

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

IT is a far cry from the fifth year of the Great War to the date of the foundation of the Society for Psychical Research in 1882. "Much water has flowed beneath London Bridge," as the phrase goes, since that time; but the activities set in motion, on the material plane on the one hand and on the psychical on the other, and the developments consequent on their parallel activities, have probably more relation to the outbreak of the present gigantic conflict than the man-in-the-street would be willing to admit. The conflict between the material and spiritual hypotheses has affected, by its impact upon the minds of the human race, all mundane activities, and there is a certain sense in which the present struggle may be regarded as the climax in the battle between these two dominant interpretations of

the riddle of life. One of the first problems which TELEPATHY. the Society for Psychical Research set itself out to solve was that with which we are nowadays so familiar under the name of telepathy. Telepathy has had a curious history. In writing his Introduction to *Phantasms of the Living*, published on behalf of the S.P.R. in 1886, the late Mr. Frederick Myers clearly regarded this phenomenon as the thin end of the wedge,

in his endeavour to prove the survival of consciousness after physical death. He had satisfied himself that if the phenomena of telepathy were once clearly established by a sufficient array of evidence to convince the scientific mind, the one great obstacle to the acceptance of a belief in the after life would be removed from the path of the man who demanded a rational and not merely authoritative basis for his religious convictions. "I maintain [he says in his Introduction] that if the general fact of telepathic communication between mind and mind be admitted, it must also be admitted that an element is thus introduced into our conception of the aggregate of empirically known facts which constitutes a serious obstacle to the materialistic synthesis of human experience. The psychical element in man, I repeat, must henceforth almost inevitably be conceived as having relations which cannot be expressed in terms of matter."

Myers expresses the view that it is improbable that telepathy will ever receive a purely physical explanation—an explanation, that is to say, wholly referable to the properties of matter, as molecular matter is at present known to us. He admits, indeed, that such a materialistic explanation is logically conceivable; that is, that undulations should be propagated from one living organism to another which should excite the percipient organism to sympathetic response. "But," he adds, "it seems to me—and I imagine that in this view at any rate the majority of ma-

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PATHY
SPIRITUAL
OR
MATERIAL ?

terialists will concur—that if the narratives in this book are to be taken as on the whole trustworthy, the physical energies are too faint, and the physical difficulties too serious to allow of our intruding among the forces of material nature a force which would seem, in some cases at least, neither to be diminished by any distance, nor to be impeded by any obstacle whatsoever." The work which the S.P.R. put into their investigations in regard to the phenomena of telepathy, was thorough and painstaking, and it had the effect of carrying widespread conviction, of course with a few notable exceptions, into the minds of the leaders of the science of the day. It did more than this, and something which Frederick Myers had evidently never anticipated. It gave the opponents of the spiritual hypothesis an opportunity for seizing upon the telepathic explanation of psychical phenomena as a full and adequate solution of all recorded instances of ghostly occurrences or spirit intervention.

The position of the materialist had, indeed, been growing increasingly difficult. The records of innumerable so-called

ghost-stories were "up against them," many supported by evidence which appeared to be unimpeachable. They felt inevitably that, in the words of the old proverb, "there could be no smoke without fire." But they were unwilling to admit an hypothesis which cut the ground from beneath all their most cherished beliefs. The establishment of telepathy as a fact in nature came to them as a very providential means of escape

THE S.P.R.
AND
MATERIAL-
ISTIC
SCIENCE.

from the difficulty in which they found themselves. They made use of it for all, and more than all, that it was worth. Here, they averred, was the real substratum of truth which had given plausibility to so many apparently well-substantiated narratives which seemed to bear out the spiritual hypo-

thesis. They were, after all, nothing but highly-coloured accounts of phenomena confirmatory of this newly recognized natural law, which would doubtless fall in due course into its own proper pigeon-hole in the materialistic scheme of things. Thus, while accepting the conclusions involved in the carefully selected and still more carefully substantiated evidence of the S.P.R., they rejected *in toto* the ultimate deductions to which it had been thought that these conclusions must inevitably lead.

The discovery of wireless telegraphy somewhat later came in conveniently to strengthen the interpretation put by the orthodox scientist on the evidence for telepathy. Here, apparently, was another instance of the same newly recognized law—an instance this time quite indisputable, owing to the fact that on this occasion the discovery was made the basis of an invention of practical commercial utility. Who, they might well exclaim, could now doubt the fact that they were both instances of the same law, and that telepathy, like wireless telegraphy, had a material basis?

Two questions arise out of this position. The first one is obviously: Has telepathy a material or a purely spiritual basis? If the fact be established that the basis is spiritual, it obviously follows that the survival of the consciousness after death is established. If, on the other hand, telepathy be shown to have

THE
QUESTION
OF
METHOD.

a material basis, the question arises as to whether, in this case, the recognition of the natural law of telepathy tends to the acceptance of after-death survival or the reverse; or whether, indeed, as many might argue, it has no bearing on the matter at all. Having proved telepathy to be a fact, we are indeed to-day quite in the dark as to the method by which one con-

sciousness communicates with another. Until we can satisfactorily solve this problem it is impossible for us to ascertain whither telepathy will lead us in our attempt to read the riddle of life. Prof. Myers, we have seen, adopted the view of the spiritual basis of telepathy. So also has Sir William Barrett in a small volume dealing with the subject, to which I adverted in an earlier issue of this review. He there argued that the Law of Inverse Squares, which holds good where material forces are concerned, would involve the dissipation of the telepathic message, and the impossibility of receiving it at great distances. For this reason he came to the conclusion that telepathy and wireless telegraphy were not parallel instances of the same law. I suggested, in this connection, that whereas in the case of wireless telegraphy, the etheric waves on which the wireless telegraphic signals are carried are like the waves caused in water by a stone dropped into a pool, and spread out equally in all directions, in the case of a telepathic message, on the other hand, the communication is directed by the mental force employed towards a specific point, and therefore that the message so dispatched is not dissipated as a wireless one undoubtedly is, and in consequence that the telepathic message might reasonably be expected to travel to a much greater distance unimpaired. The two things might, in short, be instances of the same natural law, but not both come within the scope of the Law of Inverse Squares. In the one case the brain focusses its energy on the spot to which it is directed ; in the other (that is, in the case of the wireless message) there is no more focussing of energy than there is in the parallel instance of the stone thrown into the pool.

A further point, however, arises when we compare telepathy and wireless telegraphy. In the case of the latter we are merely transmitting signals. Those signals are interpreted in due course by the operator at the other end. In the case of telepathy we are not transmitting signals ; we are transmitting the thought itself. Is this possible, we may ask ourselves, on the basis of the materialistic hypothesis? A short time ago this question might have been answered unhesitatingly in the negative. To-day we are somewhat less confident in giving a negative reply. Already in the case of ordinary telephonic messages it has been found possible to transmit not only the message but even the photograph of the operator himself. Are we perfectly certain that this also may not one day be found possible in the case of wireless telegraphy as well, however far we are to-day from such

an amazing consummation? If this be within the realms of possibility, why not also the transfer of thought? for this thought implies presumably the formation of some mental picture of the idea conveyed—a picture which, whatever the method of transmission may be, whether material or spiritual, at any rate in many instances has been proved to reach the percipient. It seems to me that in view of this fact we at least are not on sure ground in assuming the truth of the purely spiritual hypothesis.

A small book entitled *Telegery* by Mr. Frank C. Constable, has recently appeared* in which he argues in favour of the spiritual hypothesis.

“We are,” he says, “subjects,† not beings, and as transcendental subjects we are subjects to ultimate Transcendental Being. Herein lies the relation between each one of us which is so important as a fact in support of the theory. We are, as transcendental subjects (souls) emanation, as it were, of Transcendental Being through which as a centre we are related one to another.”

Hence, he argues, as the subject exists transcendent of all phases of time, one subject or soul can put itself *en rapport* with another independently of time and space.

Now, in the ultimate analysis of life, no exception need, I think, be taken to Mr. Constable's metaphysical position. Ultimately all spirit is one, and emanates from one centre. The monistic theory of the universe is doubtless the true one, and an idealistic philosophy the only philosophy which does not hopelessly break down when we apply to it the process of intellectual dissection. This, however, is very far from an admission that the Transcendental Ego, either on this plane or on the plane to which spirits pass after death, can operate independently of time and space. Time and space are the conditions of all

THE TRANS-
CENDENTAL
EGO.

human thought. They are conditions apart from which we may confidently state that the ego or separated consciousness cannot function either mentally or otherwise. This, it seems to me, is a point which Mr. Constable and other upholders of the spiritual hypothesis have failed to realize. I think we may say that even in the creation of worlds the Source of all being becomes subject to these laws, to these limitations of time and space. He becomes subject, indeed, to laws which are his own; but, in thus becoming

* Published by Kegan Paul, Trench & Co., 68 Carter Lane, E.C.

† Mr. Constable is using “a transcendent subject” in the sense in which it is employed in Kant's *Dialectic*.

subject to them, he is self-limited. The universe is God in manifestation, and it surely follows that created man cannot transcend these laws without passing entirely out of the condition of individual existence.

These attempts to regard man as functioning in some transcendental state outside the limitations of time and space recall the legend of the Fairy Prince in the story-book, who fell in love with a maiden in actual life. The effort of the Fairy Prince to escape out of his story-book into physical existence, to get *en rapport* with his beloved, is the converse of the *tour de force* which Mr. Constable's Transcendental Ego seems to be attempting, in escaping from the Phenomenal into the realm of the Absolute.

There has been, it appears to me, one very wholesome result (if it is not the most important) of the numerous attempts recently made by mankind to get in touch with other world conditions of life. This result has been to prove, by consistent and unvarying evidence, the fact that the other world is to the people who inhabit it an actual material world just as this is to ourselves. None of the communications received point to anything inconsistent with those natural laws which govern us here, nor is there any evidence of conditions apart from time and space—the very expression is a contradiction in terms—which are postulated, for example, by the pseudo-metaphysics of Mr. Sydney Klein. We may well ask whether there can, indeed, be any conditions which are not in a sense material, or quasi-material, in which the conscious ego can possibly function. Matter can only truly be described as that which is *objective* to the consciousness. The fact that it may be tenuous is no evidence that it is not material. Clouds and mists are matter, and matter generally by excess of heat can be transformed from solid to liquid, and from liquid to gaseous. In its gaseous state it is no less matter than in its solid condition. As Mr. William Kingsland observes in his most deeply interesting work, *Scientific Idealism* :

So long as there is an objective world external to consciousness, that world must be in some sense material. And however far back we may carry our analysis of matter, it must always have this characteristic of objectivity. If we think of consciousness as functioning on other planes which are not material, in our present physical apprehension of the term; if, for instance, we think of the possibility of entering another world after death, it is evident that in so far as that world is objective to our then state of consciousness, it must be material in some sense of the term. For if, in that world, there are objects or bodies, they must be formed of some kind of substance which will

differentiate them from consciousness, and will give us the impression of subject and object, of a Self and a Not-self, just as we have now on the physical plane. Even a spiritual body, quâ body, must be material in so far as it is the object of consciousness.

For the conscious self, in short, there must be a material world in which to function.

If we postulate an Absolute, we postulate a self-consciousness which has no external object. We are driven to postulate an Absolute by the mere fact of the relativity of all manifested life. We are driven to the assumption of That for which time and space have no existence, by the impossibility of grasping, in our own minds, either the infinite extension of space or its termination anywhere; either the coming into existence of the Source of all life at any period of time, or its cessation in time. The idea

IS TELE-
PATHY
INSTAN-
TANEOUS?

of Eternity is the negation of time. It contains no notion of duration as in the popular misconception of the word. It is for this reason that I fail to see how telepathy can be regarded as an instantaneous process outside conditions of time and space. We may assume, if we will, that thought travels with the same velocity, say, as light. But to assume, as Mr. Constable does, that the rapport implied between spirit and spirit is unconditioned by the laws which rule mental and physical alike, seems to me to arise from a confusion of the meaning of metaphysical terms. We are, then, driven to assume that mind acts on mind through some material medium, however tenuous. If this is so, we have to do with laws of nature in the matter of telepathy just as much as in the matter of wireless telegraphy, whether the medium through which thought travels through space be the same or different from the medium employed in the transmission of a wireless message. Surely then the assumption that telepathy is a purely spiritual process, and therefore, for that reason alone, proof of the existence of a spiritual world, cannot be maintained. The contention that, for this reason, if you prove telepathy, you necessarily prove survival after death, cannot hold good. Having said this much, I should be very reluctant to draw the conclusion that such a phenomenon as telepathy could occur in a world of which the basis was purely material. The mere fact that thought has been shown to travel between one centre of consciousness and another many miles apart, seems a fatal objection to the materialist hypothesis. For if thought can travel outside the body, are we not justified in

saying that consciousness is not necessarily limited by its present physical vehicle? We need, it seems to me, no such assumption as Myers was inclined to make in a guarded manner, and Mr. Constable much more definitely, as to the nature of telepathy, in order to find in the verification of this fact in nature an argument for survival. I have shown above that the laws of thought compel us to assume that the after-world must be a material world if it exists at all, not necessarily exactly in the same sense that this world is material, but certainly in a parallel sense. To the individual ego, whether conscious on this plane or on any other, there is no such thing as the spiritual apart from the material. The consciousness, in order to operate, must have a vehicle there, as it has a vehicle (the brain) here.

One of the most valuable stores of knowledge published in the early years of the Society for Psychical Research was *Phantasms of the Living*, the joint production of Edmund Gurney, Frederick Myers, and Frank Podmore. The original edition of this consisted of two large volumes, and has for a very long time been out of print and unobtainable except at libraries. An abridged edition of this important work has now been published by Messrs. Kegan Paul & Co., of London, and Messrs. E. P. Dutton & Co., of New York. It is reduced in size by nearly

PHANTASMS OF THE LIVING. one-half. In spite of this it contains 520 pages (demy octavo) in type none too large. Students of psychical phenomena will be grateful to Mrs. Sidgwick (the editor) and also to the publishers,

for this re-issue, even though they will regret the impossibility of giving us the original work in full in these days of paper scarcity. The principal abridgment consists in a very great reduction of the number of instances quoted. A selection merely has been made of the most apposite and evidential of these. In the original volumes there were no less than 700 incidents recorded. In the present edition there are only 186. The whole of the supplement of the original edition, which contained more than half these cases, is omitted *in toto*. The importance of accumulating a very large number of instances, when the genuineness of telepathy was still *sub judice*, is self-evident. The necessity is not so great to-day, but it is well to bear in mind, in weighing the arguments contained in the volume, that there exist on record some five hundred additional cases in substantiation of the position adopted by the authors. The cases with which the volume deals in the first instance are the experimental ones, but by far the larger part of the book deals with spontaneous

telepathy, covering under that head the transference of ideas and mental pictures; emotional effects; telepathic dreams; borderland cases—i.e., experiences in the transition state between sleeping and waking; and hallucinations, so-called—i.e., telepathic phantasms which do not possess any apparent physical basis. Auditory and tactile cases are also dealt with. Among the most important instances cited are those given in the latter part of the volume under the head of Reciprocal Cases and Collective Cases. The Reciprocal Cases given appear to point to the fact that each of the parties concerned has received a telepathic impulse from the other, each, therefore, being at the same time agent and percipient. In the (so-called) "Collective Cases," phantasms affecting the senses have been seen by several people simultaneously, thus giving added value to the evidence. These, however, may possibly be explained by a process of thought transference, i.e., one person receiving the original impression which is mentally conveyed to him by others, the hallucination being, to use the word employed by the authors, "infectious."

There will be few to-day who will dispute the statement of the authors of this monumental work that the evidence collected is of a sort which merits attention, even by those who are systematically in the habit of attributing all such phenomena to coincidence. "It cannot," they say, "be summarily dismissed. If it is to be got rid of, it must be explained away in detail." Such explanation where seven hundred cases are given, carefully sifted and corroborated, obviously presents great difficulty, as an explanation which would do duty in one case would be valueless in another. The only criticism which could in its nature

VALUE OF
CUMULA-
TIVE
EVIDENCE. be a general one, would be one based on the utter unreliability of all human evidence. Life has been carried on since the world began on the assumption that human evidence is of value, and when it is of a cumulative character, that this value is greatly enhanced. People may advance such general objections to theories which they dislike and wish to dismiss, but their own lives will invariably be found to be an admission that evidence of such value as is here adduced amounts in practice to proof positive. We may say, if we take the standpoint of the metaphysician, that in a world where all things are relative, no accumulation of evidence, however overwhelming, can possibly amount to proof positive. But in practical life we are all of us ready to dismiss any such fantastic argument, which, it is well to remember,

would cut the ground away from the whole basis of modern science.

It would seem that the state of consciousness between waking and sleeping is specially favourable to experiences of a telepathic character. There is, we may believe, under such conditions, a half-open door between the waking and sleeping consciousness. The waking consciousness is sufficiently *en rapport* with the conditions of sleep to be able to retain and transfer to the normal brain any experiences of which it is the subject, whereas, in the case of such experiences taking place in deep sleep, the probabilities are very greatly against any memory being retained of

FREQUENCY
OF EXPERI-
ENCES
BETWEEN
WAKING
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SLEEPING.

them when the subject returns to full normal consciousness. There are, of course, instances in which we can, all of us, recall some vivid deep-sleep experience, on waking in the morning, but these are certainly rare. We are left to conjecture what percentage of such memories we retain, there being no valid evidence of a sleeper's experiences in the dream world. Indeed, it is still a point in dispute as to whether the sub-conscious self is always awake during sleep, or whether on the other hand, deep sleep involves, generally speaking, an annihilation of all consciousness. The following is a borderland case (given on pages 146-147 of *Phantasms of the Living*), which appears to be supported by strong evidence. The case in question was first published in the *Spiritual Magazine* for 1861 by Dr. Collyer. He wrote as follows from 8 Alpha Road, St. John's Wood, London, N.W. :—

April 15, 1861.

On January 3, 1856, my brother Joseph being in command of the steamer *Alice*, on the Mississippi, just above New Orleans, she came in collision with another steamer. The concussion caused the flag-staff or pole to fall with great violence, which, coming in contact with my brother's head, actually divided the skull, causing, of necessity, instant death. In October, 1857, I visited the United States. When, at my father's residence,

A VISION
OF DEATH. Camden, N.J., the melancholy death of my brother became the subject of conversation, my mother narrated to me that at the very time of the accident, the apparition of my brother Joseph was presented to her. This fact was cor-
roborated by my father and four sisters. Camden, New Jersey, is distant from the scene of the accident, in a direct line, over 1,000 miles, and nearly double that distance by the mail route. My mother mentioned the fact of the apparition on the morning of January 4, to my father and sisters; nor was it until the 16th, or thirteen days after, that a letter was received confirming in every particular the extraordinary visitation. It will be important to mention that my brother William and his wife lived near the locality of the dreadful accident, now being in Philadelphia; they have

also corroborated to me the details of the impression produced on my mother.

Dr. Collyer then quotes a letter from his mother, which contains the following sentences :—

CAMDEN, N.J., U.S.A.

March 27, 1861.

MY BELOVED SON,—On January 3, 1856, I did not feel well, and retired to bed early. Some time after, I felt uneasy, and sat up in bed; I looked round the room, and to my utter amazement, saw Joseph standing at the door, looking at me with great earnestness, his head bandaged up, a dirty nightcap on, and a dirty white garment on, something like a surplice. He was much disfigured about the eyes and face. It made me quite uncomfortable the rest of the night. The next morning, Mary came into my room early. I told her that I was sure I was going to have bad news from Joseph. I told all the family at the breakfast table. They replied, "It was only a dream, and all nonsense." But that did not change my opinion. It preyed on my mind, and on January 16 I received the news of his death; and, singular to say, both William and his wife, who were there, say that he was exactly attired as I saw him.

Your ever affectionate mother,

ANNIE E. COLLYER.

Dr. Collyer continues :—

It will no doubt be said that my mother's imagination was in a morbid state, but this will not account for the fact that the apparition of my brother presented itself at the exact moment of his death. My mother had never seen him attired as described, and the bandaging of the head did not take place until hours after the accident. My brother William told me that his head was nearly cut in two by the blow, and that his face was dreadfully disfigured and the nightdress much soiled.

ROBERTS H. COLLYER, M.D., F.C.S., etc.

Mr. Podmore called upon Dr. Collyer, who told him that he received a full account of the story verbally from his father, mother, and brother, in 1857, all of whom were at that time dead. One of the surviving sisters sent further particulars in corroboration under date May 12, 1884. She wrote: "I resided in Camden at the time of my brother's death. His death was caused by the collision of two steamers on the Mississippi. Some part of the mast fell on him, splitting his head open. The apparition appeared to my mother at the foot of her bed. It stood there for some time gazing at her, and disappeared. It was clothed in a long white garment with its head bound in a white cloth. My mother was not a superstitious person, nor did she believe in spiritualism. She was wide awake at the time. It was not a dream."

We are confronted, in all such cases as the above, with the possible hypothesis that the vision was not merely a thought wave from the dying person, but that he was actually consciously

present in spirit-form. This seems to be the simplest explanation of many similar cases where an apparition takes place approximately at the time of death, and if this is the true solution, such instances will not fall, properly speaking, under the head of telepathy at all. A similar case is recorded by Mr. J. G. Keuhlemans. In December, 1880, Mr. Keuhlemans was living with his family in Paris. On account of an outbreak of small-pox he removed three of his children, including a favourite little boy of five, to London, whence he received several letters giving an excellent account of their health.

On January 24, 1881 [he writes], at half-past seven in the morning, I was suddenly awakened by hearing his voice, as I fancied, very near me. I saw a bright, opaque, white mass before my eyes, and in the centre of this light I saw the face of my little darling, his eyes bright, his mouth smiling. The apparition, accompanied by the sound of his voice, was too short and too sudden to be called a dream, it was too clear, too decided, to be called an effect of imagination. So distinctly did I hear his voice that I looked round the room to see whether he was actually there. The sound I heard was that of extreme delight, such as only a happy child can utter. I thought it was the moment he woke up in London, happy and thinking of me. I said to myself, "Thank God little Isidore is happy as always."

Mr. Keuhlemans relates that again on the ensuing day while he was playing a game of billiards with a friend, he saw the apparition of his child. On this second occasion he became seriously uneasy. As a matter of fact the child had died after a few hours' illness at the exact time of the first apparition.

A curious case is given under the heading of "Ambiguous Cases" (p. 335), in which an appointment is made to meet a friend. The appointment is forgotten by the conscious self, but apparently remembered by the sub-conscious. The account is given by the Rev. F. R. Harbaugh, Pastor of the Presbyterian Church, Red Bank, Monmouth County, New Jersey, and runs as follows:—

While a resident of the city of Philadelphia, I made an appointment to meet a personal friend. At the appointed hour I was at the designated place. My friend was tardy in his appearing. After a while, however, I saw him approaching (or thought I did). So assured was I of his advance that I advanced to meet him, when presently he disappeared entirely.

The locality where I thought I saw his approach was open, and unobstructed by any object behind which he could have disappeared. Only by leaping a high brick wall (an enclosure of a burying-ground) could he have secreted himself. The hallucination was complete—so distinct as to lead me to advance to meet him without a thought of optical illusion.

I immediately went to the office of my friend, and there learned from him that he had not been away from his desk for several hours.

Cases are on record somewhat similar to the above, in which the friend wishes to keep the appointment but is prevented and is then seen in his "astral body." The curiosity of the present case is that the friend apparently had not got his mind in any way fixed on the intended appointment. If he was present subconsciously he failed entirely to realize the fact. An alternative and possibly more plausible explanation might be that the pastor conjured up the thought of his friend as the result of "expectant attention." This hypothesis has been adopted by many to explain certain of the phenomena of hypnotism, the hypnotized subject imagining he sees what he is told he will see. In the following case we get a mental picture, conveyed by a mother and younger sister to an elder sister. The record is sent by Mr. John Hopkins of Carmarthen. He writes :—

One evening in the early spring of last year (1883) as I was retiring to bed, and whilst I was in the full enjoyment of good health and active senses, I distinctly saw my mother and my younger sister crying. I was here in Carmarthen, and they were away in Monmouthshire, eighty miles distant. They distinctly appeared to me to be giving way to grief, and I was at once positive that some domestic bereavement had taken place. I said to myself, "I shall hear something of this in the morning."

A WAKING VISION. When the morning came, the first thing which was handed to me was a letter from my father in Monmouthshire, stating that they had had, on the day of writing, intelligence that my nephew had just died. There was no doubt but that my mother and younger sister had both given way to grief on the day of my strange illusion, and it was in some mysterious manner communicated to my mind—together with a certain presentiment that I was on the eve of intelligence of a death in the family. I thought it most probable, though, that the imaginative faculty added—in a purely local manner—the idea of speedy intelligence to the communication which the mind received in some way from Monmouthshire.

It was the only occurrence of the sort I have ever experienced.

May 2, 1884.

JOHN HOPKINS.

In this instance the elder sister has a vision or mental picture of what actually takes place miles away. She has not yet retired to bed, so there is no question of it being in the nature of a dream experience. The following is another curious case of a somewhat similar character :—

January, 1885.

Some years ago the writer, when recovering from an illness, had a remarkable experience of second-sight. It was thus :

A friend had been invited to dinner, whom the writer was most anxious to consult on a subject of grave anxiety. At seven o'clock the servant came to ask if dinner should be served or not, as the guest had not arrived.

The writer said at once and without hesitation : "No, put off the

R

dinner till eight o'clock. Mr. A—— will arrive at —— station by the 7.45 train ; send the carriage there to meet him."

The writer's husband, surprised at this announcement, said, " Why did you not tell us this before, and when did Mr. A. let you FOLLOWED know of the delay in his arrival ? "

IN SPIRIT. The writer then explained that there had been no intimation from Mr. A—— but that as she had been lying there, on the couch, and anxiously hoping to see her guest, she had had a distinct vision of him, at a certain place (mentioning the name of the town) ; that she had seen him going over a " House to Let " ; that, having missed the train and also the ferry, he had crossed the river in a small boat and scrambled up the steep bank, tripping in doing so, and that he had run across a ploughed field, taking up the train at a side station, which would arrive at —— at a quarter to 8 p.m.

The writer gave all these particulars without any sort of mental effort, and felt surprised herself at the time that they should arise to her mind and tongue.

Presently Mr. A—— arrived full of apologies, and surprised beyond measure to find his friend's carriage awaiting him at the station. He then went on to explain that he had that morning quite suddenly taken it into his head to leave town for ——, and finding it so fresh and healthy a place, he had been tempted to look over some houses to let, hoping to be able to get one for a few weeks in the season ; that he had lost time in doing this, and missed both train and ferry ; that he had bribed the owner of a small boat to row him over ; that in getting up the side bank he fell, which delayed him again, but that he had just contrived to catch the train at a siding by running breathless over a field ; that he had intended to telegraph on arriving at the station, but, meeting the carriage there, he had felt bound to come on, to explain and apologize, in spite of delay, and morning dress, etc.

In the above instance the hostess actually follows her guest about mentally in his wanderings, and is able to relate the exact circumstances which cause the delay in his arrival. No theory of coincidence can possibly cover anything so detailed. If we say that guest and hostess are *en rapport* with one another we merely give a name but not an explanation. Can we assume that the lady was present in spirit with her guest, and witnessed all the circumstances of this journey ? If not, how can we account for her knowledge ? It is certainly one of the most surprising instances of telepathy on record, as we have not here the transmission to another mind of the vision of a single incident, but that of a whole series of occurrences. If such a record as this is to be taken literally, what limit can we put to the possibilities involved in the psychical relations

between mind and mind? It is noteworthy that the guest writes to Mrs. L—— confirming the fact of the occurrence in the following words:—

THE
PROBLEM OF
PSYCHI-
CALLY AC-
QUIRED
INFORMA-
TION.

I remember my astonishment that you had put back dinner against my return from Barrackpore by that particular train, you having had no previous direct knowledge of my having gone to Barrackpore at all. I remember, too, your telling me generally what I had been doing at Barrackpore, and how I had missed the earlier train, and on my inquiry "How on earth do you know these things?" your saying "I saw you."

We may well doubt the possibility of an incident of this kind except in the case of a person who had naturally marked clairvoyant powers.

The following is a case of a simple kind (classed under the dream category), in which a wife sees clairvoyantly the vision of an actual incident which occurs to her husband apparently exactly as it took place. It seems easier to explain instances such as this and the preceding one by supposing that the consciousness of the percipient is present at the place where the incident seen in the vision occurs, rather than that the person usually described in telepathic language as the PERCIPIENT AND AGENT. "agent," communicates the incident to the percipient. The expression "agent," in such cases, seems to me purely misleading, the indications pointing to the fact that the active consciousness is that of the *percipient*. In this case the lady witnesses her husband's accident with all the concomitant circumstances, just as in the previous case the hostess follows her guest's adventures on his journey. It might save confusion if such experiences were classed under the heading of clairvoyance rather than telepathy. It appears, indeed, as if the authors of *Phantasms of the Living* started out with the idea of establishing the truth of telepathy, and that the scope of their inquiry inevitably widened as they proceeded, so that we have in fact a book, the subject matter of which treats quite as much of clairvoyance and apparitions as of telepathy proper. Mr. Myers, who wrote the introduction to this work, in alluding to Swedenborg's visions, states that in relation to these "we must face the whole problem of so-called clairvoyance, of a faculty which claims to be not merely receptive but active—a projection of supersensory percipience among things distant and scenes unknown." The point, however, that I would make is that this faculty is the only valid explanation of the larger proportion of the records contained

within this volume. The authors seem indeed to have realized that they had trespassed beyond the subject matter of telepathy, and accordingly gave their book in the end the title of *Phantasms of the Living*, but this title again raises a debatable point, as in many of the records given we are left quite in doubt as to whether the phantasm was of some one still living or recently deceased.

Mrs. Fleming, who had the vision of her husband's accident above alluded to, writes as follows:—

October 17, 1882.

Three years ago when staying at Ems for my health, one morning after having my bath, I was resting on the sofa reading. A slight drowsiness came over me and I distinctly saw the following: My husband, who was

AN ACCIDENT VISUALIZED AT A DISTANCE then in England, appeared to me riding down the lane leading to my father's house. Suddenly the horse grew restive, then plunged and kicked, and finally unseated the rider, throwing him violently to the ground. I jumped up hastily, thinking I had been asleep; and on going down to luncheon I related to a lady who was seated next to me what I had seen, and made the remark, "I hope all is well

at home." My friend, seeing I was anxious, laughed and told me not to be superstitious, and so I forgot the incident until two days afterwards, when I received a letter from home saying my husband had been thrown from his horse and had dislocated his shoulder. The time and place of the accident exactly agreed with my vision.

In dealing with borderland cases, i.e., those which occur between sleeping and waking, the writer states that "of 302 cases of hallucinations cited—exclusive of those given as telepathic evidence in this book—of which I have collected first-hand accounts during the last three years, as many as forty-three, i.e. one-seventh of the whole number, have taken place during the first few moments after waking." He adds that "It is equally noteworthy that of the remainder, sixty-six, making in all more than one-third of the whole number, occurred to persons who were in bed." This is obviously very greatly in excess of the average

DREAMS OBJECTIVIZED ON WAKING. proportion, and it is clear, therefore, that the condition between sleeping and waking is, as already suggested, exceptionally favourable for such experiences. There are, indeed, many instances in which the experiences at the point of waking seem

to be part and parcel of a waking dream, the dream vision being actually objectivized after the percipient has awakened. Thus a case is given of an Oxford undergraduate who had a vivid dream of being chased by a figure in green, and on waking up saw the green figure in the middle of his room. Another contributor to these records, the Rev. E. H. Sugden, of Bradford, writes that

once he had a most vivid dream about a man he knew well. On waking up suddenly he saw him in the light of early morning standing at his bedside in the very attitude of the dream. I remember a friend of mine narrating how, on one occasion, suddenly waking from a dream, he saw the person he had dreamt about slowly retreating from his bedside towards the door. The figure was so vivid that he took up a boot and threw it at him. Another friend of mine had a dream about a monk. On waking up he clearly saw the monk himself sitting by his bedside reading a large and ancient tome. It was already daylight, and the monk's form gradually vanished as he watched it. For such experiences it seems essential that the mind should be in a passive state, any distraction by external conditions hindering the operation of the psychic faculties. The state of the mind when the body is in repose, either in bed or otherwise, obviously lends itself to the conditions required for any experiences of the kind.

In re-reading a book such as *Phantasms of the Living* one is more and more impressed by the necessity for some more exact classification of the phenomena recorded in the light of our now more extended knowledge. As already intimated, a rigid analy-

NEED FOR
MORE EXACT
CLASSIFICA-
TION.

sis of the cases recorded in this work would leave quite a small residuum which would fall under the classification of telepathy pure and simple. They cover, indeed, a very wide range of psychical experiences, and point quite as much to a power of conscious projection on the part of the human spirit and to the fact, therefore, that the consciousness is not by any means necessarily localized in the physical form, as to any specific capacity of the mind for transmitting messages to a distance. In this way the evidence obtained is much more strongly confirmatory of a life outside the physical body than had it been confined to telepathy alone.

One of the interesting events of the month has been the establishment of a College of Astrology to unite all those who are interested in Astrology and allied Sciences, to provide a meeting place for discussing all occult subjects and to arrange local societies and to establish classes. Readers of the OCCULT REVIEW who desire to know more of the College and its proposed work are invited to communicate with the Secretary, Mr. H. A. Gill, of 7 Thorngrove Road, Upton Park, London, E.

THE
BRITISH
COLLEGE OF
ASTROLOGY.

EARTHBOUND SPIRITS

By REGINALD B. SPAN

THE few ghostly incidents I here relate were obtained "at first hand"—told to me by the witnesses of the phenomena themselves, and no doubt are of more value than accounts which are passed from one person to another, and sometimes lose in veracity by the telling.

I am sitting writing in an ancient castle, built by one of the Norman barons in the eleventh century—a well-preserved example of a feudal stronghold—one of the largest castles in this "country of castles" in south-west Wales. It crowns the summit of a steep hill which juts out into a verdant valley of meadows and woods, which at this point opens out into a beautiful bay, one of the most picturesque indentations in this wild lonely coast, where one may roam for miles along the great limestone cliffs and never see a soul—save perhaps a coast watcher.

The greater part of the castle is a ruin, but at one end there are still a dozen or more rooms which are habitable, and two of the towers, until recently, have been occupied. The last tenants (a Major and Mrs. C—), who left the castle a few months ago, and are now residing in the neighbourhood, told me that the apparition of a monk had been distinctly seen in the dining-room (where I am at present sitting). They had seen the figure seated at the table (in the very chair I am now occupying) apparently deep in thought. He had a pale sad face, dark beard, and tonsured crown, and wore a brown robe and sandals. After a few moments of meditation, the figure arose and paced up and down the room, then passed through a closed door and vanished.

Major and Mrs. C— used to hear a very curious noise in their bedroom, the cause of which they never could ascertain. It was a sort of clucking and popping sound—somewhat resembling the drawing of a cork from a bottle. The sound moved about their room, accompanied by a slight rustling like that of a silk dress. It would come close up to the bed, then move to the window, or fire-place, and only stopped when they struck a light. Another unaccountable sound heard in the castle was that of a band—as through in the distance—passing through the great grassy courtyard, the strains dying away in the central tower.

The castle is at present empty and untenanted, and in charge of a caretaker, a rosy-cheeked, cheerful old dame who occupies a cottage within the great courtyard, and opens the massive door of the main entrance (approached by a drawbridge over a moat) to stray visitors, who on payment of sixpence are allowed to see the building. I asked this garrulous old lady if there were any legends or ghosts connected with the place. She regarded me shrewdly for a moment and considered. No, there were no ghosts—at least none that she knew of. Of course there might be, but nothing of the kind troubled *her* slumbers, and that was all she cared about. I saw it was useless to try and obtain any information on that subject.

At one time long ago smugglers, ship-wreckers and pirates had made the dungeons below the castle their lair and hiding-place. In the time of Charles I it was a Royalist stronghold. By kind permission of the owner I may wander about this castle as much as I please, at any time, and as I am often here quite alone, in the narrow stone passages, steep spiral stairways, and ghostly-looking chambers, I have a good chance of meeting any wanderer from the Unseen who might be bold enough to appear in the day-time—as the “monk” undoubtedly did. It is always very still here, and so far I have heard no sound but the roar of the sea on the beach below and the wind moaning around the old ivied towers.

Last week I went to see some people who live in a house a few miles away which is alleged to contain a ghost. Curiously enough this is also the spectre of a monk of long ago. The family have given it the name of the “apostle,” as the figure appears in a long white robe exactly similar to those which the apostles were represented as wearing. It is apparently a very tall, stately-looking man, with a kind, gentle, but very unhappy face, who haunts two rooms on the first floor, on opposite sides of a wide dark landing. One of these rooms is a sitting-room, the other a bedroom. The ghost appears to have attached itself to the youngest member of the family, a bright, winsome, intelligent little Irish girl of eight years, known as “Pat.”

The child's mother was considerably anxious and concerned about it, and asked my opinion and advice in the matter, as the ghost was making the little girl very nervous, and she was afraid her health would be injuriously affected. The “apostle” (as the child always terms it) had a way of suddenly appearing to “Pat” when she was playing, or sitting alone, and evidently took a great interest in her, but the natural fear which all human

beings have of visitants from the Unseen always predominated in the child's mind until she dreaded seeing the apparition. A new maid-servant, who had not heard about the ghost, was half-frightened out of her wits by meeting the tall figure in white with the sad pathetic face.

My hostess was telling me about the ghost in the sitting-room which it so often frequents, and as we talked I became conscious of an unseen presence in the room. I felt that it was nothing evil, or to be afraid of, and was thus able to reassure Mrs. X—— on that point, and tell her that she need not be alarmed on account of her little daughter, as it would not harm the child (or any one else) in any way. It was a very lonely soul, passing through a form of purgatory for some omission during its earth life. The house had been part of an old monastery long before the present monastery was built on the island just off the coast. The costume of that order of monks (who, I believe, were known as the "White Friars") was in imitation of that of the Apostles.

The adjoining house was evidently part of the same monastery, and I understand the apparition of a little old woman dressed in grey has often been seen there. The present tenant is an old lady of nearly ninety who lives there alone, most of the rooms being unoccupied. One afternoon when she was sitting by herself the door was pushed open and a little woman attired in an old-fashioned grey costume bustled in and came across the room. "Who are you?" exclaimed Mrs. H—— angrily. "How dare you come into my room? Leave at once!" The little grey figure raised reproachful eyes to hers, made a motion as though trying to speak, then abruptly turned and went out again. Former occupants of the house often saw this quaint little ghost, and were not in the least alarmed.

In relating accounts of the ghosts of monks, I am reminded of a story which I was told some twenty years ago by a Miss S——, whom I met in Denver, Colorado, U.S.A. This lady had been staying at an old country house in Herts which had been part of a very ancient monastery which still shows ruined ivied walls. This monastery, like so many others, had been spoiled and demolished by Henry VIII. She occupied a large sombre apartment with panelled walls and low oak-beamed ceiling. Often at nights she was awakened by strange noises like some one moving about, but attributed the sound to rats. One night she awoke with the feeling that some one was in the room, and on looking around discerned a dark figure moving across the floor towards the bed.

Her first idea was that it was one of the young ladies of the house playing a practical joke on her, so she called out: "I see you—, you can't frighten me,—run back to bed!" The figure slowly advanced, and then she saw by the dim light that it was a man in a long dark robe, which so startled her that she gave a little cry of terror and dived under the bed clothes, where she remained for some time, then hearing no sound she peeped out, and finding no one there, lit a candle and searched the room, but could discover no trace of any one.

The next day on thinking the matter over she came to the conclusion that her imagination might have played her a trick, so she told no one, but decided for the future to lock her door. Two or three nights later, she again awoke with the feeling of a presence in the room and saw quite distinctly standing a little way from her bedside the same figure which seemed to be surrounded by (or to emit) a faint bluish light, which made it visible, showing a man with a thin clean-shaven ghastly white face, attired in a brown robe such as the monks of old used to wear. He was looking at her intently with a very sad expression, and appeared so wretched, that Miss S— forgot her fear in her pity, and instead of hiding under the blankets, she spoke out, saying: "Who are you? What do you want? Can I help you?" The apparition then began to speak in a low but clear voice, and told her that he had lived in the old monastery several centuries before in the reign of King Henry VIII, and had been unable to leave the place after his death on account of crimes he had committed, which bound him there. He had a confession to make and begged her to have pity and listen to him as it would greatly help him. He then told how he had murdered a girl whom he had wronged; and years later, when the order for the abolition of monasteries was proclaimed, he and another monk had stolen a great sum of money in gold and silver coin, and a quantity of gold plate, sacred vessels and jewels belonging to the monastery, and concealed the treasure in the grounds of the monastery, intending later, when the monastery was abandoned and demolished by the King's order, to return secretly and unearth the valuables for their own enrichment. His partner in this robbery repented and declared his intention of telling the brotherhood what they had done. He thereupon killed him in a secluded part of the grounds, and threw his body down a disused well. The treasure still remained where it had been hidden as he had died before being able to return and seize it.

Part was buried beneath a grassy mound in the park— a

circular mound on which two trees were growing—and another portion was at the bottom of a fish pond in the grounds, having been sunk there in two iron-bound boxes which at that time had been attached to the bank above by ropes. The apparition thanked Miss S—— for her kindness in listening to him and begged her to pray for his soul. He had for centuries suffered an agony of remorse and was in a veritable hell. Other human beings whom he had approached in that room from time to time had always fled from him in terror and he had never been able to speak. He had no intention of harming or alarming any one, but only wished as far as possible to make some amends for the evil he had done.

The next day Miss S—— begged her hostess to give her another room, saying nothing about her experience there, but making an excuse that the room was cold and draughty and that she suffered from bronchial trouble (which was true enough, as it was bronchitis that caused this lady to go to Colorado for her health). Though she felt sorry enough for the ghostly monk, and only too willing to help him as far as she was able, nothing would have induced her to spend another night in that room.

The strain she had undergone made her unwell for a week after. A smaller and sunny room on the other side of the house was then given her and she was not troubled again by any visitant from the unseen spheres. On exploring the park and grounds of the old mansion she found the grassy mound with the trees on the summit and a pond which answered the description given to her. A pond, unless altered by the hand of man, is very likely to remain exactly the same for centuries. If there is any truth in the story, the treasure should be buried in the mud at the bottom and would only become attainable by draining the pond and then digging.

Miss S—— said she had never told any one this story before. She was a very reserved person and particularly sensitive. Her hostess would never have believed her account, and she would have been discredited and laughed at. There was very little chance of her returning to England, and personally she could do nothing in the matter towards reclaiming the valuables. When I returned to England a few months later I wrote to the owner of N—— M—— Park (Lord G——) and told him I had reason to believe there was treasure of considerable value buried in the grounds, but, as I anticipated, his reply was not encouraging, and I took no further steps towards trying to verify the story. Lord G—— was not interested—he had a good tenant, and did not wish the place disturbed. The last tenant I heard of who

was living there was an American lady. Without the sanction of the owner of the estate, of course nothing could be done in the way of excavating; and so the matter must remain, and the treasure go the way of so many buried treasures (supposing there is any truth in the story, which personally I have no reason to doubt).

The possibility of ghosts conversing with human beings need occasion no surprise or incredulity—it is a well-established fact, supported by many well-authenticated cases. During one of my visits to the South of France, my French host, a very intelligent, practical hard-headed man of business, told me as a most solemn truth that one night an old friend of his who had died two years before in Egypt appeared in his room (the door of which was locked), sat down on the end of his bed, and conversed with him on electrical engineering and wireless telegraphy for fully half an hour. He was just like a human being, was attired in the blue overalls he was in the habit of wearing in his workshop, and was fully materialized, so that his weight was perceptible on the bed like that of a human form. He vanished as suddenly as he appeared.

Then we may recall (as a famous instance) the case of Mr. David Dick, of Glasgow, who met his father one morning in the busiest street in the city—his father having been dead five years. They walked side by side down the crowded pavement talking on business affairs—the apparition being keenly interested in the old firm of which his son was then head.

Another good instance is that of a sporting man who met a friend who had died the previous year. It was broad daylight at the time, and for the moment Mr. J—— forgot that this friend was dead—so natural did he appear, and his greeting was in the old familiar way. He asked him to “have a drink,” but the apparition made no reply (which he thought peculiar in the circumstances), but began hurriedly to talk about the St. Leger, which was due to take place in a few days’ time. “You’ve done me many a good turn, J——,” said the ghost, “and I want to do you one. I know which horse will win the St. Leger—put every cent you can raise on X——,” naming a horse which was by no means a “favourite.” “But how do you know? What makes you so cocksure?” inquired J—— in surprise. “Never mind, do as I tell you,—you’ll understand soon”; and with a word of farewell he walked quickly away around a corner of the street. J—— hurried after him, for further details and explanation, but he had vanished as if the earth had swallowed him. Mr. J——

thinking over the peculiar conduct of his old friend, suddenly remembered to his intense surprise and horror that this man had been in his coffin nearly a year. It came to him like a great shock, and for a time seemed to paralyse his faculties. The next day, when fully recovered, he thought the matter over calmly. Had he really seen a ghost or was it all hallucination? He did not at all "fancy" the horse which had been named and was loth to back it, but finally he decided to do so, but not with as large a sum as he could have raised. The horse won the race and J— made several hundred pounds out of the event.

A Mrs. C— recently told me of the following unusual phenomenon which she herself had witnessed. She and her husband were staying in a house at Hounslow. One morning she saw a coffin lying in the middle of the drawing-room when she came in. Greatly astounded, she went and examined it, then hurried out of the room to make inquiries as to the extraordinary happening. When she returned with her husband and servants the coffin was no longer there, nor was there any mark on the carpet to show that anything had lain there. The house had been unoccupied for some time and they had only recently taken it. Every day when she entered the drawing-room alone, she always saw this coffin, which would vanish when she tried to touch it. The servants when they happened to enter the room alone also saw it, and refused to go into that apartment. On making inquiries it transpired that the house never had tenants for long as this strange and unpleasant phenomenon frightened them away. Eventually the cause of it was revealed by the coming to light of the following gruesome incident.

A former occupant of the house had died in a room at the top of the house—an evil-living man who drank heavily—in fact it was excess of alcohol which brought about his death. When the coffin was being brought down the steep stairway—the men rather staggering beneath the weight, as the deceased was a big heavy man—a corner of the coffin struck violently against the wall of the passage and thus caused the men to overbalance and fall, and they all came down together in the drawing-room doorway—the coffin lurching forward over their heads and falling heavily on the drawing-room floor, where it split in two and threw out the corpse. Ever since that event the room has been haunted by the phantasm of a coffin. Mrs. C— said the coffin got on her nerves, and they were obliged to give up the house.

The same lady had another curious experience with a piece of furniture in a house in Ireland. She bought an old wardrobe

at a public sale in Cork, which was placed in the bedroom of her companion, a Miss K——. This lady soon began to complain of noises in her room which prevented her from sleeping—the disturbing sounds apparently proceeding from the wardrobe, as if some one was constantly kicking at the door and either trying to open it or struggling to keep it shut. Mrs. C—— then took the offending piece of furniture into her chamber and went through the same experience, and finally they had to get rid of it.

Another instance of hauntings through the medium of an article of furniture was related by a Madame de B——, who at present is interned in Austria. Her sister Mrs. V—— lives in this neighbourhood (a lady I know well) and as she is fond of relating the incident to her friends, the story is well known in this locality. Madame de B—— and a sister were paying a visit to some relations in Austria (years before the war). They stayed in a picturesque old house in the forests near Innsbrück, in the Tyrol, the sisters occupying the same room, which was very spacious. Madame de B—— was given an old-fashioned divan to sleep on—a piece of furniture which had a large interior, where blankets, linen, etc., could be stored. Her sister had a bed at the other end of the room. Their first night was not without incident. Madame de B—— was awakened by the moving of her couch as if some one were trying to raise the lid of the divan underneath the mattress. The motion ceased and some one "rustled" across the floor to the window and drew back the curtain, and she saw in the bright moonlight which entered a tall woman in a red dressing-gown, with pale face, regular features, and black hair and eyes, who turned and looked across the room so that the light fell on her face. She called out and awoke her sister, who also saw the figure, which stalked in a deliberate manner across to the door and vanished. They consulted as to who it could have been, and then locked the door. They saw no one in the house the next day who at all resembled the intruder, and forbore to say anything about it to their hostess.

The next night Madame de B—— awoke in terror, struggling violently and gasping for breath. Long thin fingers were round her throat—some one was trying to strangle her, and she got a glimpse of a dark evil face and gleaming eyes bending over her. She seized the hands which were at her throat and with a great effort tore them away, then with a cry sprang off the couch and fainted. When she recovered consciousness she found her sister sitting beside her applying restoratives. She related her experience, but her sister thought she must have had a nightmare.

"Why, the door is still locked and bolted," she said; "no one could possibly have got in or left. I heard you cry out and found you lying on the floor—but there was no sign of any one in the room." However, the marks of fingers were plainly visible on Madame de B——'s throat, which showed it was no dream. As Madame de B—— would not sleep on that couch again, her sister took it, and Madame de B—— slept in the bed the next night. That was their last night in the room.

Soon after midnight Madame de B—— was awakened by cries and the noise of struggling and saw her sister fighting frantically with some shadowy form which was bending over the couch. She ran to the rescue, and the figure at once vanished. The ghost had tried to strangle her also! This couch (or divan) had been bought at an auction sale just before they came. It had come from an old Schloss where a woman had murdered her husband by strangling him and then had committed suicide. The murder had taken place on that very couch and the corpse placed within.

A case of another ghost which tried to strangle was yesterday told me by a cousin, a Miss B——, who is staying here. The B——s occupied for a short time a house near Hereford, and were often disturbed by the sound of footsteps on the stairs and in the passages during the night-time. Miss B—— sometimes heard rappings on her door, when heavy footsteps used to stop outside, and the gleam of a light shone through the chinks of the door. She knew it was nothing human, and preferred staying safely in bed with the door locked to investigating some unknown "horror." One night her brother rushed out of his room in a state of great excitement, looking hot, dishevelled and agitated, as though from a violent struggle, and declared that two men had come into his room and tried to strangle him, and he had just managed to get away from them in time. The house is quite a modern one and had not the reputation of being haunted. My sister stayed there a few days and had no uncanny experience at all. In one of the rooms there is a portrait of the man who built the house, which is never allowed to be taken down, or removed.

* * * * *

It is strange how in the psychical realm old crimes committed—perchance centuries ago—are still perpetuated with unerring accuracy to the smallest gruesome detail. Many ghosts are reminders of these crimes, and give us glimpses into that fearful region "where the worm dieth not and the fire is not quenched."

FIJIAN WITCHCRAFT

BY "LOLOMA"

THOSE who have lived their lives in peaceful English towns can have no idea of the strange atmosphere which broods over Papua, the Fijis, and other South Sea Islands. Experiences of the supernatural may and do happen frequently in English towns and villages, but to a sensitive person the very air in Fiji is filled with a strange and indefinable something—a something which gives the impression that here the unseen world is nearer, and that certain powers—certainly not powers of good—are abroad.

I have had friends who lived in Papua, and all of them agreed that there was more in the witchcraft which the natives there practise than the average person was willing to believe. But of Fiji I can speak with more certainty, for my brother lived there for nine years, and until the war came, and with it the end of so many women's hopes, it was my intention to make my own home in that garden of the South Seas.

My brother is not a believer in the supernatural. Only on rare occasions can he be induced to speak of those things which he has seen for himself, and for which he has no reasonable explanation to offer. He has all the Briton's dislike for "tall stories," and he keeps silence rather than permit the average man whom he meets to dub him one of the Munchausen type of travellers. But to me, sometimes, he will speak of Fiji and the natives, for whom he has a genuine affection and admiration; and more rarely he will tell of strange and weird happenings.

He has told me of a brilliant, sunny day, when the blue sky was reflected in the bluer sea below, when a little schooner lay tossing at anchor near a great coral reef. Two white men, wearied with the monotony of the schooner's decks, the everlasting smell of cocoanut oil, and the endless warfare against the giant cockroaches which infest all vessels engaged in carrying cocoanut and coir, had rowed across to the reef. On the far side they found a small group of Fijians, gathered behind an old, old native, who crooned in a quavering voice a strange haunting tune. He sat at the edge of the water, and his weird song mingled with the lap-lapping of waves against the coral. At a little distance, motionless in the water, were seven huge sharks. For some time

he sang, the sharks remaining apparently attentive listeners. Then he finished his song on a long wailing note, and rose. Instantly the monsters swirled through the water and disappeared. Politely, as is their custom, the Fijians bade farewell to the white men, and departed in their fishing canoe. Whether the rite had been for the obtaining of good luck in the fishing, whether it was a purely religious rite—some form of ancestor worship—those white men never knew. But they will never forget the eerie feeling which possessed them as those man-eating sharks lay apparently charmed by the thin notes of an old man's voice.

This is another tale of Fiji, but it is not a pretty story. In an inland village there lived a white man—one of those derelicts who drift to the South Seas to hide from all those who once knew them. This man was a University man, and had been a doctor. One day, maddened by drink, he shamefully ill-treated the little Samoan girl with whom he lived. My brother noticed that his natives seemed restless and excited, and inquired what was wrong. He was told that early that morning the white man had beaten S——, his native wife. My brother lived three days' journey from the erstwhile doctor, but he knew enough of the strange system of bush telegraphy which exists in Fiji to make no comment on the rapidity with which the news had reached his people.

Late in the afternoon my brother's natives betook themselves to the bush. He heard afterwards that with many rites and to the chanting of strange songs they had buried some threads of the white man's clothing in a split bamboo stick. It was perhaps a week afterwards that my brother learnt that the woman-beater had been seized with paralysis at the day and the hour when unseen guardians were called upon to avenge the Samoan girl. That bamboo stick was dug up and turned round and reburied more than once, and on each occasion that it was touched, another stroke of paralysis stole the use from limbs and tongue. The unfortunate man lingered for a few weeks, speechless and helpless, until a final ceremony took place in the mysterious bush and the tortured spirit left the broken body.

It is a beautiful place, is Fiji, but there is something evil, something mysterious and terrifying, hidden beneath the smiling playful exterior.

MYSTICAL SUBSTITUTION

By MONTAGUE SUMMERS, F.R.S.L.

IT has been more than once noted by spiritual writers and esoteric thinkers that amongst all the myriad experiences and phenomena of that vast and wonderful science we term Mysticism, there is one law which has, it would seem, in no small degree escaped the attention due to it from the student and the scholar. We mean the law of Mystical Substitution. None the less "cette substitution d'une âme forte débarrassant celle qui ne l'est point, de ses périls et de ses craintes, est une des grandes règles de la Mystique." And there are two reasons, one subtly specious but mistaken, the other deeply significant and true, why there should be this apparent neglect. Mystical substitution, the stretching forth a helping hand, the voluntary assuming to oneself the psychic aridity, the inertia, the temptations, the interior pains and sorrow of those who are fainting by the wayside as it were, who are yielding more and more under the burden which is about to crush them to the dust, is often affirmed to be the peculiar prerogative of the contemplative and cloistered, a task only to be undertaken by mystics who have reached a very high state of progress and perfection, that is to say, who are far in the way of Divine Union. And so to enter the lists to help a brother or a sister in bitter anguish and travail, weary and oppressed to death it may be, is often regarded as the exclusive office of the anchoress, the Poor Clare, enclosed Dominicans, Servites of the Second Order, Carmelites, who by their prayers, penance and vigils may take upon themselves, and so relieve the suffering of those unable to endure it with impunity. There are accordingly many mystics of to-day—I speak of men and women outwardly leading just ordinary commonplace lives—who never dream that for them there lies to hand work in this direction, incalculably valuable and entirely practical. Doubtless some, whilst fully allowing the claim in the case of contemplatives and adepts, will aver that such a work is impossible for themselves, and to a like idea is generally to be traced the common disregard of mystical substitution. Yet, a little careful consideration will show that in varying degrees it is possible for all mystics. Naturally, the neophyte must not expect to compass, must indeed in no circumstances venture to attempt, what is only to be undertaken by those whom we may call the geniuses of mysticism: the amateur cannot essay the feats of the professional. And, as will be duly pointed out, considerable danger may sometimes lie in failure. J. K. Huysmans, who has already been quoted, speaks of "la methode de substitution qui fut et qui est encore la glorieuse raison

d'être des cloîtres," and it is confessedly amongst the convents that to-day we may easily find mystical substitution in its highest and most exalted form, in the fullness of its strength and power, but that is not to say (as many would appear to suppose) that it cannot also be in some measure and usefully practised with very real and happy results by those who are quite unable to retire from the press and "busy hum of men," whose avocations are in cities and amongst crowds. Retirement, it need hardly be insisted, is of course necessary for all mystics just as it is for the scholar. And those who can withdraw at will from the disturbing influences and flux of the world to quiet places of beauty and refreshment have no small advantage. Yet even if circumstances only permit of occasional and comparatively brief periods of seclusion, there must none the less not unseldom be an interior retirement from disorders and distractions for all who wish to walk the mystic way.

The first reason then, why mystical substitution is commonly ignored, even by those who have ungrudgingly devoted much time and study to mysticism, lies in the fact that it has been so widely, but so erroneously, thought of as impracticable save under certain very special conditions of life; and from disregard to actual disbelief was in many cases not a very far step. It must be acknowledged indeed that not a few writers on Mysticism have little if anything to say upon this phase of their subject, the fact being that knowledge here, unless experimental, is of very small worth. For just as the great romanticist, Ann Radcliffe, describes in her masterpieces *The Mysteries of Udolpho*, and *The Italian* the landscapes of the Alps and the Abruzzi, and depicts with all the glowing colours and tremendous force of her genius scenes she had never visited nor known, so we have writers on Mysticism, whose books take a high rank for literary skill and encyclopædic detail, whose pages are rich with historical information and precise classifications, and yet, as we read, we instinctively feel that the authors have solely an academic knowledge, not actual experience, of the facts and phenomena they so ably marshal and portray. A salient example of this is R. A. Vaughan, whose *Hours with the Mystics* is often quite frankly unsympathetic, but there are many other writers of more recent date, nay, of the present hour, who probably do not even themselves recognize that fundamentally their interest in Mysticism is that of scholiasts and commentators, that they are not "practising Mystics" so to speak. Indeed, far from the slightest apperception of such a fact they must sincerely imagine themselves to be well exercised in Mysticism. For they describe, often with wonderful accuracy and exactness, advanced states and phases of the mystical life, but their lore is too often gleaned from the written word of the mystics and saints; their knowledge exterior and unfelt. The simple shepherds were privileged to worship at Bethlehem before the Wise Men. Notwithstanding then their array of mystical learning, their close familiarity with the pages of Ruysbroeck, S. Teresa, S. John of the

Cross, Rolle and the rest, one is often unable to escape the conviction that it is not all thoroughly comprehended and realized. "He who praises the lasciviousness of Alcibiades does not enjoy the pleasure that he had," acutely wrote Count S. C. de Soissons.

It is only to the practising mystic that mystical substitution is of any real value. It is a hidden work, the beginning and the basis of which are love and sympathy: intense sympathy to appreciate and feel for the sufferings of our brothers, be it mental or physical pain: overwelling love to share, if may be, some part of their burden with them. Without these two which walk hand in hand, the work can neither be desired nor begun. Those who have little or no experience in this way will find the first steps slow, but, if undertaken from the true and only motives, inevitably sure. There is nobody, nobody at any rate to whom such a work could make the smallest appeal, who has not some individual, at least one, whose welfare and interests they dearly cherish, whose love they prize as a treasure beyond all purchase. At a time such as the present, an hour of obscene chaos, wanton ruin and pitiable woe, when no less gigantic a struggle is in progress than the powers of a diabolical hierarchy striving with all the forces of hell to enslave and dominate the world which we inhabit—at such a time there are thousands of hearts anxious and sick to death for those who are absent and separate, in danger on the battle-field, in peril on the high seas, in agony in the hospital. If love be deep enough, if sympathy be true, it is often possible for those at home mystically to alleviate in some measure the pain and sorrows of those loved, and even to ward off evil from them. It is well known that in the case of twins a psychic copula binds the two, and when parted by miles of earth and ocean, the illnesses and troubles of the one will, to some degree, find their correspondence and reflection in the other. Love links souls and unites them with this psychic copula. As Mr. A. E. Waite so admirably insists in his illuminating study *The Way of Divine Union*, Love and Love alone is the "be-all and the end-all" of the mystic's work, thought and being. And so the lover becomes truly sympathetic (*συμπαθής*, affected by like feelings; suffering with) with the Beloved.

"Tantôt, cette suppléance est purement spirituelle et tantôt, au contraire, elle n'est adressé qu'aux maladies du corps." In either case the means of mystical substitution, the method by which it is effected, will seem at first sight extraordinarily simple. They may be summed up in the words—prayer and oblation. But in this prayer there must be an intense concentration of the energies, a recollection, an apprehension of the aim, a yearning and a thirst to help and to share, an intensity and fervour, a mystic wrestling, as it were, with God, even as Israel strove with the Angel, a crying, "Non dimittam te, nisi benedixeris mihi." No tepidity, no impatience, no mere formula of words, no conventionalism must mar that prayer. It has been pertinently said, "Prayer is the hardest of hard work."

And then, when the offering has been once made, when the mystic with complete unselfishness has asked that he may share and help to bear the burthen, be it physical pain or mental anguish, he must allow himself to remain passive and inert in the hands of God and await the result.

It may be well to remark that sometimes the offering would seem not to be accepted, perhaps not required, and hence there is no application of it. If this be patently so—herein he who has made the oblation may judge for himself—he can, if he wish, and if his love and sympathy are equal to the work, offer himself anew for some other intention, and ask to aid by mystical substitution any who are in sore stress, naming no name, not knowing whom he comforts.

In the case of those who have not before attempted this experience it is hard to formulate any general suggestions. But they may be strongly urged at first to direct their intention to the alleviation of only less keen forms of suffering. It must always be remembered that mystical substitution is an ordeal for which considerable firmness and self-reliance are demanded, that the psychic distress the mystic invites, if not borne calmly and with high fortitude, not only defeats its own end but can entail terrible perplexity to himself. It were ill for the neophyte to hazard presumptuously and ignorantly a harder task than he is able to accomplish, and here we have the weighty reason why many mystics have been loath to dwell upon this experience, and have indeed shrunk from reference to it. The late Monsignor Benson tells a tale in *The Mirror of Shalott* which shows the dark consequences that may ensue from this mystic immolation; a tale which, if fictional in presentation, is true in fact. The great safeguard against such peril, against failure, is Love.

Frequently one of the first signs of the efficacy of mystical substitution is that the person who has made the offering is flooded with intense mental depression, and this without any apparent or traceable cause. If he is not able to accept the initial ordeal willingly and gladly, to cope with it bravely and well, if he cannot continue his daily tasks with precision and accuracy, cannot persevere in his interior life, his devotions, meditation, reading (albeit the sap and savour of these is gone), it will show that either he has sought too heavy a burden, or else, what is the more likely, that he is altogether unready for the experience, which should be forthwith abandoned.

The oblations of many heroic souls self-immolated in this mystical way on the altar of love and sympathy have been recorded, but often they seem histories written for our admiration rather than our imitation. Yet it is well to remember that even the greatest and most noble began with little things, proving their strength, and advance step by step along a path which is open to all who desire, who love. Thus, to mention only a very few names—S. Teresa took upon herself and bore without flinching the temptations of a priest wellnigh driven to despair. Blessed Mary Bartholomæa Bagnesi, a Dominican,

was noted throughout Florence in the sixteenth century for relieving, by taking upon herself, the illnesses and troubles of her neighbours and of the wretched who had recourse to her. She became a complete invalid, and died, a victim to love, in 1577. Anna Maria Taigi, the Roman matron, who was perhaps the most illumined seer of the nineteenth century, often bore the sufferings both interior and physical of those who sought her aid. So Soeur Bernard de la Croix, who died in 1847, and Barbara of S. Dominic, a Spanish votary, who offered her life in 1872 for the cure of a sister nun long confined to her bed by a complication of agonizing disorders, were both wont to take upon their shoulders the mental anguish and miseries of others. But mystical substitution must not be thought a mere exotic of the cloister. There are many instances of the same thing happening all around us to-day, only, as will be well understood, most of these cases are so intimate they cannot for that and other obvious reasons be detailed here.

Yet, it may be worth while mentioning one pertinent experience, not as in any way indeed comparable with those of the ecstasies and mystics we have named, but rather as showing the possibility of substitution and kindred phases of practical mysticism amongst perfectly ordinary people in commonplace circumstances. It is well known that many houses of contemplatives devote the days of the Carnival to special prayer, meditation and spiritual exercises, counterbalancing in some wise the gluttony, revelry, and riot of that wanton season which often seems a very apogee of materialism and empty follies, opportune moments for man's worst passions. Nowhere perhaps is this more in evidence than along the Riviera, nowhere is the carnival so extravagant and reckless as in Nice, Mentone, and in Monaco, "where the witch holds her high court and never-ending festival of sin in the painted banquet-halls and among the green tables." And so it is the annual custom of the Carmelites in their sunny little convent at San Remo to pass these days in even yet stricter discipline than is their wont, an expiation and compensation for the saturnalia of those wine-stained hours. Some years ago a number of visitors, not more than a dozen all told, who had become friendly owing to their mutual interest in Mysticism, felt impelled to join the nuns in their work. A simple rule of life for those few days was laid down, details being left to the individual, but all combined and co-operated to concentrate thought and activities upon a higher plane counter to the revellers who appear to delight in sinking to buffooneries that are certainly unbecoming if not entirely degrading. The psychic experiences of the mystics were very remarkable. Amongst other things all suffered during the time of their oblation from intense mental lassitude and a spiritual aridity which are always accounted sure proofs that the substitution has been accepted and prevails. It may further be noted that this psychological state began abruptly in each case immediately the oblation had been made, the interior disorders

and pain increased almost hourly, and no relief nor waning was found until the dark cloud dispersed suddenly, in a moment, to be succeeded by the sunshine of an interior peace, and consolations which were all the sweeter from their contrast with the preceding desolation.

Inadequately enough and briefly we have endeavoured to review and draw attention to a phase of Mysticism which, although it has its own peculiar difficulties, has also its peculiar profit and rewards. And not the least of these must be the knowledge that we are aiding in a very true and vital way those whom we love. Mystical substitution is, after all, but an extension of thought, of prayer, a realization. It is a shadow of the great Unitive Life.

THE REAPER OF DREAMS

By FRANK LIND

"Death is but the passing to another life. The dream is a presage."
From *Dreams*, by BART KENNEDY.—*Occult Review*.

"IDEALS," the smiling Cynic said,
"Will never fill my mouth with bread;
Nor can I quench my thirst from streams
That flow but in the land of dreams."

Answered the Dreamer, with a sigh:
"Gold trickles out as seas run dry;
Man's body dares his soul deride,
Though earth is small and Heaven is wide."

Both fell upon the field of strife,
The Cynic yielded all with life;
Too late aware each mortal gain
Must turn to dust, *While dreams remain!*

YOGA PHILOSOPHY

By HERWARD CARRINGTON, Ph.D.

" It openeth wide,
Plain for all feet to tread, easy and near,
The Noble Eightfold Path ; it goeth straight
To peace and refuge."

YOGA Philosophy is one of the six systems of philosophy that exist in India. The derivation and the meaning of the word "Yoga" is uncertain. Sanscrit scholars say it comes from the word "Yug," to bind, to yoke; and this source seems to me the most reasonable and probable, as the philosophy of that name aims at—in a way—yoking, or binding self to the Supreme Being. I am using the term loosely, as will be seen later.

It is no longer possible to trace the history of this philosophy to its founders. It stretches out its fingers from the dim background of shadowy ages, whose history has never been written, so now the life-story of Yoga has become vague to the memory of Man. Yet, we may date its origin to some two or three thousand years before the birth of Christ without fear of wandering far from the truth. Patanjali is the reputed founder of this school of philosophy, but we find traces of it in writings before the date of that venerable sage, though we may with certainty assert that he was the first to systematize the Yoga Philosophy.

WHAT IS YOGA PHILOSOPHY?

It is a philosophy that plans, designs, arranges, and graduates ascetic practices, and the manner of living and thinking by which its disciples may learn that concentration which unites them with God. The object of Yoga Philosophy is to merge into the Supreme spirit. The word merge can scarcely be used correctly, for all Indian philosophies teach and affirm that all is God. Everything animate and inanimate—as we popularly use the word—is God. Form and individuality are caused by our senses and ignorance. We are, therefore, God. And as such we cannot merge into Him. So it is really not merging into God, but becoming conscious of our real selves, and thus resuming or assuming divinity.

" . . . He is one with Life.
 . . . He is blest. . . .
Om mani padme om ! The Dewdrop slips
 Into the shining sea. . . ."

And we can "slip" into that sea of Light and Infinity by the lubricant of Knowledge.

KNOWLEDGE AND DIVINITY.

KNOWLEDGE, as the word is popularly used, means either the comprehension of the true nature of things around us, or the possession of any kind of information. Knowledge, as a technical term of Yoga Philosophy, means the understanding of the Self, *i.e.* The Supreme Being. Knowledge of the former kind is gained by learning and experience, while that of the latter kind can be attained only by mental activity, and the avoidance of all experience; *i.e.* external passivity. Nor is the mental activity brought into play by thinking of things read, or heard; but by turning the mind inwards and recognizing Self, which leads to the unconscious contemplating of, and complete concentration on, the ONE-ALL. For when the Self is known, the mantle of Ignorance is dropped, we see God, and become God. God is OMNISCIENT. In the same way Omnipotence is mastered by the Yogi. By recognizing Self, he becomes GOD, and GOD is OMNIPOTENT.

It will be necessary to possess some knowledge of the Indian idea of Cosmic Evolution, and of the Doctrine of KARMA to understand what is meant by SELF, and the ideals of this wonderful system of philosophy. Whatever we may think of the right and wrong of their ideas, the mode of attaining their ideals, we cannot refrain from admiring the boldness and ingenuity of their thought and the labour expended in thinking out a theory of such marvellous minuteness and the pains taken in formulating such difficult thoughts as they contain. This reaching out for the highest, together with the difficult practices, the indomitable courage and the untiring patience and perseverance that must necessarily attend that ambition, is to me one of the most beautiful, as well as one of the saddest spectacles that can be witnessed in the tragedy of Human Life.

HINDU COSMOGONY.

Nearly every action of man is done with a reference to some future result, and any religion is an example of this truth. It is the bait of future good or happiness that makes religion so power-

ful in this world among men. Nothing that does not deal with a future state has any power, as a doctrine, in human hearts. And the greatest potency of Yoga Philosophy lies in its reference to the future state of its disciples. It is nothing short of the mastery of the Universe, Omnipotence, Omniscience, Infinity! This then is the future state of the Yogi. Now, we want to know how the founders of this school came to promise so brilliant and wonderful an after-life. We shall be able to understand this, when we comprehend the Hindu idea of the creation of the World and of Man.

Here, in short, is the history of the Creation according to some Hindu philosophers. It seems to me, that the point they set out from is, "History repeats itself; all things move in a circle." Rolling onward eternally, the Universe proceeds through æons, or *Kalpas*, as the Hindu calls them. Each *Kalpa* is made up of a thousand Maha-Yugs, and each Maha-Yug contains 4,320,000 years. When the Universe has passed through all these years, once more the Universal Matter returns into the Primal Being and lies inert, or perhaps, no more as Matter, for an indefinite period. Then by the activity of the Primal Being, again Matter is thrown out of equilibrium—or freshly created; and once more the Universe becomes nascent.

THE PHILOSOPHY OF BUDDHA. (BUDDHISM.)

Buddha taught that, "All is sorrow." This life is, after all, nothing but a continuous series of ills and pains; the death-penalty hangs over every one of us. We die—but only to be re-born again into this veil of tears. Thus the tragedy (or comedy) goes on for ever!

Absorption in the One-All means freedom from further re-births; therefore, from further sins and troubles, for life is a series of troubles and sorrows which, though they are all *Maya* or illusion, are troublesome to the existence of the human soul, inasmuch as it binds it to individuality, and the experiences and consciousness of variety, and thus keeps it from the fullness of itself. Now then, how is this evil to be overcome? What causes pain? Birth! What causes birth? Karma! What causes Karma? Ignorance! Therefore, kill ignorance! If we stop Karma, we shall stop birth, and with it pain. If we stop birth we resume our original state, *i.e.* Universality without individuality, when we have again our Original Nature, which is omniscient and omnipotent and infinite; then we are no more ignorant, *i.e.*

Ignorance is killed. Therefore, the chief thing is to prevent Karma—and this is the aim of the Yogis.

We must bear in mind that Karma is the product of the eleven senses, so that if we conquer all the senses, we shall stop Karma. This the Yogi proceeds to do by training his mental faculties to be conscious of nothing else but Jiva. Thus, even mental activity is not permitted. The training is consummated in eight stages.

According to the doctrine of the "Four-fold Way," the Yogi state of life is entered upon in the last stage of this existence, when man has fulfilled his three obligations, his hair has become grey, and his face wrinkled. It is then that the Hindu betakes himself to the forests primeval—to wean himself from this world in order to enter the higher life.

The whole life of the Brahmin is a preparation for the ascetic life. The first part he spends with his books, and under the almost servile subjugation of his master or *Guru*. The second is spent as a priest and a man of the world with his wife and family, earning bread for them, performing the rites and ceremonies of his office, and living a strictly honest and continent life. No luxuries are allowed to him. The third part is spent apart from the world. He leaves his family and possessions and retires to the forest to solve metaphysical problems, and is allowed to take his wife with him, if he wishes to do so. It is only later, when abstruse metaphysical problems have ceased to trouble him, and he feels himself ready for the lonely life with his thoughts and God, that he sends his wife home and is thenceforward a man free from all earthly ties.

The passing from one stage to another is very gradual. At first any one was allowed to lead this life of the "Four-fold" way; but when the power of the Brahmins or priests increased, they declared that those of the lower castes were not required to become ascetics; after a time even this negative permission was withdrawn. When Buddha came, he abolished such restrictions, and further said that it was not necessary for a man to wait till old age overtook him in order to enter into the path of the higher life.

There are two kinds of Yoga practised, the *practical*, and the *superior*. It is necessary to do the practical to rise to the superior.

The Sacred Books of India prescribe eight stages to attain perfection. The whole course may well be likened to an educational curriculum. Thus the "Four-fold Path" is the school course, when the man is prepared to do his part well here and

taught to apply his learning to everyday life. The first five stages of the "Eightfold Path" is the college course, when the student dips more deeply into the mysteries of being; and the last three grades are the "post graduate course," when he has risen above the ordinary theories and experiments, and knows more than he can teach. Degrees are of no more value to him, and the deepest theories propounded in books and by men are but incipient wisdom—finger-directions to the truth of which he has caught a glimpse. Bearing this in mind, we shall see how good and rational is the "Eightfold Path," and we shall be able to understand it better. Let us take each stage and grade and extract all the meaning we can out of it.

The *first* grade is called *Yama*. The Fourfold Path has taught man to live as a man of the world—working, doing, enjoying all the good things of earth and experiencing the passions, emotions, and vicissitudes that are a part of the worldly life; now he must rise higher. He must learn to avoid the deceits and illusory pleasures of life. Life among men is full of petty lies. He must speak nothing but the strictest truth—the absolute truth. Not only must he cease to ask for anything, but even to receive gifts so that the desire to possess may die, and he may be under obligation to no one. Theft in the most far-fetched application may not be committed; for instance, no food may be taken, no fruit broken from a garden without permission, even to satisfy the last stages of starvation. Nothing that belongs to another must be touched. Chastity in its broadest sense must be practised. Above all SELF-CONTROL is the lesson of this school-room. This lesson is gathered by the acquirement of INDIFFERENCE. INDIFFERENCE is much discussed and not unfrequently ridiculed in the Occident, and among occidental races. I venture to say, it is because the West has not understood the full import of this word as used by the Oriental—because of its ignorance of the ideals of the East.

The real and inner meaning of indifference in this case is "intensity and rapidity of thought and calm"—a calm, perhaps, tinged with fatalism. Everything that comes to the mind is instantly felt and entirely grasped; and when that is done, it is put aside and the mind is ready to receive her impressions in the same swift and complete manner. Thus all unnecessary agitation is avoided, for when the real nature of a thing or deed is understood, the mind becomes calm. It also kills desire, for the mind wants nothing illusory. All is illusory except One, *i.e.* God. Thus it does not want what it understands as the illusions of the

senses. It only wishes to know, to experience ; not to possess. This indifference is meant to develop equally in every direction—strongly. Therefore, it must not be undervalued or considered unnatural. The exterior life must be the physical demonstration of the inward thought. All waste of energy must be avoided, as waste detracts from the mental force and purity of the Inner-Self, for the loss of force is accompanied by a lessening of purity, because the ability to resist the undesirable is weakened. Such a useless expenditure reduces the acuteness and vitality of concentration, which further reduces the force and power of the will. Life is made up of many interests ; if an undue amount of energy be expended upon one object, the others suffer and no good results are gained. Such indifference must be cultivated, to gain control ; or how can we work, especially such strenuous work as the Yogi has to perform ?

Everything requires just so much force, and no more—the rest is superfluous. Further, what is gained in one direction is counteracted in another, for in Nature all things have a just equipoise; that is, compensation. So if too much is spent on the material side, the abstract will lose. Nor is this indifference to be acquired by killing, *i.e.* avoiding passion, but by the subjugation of it, and by satiety, aided by comprehension. You do not cease to feel, but cease to show and care, *i.e.* we control and master by understanding. Christ himself instances this indifference in all the recorded events and crises of his life. Moses once lost command over himself, and he was not allowed to enter the Land of Canaan. To sum up, indifference teaches :—

1. To think inwardly, all by one's self, without outward expression. This means bodily youth—for our body is destroyed, and our countenance lined, wrinkled and rendered ugly, by the expression of the thought on the body. Therefore, the faces of people who have beautiful thoughts are beautiful.

2. That thought is intensified by the reservation, or the proper direction of energy.

3. To understand the real nature of things readily, and to dismiss the thought when understood.

The benefits of the system are :—

1. One is able to think of many more things, therefore the interests become wider, *i.e.* the mind develops in many more directions, therefore more equally. It is a well-known fact that Yogis can work continually for a long time and are extremely versatile in their knowledge and interests.

2. Man is enabled to master thought instead of thought mastering man, *i.e.* the will is strengthened.

3. Man is given power over man, for silent thought and feeling are dominating. Silence is greater than speech.

These are only a few of the advantages gained. From the above exposition one can see that YAMA, the first grade, is meant to develop the mental equipment to something higher. So we shall find, on closer inspection, that each grade deals with a new development, and lifts the student rung by rung on the ladder to perfection.

The second grade is called NIYAMA. Now the neophyte has been taught to regulate his behaviour to his fellow men. His ethical education is complete. He must now withdraw himself more completely from the outer world, and turn his mind within himself, and direct his thoughts God-ward. This is done by conscientiously performing his religious observances, by sacrifice and worship, just like Catholic priests, who have daily to say Mass and read their Breviary. All impure thoughts are resolutely put aside ; the mind must be as pure as the body. Contentment in all things must be cultivated, as discontent robs the mind of peace, and good, kind thoughts. Simplicity in all things is one of the lessons of this class-room. Vedic verses are continually muttered and thought over, so that their inner meaning may enlighten the soul. One more lesson is learnt in this grade, namely, trust in God. The thought of the morrow is banished from the mind. "Sufficient unto the day is the evil thereof." Absolute and unwavering trust in the Lord ! The mystic syllable OM is used in this stage.

The *third* stage is ASANA or Posture.

A period has now been reached when the pupil is required to undertake work of a very strenuous character, so much so, that it appears almost a superhuman labour. The sages of old discovered that, so long as the mind is in the body, it requires the help of the brain to do its thinking ; therefore the body must not be neglected.

No great work can be done without strength and health.

They had also noticed, as doctors and men of science are now beginning to recognize, that certain thoughts develop themselves best in certain postures of the body; just as diet very often regulates the current of thought. Therefore, after careful observation and experiment, they discovered those positions which aided their lines of thought best. There are eighty-four such positions which the Yogi has to practise. Those postures will not be described here. Many English books do not provide a detailed description of every posture, because they say they are vulgar and disgusting.

To the pure, all things are pure. Besides, what part of the human body can be disgusting or impure? Nothing that God has made is unclean. It is false modesty caused by an imperfect social and ethical standard. The Indian philosophers are not hindered in their search after Truth and Life by such petty considerations, which have no value. Those who have practised them have found bodily health and strength, and mental vigour. It is as unjust as it is unfair to condemn anything without due trial. Those who seek for the Truth cannot afford to be narrow or prejudiced. Suffice it to say that these bodily postures are necessary, both for the body and the mind.

The *fourth* grade still attends to the body. Deep breathing and the regulation of breath is taught. (This is known as PRANA-YAMA.) The process of breathing is in three parts, inhalation, retention and exhalation. The time taken to perform each action is proportionate. The Yogis have discovered the proportion, and its apprentices are taught to breathe accordingly. Gradually, the aim is retention, *i.e.* suspension of breath. Any one who will try the experiment will find that the brain works with dizzy celerity when the breath is held in the body. This, then, is the object. Another object it has—namely, by suspending the breath, life—it is said—may be prolonged for an indefinite period. How well Yogis have succeeded in this wonderful art may be gathered from various accounts which narrate the internment of Yogis in sealed air-tight coffins for periods varying from seven to forty days. The experiment was tried on a Yogi, with his consent, by some well-known British officers, who testified to the incident on their word of honour, and also signed a paper giving an account of the whole experiment in all its details.

Nowadays it seems hardly necessary to tell of the effects of deep breathing. It is known to everybody that deep breathing makes the blood pure, the eyes so bright that they dazzle, the complexion clear and clean, the skin smooth, and that it fills the body with the exhilaration of health; but few know that it makes the body glow—actually *glow*. For many decades the occidental scientist laughed at the idea that the human body glowed and gave forth light; but lately, within the last few years, a series of experiments on chemicals and other substances sensitive to light, undertaken by French and also American scientists, have proved clearly that the human body *does* emit light. Youth radiates more light than age, and the so-called "beauty of youth" is nothing more than this glow. Deep breathing produces more glow than most ordinary youths have, and brings new life, youth

and beauty to age. It is a most noticeable and remarkable fact, that Yogis, however old they are—and some are said to live three and four times the span of seventy years of an ordinary man's life—always look young, some positively handsome, all have brilliant eyes, and all are strong and healthy.

Together with the above-mentioned exercises, there are, in the third and fourth stages, others whose purpose it is to strengthen and cleanse the body ; such as cleaning the nasal organs by drawing water through the nostrils, passing water right through the body, regulating the heart beats, sharpening the five senses, and other exercises for the control of every limb and muscle of the body. After a man has submitted himself to the above discipline, he is perfect master of every little action of his body.

Now, stands before one, a man who is as complete as the world can expect him to be. He is correct and sympathetic in his relations to men, his piety is of a high order, but still conventional. He is master of his body and to a certain extent of his senses, *i.e.* of his five inward senses ; but as yet he is not immune from the action of the outward senses on him, though he began their control with the practice of indifference in the very first stage, and carried the process through in modified forms through the succeeding stages. But now, in the fifth stage, he must devote himself wholly and solely to the subjugation of the effects of the senses of sight, hearing, touch, smell and taste.

This *fifth* state is called PRATYAHARA.

In this grade, the practice is to withdraw the attention from one object and switch it on to another at will, and to accommodate the thought to the nature of the mind. He is rising on the mental plane and can control his own thoughts : " I do not want you, I want another ! You have come unbidden—go at my command ! " But yet he is not in a position to say, " *All* thoughts go away—I wish to rest my mind." Now to attain this complete mastery is the aim of the neophyte in the *sixth* stage. The fifth grade is more a preparation for the sixth than a grade distinct by itself.

The exercises grow difficult in the *sixth* grade, called DHARANA.

Its object is two-fold, *viz.* (1) to gain mental composure, (2) to steady the mind. The first is gained by holding the mind perfectly blank, allowing no thought to enter into the consciousness, and permitting the senses to perform none of their functions. This is a most difficult object to attain, for the mind must not be even conscious of its prohibition to itself. It must be maintained perfectly blank. When this difficult task is learnt, the mind is

taught to fix its attention without swerving on some object or point. Very often the tip of the nose is selected. This is called steadying the mind.

Meditation or *DHYANA* is the *seventh* grade.

Material objects are discarded, and thought is fixed on knowledge, the Supreme Being, or some other abstract idea, to the exclusion of all other thought.

In the *eighth* stage, called *SAMADHI*, the last grade is reached. It is one of profound contemplation ; the thought is trained on the Supreme Being *only* and there held. The soul becomes enlightened, the man divine, and all powers of heaven and earth are said to belong to the Yogi. His condition thereafter is always ecstatic. Cold and heat do not touch him, prosperity and adversity have no influence ; joy and sorrow are not for him, he is above all earthly states, he is one with the Supreme Being. It is after this state has been attained that the Yogi is able to perform miracles.

LIFE'S MEANING

By J. G. CALVERLEY

LIFE is a boon to grasp and hold, that we
 May help and strengthen other lives by ours
 And so fulfil the Word. Not incomplete
 Nor altogether meaningless our speck—
 Our tiny point—of individual life.
 We round the Whole by adding part to part
 And living insignificantly true.

Till some great Angel, pure as Christ is pure,
 Bending in majesty from Heav'n's still dome
 Shall gently gather our red Rose of Life
 And, with slow, upward sweep of silvery wing,
 Return it—a Thank-offering—unto God.

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.]

THE MORALITY OF KILLING.

To the Editor of the OCCULT REVIEW.

SIR,—I think, when Mr. Metcalfe has read the below, he will agree that the stags have more cause to bless than curse me. Deer, like all game, owes its present existence to its being used for food, otherwise it would be exterminated, like all the little birds are being now by so-called "sparrow clubs," which encourage children to kill all birds and smash their eggs.

At the present time, when all food is precious, venison has to be killed for food with as little waste of ammunition as possible, and as few wounded animals or badly shot ones, as each animal shot badly, so that it is no use as food, is food wasted.

Now most of the good shots being away at the War, and there being only a limited supply of ammunition available, it is of the utmost importance that each shot should if possible hit a deer in the heart.

At one place where my servant was asked to help to shoot the deer, he left in disgust ; he said unskilful shots were mauling the deer about fearfully with shot guns, and deer with broken legs and entrails hanging out crawling in all directions. Now which is kindest to the deer, for me to go and shoot them (I have just had a message to come and shoot eighty) or for men to maul and mangle them who have never handled a rifle before ?

I know if I had to be shot (and as I said the deer **MUST BE KILLED**), I would prefer to be killed clean than be mauled about like that Russian Anarchist was by the girl who tried to shoot him.

As to the souls of the deer killed, when a stag's time has come he dies, and till it comes nothing can kill him ; my shot is only Fate, and when my time comes I only hope I may die as painlessly as I try to kill the stags.

As to wild boar, bears, etc., that is another matter—the animals enjoy the fight as much as I do, and let the best man win. I think the mistake Mr. Metcalfe makes is to think that dying or being killed is such a terrible thing. All have to die sooner or later, and as game has to die I think I am doing a good thing to kill it as painlessly as possible.

I know with an old favourite horse, I never allow it to be killed by any one but myself, as then I know it will not be bungled or frightened. Also there is another thing, Nature tells us right and wrong, and the hunting instinct is the earliest instinct in the human race.

WALTER WINANS.

CARLTON HOTEL,
PALL MALL, S.W.1.

P.S.—How many thousands of animals has not Mr. Metcalfe eaten—oxen, fowls, lobsters boiled alive, calves bled to death—all these animals killed brutally as compared to a stag killed clean, instantly. To be logical, Mr. Metcalfe should go and kill each animal himself, painlessly, or he is responsible for their torture to give him the pleasure of eating them. He eats oysters alive, lobsters slowly boiled alive, why does he not go and chloroform them first? Also when he goes to the doctor for a cold the doctor kills the cold microbes by the million for him, even each breath he takes kills untold organisms, and every step he takes he crushes them to die in agony. Nature ordains we must all keep killing, so the best we can do is to kill clean, as my motto says, *Vive milleque directe*.

W. W.

THE LINE OF LIFE.

To the Editor of the OCCULT REVIEW.

SIR,—I see, in to-day's *Sunday Times*, that in the 600th year of Noah's life the flood started and drowned Noah's grandfather, Methuselah, who was 969 years old at the time. What a pity he was drowned (rather unnatural of Noah not to take his grandfather into the ark), and did not live to a natural old age.

Well, what I want to ask of palmists is this.

The furthest one can extend the line of life on the hand is about 150 years.

Now where did Methuselah's line of life end? Was it up his arm to opposite the elbow, or did it extend round the back of his hand and round and round the ball of his thumb several times?

Yours faithfully,
SCEPTICUS.

THEOPHANY.

To the Editor of the OCCULT REVIEW.

SIR,—With reference to Mr. W. T. Horton's letter, I may say that I heard the term "Theophany" used among a small Theosophical group which I associated with some years ago, but feel sure that it was only a name given to a Theosophical detail.

In the fall of 1913, I remember a keen Lodge worker and occultist

who, owing to sudden material calamity, seriously considered trying another incarnation at his own hand, which I will admit his horoscope ALMOST supported. Eventually, he was actually on his way to accomplish the act, and while in the street experienced that sensation which comes about through the quickening of the vibrations of the mental aura, and on half looking round saw one of the beings described in the T.S. as Masters. After a short conversation he was assured that he would receive immediate relief from his material troubles, which came to pass the same evening. This was called "Theophany" at the time by one or two people who heard of it, and it was presumed that the worker was or would be of some special use during the remainder of his incarnation, and so a species of direct intervention was used to save him for the time being.

Yours faithfully,
ARTHUR MALLORD TURNER.

WIMBLEDON, S.W.

To the Editor of the OCCULT REVIEW.

SIR,—In reference to the letter appearing in your magazine upon the subject of Theophany, it is an undeniable fact that our greatest spiritual teachings have been directly inspired by the Divine Intelligences, Whose mission it is to superintend the evolution of the race. It is equally certain also, that only those who have reached the requisite Selflessness are able to transcribe such teachings.

The Great Teachers cannot approach one in whom any thought of Self or of Self-glorification still lingers. They can only contact those who are voluntarily working with Them, and whose will is too much at one with the Divine Will to fall a victim to any masquerading astral entity.

Whether the Teacher appears in bodily form will depend upon the temperament of the disciple.

With regard to H.P.B., those who believe in her feel that her absolute Selflessness is a guarantee that she was in touch with higher beings than those who frequent the modern seance room. Also I believe that the founders of the O.C.M. are inspired by this same high devotion.

Theophany belongs to a realm far beyond that of the modern Spiritualist, and we have only to place the average "automatic script" beside the "Revelation of St. John the Divine" to realize that such comparisons are sacrilegious.

There was a time when "the gods walked with men"; that was in the Golden Age, but even to-day the Way may be found by those who seek.

Yours sincerely,
A STUDENT.

VIRGIL'S FOURTH ECLOGUE.

To the Editor of the OCCULT REVIEW.

SIR,—Your most interesting Editorial Notes in the September number of the OCCULT REVIEW on Virgil's Eclogue and the Anticipation of a Millennium, suggest a few thoughts and comments on the subject, which may be of interest to your readers.

(1) *The Parallelism between Virgil and Isayah.* This should present no difficulty to believers in Divine inspiration and guidance. There need be no occasion to search for reasons as to whether the one had heard of the other's prophecies or not (on the physical plane). Prophets are in all cases mouthpieces and instruments, regardless of time and space.

(2) *Virgil's Prophecy of the Birth of a Divine Child and Golden Age, applying the same to his own times.* It is very rare that a prophet understands his own prophecies; he can only use the inspiration in the words given him, and then often enough, as in Virgil's case, tries to interpret what is revealed to him from the Infinite, in the light of his own finite mind. To be able to receive Revelations and also to interpret them correctly, may be a possible gift, but it is certainly rare.

(3) *The Prophecy of the Cumæan Sibyl.* It is interesting that a new offspring from the highest Heaven was predicted at the time of the "Return of the Kingdom of Saturn." Compare this with the present day in which astrological students tell us that the Rule of Neptune is upon us, bringing its influence to bear on the "new race," whose spirits are said to be placed very "loosely" in their physical bodies.

(4) *The Legend of the Sibylline Books.* We may find this typified in our own day by the offer to the nation some 100 years ago of the writings and prophecies of Joanna Southcott, when they were accepted by a few. They have been offered us again now in many published books (see "A Short Introduction to the Life and Mission of Joanna Southcott," by H. A. Milne Home, published by J. H. Keys, Plymouth, price 1/6.). A third offer will be made when her box of "sealed writings" is eventually opened. Shall we accept or reject these writings when, as you say, the need of wise government and universal peace in the world is more *urgent* than in the old Roman days?

May I, in conclusion, quote your words, "If we reject the opportunity that lies ahead of us, a more urgent need may still arise in the not far distant future, coupled with a still more remote possibility of its attainment. Should we not be wise to accept the warning implicit in the legend of the Sibylline books . . . before the opportunity slips from our grasp.

Yours faithfully,

H. M.

[I would point out that the prophecy in question was really the Sibyl's and not Virgil's.—ED.]

PERIODICAL LITERATURE

WE have been much interested in a new monthly magazine entitled *The Hermit*, published at Lucknow, and promising particular attention to such subjects as Yoga, Tantra, Vedanta and Oriental Mysticism generally. In the editorial which introduces the first issue it is said that religion is still "the be-all and end-all" for a great majority of persons in the ancient land of India. That is a country where "the quest for things eternal" is ingrained in the minds of the people. It is the way of class periodicals to begin by promising too much and to end by performing too little; but the new venture seems to have made a good start, and we hope that it will take, in due course, such place as may be open to it among the native periodicals of the day, to which we have adverted so often in these pages. *The Vedic Magazine* and *Vedanta Kesari* are both excellent and informing, but considering the vast mystical, philosophical and religious literature of India there is room for another spokesman of the great subjects without even being listed as a competitor. *The Hermit* translates a portion of the *Astravakra Gita* on the way towards realization of self, considered as pure consciousness. Some of the paragraphs are remarkable and breathe the true spirit of eastern mystic pantheism.

An editorial article in *Azoth* deals justly and luminously with the spirit of hatred, the necessity of casting it out, the intellectual recognition thereof and the gulf which separates such recognition from daily practice in life. The great examples of the World-Teachers are thus set aside continually and we are remote indeed from that oneness of mind and the higher soul by which only our human nature can be raised into spiritual wisdom. Such in brief words is the metaphysical side of the question, and next comes the practical side. If love is the key which opens the path of attainment, after what manner is it possible to fulfil the precept in the case of the German nation—as self-revealed in the Great War? Mr. Whitty dwells on the incredible "ferocity, barbarity and bestiality shown by practically a whole race"; on the menace of "the greatest destructive force ever manifested"; and on "the spectacle of a whole people seemingly throwing away all claim to be considered human beings." The answer seeks to enforce the duty imposed upon us—"as representing, however inadequately, the more spiritual or divine side of humanity"—to fight the animal, to "conquer it at all costs," and yet to foster no resentment against any individual or indeed against any collective race. This is not of course new in any sense, nor indeed is that which follows. "We must thrash this aggregation of human beasts until they yell for mercy," but "when they are purified by pain and suffering we must help the individuals to a rehabilitation of their manhood." New or otherwise, it is however great practical counsel and is, we

think, the spirit by which we are mainly actuated who constitute in our different degrees the Allied Nations. When Mr. Whitty tells us finally that "to hate a man because he is a brute places us on his level," we accept the axiom in the same unconditional way that it is expressed. . . . A writer in *The Progressive Thinker* reminds us that spiritualism—on the basis of its own claims—has demonstrated continuity of life beyond the portal of death but not immortality or an endless life hereafter. Furthermore the most "advanced spirit" has brought us no tidings concerning a personal God or an Infinite Intelligence—meaning that it is a matter of faith there, even as it is on earth. . . . Speaking of prophecy, an editorial note in *Light* offers two apposite considerations to our notice: (1) that "man is greater than logic or mathematics, and it is fatal to leave him out of account, whether in prophecy or politics"; (2) that "we are latently strong enough to upset—within certain limits—all the prophecies that can ever be made about us by the finest seers." Here is a new way of saying that the wise man rules the stars, and the intent is to show that veridic predictions are very seldom fulfilled exactly because there is an "incalculable factor" which is always liable to intervene, and this is "the potency of the individual human spirit principally concerned." In such manner man shapes his own ways darkly, the stars—or their readers—notwithstanding. We remember that Paracelsus included divination, its connections and analogies among "uncertain arts." We might classify in the same fashion all the psychisms. There is only one point within the circle of things from which the soul of man cannot err: it is the point of union with God. . . . It is useful to find in *Rays from the Rose-Cross* a summary of Rosicrucian Philosophy from the standpoint of Mont Ecclesia in California. It would seem that Mr. Heindel claims some occult connection with certain "Elder Brothers who are the Hierophants of the Western Wisdom Teaching" and that to these only belongs the title of Rosicrucians. That American association which is termed the Rosicrucian Fellowship exists for the dissemination of knowledge "concerning the origin, evolution and future development of the world and man." Its philosophy is entirely Christian and it seeks to lead those to Christ "who cannot find Him by faith alone." The mode of this guidance does not emerge clearly in the summary as presented, but we infer that Mr. Heindel is *ex hypothesi* the channel of instruction. We are told also of that familiar "sixth sense" which will be unfolded in the course of evolution and can be "developed now by all who take the necessary time and trouble." It enables us "to view the spiritual world with the same distinctness as we see the temporal." Presumably this sense will lead to Christ, in the opinion of the Rosicrucian Fellowship. But one difficulty resides in the fact that such a sense is claimed to have been developed in various schools with as many distinct teachings regarding spiritual law and the unseen world. What appears to be wanting therefore

is a canon of criticism. . . . In its last issue *The Messenger* continues that series of studies on Francis Bacon to which we have adverted previously. The extravagant views put forward made strictures necessary then, but on the present occasion consideration is limited to the charges of corruption and bribery brought against Bacon. The leading authorities for the defence are cited, and the result is an excellent article.

A most pregnant and important decision has been reached by the Grand Lodge of Iowa, U.S.A., and is on record in the last *Quarterly Bulletin*, recently to hand. On the general question involved we have given expression to our personal views, as occasion arose, from time to time in the past. We refer to Latin Freemasonry and its recognition as an integral part of the Order, having regard to its religious, not to speak of any political, position. At the 75th Annual Communication of the Iowa Grand Lodge the outgoing Grand Master "reviewed the history of Masonry in France from its origin down to the present time," and recommended that "aid and support" should be extended to "this fallen brother"—an allusion, we suppose, to the comparative discredit which has attached in many quarters to the Grand Orient of France. This recommendation was "referred to the special committee on Recognition of Grand Bodies," which reported as follows: (1) That the reasons for non-intercourse between members of Iowa Lodges and those of the Grand Orient of France seem to have been entirely eliminated; (2) That the suspension of relations should be repealed; (3) That the Grand Lodge of Iowa should be declared in fraternal accord and relation with the Grand Orient of France and also with the Grand Lodge of France. The report was accepted in due course, an exchange of representatives has been proposed, and we understand that the same course is likely to be followed in respect of Belgian and Italian Masonry. The barriers are therefore burned away, and American Masons in France are permitted the fullest Masonic communication with their French brethren. In what sense the "reasons for non-intercourse" have been eliminated we do not learn, and therefore, while awaiting further light on this vital aspect of the subject, our province for the moment can be only to state the facts as they have been laid before us. . . . It so happens meanwhile that *Light*, our Masonic contemporary of Louisville in the State of Kentucky, furnishes some curious particulars, not of Freemasonry intervening over political questions but of a Government making use of the Brotherhood as a tool for its own purposes. It has to be added that the tool proved more than willing. It appears that there is a dispute between Chile and Peru on the subject of boundaries, and there are several towns involved. To advance its own claims the Chilean Government has appealed to Chilean Masonry, and its Grand Master has laid an interdict on "certain Lodges that have existed for years under the jurisdiction of Peru" in the towns concerned. The Peruvian Grand Master has entered a formal protest, and issued an official

statement. . . . The *Quatuor Coronati* Lodge has just produced Part II of its *Transactions* for the year 1917, together with its Christmas number, the *St. John's Card* of that year, all very much in arrears. Paper difficulties are, we suppose, the excuse, but other illustrated periodicals without number, which require special surface paper, overcome the problem and are published on due date. The periodical is behindhand in other ways, lacking the vitality and interest of earlier years. The issue before us gives extraordinary space to an annotated translation of facts—alleged and otherwise—taken from a French anti-Masonic publication in the Roman Catholic interest. Portions are of considerable moment in connection with the High Grade movement in France towards the end of the eighteenth century, but after all it is mainly translation, while the notes—laborious as they are—perpetuate several errors now long since exposed. Saint-Martin was neither an active nor a corresponding member of *Les Philalètes*; the *Illuminés d'Avignon* had practically no title to inclusion among Masonic Rites; J. B. Willermoz was Provincial Grand Master of Auvergne in the Strict Observance; there was no Martinist modification of the Rite of Pasqually—what was modified under Martinist and other influences was the Strict Observance itself; the Convention of Wilhelmsbad was not called to “bolster up” the failing fortunes of the Strict Observance; and finally the Rite in question, so far from having disappeared totally, continues to this day—as reformed at Lyons. But this list of inaccuracies might be extended much further. . . . One of the most interesting articles which have appeared in *The New Age* during recent years gives account of the conferring of the 33rd Degree in the District of Washington, under the obedience of the Scottish Rite, Southern Jurisdiction. Outside the narrative itself there are several important points of fact which are worth noting by students: (1) The Washington Supreme Council dates from May 31, 1801. (2) It consists of 33 active members and no more, while the number seldom reaches this maximum. (3) Every person who attains the 33rd Degree becomes, however, an honorary member of the Supreme Council, *ipso facto*. (4) The Supreme Council of the Northern Jurisdiction, U.S.A., has its headquarters at Boston. (5) As regards the Degree itself—which differs considerably from that of other jurisdictions—it is described as rich in philosophy and inherent truth. . . . Mr. Dudley Wright has contributed some articles on Druidism to recent issues of *The Freemason*, and has raised many interesting points. He has avoided the institution of Masonic parallels, but Initiatory Druidic Rites are not without analogies to those of the Craft. They are, however, sporadic in character and by no means tolerate any thesis of historical connection. On the other hand, Mr. Wright traces a close affinity between the life of Druidical priests and the monastic orders of Latin Christianity.

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