home with me?
Steadfast and true
I sojourn with you,
Loving and Fond
To the Gracious Beyond,
For the Triumph of Truth, the Fulfilment of Hope,
And Mercy and Light in their Limitless Scope;
The Fulness of Faith and Perfection of Power
Is the Soul and the Breath of the Lotus Flower!

To the Editor of the Occult Review.

Dear Sir,—I was much interested in the letter of "Puzzled" in your last issue, as I believe that these dreams were genuine premonitions of the future. I have had many such dreams myself, but all connected in some way or another with the past. It will be observed that the moving pictures were not shown upon a screen, but were like ordinary pictures in frames on the wall, for which reason the dreams would be condemned by the S.P.R. as non-evidential. From observations I have made I have come to the conclusion that at least a large proportion of dreams are prophetic, but owing to their invariable connection with the past, we do not recognize them as such, and in ninety-nine cases out of a hundred they are forgotten before they are fulfilled. But if any one takes the trouble to keep a record of his dreams, as I did for some time, I think he will find a considerable number of remarkable coincidences. This, no doubt, sounds rather extraordinary, but it is really not more wonderful than memory, for a past event is just as

completely non-existent as a future one, and there seems no reason why we should not be able to recover the one as well as the other from the subliminal or spiritual world. Yours faithfully,

A. ALLAN.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—A few nights ago I dreamt that I was standing by the ring side of an indoor horse show. There were several of my horses being galloped round, including a pair in a carriage; some of them got out of hand, and as the bunch of horses came round the turn the pair-horse carriage was overturned by one of the ridden horses falling in front of it. I jumped into the ring to render assistance, and found two of the horses had broken backs, the driver was killed, and a dark brown horse had his head pulled off. This horse, I specially noted, had a long winter "coat" (fur) instead of the summer "coat" usual at this time of year.

Next morning I heard that within a few yards of my window (I am stopping at an hotel on the Continent) an automobile had frightened a pair of cab horses standing in the *ring* by the front door, the horses had begun kicking, then bolted and had fallen in turning round this circular drive and hurt the driver, who was on foot trying to stop them.

The similarity and *differences* are curious between the facts and the dream. Was my "spirit" outside my body during my sleep watching this accident, and on its return informed my body, but imperfectly, or did the noise of the kicking, overturning carriage, etc., start my dream without waking me?

I am so constantly with horses that I can infer what they are doing by the sounds they make without my seeing them, as, for instance, if a horse is "cast" in his box.

ENQUIRER.

COINCIDENCES.

To the Editor of the OCCULT REVIEW.

SIR,—Mr. A. Leonard Summers' paper on "The Unexplained" is most interesting. The subject of "Coincidences" has never yet been fully considered. Perhaps I may give one which I think is remarkable; I even doubt whether it is capable of being explained as a "chance coincidence" (cf. *Personality and Telepathy*, p. 298).

Mrs. Verrall "sat" with a parchment inducting a relative of mine into the living of West Wittering in 1792. Amongst many other "coincidences" the following script was given, "Where is that charming grandfather's clock that played tunes?" There was reference also in the script to a "long, low, white house with a verandah."

Now I had never been to West Wittering, Mrs. Verrall had never

been there. I had never heard of a grandfather's clock that played tunes. Mrs. Verrall, to the " best of her belief," had never heard of such a clock. Before investigating I got evidence that the members of the Council of the S.P.R., whom I knew, had never heard of a grandfather's clock that played tunes. Then, shortly, I found that from 1862 to 1896 there had been in the " long, low, white house " (which I found stands in West Wittering but *without* a verandah) a grandfather's clock that played seven tunes. The clock is still in existence, and the original papers in the case are with me or can be found.

If one hundred of the readers of the OCCULT REVIEW would, for six months, note the "[coincidences " that they ordinarily experience, we should, I think, get communications which would be of extreme interest. There is a vast amount of evidence of cases of " coincidences " flying about the world. Until this is collected there can be no reasonable opportunity of determining whether or not mere chance can be held to explain all.

" We must contemplate the possibility that at some future time science may discover life itself to be a subject of natural evolution from lifeless matter " (*Personality and Telepathy*, p. 308). This fact should harden us in our search after the spiritual. We must, following Sir Oliver Lodge, try to get evidence that the soul exists quite apart from what we term life.

If we can show a *probability* that " coincidences " are not to be fully accounted for by " chance," I think we shall get valuable evidence to this end. We could get this evidence if your readers would give us, as suggested, veridical cases of coincidences which could be collated.

F. C. CONSTABLE.

CHRISTIAN SCIENCE AND COMMON-SENSE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—May I again trespass on your good nature and ask space to answer Mr. Dixon's letter, and correct a misapprehension he appears to be labouring under ? The object of my previous letter was not, as Mr. Dixon seems to think, to relate a humorous anecdote. The subject is too full of pathos to appeal to my sense of humour. My object was to show, and if possible, *with Mr. Dixon's aid*, that the term " inconsistent faith " was not incorrectly applied to Christian Science.

Owing possibly to his poetic temperament, Mr. Dixon is apt to stray from the point, and answer unasked questions, and evade others which have been asked.

He has, however, answered enough for my purpose, and stepped into the pit I cautioned him against. (Had he but studied *Superstition and Common-sense*, page 115, the disaster might never have occurred.)

Mr. Dixon tells us that a Christian Scientist would deny castor oil to a suffering child with an overloaded stomach, but, on occasion, would

indulge himself in the luxury of soap. Could anything be more inconsistent?

Both castor oil and soap are alike but the agents for the removal of undesirable matter, internal or external. Matter, whether a material falsehood or not, always remains what we understand by that term.

Mr. Dixon has thus proved my case to the hilt, and it is almost an anti-climax to point to another sentence in his letter. Speaking of infectious diseases, Mr. Dixon says: "At the same time he (Christian Scientist) is absolutely *without fear of them* himself, and it would never occur to him that it was necessary, say by a process of vaccination, *to run the risk of one disease in case you might be overtaken by another.*"

In taking my leave of him, I must thank Mr. Dixon for his kind exposition of Christian Science logic and methods, and will admit, though he somewhat belittles my knowledge of metaphysics, that I do not altogether condemn Christian Science. Its doctrines have brought home to the unthinking public, perhaps in an illogical manner, some realization of that side of Nature which, owing to our very limited knowledge of it, we usually miscall the Supernatural. They have also, at times, acted as a mild narcotic, and soothed weak intelligences for whom life's turmoil proved too much, and who feared to stand alone.

They also, if Mr. Dixon will excuse my saying so, make it clear how completely we may stultify ourselves by accepting the Gospel Legend more literally than history, or reason, would seem to warrant.

Again apologizing for trespassing on your space, and thanking you in anticipation.

Yours truly,

X.

PS.—The name of the female relative whose feelings I wish to spare is Malaprop, not Harris, as Mr. Dixon supposes. Perhaps, after all, he is acquainted with her.

[This correspondence must really now cease.—ED.]

THE COMTE DE ST. GERMAIN.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In "Scrutator's" review of Annie Besant's book, *The Masters*, he says: "Less known adepts are the Hungarian, formerly Comte de St. Germain, etc." Are we to infer from this that the Hungarian is a reincarnation of the Comte de St. Germain? If so, could any of your readers—Theosophical or otherwise—give the place and date of the Comte de St. Germain's physical decease?

Yours faithfully,

OMNIA VINCIT AMOR.

[I understand from my reviewer that Mrs. Besant's book suggests that Rakoczi, the modern Hungarian, was in a former incarnation the celebrated Comte de St. Germain. Hence the allusion referred to. —ED.]

PERIODICAL LITERATURE

A RECENT issue of *The Indian Review*, which is always interesting and often important within its own lines, has an informing article on the obscure subject of the Syrian Church in Malabar. It is the oldest church in India and is claimed to date from the middle of the first Christian century. It must have been liberal in its methods even during intolerant centuries, for it is said that Nestorian bishops, Latin missionaries and Jacobite patriarchs found ready welcome, with the result that many sects rose up and flourished, contriving to live peaceably together. When the Portuguese reached India during the sixteenth century, that which might be expected followed, namely, the intervention of Rome, forcible subjugation and the iniquities of the Holy Inquisition. Since then the Church Missionary Society has had its turn, and at the present moment Christianity in Malabar is divided into three chief bodies—the Syrian, Latin and Anglican. Of recent days an internecine feud has arisen respecting the Primacy of the Patriarch of Antioch, and the original church seems to be threatened with extinction. The article embodies an appeal to all who have its welfare at heart.

That would be a very large census which should seek to take account of the old houses of thought which still remain in memory. For the most part they stand empty, but others must be habitable enough, seeing that they are still frequented. They are encompassed by new houses of thought, some of which are built on solid foundations by hands of craftsmen, but others are shadowy edifices, builders' speculations and places erected on sand. In America especially these houses are things of daily structure; one is inclined to watch them with no unkindly eye, but still wondering how many may be proof against time and common roughness of weather. Mrs. Cora Mickle Hoffer has studied the different religions since she was ten years and has presented us with a radiant portrait, so that we may not misinterpret her meaning because she has ignored birthdays since the golden mean of twenty-five years has been passed once and for all. Her researches have made her a "Natural Scientist," it being understood that Natural Science is "strictly non-sectarian." In case this description should not satisfy the inquirer, he is told further that the said science is "a thought" and much

older than the world, for it "stretches down the cycles of eternity." If one feels that eternity is not made up of cycles, we may still be encouraged to become a "Natural Scientist," for on this height we shall know that "poverty is a self-inflicted crime." More even than this, we may "vibrate with the opulence of the world." Under these circumstances, there should be no vacant lodgings in the house which Mrs. Hoffer is bent on building. As a part of her scheme she has established *The Thinking World*, and the first issue is before us. It contains many contributions from her pen, and if the verses halt and stumble, this may only mean that prose is her strong point. She commends us especially to her article on the devil, and it could not be missed willingly. We learn that when Adam and Eve took up their quarters in Eden, "the only fluid that pulsed through their veins was milky innocence"; that in place of naked purity we have now progressed to robes of glory; and that had we remained in the garden, we should only have been mild shepherds and husbandmen. It is good to know that our last fate is so far better than the first; and we hope to be refreshed by further revelations of *The Thinking World*.

Chicago is the birthplace of the periodical mentioned above, but the activities are many, and Los Angeles sends us *Eternal Progress*, another new foundation. It is apparently at peace with the discoveries of Mrs. Cora Mickle Hoffer, and telephonic communication might be maintained between her establishment and that of Mr. Christian Laren, the editor in the second case. He is willing to believe that "there is nothing wrong about the accumulation of material possessions," but after all it is a second best at a very long distance from the great ambition of all, which is, in the words of Tennyson, "the glory of going on and still to be." This is to be accomplished by perpetually rebuilding ourselves until we attain the acme of human perfection in body, mind and soul. The magazine is no doubt intended to explain how this great work may be best and most simply accomplished; but so far there is nothing that can be called new, and nothing that seems especially to concern the business in hand.

Astral Vibrations is still another venture and also comes from Los Angeles. The first issue makes clear the dedications which are only intimated by the title. It is devoted to astrology, but especially to planetary interpretation of the day's events, and it would seem possible that it may become of considerable interest to students of this subject. Meanwhile, on our own part, we are tempted to watch, at its suggestion, one coming event; in a

study on the horoscope of Theodore Roosevelt it is stated that his election is assured "if he runs as a candidate" for the presidency. We learn from another article that certain arts which have been commonly classified as vagrant are now legitimized in California for a consideration of thirty dollars monthly, against which some form of licence is dispensed. The editor is reasonably protesting against the inclusion of astrology under this costly restriction.

One is weary of hearing that history repeats itself, but the fact, apart from the statement, is continually with us. Occult circles at the moment are not a little like the tenth century, which was conscious of immediately impending doom. The expectation of something to come does not so translate itself in terms of modern intuition, but when history repeats itself, it is often inclined to variations. The Divine Master formerly expected to manifest in fire and wrath is now looked for rather as a Prince of Peace, but the analogy remains because a Divine Advent is anticipated in either case. From another point of view the occult circles are like the first years of the sixteenth century, when the rumour and wonder of Rosicrucianism first went abroad in Europe, from Germany as the centre in chief. The curiosity and zeal of that period have been such frequent matters of remark that it is needless to dwell upon the point in this place. At the present day the interest has revived suddenly; again the wonder and curiosity are manifested on every side. In *La Revue Théosophique Belge*, M. Jean Delville has written on the subject with a glowing pen, and one passes in reading his paper through an incredible pageant of dream. The old Order of the Temple was not founded by Hugh de Payens and his companions, but by Christian Rosy Cross, and has never ceased to exist on the material plane. It was occupied in creating the heroic chivalry of the Round Table, but the defence of pilgrims on their way to the Holy Sepulchre melts completely out of sight. Templars and Rosicrucians seem to have been synonymous words, and another institution called the "Order of the Holy Graal" belonged to the same school of initiation. They laid between them the foundations of modern science, and the anti-clerical movement—presumably in France above all—is "the direct consequence" of esoteric Christianity, as professed by Rosicrucian Societies of the Middle Ages; unfortunately the evidence of these things resides in the statements only.

NEW AND FORTHCOMING PUBLICATIONS OF INTEREST TO "OCCULT REVIEW" READERS.

A. & C. BLACK.

Dr. Georges Chatterton-Hill, author of "Heredity and Selection in Sociology," is publishing through Messrs. Black a book whose title, THE SOCIOLOGICAL VALUE OF CHRISTIANITY, furnishes an idea as to its purpose and scope. The Author analyses the nature of Christianity from the sociological standpoint, and points out that it differentiates itself from other religious forms in that it adapts itself to each of the two divergent series of interests —those of the collectivity and those of the individual.

JAMES CLARKE & CO.

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SCRUTATOR.

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other gifts are most capable of development and expression. A perfect animal is not a perfect human. It is in the perfect poise and interaction of body, soul and spirit that health consists in a truly human sense. There should be no conflict between body and mind. In the continual process of adjusting the balance of power that we are continually disturbing, the materials and forces of our being get worn out. To economize life we must avoid reactions. The average practitioner of medical science fails as does the spiritual healer from the fact of his not taking into account the whole nature of man. Yet although most people would consent to the idea of unity of body, mind and spirit, few seem to regard them as all and equally consecrated to the same high purpose. The authoress makes it clear in this splendid little book of hers, that co-operation is necessary, and that you cannot have health without it. She makes an appeal to the Law of Rhythm. It is a law fundamental to Nature. Outside of ourselves we recognize and proclaim it. Breathing is rhythmical, so is the heart's action and the consequent circulation of the blood. The lungs and brain act together in perfect rhythm. Left to itself a child is rhythmical in all its actions. Artificiality and suggestion kill rhythm in the child as surely as they kill its health. Once the artificial gains ingress into the mode of life, health is maintained by continual struggle for re-adjustment. The mind owes to the body a distinct debt, and the payment of this debt is the co-operation that is needful in all organizations. If a man receives supplies of food, and instead of paying his bills spends his money in other directions, he gets into debt and trouble. So if the mind uses the material of the body for its own purposes and gives to the body nothing in return, but directs its forces to expenditure in other directions, then he must not grumble if he suddenly finds that his supplies have been cut off.

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