

OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

Price ONE SHILLING NET; post free, ONE SHILLING AND TWOPENCE. Annual Subscription, TWELVE SHILLINGS (Three Dollars).

AMERICAN AGENTS: The *International News Company*, 85 Duane Street, New York; The *Macey Publishing Company*, 45-49 John Street, New York; The *Western News Company*, Chicago.

Subscribers in India can obtain the Magazine from A. H. Wheeler & Co., 15 Elgin Road, Allahabad; Wheeler's Building, Bombay; and 39 Strand, Calcutta; or from the *Theosophist Office*, Adyar, Madras.

All communications to the Editor should be addressed c/o the Publishers, **WILLIAM RIDER & SON, LTD.**, Cathedral House, Paternoster Row, London, E.C.4.

Contributors are specially requested to put their name and address, legibly written, on all manuscripts submitted.

VOL. XXXII

OCTOBER 1920

No. 4

NOTES OF THE MONTH

IN view of the fact that the life of Franz Anton Mesmer marks an epoch in medical and psychological history, it seems somewhat strange that so little information is available with regard to the career of the man who holds the same relation to modern hypnotism that Caxton, for instance, does to printing. We may search, however, in our libraries for a life of Franz Anton Mesmer, and search in vain. An attempt in a modest form to fill this gap has been made by Mr. R. B. Ince in a little monograph entitled *Franz Anton Mesmer, His Life and Teaching*.*

Mesmer, like most other great pioneers, came in for his full share of the hostility of the orthodox profession during his lifetime. Some of his theories have been definitely rejected by posterity; the validity of some is still in dispute. But the vital point of his teaching—the existence of the hypnotic state, and the fact that it can be induced without any great difficulty in the vast majority of human beings, is no longer questioned by any sane and intelligent person. There is, of course, nothing new under the sun, and it cannot be maintained, therefore, that Mesmer was the first discoverer of this psycho-physiological phenomenon.

FRANZ
ANTON
MESMER.

* London: William Rider & Son, Ltd. 1s. 6d. net.

Magnetic treatment has been practised from time immemorial in India. According to Celsus, extraordinary cures were performed in Egypt in early days by the mere apposition of hands, and according to the same authority, Asclepiades put to sleep patients afflicted with frenzy by means of friction, while he added that too much friction was calculated to plunge the patient into a state of lethargy. It is also stated that Pyrrhus, king of Epirus, cured persons suffering from the spleen by passing his hands slowly over the affected part.

Mesmer's attention was first drawn to magnetism by the experiments of a Jesuit, Professor Hehl, professor of astronomy at the University of Vienna. Professor Hehl sent Mesmer some of his magnets to try on a patient. Mesmer applied them to the feet and heart, and a cure resulted. This use of the magnet was familiar to Paracelsus. In regard to its powers, he writes:—

That which constitutes a magnet is an attractive power which is beyond our understanding, but which nevertheless causes the attraction of iron and other things. Our physicians have always had magnets at their disposal, but they have not paid much attention to them, because they did not know that they might be used for any other thing except to attract nails. . . . But there are qualities in a magnet not known to every

PARACELSUS

ON

MAGNETS.

ignoramus, and one of these qualities is that the magnet also attracts all martial humours that are in the human system. Martial diseases are such as are caused by auras expanding from a centre outwards; in other words, such as originate from a certain place and extend their influence without leaving the place from which they prigrate. In such cases the magnet should be laid upon the centre and it will then attract the diseased aura towards the centre, and circumscribe and localize the disease, until the latter may be re-absorbed into its centre. It is useless to try to suppress the external symptoms that are caused by a disease, if at the same time we allow the disease to spread. . . . The magnet is therefore especially useful in all inflammations, in fluxes and ulcerations, in internal as well as external disease. . . . The magnet has a front (north pole) and a back (south pole). The former attracts and the latter repulses. . . . In the case of epilepsy, where there is a great determination of nervous fluid towards the brain, the repulsing (negative) pole of a magnet is applied to the spine, and to the head, and the attracting (positive) pole of another magnet to the abdominal region. . . . It should be remembered that the manner of applying a magnet changes according to whether we wish to draw the diseased aura out of the body, or to cause it to be re-absorbed into its centre.*

In treating a patient, Mesmer accidentally discovered that when he had bled him and then passed his hand over the place, the bleeding stopped. He also noticed that the flow of blood

* See *Life of Paracelsus*, by Dr. Franz Hartmann. London: Kegan Paul.

differed in amount according to whether he approached or withdrew from the patient. We hear to-day of certain people who possess the peculiar physical power of arresting the flow of blood by the mere imposition of hands. Mesmer, in consequence of his discovery, came to the conclusion that the effects attributed to ferro-magnetism could be induced by the human hand; that there was, in short, a form of magnetism in the human body. Hence his adoption of the phrase, "Animal magnetism." It is clear, however, that quite apart from his experiments with Professor Hehl's magnets, Mesmer had early imbibed the idea of a subtle fluid permeating all space, through which all natural forces interacted with one another, and it was but a short step from this theory to the conception of the action of one individual upon another through the intermediary of a magnetic fluid emanating from his body. When Mesmer took his degree at the University of Vienna in 1766, he chose for the subject of his inaugural thesis "The Influence of the Planets upon the Human Body." In this treatise he contended that "the Sun, Moon, and fixed stars mutually affect each other in their orbits; that they cause and direct on earth the flux and reflux not only in the sea, but in the atmosphere, and affect in a similar manner all organized bodies through the medium of a subtle and mobile fluid, which pervades the universe and associates all things together in mutual intercourse and harmony."

The theory of a magnetic fluid emanating from the human body was also taught by Paracelsus, who states that the "vital force is not enclosed in man, but radiates around him like a luminous sphere, and may be made to act at a distance. By means of such semi-material rays man's imagination may produce either healthy or morbid effects." When Mesmer's claims were investigated by a medical commission in 1784, it rejected them with little ceremony, declaring that there was no proof of the existence of the animal magnetic fluid, and the existence of this fluid has been in dispute up to the present time, in spite of the fact that the phenomena produced have been universally admitted. This has arisen from the fact that since Mesmer's time it has been shown that similar physiological conditions may be induced by entirely different methods. Thus Braid in 1843 reproduced the majority of the effects obtained by magnetizers by the prolonged gazing of the patient on some brilliant object or revolving mirror. In such a case there was obviously no need to postulate

IS THERE A
MAGNETIC
FLUID?

an unknown force, as the subject sent himself to sleep as the result of the exhaustion of his nerve centres. Similar results were produced by the Nancy school with the aid of suggestion, and in fact Bernheim maintained that suggestion was the key to all hypnotic phenomena. Why then, it was contended, postulate the existence of an imaginary force termed animal magnetism, for which the conditions resulting afforded no valid evidence? Thus it came about that while Mesmer's facts were in the long run admitted, the deductions he drew from these facts were generally speaking rejected. Mesmer was given his *congé* at Vienna owing to the hostility of the medical world and especially of Professor Hehl, with whom he had had a quarrel. He betook himself promptly to Paris, however, where his reputation had preceded him, and where he immediately found himself besieged by far more patients than he could possibly attend. It was as the result of this that he had recourse to a method which was probably a mistake, and in any case proved a ready weapon of attack for his numerous enemies. This was the celebrated *baquet*.

This curious device [says Mr. Ince] consisted of an oval vessel, about four feet in diameter and one foot deep. It was placed in the centre of the *salon*. In it were laid a number of wine-bottles, filled with magnetized water, well corked up, and disposed in radii, with their necks outwards. Water was then poured into the vessel until it covered the bottles, and filings of iron were thrown in occasionally "to heighten the magnetic effect." The vessel was then closed with an iron cover and pierced through with many holes. From each hole issued a long, movable rod of iron which the patients applied to such parts of their bodies as were afflicted.

In addition to the *baquet*, assistant magnetizers, trained by Mesmer, were employed. They made passes and laid their hands upon the patients with the object of increasing the magnetism. Rigorous silence was maintained during treatment, and, to produce a suitable atmosphere of repose, music and singing were employed.

The patients received the magnetism by means of the iron rods which conveyed it to them from the *baquet* by cords round their bodies, and apparently they held hands so that the magnetism should be communicated from one patient to another. At the same time a piano was played by way of creating a harmonious atmosphere. They were also magnetized more directly by means of the finger and wand of the magnetizer moved slowly before their faces, or above or behind their heads, and also directed to the affected parts. In addition to this the magnetizer would apply his hands, pressing his fingers on the hypochondrium and the region

EFFECT ON
THE
PATIENTS.

of the abdomen. On some of the patients these manœuvres produced little or no effect, while others, according to the historian, Bailly, felt local pains or had coughing fits, while others, again, were tormented with convulsions, these convulsions being preceded and followed by a state of languor or drowsiness. "Nothing is more astonishing," says the historian, "than the spectacle of these convulsions. The observer is as much astonished at the profound repose of one portion of the patients as at the agitation of the rest."

Mesmer's cures were generally preceded by what was termed the "crisis," after which a rapid recovery ensued. One of his patients, Major du Hussay, who had suffered from typhus in the West Indies, and whose case had been abandoned by the doctors, gave an account of his cure by Mesmer. When he arrived at

THE CASE
OF MAJOR
DU HUSSAY.

Mesmer's establishment, he states that "his head was constantly shaking, his neck was bent forward, his eyes protruding from their sockets, and his tongue paralysed. All his body trembled, and he staggered in walking." When the crisis came, he experienced a cold so intense that it seemed that ice was coming out of his limbs. This was followed by a great heat, and a fetid perspiration, so abundant as to cause his mattress to be wet through. The crisis lasted more than a month, and was followed by a quick recovery. "After four months," says the patient, "I stand erect and easy. My head is firm and upright. My tongue moves perfectly, and I speak as well as anyone. . . . I feel no pain whatever. My limbs are steady and vigorous, and I walk quickly and with ease. My digestion and appetite are excellent. In a word, I am perfectly free from all infirmities."

There is obviously very little in common between these methods of treatment and the procedure of the modern hypnotist. We do not know what proportion of cures were effected by the *baquet*, but it appears that the most convincing testimonials obtained were received from those who had had Mesmer's personal attention. Mesmer himself seems to have come to the conclusion that the *baquet* was perhaps a mistake, and that each patient should be treated separately, but the extent of his clientèle made this difficult. In 1784 the King appointed a Commission to inquire into the claims of animal magnetism, consisting of members of the Faculty of Medicine of the Academy of Sciences, and the Royal Society of Medicine. As the result of this investigation three reports were published; the report of the Faculty of Medicine of the Academy of Sciences, the report of the Royal Society of

Medicine, and an independent report by de Jussieu, one of the commissioners whose opinions differed from those of the general report. The first two reports absolutely rejected the theory of animal magnetism. They did not, indeed, entirely deny the alleged facts, but they ascribed them, where verified, to the influence of causes different from those assigned by Mesmer, i.e., to imagination, imitation, and *attouchement* (contact). The finding of the Royal Commissioners goes, in fact, very near to accepting the modern theory of suggestion, the importance of

REPORTS OF
THE COM-
MISSIONERS.

which, however, was not realized in those times. It seems, indeed, quite likely that suggestion would account for most of the phenomena to which the use of the *baquet* gave rise. "That which we have learnt," concludes the Commission report, "is that man can act upon man at any time and almost at will, by striking his imagination; that the simplest gestures and signs can have the most powerful effects, and moreover that the action of man upon the imagination may be reduced to an art and conducted with method upon subjects who have faith." De Jussieu, in differing from his fellow-commissioners, expressed the opinion that there was evidence of a universal medium which was responsible for the phenomena investigated. He stated that he considered the facts sufficient to "justify us in admitting the possibility or the actual existence of a fluid or agent which is transmitted from one man to another, and which sometimes exerts a sensible action on the latter." He added his opinion that one human being may affect another by friction, by contact, or by simple proximity. The report of de Jussieu created the more sensation as he occupied a position of considerable note as a celebrated physician and botanist, and a man whose opinions were everywhere listened to with respect. Mesmer also found a friend in Dr. Deslon, a court physician of wide reputation, but Deslon, while supporting Mesmer in many of his conclusions, and recognizing the validity of the phenomena, expressed doubt as to the explanation advanced in accounting for them by the existence of a universal fluid. The Royal Society of Medicine, however, felt themselves strong enough to take action against the new heresy, and pronounced a decree depriving of his diploma any qualified doctor who advocated or practised animal magnetism. Dr. Deslon himself incurred the hostility of the Royal Society, but in view of his high reputation they did not venture to deprive him of his diploma. He was merely reprimanded and suspended for a year from voting at the meetings of the Society.

Some ten years after Mesmer's death, at the instance of Foissac, the Academy of Medicine took up the subject again, with a view to reconsidering a verdict which later experience had served to discredit. A Commission of eleven members began to sit in June 1825, and after occupying five years in painstaking

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RECOGNITION IN
FRANCE.

research, issued their report in 1831. This report recognizes the results obtained by the employment of mesmerism, including even the higher phenomena of a psychic character. "We may conclude with certainty," say the Commissioners, "that the state (of somnambulism) exists, when it gives rise to the development of new faculties which have been designated by the names of clairvoyance, intuition, or internal prevision, or when it produces great changes in the physical economy, such as insensibility or a sudden and considerable increase of strength, and when these effects cannot be referred to any other cause."

Mesmer's pupils to a great extent abandoned their master's methods, and one of the most eminent of these, the Marquis de Puységur, set the example of inducing the magnetic sleep by passes only. His patients were in certain cases able to diagnose diseases and exhibited the phenomenon of clairvoyance. In 1841 Dr. Braid, a Manchester surgeon, took up the study of this subject, after witnessing certain public performances of a mesmerist named La Fontaine. Braid (as already intimated) devised a new theory in order to account for the phenomena, of the genuineness of which he had satisfied himself by careful

SUCCESSORS
TO
MESMER.

investigation. He found it possible to induce the mesmeric trance by "a fixed and abstracted attention of the mental and visual eye on one object, held about a foot from the eyes, and above their level." He summed up his views under two main headings: (1) That the assumption of any force such as magnetic fluid, mesmeric influence, or any other unknown agency, was unnecessary; (2) that the state induced was a supernormal physiological one, brought about by a physical action on the nervous system. It was Dr. Braid who first introduced the term "hypnotism," by christening his new theory "neuro-hypnotism," or nerve-sleep. The study of these phenomena was, however, still taboo among the medical faculty in England. Braid offered to read a paper before the British Association of Science in Manchester; but his offer was rejected, and his paper returned. Contemporaneous with Braid was Baron von Reichenbach, who took up the study of the effects of magnets on certain susceptible

persons, first experimenting with those suffering from nervous diseases, and subsequently with healthy persons, and with sensitives. He came to the conclusion that there was in existence an emanation which he termed "odylic force" which he averred was developed by certain crystals, by magnets, and by the human body. Reichenbach's experiments were made on persons in the waking condition. Since Reichenbach's time, this odic flame has been reproduced by photography, and numerous

ODYLIC sensitives have claimed to see emanations from
 FORCE. metals, minerals, magnets, and also from the human
 body. The late Dr. Kilner, in his book, *The*

Human Aura, has enlarged and amplified this hypothesis, and given the results of his own investigations. He also devised a screen (as most of my readers will be aware) for the purpose of enabling the human aura to become visible to those who were not in any way specially endowed with the psychic temperament. While this hypothesis of emanations has met with scant respect in orthodox circles, it has gained many adherents in recent years, notably in France, and the learned Dr. Boirac's *La Psychologie Inconnue* (Psychic Science)* is mainly devoted to establishing its validity by a careful and copious record of personal experiments pursued under test conditions through a long period of years.

The current of thought and investigation which Mesmer inaugurated has been far more prolific than Mesmer himself could possibly have suspected. It has passed into many and various channels, and raised questions in connection with the constitution of the human body which are exciting the liveliest interest at the present time. The effect of mesmeric passes has been found to result in the raising of the subconscious self from its condition of submergence and latency, and thus evoking unsuspected powers in the human organism. Myers' theories of the subconscious have, in fact, Mesmer's investigations as their basis, and the phenomena of multiple personality are all closely connected with the interaction of two distinct sets of consciousness within the human body. A writer in *The Theosophist* even goes so far as to say that "Mesmerism is the very key to the mystery of man's interior nature, and enables one familiar with its laws to understand not only the phenomena of western spiritualism, but also that vast subject of eastern magic."

The curative side of this subject has necessarily attracted considerable attention. Mesmerism or Hypnotism was employed

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for some time with marked success by Drs. Esdaile, Elliotson, and others, in the case of serious operations before the discovery of anæsthetics. Its use in this connection would doubtless have become far more general if it had not been for this last-named discovery. Naturally, anæsthetics, owing to their more certain

CURATIVE
TREAT-
MENT.

and invariable action, are preferred by the medical practitioner. Even, however, at the present time, where their use is considered undesirable or dangerous on account of affections of the heart, the induction of anæsthesia by hypnotic methods is still resorted to. Hypnotism has, of course, been extensively used to put the patient into a condition in which he will be specially receptive to the influence of suggestion, with a view to the curing of hysterical and nervous complaints and long-standing habits no longer subject to the will. The cures, however, in which magnetism plays a part are obviously of a different character, and cover a far more extensive ground, the theory of this process implying the communication of vital force from the operator to the subject, or the removal of pains or diseased conditions by means of passes. The two methods of cure have frequently been confused, and the efficacy of the magnetic treatment denied. But the principles underlying these treatments have in reality little in common between them except that the hypnotic state serves as a favourable basis for both. While it may be freely admitted that Mesmer was unduly sanguine in believing that his principle of treatment might form the basis of a universal panacea, the number of cases in which it is applicable is unquestionably very great. "There is," Mesmer asserted, "only one disease, and only one cure. The disease consists in the throwing of the system out of equilibrium, and the cure can only be obtained by bringing the system back once more into this equilibrium, which is the true essence of health."

Mesmer based his whole theory on a belief in "a reciprocal influence between the heavenly bodies, the earth, and animated bodies, and a fluid universally diffused, which by its nature is capable of receiving, propagating, and communicating all impulses." This reciprocal action, he maintained in his celebrated

AN ASTRO-
LOGICAL
HYPO-
THESIS.

"Twenty-seven Principles," "is governed by mechanical laws at present unknown; and from it there result alternative effects which may be considered as a flux and reflux." It is, he tells us, by this flux and reflux that active relations are established between the heavenly bodies, the earth, and its con-

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stituent parts. He further maintains that the properties of matter and organized bodies depend upon its operation. The animal body experiences the alternative effects of this agent, and in this animal body are found "properties similar to those of the magnet—different and opposite poles which can be excited, changed, destroyed, or reinforced." We are obviously here in the presence of an hypothesis which accepts the validity of the primary axioms of the astrologer—the theory, in short, on which the whole system of the influence of the planets upon human life is based.

It is not surprising that the medical faculty of his day found such contentious matter as is contained in these propositions anything but to their liking. The principles enunciated obviously went far beyond any theory of the universe which the profession had ever contemplated, and it was not unnatural that they should ask for some better evidence than was forthcoming of so bold a summary of general principles. It was plain to them that Mesmer had imbibed mediæval ideas, and was reproducing them in a more modern dress. The doctors of the day could well retort that even though certain of the phenomena might be evidentially established, this went but a little way towards the verification of so wide and indeed all-embracing a conception. They denounced Mesmer himself as a quack, and his propositions as deductions based upon no substantial ground of evidence. Mesmer took the attacks of his enemies in the best possible part. He had, indeed, accumulated considerable wealth, partly doubtless through the aid of this gratuitous advertisement; and centres in which his treatment was applied, often with remarkably beneficial results, had sprung up in all directions. He found the atmosphere of contention and dispute little to his taste. Having laid the foundations of his system, he left it to bear fruit in its own good time, and himself retired to Switzerland, where he was able to live a life of quietness, seclusion and contentment, and to satisfy his passionate love of music, while still

LAST
DAYS.

finding time to attend the sick folk in his immediate neighbourhood. Mesmer was, above all things, a humanitarian. In the words of Deleuze, "those who knew him testified to his goodness of heart. He gave the same care to the poor as to the rich, and being of service to his fellow creatures was his greatest pleasure." "His reward," says his present biographer, "was mainly a plentiful harvest of anger, hatred, malice, and all uncharitableness, and the intrinsic greatness of his character is indicated in this, that he never

allowed himself to become embittered by the treatment he received. His nature continued sweet and amiable to the end."

Mesmer had a special fondness for animals and birds. He kept a favourite canary in an open cage in his room. The bird would fly out and perch upon Mesmer's head while he slept, and awakened him with its song. With a light stroke of his hand he would put the bird to sleep, and awakened it by stroking its feathers in the reverse direction. When Mesmer died the canary was inconsolable, went on hunger-strike, and shortly after was found dead in its cage.

I have received some communications on the subject of my Notes of the Month with regard to the Book of Revelations, among them a very long one from the Rev. Walter Wynn. As, however, it does not specifically deal with the points I have raised, or attempt any refutation of them, I am not inserting it in my Correspondence columns, in which, indeed, there is no space for so long a contribution. Mr. Wynn has written a little book, published by the Garden City Press, of Letchworth, on *Revelations in the Light of the War and Modern Events*, in which he says that he "has no doubt whatever that the Church of Rome is the historic Antichrist of the Apocalypse." As a matter

THE BEAST
OF REVE-
LATIONS.

of fact, there is no mention of Antichrist in the Apocalypse of John. Elsewhere he alludes to the Church of Rome as "the Scarlet Woman on the Beast," so that he seems to be a little confused between these various symbols. That St. John was prophesying an apostacy within the Church is a view that has been long championed by the opponents of Roman Catholicism, and I believe I am right in saying that Roman Catholics have retorted in a similar manner, that the Beast represents the Protestantism of Luther. The feeling against the Roman Catholic Church has, of course, been considerably intensified by the attitude adopted by the Pope during the late war. After what I have written, I need not say that I am not disposed to take such interpretations very seriously. Those, however, who are interested, cannot do better than purchase Mr. Wynn's book and see what there is to be said in defence of the opinion.

Though certain readers take exception to my view that Nero was designated by the cryptic number 666, I cannot conceive that there is any serious doubt about the matter. In precisely the same manner, the Christian Sibylline used the number 888 for Jesus in the Greek, and this form of gematria was by no means

uncommon. It would evidently be necessary for the author of the book to express his meaning in a veiled way. The statement is precise and definite in the Greek, that an individual man was intended, and this rules out the solution *Λατίνος* (Latinus), for which, moreover, there is really very little to be said. Dr. Beckwith observes that "the Neronic solution, reached in the early part of the last century independently by a number of scholars—Fritzsche, Benary, Hitzig and Reuss—meets the conditions of the problem so exactly that it is accepted by most scholars of the present day." No other interpretation has met with any such widespread support, and, indeed, all other solutions offered appear to me to be almost equally impossible. It may be interesting to note in this connection that the name Antichrist appears in the Johannine Epistles only, and nowhere else in the Bible, though it has been widely identified with the Beast of the Revelation of St. John. Antichrist was identified with Nero in the early centuries of the Church by Commodianus (c. A.D. 250), Victorinus (c. 300), Sulpicius Severus (towards the end of the fourth century), and also by Augustine in his *De Civitate Dei*.

FOOD AND PHYSICAL HEALTH AS AFFECTING PHYSICAL, INTELLECTUAL, AND SPIRITUAL EVOLUTION

BY EUSTACE MILES, M.A.

FROM time to time there are great waves or floods of exaggerated ideas, which are set forth, to the exclusion of all other ideas, as if they were the only ones that mattered at all; and, indeed, this is perhaps the quickest way of getting a new notion into people's heads; for most brains seem incapable of taking in more than one novelty at a time.

In recent years we have had much stress laid on what is called "Intellectual" Evolution. As a matter of fact, what is taught in the "Schools" is not really very intellectual; it does not make for practical reasoning; there is too much unthinking acceptance and parrot-like reproduction of authoritative statements, which are taken for granted.

There has also been much talk of "Spiritual" Evolution. A great deal of this, again, is not really spiritual; the spiritual cannot possibly ignore the well-being of the bodily instrument. A great deal that professes to be spiritual, actually urges people to take no trouble whatsoever about their food and drink, the position of their body, their exercises, and so forth. The Mystics knew far better than this.

Thirdly, there has been a large mass of writing on Physical Evolution. So far as official publications are concerned, they are of not much value. It is true that they do mention things that matter, such as shorter hours of work, less work, higher pay, better housing, and improved sanitation; but these things are not what the people can do for themselves. Official authorities scarcely ever mention things which people can, and should, do for themselves. I call these latter things Avenues to Self-Health.

As to what has been lately written with regard to Diet, it is lamentably misleading. The accepted theory, as to the importance of the "Calories," is very ridiculous: it assumes that a person needs so many "Calories" a day if he is to keep alive and well: it is assumed that these "Calories" can only come from certain foods, and that these foods give substance for heat,

which is converted into energy. The *reductio ad absurdum* is (as Dr. Rabagliati points out) when a person has fasted thirty days, and has, supposedly, in that time used up more "Calories" than his body could have contained; by rights he ought to be dead; as a matter of fact, he may be really much cleaner and fitter than he was thirty days before. I am bound to say that some of the extreme theories of the diet cranks are scarcely less unscientific than the orthodox views!

But a greater part of what has been published on all the above "Evolutions" has contributed something towards Physical, Intellectual, and Spiritual Evolution, though it has not contributed a fraction of what a sensible regime would have done.

Here are just a few suggestions as to the importance of the best physical and dietetic helps, not only for Physical Evolution, but also for Intellectual and Spiritual Evolution.

The question has been—as almost all questions have been—obscured by the orthodox and authoritative dicta.

Take, for example, the matter of muscular fitness. Every one who thinks of the matter at all, realizes how important a part muscles play in life. Stanley Hall says, in one of his books: "Muscles are the vehicles of habituation, imitation, obedience, character, and even of manners and customs. Skill, endurance, and perseverance may almost be called muscular virtues. . . . They have built all the roads, cities, and machines in the world, written all the books, spoken all the words, and, in fact, done everything that man has accomplished with matter."

But what is the orthodox notion of ideal muscle-culture? It was shown years ago by the choice, for our national model, of a well-known strong man, of whom a statue was made with all the muscles standing out and tense. Anything more absurd and unscientific can scarcely be imagined. It was a most misleading model to set before an already somewhat slow and stiff people; for an integral part of the art of Physical Culture is not to use muscles that are not required for the purpose in hand: it is sheer waste of energy to tense muscles needlessly. The ideal muscle culture of the orthodox is summed up in the word "develop," which generally refers to size and hardness of the muscles. This is not in the direction even of Physical Evolution; certainly it has nothing whatever to do with Intellectual or Spiritual Evolution.

What is the ideal, then? Without saying what it is, I prefer to say what it includes, just as, in trying to define Life, we do not say what life is, but mention some of the characteristics of

Life, such as response to environment, assimilation, elimination, movement, reproduction, and so forth.

Two of the characteristics of ideal muscle-culture will be—refinement, and control. The hard and fibrous muscle is not refined; neither is it, as a rule, well controlled; neither is its possessor remarkably self-controlled.

There is a similar misconception with regard to the culture of the brain. The main idea of the orthodox seems to be to get a large number of brain-cells, no matter if they are big and coarse. Surely the ideal should rather be to let the brain-cells be good, refined, and well-organized, however few they may be, and however small they may be.

It is chiefly owing to the wrong associations which the words bring with them that it is so hard to interest people in better diet and better physical culture for all-round Evolution. Directly one mentions these words—"Diet" and "Physical Culture"—the average person thinks of "vegetarianism," and of the big biceps, or of dull drill.

As an extreme example of haphazard "vegetarianism," or "vegetarianism" as the public understands it, we may take a meal which I saw advocated not long ago in a "vegetarian" booklet. It began with a thick barley broth, and then proceeded to macaroni and tomatoes with boiled potatoes and boiled green vegetables (deprived of their precious juices, which the ignorant cook had poured down the sink); the next course was a rice pudding with syrupy stewed fruit. The meal was lamentably deficient in body-building elements, and lamentably excessive in starchy elements: it would be almost certain to produce fermentation, and, what is more serious still, acidosis of a particular type from which so many "vegetarians" suffer.

Such a meal has the merit of containing no meat. This feature appeals every year more and more to Humanitarians, Psychics, Spiritualists, Mental Scientists, Theosophists, and others. But such a meal is not for the all-round fitness and success of people; it is a clogging meal; it is not that it would develop the fiery passions; it would rather tend towards heaviness and what we may call close-mindedness. Will some reader explain why such a diet so often tends to close-mindedness, and self-satisfaction, and a sense of superiority?

I want every reader of the OCCULT REVIEW who is not well initiated into the principles of better balanced diet and other means to what I call Self-Health, such as better position of the body and better expression, deeper and fuller breathing, relaxing

of the muscles not required for use, gentle stretching, water-sipping, and practice of the right mental attitude, to start with an open mind, and to discard his or her very natural objection to crude caricatures of Food Reform and Physical Culture, and to try the following plan instead.

1. Search for the best foods and drinks, and for the best ways of exercise and rest, and other physical Avenues to Health. This will necessitate reading and discussion and sensible evaluation of the different principles and methods, and of their application.

2. Make an experimental plan and scheme.*

3. Try the experimental plan fairly, not for a day or two, but for some weeks or months.

4. Judge it by its results on the all-round life ; judge it by its results on the physical life, including the health, the enjoyment of work, the appearance, as well as the efficiency and the endurance ; judge it by its results on the intellectual efficiency and endurance ; on the psychic and on the spiritual life ; and, I would add, on the economical life, as regards the saving of time and money and energy.

5. See the symbolism of the practices ; do not practise the things by themselves as if they had no meaning outside the obvious meaning ; do not practise the exercises as a dull drill ; rather realize the spiritual significance.

For instance, with regard to food, realize that it is a symbol of spiritual and intellectual food, as the sacraments teach. As to water-sipping, realize that it is a symbol of purification, as well as of the taking in of energy. As to breathing, realize that exhaling is also a symbol of purification, whereas inhaling is a symbol of the taking in of energy and of inspiration.

It will naturally be asked why the physical should be attended to if the efficiency aimed at is to be intellectual and spiritual ?

First of all, then, the physical is to be attended to not only for its own sake, but also because it is symbolic and suggestive. How can we attend to spiritual uplifting and advancement, without imagination ? And how can we get our imagination pure and clear, how can we imagine satisfactorily the intellectual and spiritual life, with a clogged and deformed body ?

Secondly, the physical is the instrument—not necessarily the sole instrument, but at least the chief instrument on this plane—of the intellectual and the spiritual. Almost as well might a person try to write a good letter with a crossed nib and

* I have suggested some in my books *Self-Health as a Habit* (Dent, 5s.), and *Through the Day* (London and Norwich Press, 3s. 6d.).

dusty and clogged ink, as get intellectual and spiritual well-being with an unsatisfactory body.

Thirdly, there is the experience of millions who have embodied this experience in their teachings. We need only refer to the teachings of the Occult and Mystic Masters, if we would have authority as to the importance of physical carefulness for the sake of Intellectual and Spiritual Evolution, as well as of Physical Evolution. We need only refer to the sensible Yogi's attention to food and drink and exercise, and other physical means to Health.

But the supreme test is not authority; the supreme test is a personal trial. The trial must not be haphazard—any old "vegetarianism," any old Physical Culture; will not do at all; we want the very best.

Our trial must be based on study; it must be sane and sensible, and, therefore, probably gradual. It must not be that haphazard "vegetarianism" which I instanced just now, and which is not at all the kind that we should aim at. Nor should the very dull orthodox drill be regarded as true Physical Culture; it is degrading the glorious science and art of Physical Culture to a mechanical affair.

Diet and exercise need all the science, all the art, all the common sense, that can be brought to bear on them by women as well as by men.

They need all the co-operation and division of labour possible.

Especially I should like to emphasize the idea that the Food Reform that is for Physical, Intellectual, and Spiritual Evolution is not simply a matter of abstinence from meat; the right Physical Culture is not simply the practice of some exercises, no matter what they are.

Rather, the idea is to choose foods and drinks and exercises and other helps to Health which shall be, in the first place, symbolic, as deep and full breathing obviously is; in the second place, refining and purifying for the Intellectual and Spiritual, as well as for the Physical Health; thirdly, leading to control by the Higher Self; and, fourthly, enjoyable.

From the mineral we have evolved, physically, to the plant; from the plant, physically, to the animal; from the animal, physically, to man. Plants and animals clearly improve through better food and drink; animals through better food and drink and exercise. Man must now improve through the best obtainable food and drink and exercise, and any other sensible and rational avenues to Self-Health.

These avenues must be consciously and purposely chosen. They must be understood and realized as aids, and also as symbols.

They must be appreciated and enjoyed, and not regarded as dull drudgery.

I do not mean that to appreciate and enjoy a practice, to say "This will help me," is the right way in itself, though it will probably tend to make even the inferior food and drink, or exercise, more health-giving. I mean that we should choose our avenues first ; I mean that, after the best choice we can make of food and drink or exercise, or other means, we should realize the value and symbolism, and welcome and enjoy the thing, and tell the subconscious mind to give us the maximum all-round benefit from it, instead of going through the practice perfunctorily, perhaps looking forward to the time when the boredom will be over.

Last of all, whatever proves good in your case, hand on to others, not as necessarily the best for them, but as worth trying fairly by them.

For this is one reason why physical helps tend to Intellectual and Spiritual Evolution : not only does the choice of the physical helps train our intellect and discrimination ; not only does the practice of them strengthen our character and will ; but the giving of them to others aids our spiritual life to evolve.

For in the spiritual life, far more obviously than in the physical life, and even than in the intellectual life, we evolve and express more and more of the Higher Self within, the Self common to all, by giving of our approved best. That is one reason why Physical Health is invaluable for Spiritual Evolution.

THE BRIDGE OF LIGHT

BY R. B. SPAN

IT has been proved, beyond a shadow of doubt, that there is a means of communication between the two worlds of Spirit and Matter. The gulf has been successfully spanned. Longfellow, in his poem: "Haunted Houses," refers to the "Bridge of Light" in the following verses:—

* * * * *

The Spirit world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense
A vital breath of more ethereal air.

And as the moon from some dark gate of cloud
Throws o'er the sea a floating *bridge of light*,
Across whose trembling planks our fancies crowd
Into the realm of mystery and night;

So from the world of spirits there descends
A *bridge of light* connecting it with this,
O'er whose unsteady floor that sways and bends,
Wander our thoughts above the dark abyss.

* * * * *

The poet's conception is not mere fancy, but an actual fact. There is indeed a bridge which connects the Seen with the Unseen, across the bourne of Death. Invisible and intangible to our physical senses, it is nevertheless open and accessible to our *spiritual* senses, and can be crossed by the power of *Faith*, which is ever the *open sesame* to the Unseen.

It is highly probable that there are millions of other material worlds like this earth, inhabited by material creatures like us human beings; and round all these worlds there would naturally extend the unseen spiritual world, which fills boundless space. This little earth of ours is a very small affair indeed, like a grain of dust in the universe. When at "death" we cross the bridge of light into the Unseen, we shall find that the "Heaven" and "Hell" taught in our theology are as much conditions of the mind and soul as any particular locality. If, as we are told, "the Kingdom of Heaven is within us," it naturally follows that the Kingdom of Hell is also, and that we have our place in either, according to the natures and characters we

form. In the other world, as in this, "like attracts like," and individuals of similar natures meet in surroundings which conform to their natures, and thus different localities and states are formed, which might be termed Heaven and Hell. Those who love goodness and light go to bright spheres, and those whose natures and tastes are evil and dark associate together in dark and gloomy surroundings. In the spiritual world everything is formed by the power of thought, and people literally make their surroundings according to their moral and mental calibre. A person of a gloomy and morose nature will form gloom in his surroundings, and a bright joyous nature will reflect his happy soul in a beautiful and bright spiritual home.

Though we are all more or less masked in this world, so that our real natures are hidden, or difficult to read, it will not be so when we are liberated from the bonds of the flesh. It is impossible for a spirit to appear different from what it really is, and we shall all be like open books to each other, whose pages of life records anyone may read at a glance. We shall all "know as we are known." "Now we see through a glass darkly, *then* face to face." There is no other judgment day than this. God does not punish us for the transgression of laws; we punish ourselves. God does not judge us; we judge ourselves. Transgression of laws sets in motion forces which act automatically and bring their own chastisement or pain. Emerson truly says: "Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed in *silence* and *certainly*. Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it. Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed." This is the great law in all worlds, and nothing can alter it.

Hence we see that if we desire the joy of life we must live in accordance with the laws which produce happiness, and not set in motion the forces which bring pain and disease. When we cross the "bridge of light" we shall be very little different from what we are on this side, and shall be under the same laws there as here. The natural law in the spiritual world is "we reap as we have sown."

* * * * *

Shakespeare (in *Hamlet*, iii. 1) speaks of the after-death state:—

The undiscovered country from whose bourne
No traveller returns. . . .

The poet was unaware of the bridge which spans that bourne

by which many thousands *have* returned, and spoken with those whom they had left behind. This bridge, however unsubstantial it may seem to us, is a great reality and has formed a very sure means of communication between the two worlds. Countless messages have been brought across, giving comfort, hope, and good cheer to thousands of aching hearts and sorrow-laden homes—especially has this been the case since the Reaper Death has been so busy during the Great War. Where had these gallant lads gone? How did they fare? Were they in the grave? Or was there really another life beyond? And from the realms of the Unseen, flashed the message "There is no death!" Life and Love are eternal! "We are the same now as when we were with you. Real separation does not exist, as soul can speak to soul and mind telegraph to mind by means of the power of Love, which triumphs over Death, Time and Space."

Here indeed is the supreme joy of life, the absolute knowledge that nothing can die, that love, joy, beauty, goodness, valour and all high and noble qualities are eternal realities—that life is *everywhere* and all we ever cared for still exists and will do so as long as Love remains. Across the "bridge of light" lies the land where our dreams come true, where love comes into its own, and joy is made complete.

Why should we mourn? Why fret and worry and take a gloomy view of things, when nothing in this life can really harm us, except our own deeds of ill. Make the best of everything, take your fill of the joy of life, cultivate the spiritual, connect your souls with the power-house of God and command undreamed-of forces. Most of us suffer some physical loss or infirmity during our passage through life. Men lose their strength, women their beauty; some are deprived of limbs, others of mental efficiency, or the powers of hearing and sight. Teeth and hair are replaced by false articles, as old age creeps on; and we think with regret of our vanished strength, beauty and glory; but there is consolation in knowing that these things are not really lost, that it is only the physical body which has suffered, and the spiritual body—the real person—remains intact, and when we cross the bridge of light everything will be restored. We shall then be in a state of eternal youth. Nothing on this earth can possibly affect or destroy any part of the spiritual body, which lies indestructible beneath its material counterpart. It is a notable fact that persons who have lost an arm or a leg often feel as if they still had those limbs—and so they have, but it is the *spiritual limbs* they feel.

These spiritual limbs are quite visible to clairvoyants. A person who is rendered insane by some injury to the brain, recovers the full possession of his senses and reasoning powers, directly he leaves the body. It is only the material organ which is out of order, the mind itself is perfectly sound, but is unable to work properly or express itself when encased in a damaged machine—the brain being the instrument through which the soul expresses itself on this material plane. There are various ways of communicating with the unseen world, but none are altogether reliable. I have myself been absolutely satisfied of the possibility of communicating with those who have “passed over to the other side,” as I have done it myself quite successfully over and over again—through my own mediumship, which I have been in the habit of exercising entirely in private, in complete quietness and solitude—my only apparatus being a pencil held lightly in my hand resting on a sheet of paper. After a time my hand is moved to write, and then I mentally ask questions and receive answers *sometimes*, and the name of the communicating entity is generally written down. Sometimes the name is entirely unknown to me, and more or less incoherent and unintelligible sentences are written.

Sometimes I get the names of people I have heard of but never known, but more frequently the messages purport to come from relations and friends who “passed over” the bridge years ago. The messages are often written backwards, so that to read them a mirror is necessary; sometimes they are written upside down, as if the communicating intelligence was seated opposite to me when controlling my hand. I am often able to write automatically with the left hand.

An extraordinary way of communicating with the unseen world was shown some years ago at a house I was staying at in the South of France. We had got into contact with the Unseen by means of a few séances, but the phenomena which occurred at them were not very convincing and we decided not to try again. One evening we were sitting in the big *salon* reading and talking, when suddenly the electric lights around the room went out in rapid succession, leaving only one alight, high up on the wall. It was then thought there was some defect in the electric-power arrangement. The next day the electrician at the powerhouse was sent for. He examined the burners and wires, etc., but could find nothing out of order. That evening all the lights appeared again, but at exactly the same time as on the previous evening they all went out, leaving only the one over the mantel-

piece burning, and this one then started to go out and reappear very rapidly, making a succession of flashes. Our host, thinking some one was playing tricks, made a thorough investigation of the affair, but could detect no way by which the lights could be manœuvred by physical agency. After a time we noticed that there appeared to be a certain method in the flashes—first would come two flashes, a stop—then three flashes—another stop—then four flashes; and so on—and some one laughingly suggested it might be "spooks" trying to communicate with us in that way, as the séances had not proved successful. The idea (though spoken in jest) did not seem impossible, and to test it we requested that the light should give three flashes, then remain out. This was at once done, and we were left in darkness. Then we asked for two flashes. They were immediately given. Finding that there was some intelligence operating the light, we arranged a telegraphic code by which messages might be sent. One flash for "No"; two for "Yes"; three flashes: "Don't know," and when the alphabet was called over a flash should be given at the letter required. This answered very well, though it took a long time spelling out the messages, as the alphabet had to be called over for each letter. It was soon *proved to us beyond a doubt* that the messages we received came from disincarnate intelligences, friends and relations who had passed into the unseen world. The first name given through this strange method of telegraphy was "*Louise Gerald*," and an exclamation from a French lady present (a Mlle B——) told us that it had been recognized. By degrees we learnt all about this entity, how she had died fourteen years previously at St. Pierre on the island of Martinique, where she had resided for some years engaged in educational work at the ladies' college there, and how she had been a great friend of Mlle B——, who was also residing in the college, and to convince Mlle B—— as to her identity several incidents only known to the two friends were related, and Mlle B—— assured us that everything was absolutely correct. No one present knew that Mlle B—— had ever been to Martinique and certainly had never heard of Louise Gerald.

Night after night we sat in the *salon* after dinner carrying on communication by means of the electric-light code with various spirits from the "other side." I was a complete stranger to every one in the house, but I received messages giving names only known to myself, and telling me things which were perfectly correct about one of my brothers, who had been killed in the Boer War, which no one could have known but myself. We were

all perfectly satisfied that the messages came from the spirit world—the most sceptical had to admit that there was no other explanation. This electric light telegraphy was but the prelude to a series of most remarkable psychic phenomena which went on in that house for months, but which it is not my purpose to describe here. These phenomena were brought to an end by the owner of the building, who begged the unseen operators to cease their manifestations, as he was going to open the house as an hotel, and did not wish guests to be frightened away by what would be considered "weird disturbances." Since then nothing has occurred of a psychic nature, and the unseen operators appear to have left the place entirely.

The purpose of all psychic phenomena is to prove to us the close proximity of the spiritual world, and that those whom we call "dead" are very much the same as when in the body, and are not in the grave, or removed to some vague far-off region, and that it is possible on occasions, when conditions are favourable, for them to cross the bridge between the two worlds and give us a friendly greeting. *There is no need for anyone to mourn the loss of loved ones who have left this mortal sphere, as they are not far off, and are often with us when we little think it.*

The bridge of light is built on very sure foundations, and all may cross and re-cross who have the passport of Faith, Hope and Love. The bridge of course does not exist for those who have no *Faith*—who cannot believe in such a possibility. It is essentially "the substance of things hoped for, the evidence of things not seen."

TEA-LEAF FORTUNE-TELLING

By HELEN NELSON

If you can look into the seeds of time,
And say which grain will grow and which will not,
Speak then to me.

SO said Banquo to the witches in *Macbeth*, and in these words Shakespeare has voiced the ever-present longing of mankind to peer into the future.

History proves that the science of divination has been practised in various forms from remote ages—from the period when man first became "curious."

The Chinese are said to have foretold events by means of geometrical figures as early as 3000 B.C. The wise men of Chaldæa gave meanings to their dreams, whilst the Romans considered the flight of birds to be prophetic. Have we not our own "One for sorrow, two for joy," to this day?

Palmistry, crystal-gazing and fortune-telling by cards are a few of the modern methods by which the present generation seeks a glimpse of its to-morrow.

CONCERNING TEA

"Tea began as a medicine and grew into a beverage," says a Japanese writer. "It is a native of southern China, and was known from very early times to botany and medicine. It is alluded to in the classics under the various names of Tou, Tseh, Chung, Kha and Ming, and was highly prized for possessing the virtues of relieving fatigue, delighting the soul, strengthening the will, and repairing the eyesight. It was not only administered as an internal dose, but often applied externally in form of paste to alleviate rheumatic pains."

We know that the Dutch East India Company brought tea into Europe about the year 1610, when it was too costly to be popular with the general public. It became fashionable in England in the reign of Queen Anne, who was passionately fond of her dish of tea, which cost her sixty-six shillings a pound. She it was who introduced the tea-urn into England, and her

tea service, with its small cups without handles, was famous.

The eighteenth-century coffee-houses were the clubs where the wits of the day beguiled away their time over dishes of tea, and Dr. Johnson confesses himself "a hardened and shameless tea-drinker, who for twenty years diluted his meals with only the infusion of the fascinating plant."

TWO CURIOUS INCIDENTS

When a child I remember it was always a special treat to have my fortune told from the tea-leaves by my mother, who is Scotch. My small sister was a firm believer in the things which were about to happen to her, but I was always rather scornful on the subject, which accounted, my mother said, for the dull show of tea-leaves which was a standing feature of my cup.

The latter fact led to a rather curious episode during the visit of a cousin to the house.

The morning after her arrival, my mother was in bed to breakfast, but said that as we had a visitor we might come up to her with our cups when we had finished. I suggested it would be great fun to change our cups, but of course abide by our own fortunes. This we did, and presented them in turn to be read. My cousin had mine and I took hers, my sister deciding she would rather keep her own.

My mother looked at the visitor's cup and said: "I'm afraid you're as bad as Helen, for you seem to have left nothing here."

Then I held out my cup, which was full of small and large black smudges. My mother read what she saw, and remarked that if she had had to pick out my cup it would certainly not have been that one.

Needless to say we could keep quiet no longer, and confessed our plot, to her huge amusement.

Four days ago a schoolgirl came to me and asked if I could tell her if anything nice would happen to her in the holidays. The predominant feature in the cup was an accident to herself through a dog, so I told her to beware of dogs. This very morning I got a letter from the child saying she had been bitten by a dog the day after she arrived home. A very curious coincidence! And in that and similar coincidences you have the reason why fortune-telling in all its forms enjoys, and always will enjoy, such undeserved popularity.

THE ACCOMPLISHED FORTUNE-TELLER

Fortune-telling as an accomplishment is a great asset to a girl, especially if she cannot sing or play any musical instrument. Hostesses or promoters of bazaars are always eager to find some one to give pleasure in this form, and at a famous garden party I attended the other day the gipsy palmist was besieged the whole time. I took it up for this reason, as it needs little time to become proficient and needs no elaborate preparation.

THE ORIGIN OF READING EVENTS BY TEA-LEAVES

I have heard it said that this method of fortune-telling is the descendant of that ancient custom of dropping oil, wax, or liquid metals into water, which process cooled the material dropped into prophetic symbols! Whatever its origin may be, tradition plays a great part in tea-leaf reading, because most of the signs found in the cup take the meaning which the history and experience of man have assigned to them. For instance, the snake signifies deceit, and one could not imagine anything else for this sign. The horse-shoe is for luck, and the ivy-leaf tenacity, and so forth.

HOW TO TELL THE SIGNS

First try and master the meanings of the signs that appear frequently in the cup. I have made a note of these from long experience. Next learn by degrees those signs that appear less frequently.

The art of the business lies in rightly connecting the various symbols. For instance, the coffin, which means bad news, sickness or failure, would not imply such disagreeable happenings if a horse-shoe were near it, neither would the snake have all its own way if the same lucky emblem were in its vicinity.

INDICATIONS OF TIME

The lip of the cup to the ring at the bottom holds events for a week, the bottom of the cup is the future.

The handle represents the consultant, and the distance and positions of the signs with regard to the handle must all be taken into consideration.

THE SIGNS

It must not be assumed that perfect representations of the animals, flowers, birds and other signs in the given list will

appear in the cup, but nevertheless it is extraordinary how many and various are the forms which the tea-leaves take. A little imagination and interest in the subject are all that is necessary to find as many pictures in the cup as may be seen in the fire on the winter evening, and it is just as hopeless to expect any one else to see them in the cup as it is in the fire.

THE CONSULTANT'S PART

The consultant should leave enough liquid in the cup to enable the leaves to be swirled round, when he turns it three times with the left hand inwards towards himself.

The inside of the cup should be as plain as possible, as obviously any pattern hinders accurate reading.

I have written this article entirely from my own experience, and if it proves a help to those in search of amusement, my labour will not have been in vain.

SIGNS AND THEIR MEANINGS

- ACORN. A short journey which will have great results.
 *AEROPLANE. Hasty news, journey or visit.
 *ANCHOR. This sign is one of the best, and happily occurs frequently. It means success in all undertakings which are indicated, and modifies any bad signs which may be near it.
 ANGEL. Very good news.
 ANTLERS. An accident.
 ANVIL. New plans.
 APPLE. Success or health, according to the surrounding signs.
 APRON. A good friend.
 *ARCH. A meeting.
 *ARROW. A telegram.
 AXE. Separation, note the other signs in connection with this.
 BABY. Reconciliation.
 *BALLET DANCER. Unsuccessful plans.
 *BARREL. Festivity. A dance, theatre or picnic.
 BARROW. A visit to the country.
 *BASKET. A present received or given.
 BAT. Mournful tidings.
 BAT (cricket). Indicates sport in connection with the other signs.
 BEAR. A journey north.
 BED. A holiday, an illness, or a birth.
 BEETLE. Unrest, slight disagreements.
 BELL. Startling news. The other signs must be used in connection with this symbol to ascertain the kind of news.
 *BIRDS. These are common signs and always indicate a pleasant surprise.
 BOAT. News from over the sea.

* The signs marked thus appear more frequently than the others, and their meanings should be learnt first.

- BOOK.** A good sign. It signifies success, and can only be read in connection with the other signs.
- BOTTLE.** Happy days.
- BOW.** Reunion.
- BULL.** Excitement, good or bad.
- ***BUTTERFLY.** Short pleasure.
- CALDRON.** New opportunities which should be carefully considered.
- CAMEL.** Responsibilities successfully shouldered.
- CAMERA.** Stolen ideas.
- CANDLE.** Illness.
- ***CAP.** A male visitor.
- CASK.** (See **BARREL.**)
- ***CAT.** Treachery.
- CHAIN.** An engagement or wedding.
- ***CHAIR.** A visitor.
- CHEERRIES.** A love affair.
- CHICKEN.** Affection.
- CHILD.** The consultant is forming new projects.
- ***CHIMNEY.** A good sign. The passing away of unpleasant events.
- CHISEL.** Trouble and losses.
- ***CIRCLE.** If unaccompanied by other signs, this means money. It can also mean faithful friends or an engagement.
- CLAW.** A bad sign. Scandal or evil influences at work.
- CLENCHED HAND.** Quarrels.
- ***CLOUDS.** Indicated by small leaves in clusters, mean slight annoyances, if the leaves are thick and dark they will mean great trouble.
- CLOVER LEAF.** Luck and success in all undertakings.
- COFFIN.** Bad news, sickness, or failure.
- CORNUCOPIA.** Great success and happiness.
- COW.** Domestic bliss.
- CRAB.** An enemy.
- ***CRESCENT.** New plans that will be successful.
- ***CROSS.** Trouble, small or great according to size and surrounding emblems.
- CROWN.** Attainment of all ambition.
- DAFFODIL.** A delightful holiday.
- DAGGER.** Danger. Note direction.
- ***DANCER.** An unexpected invitation.
- ***DOG.** Good sign. Faithful friends, lasting success.
- DOLL.** Festivities.
- DOVE.** A quarrel ended.
- DRAGON.** A dangerous journey is about to be undertaken.
- ***DRAGON-FLY.** New clothes.
- DROMEDARY.** (See **CAMEL.**)
- DRUM.** A hazardous expedition.
- DUCK.** Speculation.
- DUMB-BELL.** A meeting which will result in lifelong friendship.
- DWARF.** Bad luck or an accident.

* The signs marked thus appear more frequently than the others, and their meanings should be learnt first.

- EAGLE.** The sign of a long-cherished ambition about to be realized.
- EEL.** Gossip in connection with money.
- EGG.** A birth or new plans.
- ELEPHANT.** A long journey.
- ELF.** Beware of practical jokers.
- ENSIGN.** Danger.
- EYEGLASSES.** A beneficial discovery.
- FAN.** A lover will be deceived.
- FEATHER.** Literary success.
- FERRÉT.** Jealousy is abroad.
- FIDDLE.** Success to the musician or an entertainment to others.
- ***FIGURES (numerals).** If the consultant has a lucky number and this appears in the cup, it is a sign that his wish will be fulfilled.
Other numbers must be taken in conjunction with the symbols found near them. A journey with a three near it would obviously mean that the journey would be taken in three days or weeks, and so forth.
- ***FINGER.** This sign is usually found to emphasize some other. Note the object pointed out.
- ***FISH.** Good sign. Means peace and happiness.
- FLAG.** (See ENSIGN.)
- ***FLOWERS.** The consultant has a genius for friendship.
- FLY.** Small troubles.
- FOOT.** Unsuccessful business. A warning to speculators.
- FORK.** A quarrel that will never be made up.
- FOUNTAIN.** A legacy. Unexpected riches.
- FOX.** Cunning brains at work. New ideas should be guarded, future business plans should not be disclosed.
- FROG.** A change of residence. May mean also change of profession.
- GATE.** A great opportunity will be given to the consultant, which will be the chance of a lifetime.
- GONDOLA.** A romance.
- GOOSE.** A mistake. This must be connected with other signs.
- GUN.** Danger. All weapons are bad signs.
- HAMMER.** Power, success through influence.
- ***HAND.** A bargain concluded. A farewell or a meeting. Note the other signs for the special meaning.
- ***HAT.** A visitor.
- HATCHET.** (See AXE.)
- ***HEART.** Affection.
- HEN.** Domestic bliss.
- HIVE.** Government work or a high position.
- HORSE-SHOE.** The best of luck.
- HOURLASS.** A warning against delay in whatever plans are on hand.
- IMP.** (See ELF.)
- IRON.** Slight troubles that will quickly pass.
- JOHN BULL.** The consultant will witness or partake in an event that will make history.

* The signs marked thus appear more frequently than the others, and their meanings should be learnt first.

- JUG.** Merrymaking.
- JUMPING FIGURE.** Indicates change. Note the other signs.
- KANGAROO.** Interesting news.
- KETTLE.** Bad sign, indicates trouble.
- KEY.** Success in whatever undertaking the consultant has on hand.
- KITE.** Scandal.
- KNEELING FIGURES.** A new project which wants careful thinking out.
The consultant should not trust only to his own judgment on the matter.
- KNIFE.** Bad sign, separations, divorce, losses.
- LADDER.** Influential friends.
- LAMB.** Great trouble which will have beneficial results.
- LAMP OR LANTERN.** Good signs. Success in business or love.
- ***LEAVES.** Victory and attainment.
- ***LINE OF DOTS.** May mean a journey. They connect other signs as a rule, and the reader must draw his own conclusions.
- LION.** One of the best signs. Great success and very high hopes and prospects.
- ***LOAF.** Sign of the commonplace. Comfort without riches, the consultant will jog along.
- LUTE AND OTHER MUSICAL INSTRUMENTS** mean success to musicians or entertainments to others.
- ***MASS OF LEAVES.** A surprise invitation which will involve several people.
- MERRYTHOUGHT.** A lucky sign that the consultant's wish will be fulfilled.
- MONKEYS.** Gossip, scandal and public notoriety.
- MOUSE.** Be more bold in your enterprises if you wish for success.
- MUG.** A merry meeting.
- ***MUSHROOM.** Sudden news. Note the other signs.
- ***NAILS.** An agreement about to be concluded.
- NEEDLE.** Spiteful gossip if near a group of figures. If alone this sign means help in trouble.
- NET.** A great opportunity for business or pleasure.
- NUMBERS.** (See **FIGURES**.)
- OAK-TREE.** Lasting health and all-round success.
- OAR.** Sport, in connection with other signs.
- OSTRICH.** Success in creative work.
- OWL.** Be prepared for emergencies.
- PAGODA.** Foreign travel.
- PALETTE.** Success to the artist, or artist friends to others.
- PALM-TREE.** The fulfilment of a long-desired hope.
- PANSY.** Lucky sign which denotes happy days and faithful friends.
- ***PARALLEL LINES.** Successful plans.
- PEACOCK.** Unfortunate friendships.
- PEAR.** A birth, new plans.
- PHEASANT.** New friends.
- ***PIG.** Legacy or present of money.
- PIGEON.** Pleasant news.

* The signs marked thus appear more frequently than the others, and their meanings should be learnt first.

- PIPE. Coming holiday or visit of a dear friend.
 QUERY (?). To be interpreted with other signs.
 RABBIT. Sickness of a child.
 RAKE. Successful speculation.
 RAT. Enemies.
 *REVOLVER. Danger. Note the other signs in connection with this.
 *RING. A contract. If surrounded by dots, a business transaction.
 If a man and woman appear, an engagement or marriage.
 SACK. Good fortune.
 SAILING-SHIP. Lucky sign, increased wealth or happiness.
 SCALES. Legal proceedings.
 SCISSORS. Unlucky. Broken friendships.
 *SHAMROCK. Luck.
 SHEEP. Aid from most unexpected quarters.
 SHELL. Visit to the seaside.
 *SNAKE. Bad sign. Treachery. Note the other signs also.
 SPUR. Honour as a result of honest work and endeavour.
 *STAR. Always a sign of fortune.
 STOCKING. A present.
 SUN. Great happiness in the smaller things of life.
 SWAN. Bad luck.
 SWORD. Friends separated through travel.
 TABLE. Consultation. Note the subject from other signs.
 TENT. Travel.
 *TREE. Good health.
 *TRIANGLE. A lucky meeting.
 TRUMPET. (See FIDDLE.)
 UMBRELLA. Bad luck, which can be avoided.
 URN. Sickness.
 VASE. Good health.
 *VEGETABLES. Prosperity.
 VIOLIN. (See FIDDLE.)
 VULTURE. Powerful enemy.
 WALKING STICK. Male visitor.
 WHEEL. A successful career.
 WHIP. Disappointment.
 *WORM. Bad sign. Misfortune.

* The signs marked thus appear more frequently than the others, and their meanings should be learnt first.

THE SOUL OF THE CELT

BY DR. CHAS. H. S. DAVIS

I HAVE studied the Celt at his home in Ireland, Scotland, Wales, the Isle of Man and in Brittany. The more I have seen and studied the Celtic peoples, the more difficult I find it is to understand them, although I am proud to say I come from Celtic stock. It is exceedingly difficult to comprehend the many-sided Celtic temperament in all its complex charm and mystical depths and that indefinite something which separates the Celt from the Saxon and the Teuton. The Celtic temperament is as much apart from all others as the temperament of the Latin races is from the Teutonic. It is inscrutable in its complex subtlety.

The Irish Celt in his own home is simply an overgrown child. By nature the Irish peasantry are a simple, warm-hearted race, and they have suffered accordingly. Theirs is a passionate melancholy. They have a passionate yearning towards the vague, the mystic, the invisible, and the boundless infinite of the realms of the imagination. All of the sad and sorrowful and tender, mysterious, passionate and hopeful elements that enter into the make-up of the human heart are to be found in the Irish Celt. To believe fanatically, trust implicitly, hope indefinitely, and revenge implacably—these are the unchanging and ineradicable characteristics of the Celtic nature.

Yearning, for he knows not what, living in a world where every vale, glen and hill-top is peopled with elves, fairies and dark and mysterious forces; his ears are constantly open to fairy music; while the wailing of the wind and the rustling of the leaves brings to him mysterious sounds which he vainly tries to interpret. The ground is hallowed by untold centuries of national tradition. Every mountain and valley, and almost every townland, speaks to him in his own language. There is no limit to his mystic and imaginative ideas. Strange and mystical superstitions which still affect, as they have for hundreds of years affected, all the modes of thinking and acting in the daily life of the people.

“‘Two thousand years,’ says Moore, ‘have passed over

the hovel of the Irish peasant in vain.' Such as they were when the first light of history rested on them, they are now; indolent and dreamy, patient and resigned as fatalists, fanatical as bonzes, implacable as Arabs, cunning as Greeks, courteous as Spaniards, superstitious as savages, loving as children, clinging to the old home and the old sod and the old families with a tenderness that is always beautiful, sometimes heroic; loving to be ruled, with veneration in excess; ready to die like martyrs for a creed, a party, or the idol of the hour, but incapable of extending their sympathies beyond the family or the clan; content with the lowest place in Europe; stationary amid progression; isolated from the European family; without power or influence; lazily resting in the past while the nations are wrestling in the present for the future. Children of the ocean, yet without commerce; idle by thousands, and without manufactures; gifted with quick intellect and passionate hearts, yet literature and art die out amongst them for want of aid or sympathy; without definite aims, without energy or the earnestness which is the vital life of heroic deeds; dark and blind through prejudiced ignorance, they can neither exist nobly nor endure wisely; chafing in bondage, yet their epileptic fits of liberty are marked only by wild excesses, and end only in sullen despair." So writes Sir William Wilde.

The Irish Celts are made for worshippers, poets, musicians, orators; to move the world by passion, not by logic and the use of the reasoning faculties. They are made up of a curious unreasoning and illogical perverseness, which is oftentimes exasperating. An organization quick to feel impressions, and feeling them strongly. No doubt the symbols of Catholicism have helped to keep the Irish character mystical and poetic. Living as they have entirely upon the traditions of their forefathers, their popular beliefs are a mixture of pagan myths and the Christian legend. Men and women are they, but yet children in their faiths and fancies. The religious faculty in them has been highly developed, but the commercial faculty seems to have been left out of their composition. Says Matthew Arnold of the Irishman: "Even in the world of spiritual creation, he has never, in spite of his admirable gifts of quick perception and warm emotion, succeeded perfectly, because he has never had steadiness, patience, sanity enough to comply with the conditions under which alone expression can be given to the finest perceptions and emotions."

The sensibility of the Celtic temper, so quick to perceive

beauty, so appreciative of the emotions, the adventures, the sorrows and the joys of life, vivacious and thriftless, careless and lavish, when coupled with poverty, want of occupation, a solitary life, and an enervating climate, has given the Irish Celt a melancholy and brooding imagination. No wonder they see visions and dream dreams, and that they are haunted at all times by an ever-present sense of the supernatural.

The myths and legends handed down by generation after generation, faint echoes from the dim ages of human existence, are still unconsciously cherished, and they enter more or less as formative factors into the mental concept of the Celtic people of to-day, in Brittany, the Highlands of Scotland, Wales, and the south of Ireland. In Scotland the *Daoine Sithe*, in Wales the *Tylwyth Teg*, and in Ireland the *Sidhe*, or *Feadhna-Oge*, have been the theme of innumerable poetic legends and mystic traditions. They play a great part in Celtic popular belief, and still maintain their hold on the minds of the common people.

Says Lady Wilde: "To the Irish peasant earth and air were filled with these mysterious beings, half-loved, half-feared by them. . . . Their voices were heard in the mountain echo, and their forms seen in the purple and golden mountain mist; they whispered amidst the perfumed hawthorn branches; the rustle of the autumn leaves was the scamper of little elves—red, yellow, and brown-winged, delving, and dancing in their glee; and the bending of waving barley was caused by the flight of the elf-king and his court across the fields. They danced with soundless feet, and their step was so light that the drops of dew they danced on only trembled, but did not break. The fairy music was low and sweet, 'blinding sweet,' like that of the great god Pan by the river; they lived only on the nectar in the cups of the flowers, though in their fairy palaces sumptuous banquets were offered to the mortals they carried off—but woe to the mortal who tasted fairy food, to eat was fatal."

Ireland, with its myths and mystic shadows, fitful skies of deepest gloom alternating with gorgeous sunset splendour, and an ever-varying atmosphere, appeals to the Irish nature, with its need of the spiritual, its love of the vague, mystic, dreamy and supernatural. It becomes one with the moods, conditions and symbols of natural things, and interprets the manifestation of nature through a spiritual atmosphere. So that wherever the Celt may be found, we find classic ground of the supernatural.

THE APPLIED HIGHER SCIENCE OF RHABDOMANCY; OR

THE ART OF WATER-FINDING

EDITED BY M. E. POGSON, FROM NOTES ON INVESTIGATIONS
CARRIED OUT BY THE LATE WILLIAM NORMAN POGSON

INTRODUCTION

THE subject of "water-finding" by the aid of the "divining-rod" has always created a certain amount of interest, and it may add thereto to give the experiences of my late husband, Mr. William Norman Pogson (third son of the late Mr. Norman Robert Pogson, C.I.E., F.R.A.S., Government Astronomer at Madras for thirty years), who was an architect practising for some years in Madras; and latterly architect to the Military Works Branch, Army Head-quarters, India, and who died suddenly of heart failure, on October 5, 1918.

He possessed this wonderful gift and found several hundred wells in different parts of India, forecasted their hourly yield in gallons, and the approximate depth at which water would be reached.

Investigations into the power of the divining-rod have been held from time to time in England, France and Germany, but no satisfactory solution as to the cause of the movements of the hazel twig was ever arrived at.

Mr. Pogson, however, claimed to have solved the mystery on scientific grounds, and it is intended in this "paper" to publish his remarks, discoveries and experiments thereon, which he intended to do himself had not death intervened.

The "twig," in the hands of a "sensitive," is known to point upwards and downwards, and to revolve over water sites; and with Mr. Pogson, exactly similar results were produced, when experimenting in different positions, with electric currents, or in magnetic fields. He said the fact that the divining-rod movements are due to radio-electric or magnetic phenomena is proved by there being at present on the market three water-finding machines, which can detect the presence of water successfully, but the great objection to the use of such machines is that they are useless in locating the "head," or centre, of several converging springs, just as a magnetic needle ceases to point correctly at, or near, the North or South Pole.

The water-diviner, Mr. Pogson stated, is nothing more than a very sensitive human galvanometer, and, as to the nature of the "divining-rod," which latter implement has unfortunately long hidden the science of the effect of electric waves on the human neuro-muscular system, it matters little whether this "rod" be of hazel wood, iron, or any other material, it is but an indicator, or eccentric, to show more vividly the minute human neuro-muscular indications, and in the more advanced and trained "water-finder," this superstitious "twig" is better dispensed with altogether.

Mr. Pogson could obtain the same results with a dead twig of any kind of tree, with a bent wire of any metal, a watch spring, a piece of whale-bone, or a thin bent cane. The ocular demonstration afforded is, in each case, the same in like conditions, which goes to prove that, whatever may be the material of the implement, the same acts but as an "indicator."

Radium was supposed to be the only element which emitted atomic radiation, and expelled "electrons," but Mr. Pogson found out by experiments that all metals, minerals, oils, water, etc., possess radio-activity, and emit emanations which affect the neuro-muscular system of certain sensitive persons, in various distinct ways, and after much practice, such "sensitives" may become able to discern the emanations peculiar to each metal, etc., by the effects produced by it on their neuro-muscular system, as my late husband was able to do.

Mr. Pogson studied for many years the individual or distinctive nature of the emanations emitted by the radio-activity of very many substances, and he was able to differentiate between these various substances, and forecast their individuality, though they were hidden from his sight.

By this means he was able to tabulate the distinctive emanations of many metals, and other substances. He could, for instance, analyse a salt, such as Epsom salt (sulphate of magnesia), though hidden from his sight, and resolve the two distinct elements by a certain procedure (hereafter explained in his notes) by eliminating the sensations caused by first one element and then the other.

Writing to a local paper in 1912, Mr. Pogson said:—

"I consider that 'dowsing' is nothing more than extreme sensitiveness to those unknown electronic vibrations emanating from various minerals and water, but the use of the so-called superstitious 'divining-rod' has done so much to condemn this science as worthless, that I work entirely with my hands alone, and have mathematically formulated the vibratory revolutions, so as to arrive at the correct depth and approximate velocity of water.

"So sensitive have I become to these invisible electronic waves, or corpuscular vibrations, that I am able at a distance to receive a 'wireless' from a transmitter, such transmitter being an ordinary bar magnet pointed towards me, using the north and south poles as

the dot and dash of the Morse code. The effect is very slow and feeble, but it undoubtedly proves 'dowsing' to be due entirely to truly scientific causes, and puts it on a firm and reliable basis, apart from any psychical or doubtful cause.

"Unfortunately those possessing this gift of neuro-muscular sensitiveness have not been scientific men, and could not explain the cause, whilst the public, thirsting for scientific explanation, have naturally denounced it as a superstition."

It must be understood that the following chapters were not written up in entirety by my husband, before his death, but that I have endeavoured to put into readable form the results of all his experiences and experiments, culled partly from his voluminous notes, and partly from the knowledge I myself possess from being his constant co-worker, as I myself am also a "sensitive."

I have, throughout, used the pronoun "I," meaning thereby my husband.

Owing to a lack of higher scientific knowledge, I may be forgiven if I have committed a few errors of a technical nature, but I shall, at all times, be glad to furnish such further information as has come in our field of research, and which may be required by anyone desirous of acquiring knowledge of "Rhabdomancy." M. E. POGSON.

CHAPTER I

THE MOVEMENTS OF THE HANDS OVER LIQUIDS, METALS AND OTHER SUBSTANCES

THE mysterious and hitherto unexplained movements of the hazel twig over water have puzzled scientific investigators and philosophers for centuries past. They have given rise to various theories, such as the electrical, corpuscular and psychological, but the solution could have been arrived at long ago, if the investigators had made the "sensitive" abandon his superstitious "hazel-twig," and had observed the movements of the hands alone when nearing and passing over a water source.

To explain :—

Let a "sensitive" walk towards a well, or well site, with both hands and arms extended, palms downwards, and thumbs about an inch apart, and the following movements will be observed.

1. As he approaches the well, his right hand will be drawn forcibly and involuntarily towards it, and away from the left hand. On approaching nearer the well, the distance his hands are apart will gradually lessen until his thumbs come together again, and his elbows bent, when he will have reached the circumference of the "aura" or "emanation" of the water. (This "aura" will be explained in a later chapter, and although already possessing a scientific meaning, is here used for want of a better word.)

2. Having reached this position, he will continue to walk forward, and, while doing so, his right thumb will revolve forwards once round his left thumb, and then backwards in the reverse direction. This movement will repeat itself until he reaches the opposite edge of the "aura" circumference, when his thumbs will again come together, and then it will be observed that the right hand will part from the left, and move backwards towards the body and towards the well site he has left behind him.

3. On standing still directly over the centre of the well site, or well, and slightly moving both hands from side to side horizontally, or in an upward and downward direction, his right hand will be forcibly and involuntarily drawn directly downwards.

Now the resultant of 1 and 3 will be the circular movement described in 2, and it is this circular movement of the hands applied to any eccentric like a Y-shaped twig, which causes the mysterious "divining-rod" to rotate! Any resistance of this motion will, in some "sensitives," cause a peculiar painful sensation resembling rheumatism in the right arm biceps, and in others, a similar sensation in the spine, or a tingling in the fingers.

It is therefore obvious that the cause of the movements of the hands is due to the contraction and expansion of the muscles, which are, by their nerves, sensitive to the radio-activity of water, metals and other substances.

Let the same experiment be made with a grain of "radium" or radium salt, and the same results will be obtained, with this difference, that the left hand will be affected instead of the right.

CHAPTER II

THE MOTORSCOPE

IT is often very difficult to observe the resultants of the horizontal and vertical movements of the hands, and to ascertain which hand is rotating, and which remaining stationary as an axis.

In order to follow these movements more closely, I invented a small instrument which I call a "motorscope," which, when held in the hands, indicates the slightest movement.

This "motorscope" is a rod of iron wire, or any other metal, of $\frac{1}{16}$ -inch diameter section, bent into the form shown in the diagram a, b, c, d,

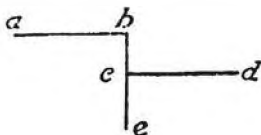


Fig. 1. The Motorscope

and on to this, at *c*, is welded a "pointer," or "index finger" *e*, made of the same size iron wire and pointed at the end. The superior arm, *a b*, must be held in the left hand; and the inferior arm, *c d*, must be held in the right hand. When the "sensitive" walks forward with the "motorscope" held thus in his hands, the "pointer" *e* will point outwards towards the object, if the right hand is attracted; and will point inwards, or away from the object, if the left hand is attracted. Great care must be taken that the "inferior arm" is always held in the right hand.

The great use of the "motorscope" in counting "serial" and "specific" revolutions will be dealt with later on.

The upward or downward position of the "pointer" of the "motorscope" shows whether the substance being examined has a right-hand or left-hand attraction.

Held in a vertical position, with the "inferior arm" uppermost, and the arms of the "sensitive" fully extended, the "motorscope" will point out the exact place where water or metals exist, after which it will move slightly to one side, and then to the other, pointing out the edges of the "aura" circumference of the site (see Chapter IV).

The sensitiveness of the human hands is so great that, with the aid of this instrument, I was able to detect a water "head" at a distance of $2\frac{1}{2}$ to 3 miles. In using it to detect water at a distance, it should always be held in a vertical position, with the arms fully extended, the "sensitive" standing still and moving arms and hands and "motorscope" in a slight upward and downward direction. When walking towards the site to examine it, no upward and downward movement is required, the action of walking being sufficient.



Fig. 2. Motorscope held horizontally.

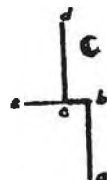


Fig. 3. Motorscope held vertically.

CHAPTER III

CONSTANT AND ALTERNATING HUMAN ELECTRIC CURRENTS

LET us now set aside the "motorscope" and turn our attention again to the human hands alone.

Du Bois Raymond and others assert that human muscles at rest possess no electric current, but while in motion a current exists. The

current is negative or minus transversely across the muscle; and positive or plus at the side of the muscle.

The above fact of a muscle possessing no current, unless in motion, explains the necessity of waving the hands up and down, or in a horizontal direction, in order to feel the attraction of water, metals, etc., etc., for without the waving no effect is felt unless the "sensitive" is walking.

‡ Hence a "sensitive" by the waving motion of the muscles of his arms creates a current which detects more readily the electronic or magnetic conditions of the water or substance of which he is in search, showing attraction and repulsion, as with a charged substance and a charged electroscope, or on the system of Lord Kelvin's quadrant electroscope, with charged padded needle.

On examining my wife's hands, or the hands of other individuals, it was observed that :—

(i.) The hands of the person examined at rest with muscles relaxed possessed no attraction for me or my wife.

(ii.) The right hand and arm, when fully extended, and motionless, gave constant negative or left-hand attraction.

(iii.) The left hand and arm fully extended and motionless gave constant positive or right-hand attraction.

(iv.) The right hand and arm with elbows bent, and waving them slightly upwards, gave negative and positive, or — and +, alternating, first attracting my left hand and then my right, then my left, and so on.

(v.) The left hand and arm with elbows bent, and waving them, gave positive and negative, or + and — alternating.

In all cases when observations were taken of each hand separately, *both* hands and arms of the individual being examined were held out, as, by their holding out only one hand, a different result was obtained, as will be seen in (viii.).

When examining anyone's hands, I held my hands a few inches above those under examination.

(vi.) When both hands and arms of the individual were fully extended and kept still, his right hand was constant negative, and my left hand was attracted, and his left hand was constant positive, and my right hand was attracted; but on the individual bringing the hands together, so that the thumbs touched each other (the arms still being fully extended), the current of the right hand then became alternating, i.e., — + — +; and the left hand also became alternating, i.e., + — + —.

(vii.) When the arms were not fully extended but held horizontally and waved slightly, with elbows bent, the right hand became alternating — + — +, and the left hand alternating + — + —; but when the thumbs were brought together as in (vi.) no change occurred.

(viii.) When only one hand was held out with elbow bent and slightly waved up and down, and the other hand held behind touching

the body, the hand extended was constant —, or constant +, according to whether the right or left hand was being examined, and not alternating, as in (iv.) and (v.); but directly the other hand was brought forward, the current became alternating at once.

(ix.) The front of the body had a negative attraction for me, whilst the back had a positive one.

(x.) If only one arm was fully extended it was constant — or +, as in (i.) and (ii.); but on the other arm being stretched out and then moved backwards and forwards so as to contract and expand the muscle, the current of the already extended hand immediately became alternating, or — + — + alternately, according to which hand was being tested.

(xi.) If the hands and arms, when fully extended, were waved up and down, the current changed at once from constant positive or negative, to an alternating current.

(xii.) Standing still with arms not fully extended, but with elbows bent, the right hand was —, and the left hand was +; on one step being taken, either forward or backward, by either the right or left foot, the right hand changed to +, and the left hand to —; on another step being taken, the right hand again returned to —, and the left hand to +, and so on with every step.

(xiii.) If the right hand (—) and the left hand (+) were extended and held about 2 or 3 feet apart, and then waved vertically or horizontally, it was observed that they were attracted towards each other.

(xiv.) It was observed as in (ii.) and (iii.) that the right and left hands and arms when fully extended were constant — and +, but on the individual taking the "motorscope" into the hands, and holding hands and arms in the same position, the right hand became alternating — + — +; and the left hand + — + —, as in (vi.); the contact of the thumbs and the joining up of hands by holding the "motorscope" producing the same result.

(xv.) When the individual held the "motorscope" with arms bent at right angles, the right and left hands were alternating as in (xiv.).

(xvi.) When the right hand and arm were fully extended, and the left hand taken away, the right hand became alternating, — + — +, and similarly with the left hand when the right hand was removed; but as soon as the left hand approached the right, and the right approached the left, the current became constant.

(xiv.) shows that the presence of the opposite hand acts as an influence electric conductor, as also does (vi.) by the contact of the thumbs.

(xvii.) Whenever either hand was attracted towards any + or — substance, the "active" hand was always — when going out towards the substance, and always + on its return.

(xviii.) The "inactive" hand in this case always followed the same — and + signs as the "active" hand.

(To be continued.)

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.*]

NOTES OF THE MONTH.

To the Editor of the OCCULT REVIEW.

SIR,—In the August number of the Review, you deal at length with what K. J. Tarachand has stated in the symposium *Spiritualism: Its Present-Day Meaning*.

I suggest that Mr. Tarachand errs in that he assumes, by the use of thought, to solve problems which transcend thought. Thought is relative and exists between limits of contradiction. But how, then, is it that we, as human beings, can determine the limits of our own thought? If we were no more than subjects of thought we could not determine our own limits. For to do so we should have to stand *outside* our own limits and regard them objectively. As we *do* regard these limits objectively it follows there is a power in us transcending thought. This power I term insight, to escape the vagueness of the term intuition.

It is this power which enables us to consider metaphysical questions, questions which not only could not be solved, but could not exist for us, unless we had this power transcending thought (cf. *Myself and Dreams*).

There is not, as Mr. Tarachand alleges, a sharp line dividing the scientific from the spiritual and mystic. Science evolves: even now it has practically abandoned matter for what may be termed crystallizations of energy. Science is extending the sway of the laws of nature over the immaterial,

Again, Mr. Tarachand distinguishes between time and eternity. He says infinite time is not eternity. But time, as you show, is relative. Its form of existence depends on the particular observer: it does not exist in itself, it is subjective. So the term, infinite time, is meaningless. And the conception of eternity? With great respect I suggest that an "eternal now" is also meaningless. For the term "now" is in itself relative: it exists only as the progressing moment between past and present. It has meaning only in relation to what is past and to what is to come. Eternity we cannot think. It is insight which made us aware that eternity is transcendental in that it *subsumes past, present and future*. Time is not lost in eternity: it is subsumed. But insight has no language, and so, as you say, we can have no conception (in its actual meaning) of what eternity is. In-

sight gives us awareness of that which is but which, transcending thought for interpretation, cannot be comprehended in thought or expressed in language. In ecstasy, thought is subsumed under insight, and, for the passing moment, the incomprehensible is comprehensible. Henry James accepts ecstasy as coming within the four corners of human experience (cf. *The Varieties of Religious Experience*).

In considering the Self and Maya Mr. Tarachand is clearly attempting to solve questions of insight by the use of thought.

Kant has said: "I am conscious of myself, not as I appear to myself nor as I am in myself, but only that *I am*." And Mr. Tarachand says: "The Self alone is." But what does he mean by Self? Is he himself a Self? Then, equally, *I* am a Self and, so solipsism falls to the ground. For *I* am external to Mr. Tarachand, and he admits that, besides himself, something external to him exists. If he means by "Self" the "Universal Self," he abandons the Devanta, and the philosophy of Gautama. His philosophy most nearly approaches to that of Spinoza. Kant's point is that the consciousness *I am* must exist for every subject before it can use thought as *its own*. No question arises as to our comprehending or not comprehending what *I am* means: it simply is. It is a condition precedent for *my* thought or *your* thought to exist. Its meaning transcends thought.

And Maya? Has Mr. Tarachand distinguished between reality and unreality? Personally, I have nowhere found a clear distinction given. Gautama himself when asked what happened on the extinction of Maya, agreed that he could not grasp the meaning of the question (cf. *Personality and Telepathy*, p. 30).

Science evolves. It may be that it will shortly be proved that ideas can be photographed, proved scientifically (cf. the OCCULT REVIEW, p. 20, January, 1919). Then proved science will not laugh at what has been done, but widen the hypothesis on which it is based and explain the phenomena with comfort to itself. There is nothing accepted by science in the present which, in the past, before even Galileo, it has not laughed at. Science proceeds on hypothesis and, perforce, it is always widening its hypothesis to include for cultivation those parts of the unknown spiritual prairie which are, from day to day, becoming subject to human thought. For science has at its foundation metaphysical hypothesis. Thought, it is true, is the one tool of science. But its thought is often directed, sometimes originated, by imagination. And imagination is "deep buried in the soul of man" (*Emanuel Kant*).

Again, Mr. Tarachand says: "The infinite cannot become the finite. The one cannot break itself up into the many." And these statements are correct for *thought*; but not for insight. It is a strange fact that many who write themselves down as transcendentalists *deny* that they are transcendentalists. Many, very many define God as "The One, All"; "Being Becoming." They *use* contradictions

of thought in reconciliation to define God. For *thought* they are talking nonsense. For *insight* their meaning must be transcendental, though they know it not. When they define God as "One, All," the term has meaning only when God is defined as Transcendental Being for Whom "One, All" only exists in subsumption. In the transcendentalism of God contradictions do not disappear: they are subsumed or reconciled. God transcends thought.

Mr. Tarachand's creed that "Love of one's neighbour is a tame, passive virtue. Deep-rooted hatred of life is a far more manly creed"—makes one wonder why he has not made his hatred personally effective, while strengthening the case for giving women votes.

Generally speaking, spiritualists must recognize the fact that thought is limited and that, even embodied, we have a power, insight, transcending thought. The brain, as Kant suggested, is but an impediment to what we may term fullness of thought. Those who have passed over, relieved from the impediment of the brain, function on a higher plane of thought. For communication with us they must project their fullness of thought on to our lower plane of thought.

Many of us in ecstasy, free from the limitations of the brain, function for the moment on this higher plane—the incomprehensible is comprehensible to us: The "crooked straight and the rough places plain." But on return to earth? We are lost again in ignorance and find no language to express our past awareness. But memory of what has been is still ours, memory never to be lost, memory supreme in that it gives us lasting hope.

F. C. CONSTABLE.

MOTHER OR SPIRIT?

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Would you, or any of your readers, be interested enough to explain why an ovoid circle of 12 in. in diameter (with the appearance of an electric light), should appear on a bedroom ceiling at night after the slaughter of a moth. I had gone to bed rather late, blown out my candle, and was in the semi-wakeful state one often is in before sleep comes. This seemed impossible, for something brushing over my face and most persistently at my lips as if trying to force an entrance, at last forced me to relight my candle. There on the table by my bedside was a large brown moth with white markings. I, in my annoyance, put a book heavily on it and killed it.

Immediately there appeared on the ceiling a curious ovoid circle with the marking of a large inverted letter L on it. I got out of bed to further examine this mark on the low ceiling and found both handle and candle made a distinct shadow on it. After a time I went back to bed and blew out my candle, the light still there; but sleep was

impossible, for again something brushed my face and lips so persistently that I could only relight my candle, which eventually burnt itself out and the light faded out, but not for a long time.

What was it?

The house I was staying in is quite modern. I am very interested in all psychic matters and supposed to be intuitive by those that know me.

Apologizing for this lengthy letter,

Sincerely yours,

FLORENCE M. ROOKE.

THE VALE OWEN SCRIPT.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—To those interested in the Vale Owen automatic writing, now appearing in a Sunday newspaper, some very interesting facts can be deduced. Beneath the surface are distinct indications that the writer is acquainted with certain secret doctrine and the Tarot.

In the *Weekly Dispatch* of July 25 appeared an account of a vision, seen in a part of the Other World called the "Tenth Sphere" of a wonderful tower of extraordinarily beautiful design, springing sheer up from its foundations to a great height. The summit of this great tower was said to be in the form of a jewelled crown. The vision goes on to describe how, in the course of a great manifestation which took place, the top of the tower suddenly glowed like a great leaping flame, flashing out fire into the air. Then slowly the mystic crown detached itself from the top of the tower and floated downwards until it rested upon the ground beneath.

Now this is an exact description of the 16th key of the Tarot—the lightning-struck tower.

The deduction I form is as follows: The writer, a deep thinker and mystic, is evidently acquainted with the Tarot. In the course of study certain impressions and memories percolate down from the conscious mind into the subconscious mind beneath, and there lie dormant. Under the stress of abnormal conditions these memories well up from the subconscious mind back again into the conscious mind from which they originated, in the now well-known form of automatic writing.

This I hold to be the solution also of several highly interesting dreams that have occurred to me personally, in which the subconscious mind, surcharged with impressions and working in sleep, has accurately solved certain problems in study which the conscious mind had not, at the time, clearly grasped.

Yours faithfully,

JULIUS L. LACHNER.

BIBLICAL PROPHECY.

To the Editor of the OCCULT REVIEW.

SIR,—I was greatly interested in your "Notes of the Month" for September on the subject of Biblical Prophecy. This is a subject which curiously enough is almost entirely neglected by occultists and psychics, and if there are any of your readers who are specially interested in the subject, I venture to think their views may be of interest and value. I myself crave the hospitality of your columns for a few remarks from the point of view of a theosophist and spiritualist.

Firstly, with regard to that portion—the greater part—of apocalyptic literature called "pseud-epigraphic," there is, I am sure, a great misunderstanding prevailing among those who are supposed to be authorities on the subject. Canon Charles formulates the theory (*Between the Old and New Testament*, pp. 40-44) that, after the prophetic canon was closed, those who believed they had an inspired message to deliver to the people, could gain a hearing only by giving to their writings the name of one of the great prophets or patriarchs of the past, and "all Jewish apocalypses, therefore, from c. 200 B.C. onwards, were of necessity pseudonymous if they sought to exercise any real influence on the nation" (*id.* p. 45).

Now I cannot trespass on your space to explain why I believe this view to be entirely erroneous, but careful study of these writings will, I think, incline students of modern psychology to the belief that these works are really "automatic scripts," and the names they bear were not given them by their writers, but they actually purported to be revelations from the prophets and patriarchs whose names they bear. Is it not significant that prophecy was *spoken*, apocalyptic *written*?

In a word, these writings are identical in their nature with the modern scripts of Swedenborg, A. J. Davis, Stainton Moses, Vale Owen, etc., and they should be criticized accordingly. Opinions concerning their origin will depend on the views each individual holds concerning spirit communications and the abnormal activities of the subconscious. I recommend as an example the study of *Testament of Reuben* ("Testaments of the Twelve Patriarchs," transl. Charles); comparison between it and the texts in the Old Testament referring to Reuben will show the subconscious, evolving by its wondrous powers of invention and imagery, elaborate blossoms out of prosaic seeds.

Why were so many of these apocalypses produced between c. 100 B.C. - A.D. 100? Because the Messiah was expected then. The prophecies of Jeremiah and Daniel were ripe for fulfilment, and in this fact may lie the origin of Christianity. The predicted seventy days (i.e., 490 years) of Daniel ix. 24-27 terminated between 62 B.C. and A.D. 34; calculated in either solar or lunar years from the era of the decree of Cyrus 538 B.C. to the second decree of Artaxerxes 444 B.C.

Now a Christian critic, Rev. Selwyn, D.D., has advanced a theory

that in order to persuade hostile Jews that Jesus Christ was the promised Messiah, the Christian converts compiled books of quotations from the Old Testament, chiefly from the prophets, and that these quotations were read and commented upon, and became the foundations of the Gospels (*v. Expository Times*, April, 1920). Substitute "Jewish students of prophecy" for "Christian converts" in the foregoing paragraph, and you probably have the true origin of Christianity.

With regard to the *historical* fulfilment of Biblical prophecy, it is, to my mind, a significant fact that we have no communications from the other side with regard to the subject. The only two works with which I am acquainted, Swedenborg's *Apocalypse Revealed*, and Pryce's *Apocalypse Unsealed*, treat the subject from its esoteric or symbolic aspect, and when we consider how few are the students of prophecy who are spiritualists, this fact "gives one furiously to think."

In conclusion I should like to say that I incline to the idea that the law of cycles lies at the basis of these prophecies. Those who are interested in the subject of cycles should read that truly wonderful work *Creation Centred in Christ*, by Dr. Gratton Guinness.

I do not believe that the great being who inspired these prophecies necessarily saw the events he revealed to John, but His knowledge of cycles enabled Him to show in symbolic form the broad outline of the destinies of that part of the human race of which He is the guardian angel.

Yours faithfully,

A. C. MARCH.

DREAM MUSIC.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—“Queenie Jee’s” letter in a recent issue opens an inviting doorway. She associates together two things most highly charged with symbolism—Dreams and Music. Both are the work of creative imagination, a faculty which has, I think, far more to do with raising man above the level of his “brother animals” than his boasted reason or anything else.

But I think that “Queenie Jee” unduly emphasizes the value of “marvellous imitations of sounds in real music.” There are such imitations, of course; I have heard the syncopated conversation of a drunken man, punctuated by hiccoughs, realistically produced on the violin. It was cleverly done, but scarcely admirable. Beethoven’s quail, nightingale and cuckoo in the Pastoral Symphony are well known, but this is only one of Beethoven’s many chuckling jokes.

Does “Queenie Jee” know Debussy’s *Jardins sous la pluie*? Here is some imitation, but also the more vital *suggestion* without which the musician’s effort to convey mood and feeling would be futile.

MacDowell's "Sea Pieces" are even more to the point, for while they are partly imitative of the sounds of the sea, their chief appeal lies in the power of conveying to the hearer a sense of the sea's movement, its rest and unrest, its colour and atmosphere, things not pertaining to sound.

Other composers have also very successfully treated the soundless fluttering of butterflies.

I would like to develop this a greater length, but the point to which I wish to draw attention is that in music the skilful musician is able by means of tone and rhythm to produce in the minds of his hearers images, ideas, and emotions which are not directly or imitatively concerned with the music. Music in short may become a very abstract symbolism, and being the product of imagination demands a high development of that power in the hearers.

Now in the dream state imagination is unfettered and is peculiarly apt in creating associated images and making them stand in place of their exciting cause. Something depends on the habit of mind as to the form these images will take. To a musical person's dream consciousness the slow flapping of a blind will suffice to produce a complete "Waterfowl Sonata."

"Queenie Jee" would, I think, find great pleasure in "The Brook" of the Pastoral Symphony. Here Beethoven truly accomplishes the object he sets at the head of the score, "More a suggestion of feeling than a painting." Though imitative in part there is a "liquidity" which no mere reproduction of the sound of the brook could convey.

Yours faithfully,

P. H. PALMER.

THE RIDDLE OF MANIFESTATION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—While not pretending to solve the riddle of manifestation, I should like to make a suggestion in connexion with some points raised by Mr. Turner in his letter in the September OCCULT REVIEW.

Though from the standpoint of the Absolute* there seems to be no reason for manifestation, nevertheless, from the standpoint of the manifested self, it would seem that an adequate explanation of the mysterious process of evolution consists in the fact that, through evolution, man may become conscious of the Absolute. The purpose of manifestation is therefore to be looked for in ourselves rather than in the Absolute. By a knowledge of ourselves, the Absolute which is integrated in us may also be known.

Yours truly,

MEREDITH STARR.

* I use the term "Absolute" as meaning the Central Consciousness of the Universe.

PERIODICAL LITERATURE

THE psycho-therapy of old Indian theosophical literature has naturally some points of correspondence with that which has risen up in the West within comparatively recent years, because the same subjects depend from the same conceptions, are analogous in their practical application and tend to similarity of expression in their written records. *The Kalpaka*—which is published at Tinnevely, and not at Lahore, as stated by an error of transcription on a former occasion—tells us in a recent issue about Indian spiritual healing—which is called *Kayasiddhi*—of its philosophy, practice and secret. It is compared to *Hatha Yoga*, because both are concerned with the physical body, “its fitness and well-being, its culture and development.” The design, in more formal words, is to keep the outermost sheaths of the self in a state which shall render them suitable to their purpose as “the Holy Temple of the over-soul.” The counsels of this art or science are at once its secret and its practice, being (1) the surrender of personal will and “wilfulness” to that Will which is Divine, for to do otherwise puts strain upon the heart; (2) to surrender the whole self—or body, mind and spirit—to Him Who is peace and love, the Blessed Lord of the *Gita*; (3) amidst all trials and temptations, in health and sickness, in “life’s delight and death’s dismay,” to rest in the grace of the Lord. This is the kind of faith and the kind of practical science which heals the sick man, for it is the life and soul of salvation within and without, alike in soul and body. As it is said in the Christian Scriptures, “the Lord shall raise him up.” Western psycho-therapy has tried many paths, and it may be true—as intimated here—that “physical culturists” have drifted overmuch into physical methods. It is perhaps in the last resource, rather than the first, that they would affirm with our contemporary that the “Architect” of the human form abides in the inmost heart of each individual and is president over every function of the body. There seems, however, very full evidence that this is, in one sense or another, the postulate of all modern psychic healing; that the practice is further to “give the Inner Physician a free hand,” and also to regard the root of most maladies which are open to psychic treatment as “the habit of self-will.” . . . *The Vedanta Kesari* appears to define the mystical state of *Samadhi* as “rising to the heights of highest consciousness,” and it serves to remind us that all the supposed places of attainment are not places but states. This is inculcated often enough and accepted freely and generally as a mental proposition; but in the practice of the mind we have by no means emerged from the space notions of heaven and hell, the Beatific Vision, the condition of being lost in God, or the hundred and one intermediaries between this zenith and nadir. The states of course are not apart from place, so long as the spirit of man

is sphered in any world of manifestation, on any material plane, in any hither or further hereafter ; but we are still conditioned from within, not from without. Were it otherwise the great mystical realizations that have been reached in East and West—the records of which are before us—would be impossible here and now. Among the great evidential values of those records is their intimation that the inward states deepen and are the promise of an ultimate mode apart from all that is manifest, corresponding thus to the Eastern notion of Nirvana and to the final union of the soul with God, according to Christian Mysticism.

A correspondent of *Light* has set us thinking curiously by his account of spiritualism in Denmark. The information tells us (1) that the movement is "highly organized" in that country; (2) that it concentrates mainly on religious aspects; (3) that *séances* are "carefully guarded" and held only under the auspices of various Societies; (4) that "home circles" are discouraged because of their dangers, but (5) that, in the writer's opinion, there is a desire on the part of the Unions "to have the movement fully under their control." We do not wish to magnify the importance of a special procedure or to speak too seriously, but we reflect a little humorously on what might grow up from these small beginnings, on a new orthodoxy in the making, on its possible dogmatic affirmations, its intolerance of all outside, and then of the old, recurring, world-wide denunciations of priestcraft which are met with in the literature of the movement. Truly, history tends to repeat itself, and of all crafts the most difficult to keep out is that of the priest, perhaps because it is never really possible to dispense with him altogether or to do with him ever as he is.

Our old friend *The Harbinger of Light* has a cause of complaint against General Bramwell Booth, "the head of the Salvation Army," who has been on a visit to New Zealand and has been interviewed by the secular press. The ambassador of *The Wellington Post*, like so many others at the moment, had Spiritualism to the front in his mind and asked as to the attitude of the Army towards that subject. The General is a militant by profession, and in view of his rank and file has something of a barrack-room manner, so he answered (1) that they "can't tell us anything we don't know"; (2) that spiritualism is "egregiously behind" the New Testament; (3) that familiar spirits are evil spirits, though he was unprepared on the spur of the moment to expound or support the view; (4) that there is anyhow nothing in the movement on the score of utility; (5) that it is "jabbering, grunting stuff" without real illumination, and finally (6) that while it has nothing to tell about Heaven it never mentions Hell. It may be lamentable from an "Army" standpoint, but—except perhaps, and that oddly, in the recent script of Mr. Vale Owen—the spiritistic "news from the invisible world" is not "Hell opened to Christians"—as a Roman Catholic treatise puts it—but more concerned with

another and familiar book-title, namely, *The Saint's Everlasting Rest*, or rather with the soul's ascent of the great ladder of Jacob, from world to world of evolution, as we have just seen above. The ear may not be filled with hearing all that is said of those worlds, because the "shadowed home and the light beyond" are too unbelievably like our earthly lights and homes; but we feel disposed to be "even content with what we have," if needs must, in the Summer Land rather than bewail with General Booth the utter absence of hell. The "grunting" would appear to be a little on his side, not to mention the "jabber." There is, however, the salient question of a Non-conformist lady: "What would it profit to lead the dull life of being good through all our days, if all the bad people about us were not going to hell?" Perhaps very pertinent, too, on the general scheme of the postulates concerning rewards and punishments.

Among poets below the first rank in America a comparatively high place must be assigned to Bayard Taylor, the translator of Goethe, and of whom Longfellow said that in the drama of *Deukalion* he sang his own life "with organ tone." *The Journal of the American Society for Psychical Research* tells us how he lay one night "along the foot-hills of the Nevadas," and though all was still about him, both leaf and branch, he was aware of a deep, murmuring sound. It increased to a choral hymn, "sung by ten thousand voices," note upon note with "slow majestic footsteps," and then—simultaneously chanted—came the words: *Vivant terrestriæ*. In answer to this, "suddenly, far over head, in the depths of the sky, rang a single, clear, piercing voice of unnatural sweetness," and the words that it chanted were: *Vivat Cælum*. It is Taylor's own description, giving graphic utterance to a memorable experience which connects readily with him who wrote *The Metempsychosis of the Pine*. . . . As with most other periodicals, it happens at times that *Theosophy in Scotland* offers nothing of moment belonging to our special concern; but if this is to some extent the case in the present instance—though we are grateful for a reference to Ruysbroeck and his dreadful, beautiful aspiration: *in vastissimum divinitatis pelagus navigare*—it happens that the covers of the last issue give a notable announcement regarding the present diffusion of the Theosophical Society. There are no less than thirty branches, from England to Cathay, from the antipodes to Bulgaria, Finland and even Russia. They have twenty "sectional organs," outside the general official organ, *The Theosophist*. From this account are excluded some three or four branches at work independently of the head-quarters at Adyar and more or less in opposition thereto. Each of these is also represented by a magazine which appears regularly. . . . We are indebted to *Reason* for particulars of a new book, recently brought out in America and containing *Shakespeare's Revelations*, through the pen of a writing medium. We have to add that the spirit of the author of *Hamlet* has come back to "correct" his work, to talk about sex relations and the War as seen from the other side.

Baconians may regret it or not, but the "revelations" fail to state that the plays were written in reality by Lord Verulam. . . . *Theosophy* continues to publish its account of the Theosophical Movement and claims in the eighth chapter to pass from matters which are known already by their records to the "esoteric" side of the story. The Western student is said to be "without guide, chart or compass" as to this aspect, because it postulates a spiritual world, spiritual evolution, superhuman and sub-human beings, and so forth. One would have thought that the supposed student had no need to go further than *Art Magic* or *Ghostland*, which no doubt he read as a tyro. Moreover, the account is presumably not astral but historical. It is exceedingly interesting and human enough also, with its *parti pris* in respect of W. Q. Judge and its depreciations of Colonel Olcott.

The records of Masonic progress during recent months are testimonies not only to the Order's inexhaustible life, but to the setting of vitality and progress in the better channels and directions. We are alluding of course in the main to developments under the obedience of the English Grand Lodge and to English-speaking countries, America being naturally included, indeed to a marked extent. One of our correspondents, returned recently from France, reports a state of general suspension and seeming inhibition, as if paralysis had fallen on the Grand Orient. Such life as there is manifests in unexpected directions, one of which calls for mention. There are, we understand, preparations being made for a world's Congress of Freemasons, which probably means a Congress of the Latin Obediencies. When and wheresoever it takes place, we learn from the *Ère Nouvelle* that the question of admitting women into Freemasonry will be brought forward by the *Grande Loge de France*, which has decided recently in favour of the scheme. It is regrettable that so important and desirable a change should not have been introduced by some recognized and valid obedience, the Grand Lodge in question, like the Grand Orient, being no longer in communion with the English fountain-head. Any action emanating from a French source is likely to retard indefinitely among ourselves a question of progress which might otherwise have been almost within the field of view, or has been so accounted by many serious persons. As regards normal developments within the ranks of the Order, our contemporary, *Light*, of Louisville, has furnished almost incredible statistics as to world-wide membership of Freemasonry, and more recently *The Freemason* of London has published official reports on the growth of Lodges in Great Britain. The Festivals of the three chief Charities have also attained within recent periods results that must be termed phenomenal. We have said that the growth is good, more especially in the matter of membership, because very different precautions are taken in these days to keep out undesirable elements than used to obtain in the past.

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REVIEWS

THE POWER OF PRAYER. Edited by the Right Rev. W. P. Paterson, D.D., Professor of Divinity in the University of Edinburgh, and David Russell, of the Walker Trust. London: Macmillan and Co., Ltd., St. Martin's Street. Price 18s. net.

THE sub-title of this volume describes it as a Selection of Walker Trust Essays, with a Study of the Essays as a Religious and Theological Document.

In 1916 an Open Prize of one hundred pounds was offered by the University of St. Andrew's for the

"most widely helpful essay on Prayer: The meaning, the reality and the power of Prayer, its place and value to the individual, to the Church, and to the State in the everyday affairs of life, in the healing of sickness and disease in times of distress and national danger, and in relation to national ideals, and progress."

What a stupendous task for the Trustees to decide among the 1,667 essays sent in from every quarter of the globe! Almost every standpoint of religious and ethical thought, almost every phase of intellectual and religious culture and practical experience seems to be represented in this wonderful and profoundly interesting collection. Finally, the first prize was awarded to the Rev. Dr. S. McComb, Canon of Baltimore Cathedral, U.S.A., for a fine thesis embracing the meaning, reality, and power of prayer.

"Prayer," says Canon McComb, "is not the moving of God's will by ours, but the bringing of the soul into such a relation to God that the good which He stands ready to give may find a channel for its free inflow."

The four special prize essays deal severally with "Prayer and Experience," "The Scope and Limitations of Prayer," "Rules and Methods," and "A Chaplain's Thoughts on Prayer." . . . Among the "Honourable Mentions" is a fine study by Dr. J. E. Esslemont, of Bournemouth, on Bahai teaching, which includes prayers for the departed, and spiritual communion with unseen friends. Abdul Baha says:

"Those who have ascended have different attributes from those who are still on earth, yet there is no real separation. In prayer there is a mingling of station, a mingling of condition. Pray for them as they pray for you. . . . Sincere prayer always has its effect and has great influence in the other world. We are never cut off from those who are there. . . . Those to whom you turn may be mediators of God's power to you even as when on earth, but it is the one Holy Spirit which strengthens all men."

Curiously unlike the "New Thought" standpoint, is the Bahai teaching to love and embrace suffering, "as a means of grace," but Abdul Baha also enjoins his followers to rejoice in the good things of this life which God Himself has provided.

Very delightful is Edward Lawrence's essay, "From the Anthropological Point of View," in which he quotes many striking cases of prayer amongst so-called heathen races. The prayer of the Red Indian chief after warfare: "*In peace let not anger enter my heart,*" might well be

echoed by the whole world to-day ! . . . As simple testimony an evangelist's autobiography is a thrilling human document.

But to attempt to summarize this volume in a short review is like trying to condense the ocean into a wine-glass. Mr. David Russell sums up the whole of what has been written, in St. Augustine's words :

" O God, Thou hast made us for Thyself, and our hearts are restless till they find rest in Thee."

EDITH K. HARPER.

THE DEATH-MASK, AND OTHER GHOSTS. By Mrs. H. D. Everett.
London : Philip Allan & Co. Pp. viii. + 321. Price 6s. net.

THESE stories rise far above the general level of occult fiction. Sneer as materialists may and do, the fact remains that a ghost story is ever regarded as one of the "likely pot-boilers," with the result that the "supernatural" often betrays its limits by failing publicly to supply the place of creativeness and charming characterization. But Mrs. Everett has usually a tale to tell worth telling, and on one occasion (p. 216) her invention is really masterly. Her title story makes clever use of the human resemblances we are all liable to notice produced by accident in drapery, etc. I surmise that Mrs. Everett is the first writer to turn the accidental in this case into the arbitrary, and to make it seem reasonable that a sane person should be frightened even in daylight of handkerchiefs or tablecloths, or anything whose shape a puff of air can change. Other stories of interest deal with an accidental exchange of bodies on the part of a French and an English soldier, somnambulism, a fanciful identification of Pan with Cain, a duel between a witch and a wizard. I gladly recommend the volume to all who enjoy good examples of occult fiction wherein atmosphere is so far subordinated to incident that even a newspaper editor would not condemn them as "over-written." W. H. CHESSON.

THE GHOST PIRATES. By William Hope Hodgson. London : Holden & Hardingham, Ltd. Pp. 248. Price 2s. 6d. net.

IN the OCCULT REVIEW for October, 1909, Scrutator reviewed Messrs. Stanley Paul & Co.'s edition of this cleverly-written shocker. The present publishers deserve well of the public for re-issuing it at a reasonable price in an attractive format.

That the lamented Hope Hodgson was a genius, his weird masterpiece, *The Night Land*, clearly attests, and although *The Ghost Pirates* is a work that, though by no means lifeless in characterization, leaves one dissatisfied and unconvinced, it well deserves my confrère's description of it as an "exciting narrative." To contribute a further mite of criticism, I call attention to the curious fact that it does not apparently occur to the officers on board the vessel attacked by the spectral pirates to use the exorcistic power of religion.

W. H. CHESSON.

EMANUEL SWEDENBORG : THE SWEDISH SEER. By W. P. Swainson.
6½ ins. × 4½ ins., pp. 63 + 1 plate. London : William Rider & Son, Ltd., 8-11 Paternoster Row, E.C.4. Price 1s. 6d. net.

No series of works devoted to the lives and teachings of the great mystics and occultists would be complete without one dealing with "that giant of the north" Emanuel Swedenborg ; and, as one who has made some

considerable study of the works of this greatest of modern mystics, I can only say that so far as Messrs. Rider's series is concerned, this, the volume concerned with Swedenborg, is in every way admirable.

I should not call it an easy task to compress within the compass of so few pages an account of Swedenborg's life and his chief theological teachings, but Mr. Swainson has most ably achieved this. Three brief chapters deal with the man and his life—then follow further brief chapters devoted to the Doctrine of Correspondences, the Divine Humanity, the Last Judgment, Charity and Faith, and Heaven and Hell, etc. Mr. Swainson can value the good things in Swedenborg, he writes with tremendous sympathy, and does well in pointing out the several accordances between Swedenborg's teachings and old-time occultism. At the same time he is not blind to the fact that Swedenborg, mental giant though he was, had his limitations like every other genius. But it is upon the fundamental truths in Swedenborg's marvellous works that he puts the emphasis; and every reader of the book must experience a strong desire to know more of Swedenborg and his teachings, and feel that if his doctrines of Charity, Love and Use were only put into practice, then this world might become the New Jerusalem indeed and a fit portal to Heaven.

H. S. REDGROVE.

FRANK ANTON MESMER: HIS LIFE AND TEACHING. By R. B. Ince.
Pp. 59. London: Wm. Rider & Son. Price 1s. 6d. net.

WE can commend with all our hearts this delightful little monograph upon a great man. In it is told, in a manner wholly charming, the life-story of Mesmer. Side by side with this history is traced the gradual development of his teaching from his early days in Vienna, when his life's work was beginning, to the great, yet disappointing days, in Paris. Quite the best chapter in the book is the one which deals with the theory of Mesmer and his famous "Twenty-seven Propositions" which his friend Dr. Deslon laid before the Royal Society of Medicine in Paris. Mr. Ince has provided an excellent and lucid summary of these Propositions. This is a little book on a great subject, but it should not be overlooked on account of its size. It is clearly written, omitting nothing necessary to a working knowledge of the subject, but not overburdening the reader with unnecessary facts. Readers of the OCCULT REVIEW especially should be interested in this book.

H.

THE APOSTOLIC GNOSIS, Part I. By Thomas Simcox Lea, D.D.,
and Frederick Bligh Bond, F.R.I.B.A. Demy 8vo, pp. 127.
Oxford: B. A. Blackwell. Price 15s. net.

IN the year 1887, I published a book on the *The Real History of the Rosicrucians*, which all the zealous Baconians of that day took into their heart of hearts, because it proved to their best satisfaction that their great intellectual master had not only written the Shakespeare Plays but had established the mysterious German Order. The proposals for my conversions were many, but in the course of the years I contrived to live them down. The experience left me cautious on the subject of cryptograms, ciphers and kabalahs, always excepting the Secret Tradition in Israel, which in the part that matters, has nothing to do with *Notaricon*, *Gematria* or *Temurah*. It fell out, however, that what I presume to be a more secret school of the Baconian Apocalypse

had by no means finished with my work on the Rosy Cross or with myself. In the year 1916 there appeared at Nottingham an elaborate and beautiful book, called *Secret Shakespearean Seals*, otherwise *Revelations of Rosicrucian Arcana*—all which arcana and all which seals lead up to Francis Bacon in connection with the Fraternity of the Rosy Cross, the works of Shakespeare and other Elizabethan writings. The anonymous authors—who are styled *Fratres Roseæ Crucis*—suggest that keepers of the Baconian Secret may be still in the world, after which they apply their *habalah* with astonishing results. They leave their readers to draw the irresistible inference. I leave it on my own part, but the result is that I am still more cautious over ciphers and cryptograms. This is eminently necessary in view of such publications as *The Craft of Thy Caduceus*, which appeared in 1918 : see *Troilus and Cressida*, Act ii. scene 3. When therefore I reviewed in these pages that *Preliminary Investigation* in which the authors of the present work opened their debate on "the Cabala contained in the Coptic Gnostic Books," and on "a similar Gematria in the Greek Text of the New Testament," I could only suspend judgment, though it was no question of Bacon or Shakespeare. *The Apostolic Gnosis* carries the investigation further. We are told that "what seems to be in sight is a mathematical symbolism for the mysteries of the Faith, pointing to a mathematical concept underlying them and ultimately to a mathematical *locus* for the miraculous element they contain." It is a strange quest enough, when we are needing life in religion rather than a cube-root or a differential calculus. I must not say that I have read *The Apostolic Gnosis* with more conviction than *Secret Shakespearean Seals*, though its Gematria of the number 2368, being the sum of the Greek letters which we render Jesus Christ, offers an amazing collection of Divine Titles. If there is anything veridic in the system, we should be on the threshold of knowledge concerning the secret Eucharistic Words, which are the Great Mystery of the Holy Graal, as stated in *Li Romans de l'estoire dou graal*. I speak of course on the hypothesis that they belong to a secret tradition, the roots of which are to be sought in the Greek Testament.

A. E. WAITE.

SPIRIT PHILOSOPHY. Pp. 32. Compiled and Published by Robert C. Knoll, St. Louis, U.S.A. Price 25 cents.

A PREFACE explains the genesis of this curious little pamphlet. A Scientific Séance Circle of eight investigators meets at the home of Mr. Knoll, in St. Louis, and enjoy the services of a photographer as a medium and an ex-comedian as a "spirit-control." The investigators are privileged to hold communications with "exalted mortals of all time," who "are giving their present thoughts to the people of our own time." The present volume contains some of these thoughts as they occupy the attention of the spirits of Ingersoll and Spurgeon. If we may venture upon a criticism, we would say that these mortals are more "exalted" than their thoughts. There is practically nothing of any value to the serious investigator in this little book. No account is given of the means employed by the Scientific Séance Circle, and the messages which are received are not at all complimentary to the intelligences which transmit them. The book ends with some verses (?) of the ex-comedian spirit-control.

H. L. HUBBARD.