

THE

# OCCULT REVIEW

EDITED  
BY  
RALPH SHIRLEY



WM RIDER AND SON LTD  
LONDON. E.C.

Harvard College Library



FROM THE FUND OF

GEORGE FRANCIS PARKMAN

(Class of 1844)

OF BOSTON





THE  
OCCULT REVIEW

EDITED BY  
RALPH SHIRLEY

"NULLIUS ADDICTUS JURARE IN VERBA MAGISTRI"

VOL. XXXIII  
JANUARY—JUNE 1921

LONDON  
WILLIAM RIDER & SON, LIMITED  
CATHEDRAL HOUSE, PATERNOSTER ROW, E.C.4

25212.10



*E. F. Palmer fund*

*Printed in Great Britain by Butler & Tanner, Frome and London*

# CONTENTS

## JANUARY.

	PAGE
NOTES OF THE MONTH: THE FALLACIES OF FREUD . . . . .	<i>The Editor</i> . . . . . 1
THE BEARING OF SPIRITUALISM ON THE DEEPER LIFE OF HUMANITY . . . . .	<i>H. A. Dallas</i> . . . . . 9
LILITH . . . . .	<i>W. N. Neill</i> . . . . . 17
IN DREAMS (Verse) . . . . .	<i>E. P. Prentice</i> . . . . . 22
OCCULTISM AND SPIRITUALISM . . . . .	<i>John Spencer</i> . . . . . 23
"GHOSTS—AND WORSE" . . . . .	<i>P. Redmond</i> . . . . . 29
THE BOOK OF SECRETS . . . . .	<i>H. Stanley Redgrove, B.Sc.</i> 36
THE APPLIED HIGHER SCIENCE OF RHAB- DOMANCY: OR, THE ART OF WATER- FINDING . . . . .	<i>William Norman Pogson</i> 41
CORRESPONDENCE . . . . .	. . . . . 50
PERIODICAL LITERATURE . . . . .	. . . . . 55
REVIEWS . . . . .	. . . . . 59

## FEBRUARY.

NOTES OF THE MONTH: JACOB OF SIMLA— "BOOK TESTS"—STUDIES IN DREAMS . . . . .	<i>The Editor</i> . . . . . 63
MYSTICISM AND RATIONALISM . . . . .	<i>William Kingsland</i> . . . . . 76
SOME THOUGHTS ON PRAYER . . . . .	<i>J. H. Power, M.D.</i> . . . . . 84
SPIRIT PROJECTION . . . . .	<i>Angel Martyn</i> . . . . . 91
THE BEARING OF SPIRITUALISM ON THE DEEPER LIFE. PART II . . . . .	<i>H. A. Dallas</i> . . . . . 95
ATLANTIS AND THE MAYA CIVILIZATION . . . . .	<i>Lewis Spence</i> . . . . . 104
CORRESPONDENCE . . . . .	. . . . . 111
PERIODICAL LITERATURE . . . . .	. . . . . 117
REVIEWS . . . . .	. . . . . 121

## MARCH.

NOTES OF THE MONTH: TRUE AND FALSE SCIENCE—ASTROLOGY . . . . .	<i>The Editor</i> . . . . . 125
THE SUN OF ALCHEMY . . . . .	<i>Arthur Edward Waite</i> . . . . . 135
THE OPEN DOOR . . . . .	<i>Reginald B. Span</i> . . . . . 142
THE NINTH CHILD: A TRUE RECORD . . . . .	<i>G. Strang Steel</i> . . . . . 148
THE DREAM . . . . .	<i>Katharine Coxhead</i> . . . . . 152
THE GARDEN (Verse) . . . . .	<i>May Kendall</i> . . . . . 155
A WEST HIGHLAND BARD AND SEERESS . . . . .	<i>J. W. Brodie-Innes</i> . . . . . 156
ASSOCIATION AND THE MYSTIC SENSE . . . . .	<i>L. Grant</i> . . . . . 166
CORRESPONDENCE . . . . .	. . . . . 169
PERIODICAL LITERATURE . . . . .	. . . . . 176
NEW AND FORTHCOMING PUBLICATIONS . . . . .	. . . . . 180
REVIEWS . . . . .	. . . . . 182

## APRIL.

	PAGE
NOTES OF THE MONTH: JOSEPH GLANVILL AND POLTERGEIST PHENOMENA—ECLIPSE OF THE SUN . . . . .	<i>The Editor</i> . . . . . 187
THE REASON (Verse) . . . . .	<i>Florence Belle Anderson</i> . . . . . 201
EXPERIMENTS UPON THE AURA; OLD AND NEW . . . . .	<i>Hereward Carrington, Ph.D.</i> 202
OCCULTISM—TRUE AND FALSE . . . . .	<i>John Spencer</i> . . . . . 209
SIR RICHARD FRANCIS BURTON . . . . .	<i>N. M. Penser</i> . . . . . 214
FREEMASONRY: ITS ORIGIN, RITUAL AND SYMBOLISM . . . . .	<i>P. S. W.</i> . . . . . 223
SOME STRANGE GHOST STORIES . . . . .	<i>Philip MacLeod</i> . . . . . 226
IN LONESOME CASTLES . . . . .	<i>Bart Kennedy</i> . . . . . 232
CORRESPONDENCE . . . . .	. . . . . 235
PERIODICAL LITERATURE . . . . .	. . . . . 238
REVIEWS . . . . .	. . . . . 242

## MAY.

NOTES OF THE MONTH: FAIRY FAITH AND MODERN EVIDENCES . . . . .	<i>The Editor</i> . . . . . 249
THE BETTER PART (Verse) . . . . .	<i>R. B. Ince</i> . . . . . 258
THE COMING OF THE FAIRIES . . . . .	<i>Sidney Randall</i> . . . . . 259
THE INCAS OF PERU . . . . .	<i>Lewis Spence</i> . . . . . 261
THE POEMS OF FREDERIC MYERS . . . . .	<i>Meredith Starr</i> . . . . . 267
THE MARABOUTS OF NORTH AFRICA AND MOROCCO . . . . .	<i>L. Grant</i> . . . . . 269
HAUNTED INDIA . . . . .	" <i>Badmash</i> " . . . . . 275
TREASURE THE DAYS . . . . .	<i>Bart Kennedy</i> . . . . . 279
CHARACTER AND DISPOSITION AS DEFINED BY HANDWRITING . . . . .	" <i>Zuresta</i> " . . . . . 282
NAUSCOPY IN THE MAURITIUS . . . . .	<i>W. N. Neill</i> . . . . . 291
CORRESPONDENCE . . . . .	. . . . . 295
PERIODICAL LITERATURE . . . . .	. . . . . 301
REVIEWS . . . . .	. . . . . 306

## JUNE.

NOTES OF THE MONTH: (1) GIORDANO BRUNO; (2) THE HOROSCOPE OF LORD NORTHCLIFFE AND THE STORY OF THE "DAILY MAIL" . . . . .	<i>The Editor</i> . . . . . 313
THE MYSTERIES OF SECOND SIGHT . . . . .	<i>Ian Machay</i> . . . . . 328
FATEFUL POSSESSIONS . . . . .	<i>C.</i> . . . . . 336
CONCERNING DREAMS . . . . .	<i>Rev. M. B. Hogg, M.A.</i> . . . . . 339
"THE HIDDEN NAME AND THE SACRED WORD" . . . . .	<i>Regina Miriam Bloch</i> . . . . . 347
THE DREAM CHILD (Verse) . . . . .	<i>Jessie E. P. Foreland</i> . . . . . 351
FAIRIES AND WITCHES IN OLD RADNORSHIRE . . . . .	<i>Essex Smith</i> . . . . . 352
CORRESPONDENCE . . . . .	. . . . . 360
PERIODICAL LITERATURE . . . . .	. . . . . 366
REVIEWS . . . . .	. . . . . 370



# 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 *Macoy 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. XXXIII

JANUARY 1921

No. 1

---

## NOTES OF THE MONTH

THIS is an age of stunts, and among the numerous stunts that have obtained a vogue during the last few years, the psycho-analysis mania holds a prominent place. Very numerous books have been published and are still being published with regard to it. It has been taken up by the medical faculty and has become a common subject of popular discussion. It has been alleged that Dr. Freud and his *confrères* have discovered at last the real

METHODS OF PSYCHO-ANALYSIS. solution of the problem of dream-interpretation, and a systematic attempt has been made to apply the methods of psycho-analysis to the cure of all sorts of nervous disorders. The matter has reached

such a point that we find ourselves face to face with a strong body of so-called scientific opinion which boldly champions a form of spiritual inquisition which would not only lay bare the remotest recesses of the Unconscious in every patient treated, but interpret their dreams and natural impulses in terms of a dogmatic symbology in such a manner as to make them square with the materialistic and morbid attitude towards life

of Doctors Freud and Jung. This has gone so far that even schoolmasters are studying psycho-analysis with a view to practising it upon their youthful pupils. It appears to me, I confess, that if there is one tendency which should be discouraged in the youthful mind, it is that of introspection. The mind of the normally brought-up boy and girl is naturally healthy and little troubled with psychological problems. The tendency of psycho-analysis is to suggest all sorts of ideas which under ordinary conditions would never enter the mind even of the adult, still less of the boy or girl.

Given the conditions of a healthy life, nature, generally speaking, may be trusted to point the path of sanity, if it is not interfered with, either, on the one hand, by some hereditary taint, or on the other by unwise religious or moral instruction on the part of the parents or teachers. This second danger is certainly a serious one. There are many parents whose own ideas have been warped by morbid religious teaching, and who hand on this instruction to their children without realizing how much mischief

THE MORBID ELEMENT IN CHRISTIANITY. it may do them. The old orthodox idea that everything in the Bible is divinely inspired has been one of the most fruitful sources of the perpetuation of a great deal of pernicious so-called morality, which has been handed down from generation to generation, from the parents to the children. The morbid element in Christianity, where the relationship of the sexes is concerned, is principally to be traced to Paul. There is nothing of the kind in the teaching of Jesus, who was far too natural and humane in his outlook for any such ascetic ideals to find a place in his scheme of things. "Paul," according to the author of *Religion and the New Psychology*,\* "like so many theologians past and present, was the victim of a heavy neurosis. It is his thorn in the flesh. His own love life is repressed. He is embittered with life because he cannot fulfil the law of the flesh. He seeks to compensate by the strict observance of the Jewish ecclesiastical law. He is seeking an outlet for violently repressed emotion." In his earlier stages of religious development "he hates Christ because the latter replaces the law by the free demands of love."

It seems probable, indeed, that Paul was an epileptic, and in any case his religious enthusiasm was that of an ascetic who looked askance at the normal life of the normal man, and saw sin in the gratification of natural pleasures in a natural way. Hence his

\* *Religion and the New Psychology*. A Psycho-Analytic Study of Religion. By W. S. Swisher. London: Kegan Paul & Co. 10s. 6d. net.

scarcely disguised contempt for woman as the inferior sex. The author of the Book of Revelation was also obsessed by a similar neurosis, and we find the same attitude, perhaps not unnaturally, running through all the mediæval religious literature which took its rise in the mediæval monastery or convent. Our own marriage service is unfortunately not free from it. The result is that through innumerable channels it has penetrated into the thought-life of the adolescent youth of many past generations, until a healthy and natural outlook in matters of sex has become the exception rather than the rule. These ascetic ideas have doubtless taken their origin from a reaction begotten of the excess of licentious times. It is nevertheless highly undesirable that they should be perpetuated in the teaching of a more enlightened age, either by clerical instructors or by narrow-minded parents. The fact that the heads of most of the principal schools are ecclesiastics, and in consequence feel themselves called upon to inculcate morbid views in these matters as the only attitude compatible with orthodoxy, is an added danger. The cure for such evils is certainly not to be found in any Freudian system of psycho-analysis, which has this at least in common with the Puritanism which is responsible for so many false and unnatural sex ideas, that both tend to poison the wells of sane and wholesome living at their very source : Freudism by interpreting the most innocent thoughts and actions in terms of sex, and Puritanism by treating the very existence of sex as something to be ashamed of, and Dame Nature herself as the first and greatest of criminals. From this morbid Puritanical attitude arose a system of taboo which led to the most simple and natural observations on matters of sex being considered improper by the Mrs. Grundys of the Victorian era. The result of this was the harmful repression of a great deal of the healthiest and most beautiful side of life. We see these morbid ideas still prevalent in certain quarters where people look askance at dancing, and discourage that natural unfettered relationship and companionship between the two sexes which, of all things, is most essential and most conducive to a rational and healthy life. One really wonders why some of these goody-goody Puritans, who fortunately are not so numerous now as they were a generation or two ago, do not, as they logically should, vent their reproaches upon the Deity for His responsibility for the existence of sex. The ingenious method adopted by our forefathers of

PAUL'S  
ATTITUDE  
TO WOMAN.

FREUDIAN  
SYSTEM  
AND PURI-  
TANISM COM-  
PARED.

THE VIC-  
TORIAN  
TABOO.

absolving the Deity in this matter, by casting the blame upon Adam and Eve, too thin even then to impose upon the credulity of any sane being, is, of course, now utterly exploded by the acceptance of the principle of evolution. No course, therefore, remains open to the logical Puritan but to denounce the divine law which has implanted the sex instinct in the human race.

The effect of the sex taboo has been to set forces working in the unconscious self which, as a consequence of repression, have been the cause of serious physical and mental evils.

It is probable [says the author of *Religion and the New Psychology*] that the greatest evil of human life is fear; that potent destroyer of human happiness. To-day we know the genesis of most of these fears. Phobias and anxiety states are due to unconscious repression of the natural instincts, inhibition of the normal functional activity of the psyche. And we have definite proof that a repression of normal emotion through some vicious complex, a stopping of the natural outlet of human feeling, metamorphoses the repressed emotion into a feeling of fear and anxiety. John uttered a profound truth when he said: "Perfect love casteth out fear."

Here, then, we see the evil which a sane method of psycho-analysis is designed to meet. But when we turn to an exponent such as Dr. Freud, we find a physician who, so far as his thought world is concerned, is in reality just as diseased as any of his

**FREUDIAN  
ABNOR-  
MALITY.** patients. He seems, in fact, to have allowed his patients to infect him with their own morbid abnormalities. He has adopted views on sexual and kindred matters which I confess, to my thinking, are scarcely compatible with sanity. And having based his methods on these opinions, he proceeds to interpret his patients' admissions and explanations of their psychical states in terms of his own unwholesome and entirely unwarranted hypotheses. One flaw lies at the base of all his conclusions. He takes his patients, men and women suffering from one form or another of mental and nervous disorder, as fair samples of the human race generally, and erects his theory on the assumption that in delving into their sub-conscious selves by his methods of psycho-analysis, he will arrive at a solution of the sex problem, and discover a cure for the various forms of mental and nervous instability. The dream world of his neurotic patients has in especial been utilized by Freud as a groundwork on which to found the most fantastic theories.

Mrs. H. O. Arnold, in her recent work, published by Messrs. Allen & Unwin, Ltd.,\* has been able to show that these conclusions are the poles asunder from any that could be drawn

\* *Dream Studies*, 8s. 6d. net.

from the dream experiences of a normally healthy person. The student of Freud, whenever he represents a healthy-minded type, will inevitably draw the same conclusions by comparing the statistics given by the Austrian doctor with the recollections of his own dream experiences. Freud's statements, in short, with regard to the character of the majority of dreams, will not bear a moment's investigation by the unbiased critic. Even the most general and least irrational of his assertions, that every dream represents the expression of an unfulfilled wish, is far from being anywhere near approaching a universal truth. Probably it is not in reality true of even the bare majority of the dreams dreamed. Freud's contention that dreams are symbolical is indeed true enough in a very large number of cases. But his attempt to twist and turn every possible dream, in order to interpret it in terms of sex expression, reduces the whole theory to a palpable absurdity. The kind of symbolism which is most prevalent in dreams has been aptly illustrated by an instance given in the book to which I have already made allusion, *Religion and the New Psychology*. It runs as follows:—

A friend who was forced to leave his abode and look for another relates the following dream: He found himself in a large building, standing on the edge of a high platform. Some one said that the elevator would be down soon. From somewhere up above a small car descended, shaped like a small house, painted white and suspended by a cable which seemed to be composed of strands of gold. It swung out some distance from the platform on which he stood. He put out one foot tentatively to step into the car, but drew back as the distance was too great. A stout, fashionably dressed man appeared, pushed him aside, entered the car and descended, leaving the dreamer there isolated.

A SYMBOLICAL DREAM. Now it happened that the wife of the dreamer had been hunting on the day previous to the night of the dream, and had come home and reported that she had found a small house, painted white, in a fashionable section of the town, some distance away. My friend had thought: "We cannot afford a house in that section with our limited income; its upkeep would cost a great deal, the rent would be high; besides, it is too far from my place of business. Some more opulent person had better take it."

Note how aptly the dream illustrates this frame of mind. The car in the dream, in the form of "a little, white house," is suspended by a gold cable by which it is "kept up." The car appears from above; the rent is "too high" for the man's means. The house is difficult of access, being at some distance from the centre of the town; the car in the dream is "hard to reach," so hard that the dreamer gives up the attempt, as he would like to give up the house: "Some more opulent person had better take it." The stout man appears, pushes the dreamer aside and steps into the white car. He goes down, which probably means that the dreamer

wishes the disagreeable opulent person who pushes him aside and takes the house may "go down" financially.

The interpretation of dreams, however, is not so easy a matter in many cases, and the Freudian school have frequently rendered themselves profoundly ridiculous in their grotesque efforts in this direction. It appears, indeed, that they have in a large majority of cases decided beforehand what the dream should mean, and then ruthlessly wrenched its incidents into a symbolism in conformity with their pre-conceived ideas. Readers of the OCCULT REVIEW will be familiar with many curious instances of prophetic and telepathic dreams of which the Freudian hypothesis takes no account. But quite outside the psychic or veridical dream, the sleep of the ordinary man in the street teems with dream experiences relating frequently to the affairs of his everyday life and interests, which have no place in the Freudian scheme. Doubtless each individual's dream experiences vary enormously. Personally I am quite satisfied that not five per cent. of my own dreams have any relation to unfulfilled wishes of any kind. Most people experience the generally agreeable dream of flying. It may doubtless be argued that this dream is one expressive of a wish to possess the power of flight, and there are an appreciable number of other dreams that may with equal plausibility be placed in the same category. In my own dreams I do not fly, but I not unfrequently swim. This cannot be expressive of a desire on my part to be able to swim, as I can do this under normal conditions. That dream experiences offer a clue to certain psychical and mental states need not be doubted. But if there is one thing more certain than another it is that the Freudian psycho-analyst has not found the clue in question, and is, in short, at the present time about as far from finding it as the babe unborn.

It would be strange indeed if, among the multitude of dreams that are experienced, a fair percentage of the whole number did not relate to unfulfilled wishes. What the Freudian school have failed to establish is that this percentage is anything greater than might naturally be expected. The evidence, in reality, seems rather to point to the fact that there is a recrudescence in the dream world of the thoughts that occupy our minds in waking moments. Thus during the war, war episodes and war conditions were perpetually intruding themselves into our nocturnal experiences. In view of the universal desire for *peace*, had Freud's theory been justified, this and not war would have been

AN UN-  
WARRANT-  
ABLE  
HYPOTHESIS.

the subject matter of our dreams. The facts, however, point in exactly the opposite direction. Freud and his disciples have erected their superstructure on an hypothesis which they have been at no pains to establish scientifically, for the simple reason that scientific evidence in its favour is unobtainable. They have proceeded to treat this unwarrantable hypothesis as a dogma, and have added to it the most absurd theories of sexual attraction in elucidation of their doctrine of psycho-analysis, and when the sane man points out to them that the phenomena of his dream world are in contradiction to their theory, they have the impudence to turn upon him and tell him that he is no judge of his own dreams, and that these can only be properly interpreted by a "censor" appointed by the Freudian school, whose business it is to distort the obvious meanings of his dreams and discover in them a symbology which no rational being could possibly suspect! One asks oneself in bewilderment whether there is any conceivable hypothesis, not even excepting the theory that the moon is made of green cheese, which could not be claimed to be established on such principles. The fact is the whole Freudian system is a pure mare's nest, and those who can swallow rubbish of this kind prove themselves by the very fact totally unfitted to discriminate between truth and falsehood. In saying this we are not called upon to go so far as to deny that methods of psycho-analysis can profitably be employed under certain conditions for the benefit of neurotic patients. Probably, however, in many of the cases where it is claimed that psycho-analysis has been beneficial, the truth of the matter lies in the old adage that "confession is good for the soul." We shall do well to remember that there are certain temperaments which are liable to allow secret trouble to prey upon their minds and destroy their health when a consultation with a sympathetic physician with a wide experience of human nature will serve to relieve the nervous tension and restore the patient to a more normal and healthy outlook upon life.

There will be no room for the sex fanaticism of Freud in the sane and healthy development of life in the future. But there will be urgent need for a new psychology which will recognize in

THE RE-  
LIGION OF  
THE  
FUTURE.

a sympathetic manner the needs of the coming generation and will not hesitate to take account of the actual facts and realities of life, regardless of ideals, whether religious or otherwise, which have taken hold of a less rationalistic and less practical age.

Any religion in order to be acceptable to this coming time must of necessity turn its back on the warped and diseased out-

look of the Puritanical Christian. It must inculcate a faith which has no use "for the long-faced saints who would deprive the young of all innocent amusement, and who see evil in the most harmless of youthful diversions." "It must cease to preach a gospel of repression or inculcate false ideas of sex and its functions. It must be more like the gospel of Jesus, a gospel of expression and freedom, rather than the gospel of Paul, a gospel of severe repression, and it must recognize that man is normally a social being, and that he cannot become an ascetic religious saint without suffering severe psychic trauma." \*

The new ethical code will be recognized not as a product of revelation but of evolution.

No table of laws has been given on any Sinai to a waiting Moses. The only Torah we know is the Torah wrought out of human experience with blood and tears. In the light of modern knowledge, the old mandates are not compelling; there has indeed been a "new dispensation," and the pronouncements from a thousand pulpits, in so far as they are built upon old dogmas, outworn theories of life no longer tenable, have not the old prophetic authority. . . .

Not in wonders and signs, not in revelations made at some far-distant day to specially favoured prophets and handed down to succeeding generations as a body of truth valid for all times, nor in the morbid and sickly doctrines of professional theologians (themselves the victims of vicious complexes), breathing miasmatic vapours—not in these revelations and doctrines does the modern man find true religion. He finds it rather in the heart that goes out to other hearts in human sympathy, in the strong, sturdy, healthy spirit that finds good everywhere, and where it finds evil, stays not to repine or excoriate, but puts forth honest determined effort to eliminate the evil and conserve and increase the good. †

---

\* *Religion and the New Psychology.*

† *Ibid.*



# THE BEARING OF SPIRITUALISM ON THE DEEPER LIFE OF HUMANITY

By H. A. DALLAS

THE purpose in the following article is to consider the bearings of the truths proclaimed by Spiritualists upon life. Assuming that what they assert is true, in what way should these truths affect our aims and conduct? As the Editor of *Light* has said: "Spiritualism in its small phenomenal aspects should lead to Spiritualism in its high forms of a truly spiritual life and vision" (*Light*, April 1st, 1916).

A short time ago I heard an able speaker maintain that the *first* test to be applied to alleged facts is: Are they helpful? This, surely, is a mistake: the first question should be: *Is this true? Is it a fact at all?* But the second question may well be: Is it helpful? What is its relation to life? If we cannot discover its helpfulness it does not follow that it is not true, or that its helpfulness may not be discoverable. But if we can discover its helpfulness, we are better able to appreciate its importance and value. This question is undoubtedly one that ought to be put, not as a *test* of truth, but as a means of appreciating its value. Facts are dry and sterile until they are related to life and practice.

First, then, let us ask what should be the immediate bearing of the fact of survival of bodily death upon our aims and practice.

To begin with, we must realize that that which survives is this "I," this "Ego." There is no escape from self, the character we are building up now is the character we shall bear when we pass out of our physical bodies. Are we contented to have this companionship? Shall we be happy in our own society?

If we are convinced that death will not miraculously change us, although it may open to us fresh opportunities, it must concern us very much to know what sort of characters we are building up. Character is formed by thoughts and habits; that which we habitually think and do is making us to become, from moment to moment, that which we *are*.

When men and women really believe this the fundamental values of life are changed. Everything that tends to enrich our characters, everything that helps to form them on lines which we wish to persist, is held to be of primary value. And those circumstances which do not have this effect are unimportant.

The worrying habit, gloominess, discontent, the readiness to look on the dark side, suspicion of others, self-centredness, the tendency to make our likes and dislikes take a foremost place in our estimate of ideas, or of things, or of men—all these habits tend to ossify, i.e., they become, if indulged, a fixed part in our characters. And when we leave the body we carry these habits with us: I do not say that they may not be broken off after death; but the only way to break a habit is by effort, and the longer the habit has been indulged the more painful and difficult is the effort.

The habit of shutting our eyes to truth in novel forms is one which may produce spiritual blindness. Swedenborg relates that in one of his visionary states he saw some people in a room in which all blinds were drawn, and asking why they lived thus in semi-darkness, they told him that the *light* blinded them so that they could not see. Which things are a parable! We may imagine that the truth itself is depriving us of vision. If the light itself is mistaken for darkness, how terribly unprogressive our state will be.

If the formation of character is really of primary importance, can we understand why we Spirits are enclosed in a material environment, in flesh bodies, shut in, as it seems to us, under conditions in which difficulty encounters us continually? If Spirit is really *the* Self, why are we compelled to devote our attention constantly to Matter? Most of our time is spent in providing for our material bodies, or in making the material environment better fitted to supply bodily needs; even the intellectual and spiritual members of our race are compelled either to attend to these things themselves, or to hire others to do so for them. Can we apprehend why this should be?

If we grasp the truth that we are Spirits and that Spirits are related to the Eternal Spirit, that we are His offspring, then we know that we are brought forth in His image, and that we are destined to realize that image in ourselves—"we shall be like Him." He is the macrocosm, the Infinite Creator and Ruler; we are the microcosm; we, too, are capable of creating

and ruling ; but this Divine capacity is latent in us and it has to be developed.

It is for this, I think, that the Divine Wisdom has sent us forth into Matter, embodied in flesh, surrounded by difficulties, which test us at every moment. Development of latent powers is only possible by overcoming, by effort. We have to *learn* to create and to rule : we are destined for this in the future. A hint of this was given by Christ when He said to His friends, " Ye shall sit on thrones " ; that was symbolic language implying dominion. But before we can create, or rule, we must learn to control, first Matter, then Thought, or perhaps I should say Matter by Thought.

Frederic Myers once said that by studying the difficulty which Spirits seem to have in communicating by controlling the organisms of mediums, we can understand in some degree the difficulty which we (who are Spirits) have in controlling each his own body. It is easier to control inorganic substances, such as metal, clay, etc. ; it is easier, even, to bring under control mechanical forces, than to control organic matter and the forces in our own bodies, and *because* this is the most difficult experience, *therefore* we Spirits have become incarnate. We are to learn in relation to our own material bodies, how to create, to re-create, to control, to subdue, to rule, and to use Matter and Force.

When we realize this purpose in our incarnation we shall not be daunted by difficulties, for we shall recognize that if the task were not difficult, it would fail to serve for our education. We have to *become* not only characters that can persist without shame in the Eternal Light, but masters of faculty, creative artists, and rulers of Matter, or whatever we may call the substance which will be our environment and instrument in future conditions of being.

When we look at the multitudes of mankind, we see that human misery is, in the main, due to lack of control, primarily to lack of self-control. And we see that the lack of control is in large measure due to wrong thinking, and to uncontrolled minds.

Spirits are beings endowed with capacity to direct and control thoughts by Will power. Evil Spirits are beings whose thoughts are misdirected because their wills are misdirected. And persons whose wills are weak are liable to be directed by other personalities, incarnate or discarnate, whose wills are stronger. Weak-willed persons are in danger whether they practise Spiritualism or whether they avoid such practices, because thoughts are con-

stantly passing between Spirits both in the flesh and discarnate, and if any one does not cultivate will-power which enables a man or woman to direct their thoughts in healthy channels, then other minds may become the directing forces, and the weak-willed person may become obsessed.

A materialist who does not believe in Spirit is as liable to this danger as any one else ; there are various degrees of obsession, from the individual who is easily influenced to the individual who loses all self-determination.

When we realize that we are here to acquire complete self-control we have learned a most important fact, both in relation to our own lives and in relation to our social aims.

We then see what should be the fundamental principle and aim of social legislation. It is often said that it is impossible to make persons good by right laws, that is true ; but right laws may either foster self-control in the community or the reverse. Legal enactments may make self-control easier or more difficult. Here is a test whereby we may try the efficacy of legal measures on social conditions. In applying it we must remember the object for which self-control is to be fostered, namely, to make the individual strong in character. Legal enactments may promote abstinence from crime and enforce good habits by making certain kinds of wrong-doing impossible, but this is hardly the best way to strengthen the character. Our social work even here is creative ; we have to take our part in re-creating society by working to bring into force such laws as will *both* encourage the development of the best in individual characters and assist individual self-control.

The creative faculty which belongs to us as Spirits has a distinct bearing on the question of disease and health. For by this faculty it is possible to re-create the tissues of the body and to control its functions. Can we form any hypothesis as to how this re-creation may be effected, as the method ?

We are told by scientific men that a jet of water moving very rapidly becomes so solid that it cannot be cut with a sword. The effect of solidity is produced by the rate of vibration. Ether in vortex motion (that is the theory) becomes what we call Matter. Atoms of Matter are in constant movement : the vibration and motion of the atoms in our own bodies are not under the complete control of the individual mind possessing this organism. If the control were complete there would be no disease. This is one cause of dis-ease—dis-harmony, in the body, viz., the fact that its atoms and molecules are not under the

perfect control of the mind and will. Another cause may be found in the action of other individuals, who are similarly unable to control the molecular movements in their bodies. Disturbing vibrations are often set up by other embodied personalities. For Humanity is closely bound in one, and being really a unity the various members of the human race necessarily feel the effects of the imperfect control of each and all. Moreover, heredity is a fact: our bodies are largely the product of our ancestry; our ancestors, like ourselves, did not have complete control over their material organisms. We inherit, therefore, bodies which are not *altogether* our own. What, then, should be our aim in connection with our bodies? Every one should strive to gain by thought, directed by Will, the mastery over the body; and should realize that it is possible to alter the vibration of its molecules and so to produce a greater harmony in the body by right direction of thought. It may in some cases be very difficult; and perfect control may not be attainable in this life. I am not one who believes that it is possible for every one to be in perfect health under present material conditions. But I believe that much may be done towards the cure of diseases by this method, and for the maintenance of health.

I believe also that the conditions which make this conquest over matter so difficult are not unnecessary, they are a part of our education, they are the factors by which our characters may become truly godlike: "To him that overcometh," said Christ, "will I grant to sit with me on my throne." That implies that dominion and mastery over the lower elements in the Universe and in ourselves can only be attained by effort, by encountering obstacles and overcoming them.

By *overcoming* the ascendancy of Spirit over all phenomenal conditions becomes manifest. Our struggle here in the lower planes of the Universe is an education for Spirits of higher degrees; they watch and assist us in our warfare; they realize better than we do how much is involved for the Spiritual Universe, how its denizens may be affected by the issue of our struggle; their interest is probably intense. The writer of the Epistle to the Hebrews was not indulging in fancy, but spoke the literal truth when he said that we are "compassed about with a great cloud of witnesses," and when he urged us, therefore, to run "the race set before us," stimulated by the recognized presence of the multitudes of spectators, and looking continually towards our Great Forerunner whose heroism and faith should be our inspiration. "They, apart from us, shall not be made perfect."

Prof. William James has expressed this fact in his own way. He says: "For my part I do not know what the sweat and blood and tragedy of this life means if they mean anything short of this. If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals, from which one may withdraw at will. But it feels like a real fight—as if there were something really wild in the Universe which we with all our idealities and faithfulness were needed to redeem, and, first of all, to redeem our own hearts from atheism and fears. For such a half-wild, half-saved universe our nature is adapted" (*The Will to Believe*). And because our nature is adapted to this task, we are set here to do it—we Spirits are incarnated and are born with animal instincts and inherited tendencies which impel us either to fight or to surrender, neutrality is impossible.

The communicator whose messages are recorded in *Letters from the Other Side* says: "Human experience is a most valuable spiritual training. No one should wish to leave the school of life before due time. I see from here how sadly people undervalue this opportunity of education offered by the resistance of matter, and the strength engendered by the force necessary to overcome it" (p. 1).

Complete control of Spirit over Matter would mean freedom from sin also, for it will not be possible to gain perfect control over the physical molecules except by directing the thought and will in harmony with the *Divine Mind and Will*: to antagonize that Will involves ultimate failure. We can only work effectually in accordance with the laws of life, and that means in accordance with the purpose of God for His offspring and the Universe. When we are thus workers together with God the Power of the Highest flows into us, and His strength is perfected in our imperfection.

Let us not be discouraged by the fear that we cannot gain *complete* control—approximate control and ever-increasing control should be our present aim; for (1) our previous wrong mental vibration may have so disturbed the relations of mind and body as to make adjustment very hard; (2) other people's vibrations may increase this difficulty; (3) we may have inherited an organism enfeebled by the faulty thoughts and actions of ancestors. But even if entire success is out of our reach, results may follow the action of our Wills in mental directions which may largely improve conditions, and it is our bounden duty to improve them both for ourselves and others. We are each centres

of force and we may radiate healthy forces or the reverse, harmony or dis-harmony, love or hate, peace or unrest.\*

If we have begun to create harmony in our own bodies we may also produce harmony in others; and this is surely the rationale of mental healing. It is mental and it is spiritual, for Spirit acts by mind on matter.

When reading a book on the subject of the Siege of the Legations at Peking during the Boxer movement, I came upon two passages which illustrate the subject we have been considering. The author of the book was chaplain to the British Legation. He speaks of the mental relief afforded by the library, accessible to the besieged who were confined in this congested area, and adds: "No one was idle for want of something to do, or melancholy for want of something to think about. This was probably not one of the weakest of the causes which tended to preserve us from disease, a preservation so remarkable under the circumstances, that when every possible cause has been allowed full weight it can only be accounted for as the work of God's good Providence."

God works through His laws: it was not less the operation of His "good Providence," because it is possible to attribute the freedom from disease under very unhealthy conditions to the fact that the thoughts of the besieged were directed in such a manner as conduces to health. Morbidity, sadness, anxiety set up wrong inharmonious conditions in the physical organism, and had these conditions prevailed there would have been greater distress in that sorely tried community.

The other passage in this book which I should like to quote brings us back to the point at which we started, namely, that the training of the mind and character here and now determines its bent when we pass out of the body.

The writer says: "It is a most unpleasant truth, but one to which all history bears witness, that imminent danger of death does not in any way lessen a man's desire to grasp at the possession and joys of this world, unless he has previously trained his mind to hold them lightly" (p. 184).

This statement was prompted by what he observed in Peking; he noted the desire for loot was not arrested by the immediate fact that death, from the Chinese assailants, was imminent and the probability that the besieged might all be massacred, before relief could come. If the danger of death has so little effect, why should we suppose that the event of death would rob a man of desires which have dominated him up to that

moment? There are no short cuts to the heavenly goal. If we aspire to attain union with that Divine Beauty and Perfection whom we call God, there is no other way than by self-mastery; thoughts and aims directed and controlled by the will in accordance with the law of our being, which is the Will of God. This is the most urgent and immediate consequence of belief in the main truth for which Spiritualists stand.

Man is a Spirit, a member of a Spiritual Universe, capable of endless progress, and destined, if he follows the light vouchsafed to him, to attain to the realization of Divine capacities, as creative, directive, and ruling minister of the Eternal God, Who is both over all and in all.

This is the ideal for us to keep in view. It has been well said: "Ideals are the very soul of life. . . . The vision of the Ideal guards monotony of work from becoming monotony of Life" (Westcott).



# LILITH

BY W. N. NEILL

THE immortal lady Lilith has made a fresh appearance on the title-page of Mr. Stephen McKenna's latest novel. George Macdonald in his novel of 1895 called her simply Lilith without the title "Lady," and as Lilith, the wondrous witch woman, she has come down to us from the beginnings of time. The earliest mention of her is in a Chaldaean inscription, which says that when a country is at peace "Lilith (Lilatu) is not before them." Lenormant identifies her with the Accadian Gelal, and with the Assyrian Lil and Lilit, whence the Hebrews derived her. The word Lil means "night," in Assyrian and Hebrew, and Lilith, according to Gesenius, is *nocturna*, night-spectre, or ghost. She occurs only once in the Old Testament, in Isaiah xxxiv. 14, but the translators of our Authorized Version have rather ungallantly transformed her into "the screech-owl." The Vulgate renders her name Lamia; the Septuagint, *strix*, and Luther, *Kobold*. The original meaning of the word, as Gesenius has given it, is nocturnal. In the hands of Talmudic and Rabbinical writers Lilith became the centre of a wide circle of legend which overflowed into the Kabbala. We may fancy we hear some of Mr. McKenna's readers say to themselves: "But, who on earth was Lilith?" Dante Gabriel Rossetti answers that question in the first two lines of his sonnet "Body's Beauty"—

"Of Adam's first wife, Lilith, it is told  
The witch he loved before the gift of Eve."

or we may refer the inquirer to Burton's *Anatomy of Melancholy*:  
"The Talmudists say that Adam had a wife called Lilis before he married Eve, and of her he begat nothing but devils."

Lilith was the first wife of Adam, created of the same earth, at the same time and in the selfsame way, and no sooner had they looked upon each other than they instantly began to quarrel about superiority to which they both laid claim. Lilith was the first feminist, and thus the question of woman's rights is as old as the human race. According to another account, Adam and Lilith were joined together after the manner of the Siamese twins, but back to back, as it is written, "Male and female created he them

and called their name Adam." But even in this uncomfortable position they quarrelled continually and tore each other so that the Creator repented that He had made them so and for a solution sundered them. But the union was fated to be unhappy, for on Adam claiming obedience from his spouse she protested her equality, and at last in disgust she uttered the sacred spell—Schem-Hammphorasch—and thus obtained wings. She rose in the air and flying over the boundary of Paradise she disappeared in the distance, leaving her husband disconsolate and alone in the garden. On Adam's complaint the Creator sent three angels to find her and persuade her to return to her home, but she declined, stating that the garden would be no Paradise to her if she was fated to be the servant of man. The angels had found her hovering over the Red Sea, and went back discomfited, only to return with the divine message of doom that if she persisted in disobeying her Maker's instructions she would bear many children, but these would all die in infancy. On hearing this terrible sentence Lilith was about to commit suicide by drowning herself in the sea rather than give in to Adam, but the angels, moved by her anguish, compromised by giving her full power over all children after birth, up to their eighth day in the case of boy-babies, and the twentieth day in the case of little girls. This power extended even unto death, and was much dreaded by Jewish mothers and nurses. To counteract it a charm was hung round the neck of the new-born babe on which were engraved the names of the three angelic messengers—Senoi, Sansenoi, and Sanmangeloph. In modern Palestine the charms used against El-Karineh—Lilith, under a different name—take the form of alum, heads of garlic, and blue beads.

From Jewish folk-lore to the Roman nursery was but a step, and there Lilith was classed with the Caprimulgus as a bogey to be dreaded and was only kept at bay by garlic, alyssum or the "Res Turpis" attached by a ring to the neck of the child. Enthusiastic etymologists have even derived the word "lullaby" from the nurse's command, "Lilla abi!" or "Begone, Lilith!" Lilith had special power over all children born out of wedlock, and watched for them dressed in the finest raiment. Her influence was greatest on the first day of the month and on Sabbath evenings. When a child laughed in its sleep, the laugh was not the creation of a fairy, as Peter Pan would have us believe, but was a sure sign that Lilith was with the child. To exorcise her the sleeping babe was struck on the nose three times, and the words, "Away, cursed Lilith, thou hast no place here!" were also repeated three times.

We pass now to the second act which may be called the "Revenge of Lilith." God had created Eve to take the place of Lilith, and in such a manner that there could never be another dispute over sovereignty. Samael, the former leader of the Seraphim, had now become the Prince of the Devils. Watching the nuptial pleasures of the man and woman in the garden Samael burned with lust and envy, and it was at this crucial moment that he found the beautiful Lilith lamenting her wrongs in loneliness. They married and the Devil's gift to his wife was a splendid kingdom, where she was attended by 480 troops, but even this could not compensate her for the loss of Eden and her children, and like Rachel she was ever sighing and weeping and could not be comforted. Intensely jealous as she was of Eve, who had stolen her place, she became a willing agent in Samael's conspiracy for the fall of man. Indeed, in some accounts, noticeably in Rossetti's long poem on the subject, "Eden Bower," she was the moving force in the plot, and so Lilith in the Middle Ages was often made responsible for the successful temptation of Eve. She is said to have borrowed the form of the serpent for her purpose, and in mediæval art the snake who seduced our first parents was snake only as far as body is concerned, its head was the head of the lovely Lilith.

Perhaps the first known instance of the human-headed serpent is that in the catacomb of St. Agnes. By the beginning of the thirteenth century it was usually so depicted. Pietro d'Orvieto painted Lilith as the serpent woman in his finest fresco at Pisa, and she may also be seen on Ghiberti's famous doors to the Baptistery at Florence. She was painted by Michael Angelo on the ceiling of the Sistine Chapel, and Raphael in his "Temptation" throws a branch of a tree across the figure so that the junction of the woman's head to the scaly body is invisible. In the illuminated MSS. known as "Queen Mary's Psalter" (1553), there is a picture of the glorious head of Lilith joined to the body of a cat. Perhaps the most beautiful mediæval representation of her is in an illuminated Bible at Strasburg, in which in all her beauty and wealth of golden hair she holds a small rosy apple between her lips, offering it to Adam, while the jealous Eve seems to snatch it instead. According to "The Venerable Bede," Lucifer chose to tempt Eve through a serpent with a female head, because "like are attracted to like." In some pictures again the snake is represented as having two heads, a male and a female. The male head, probably Samael, is turned toward Eve, while the female head, that of Lilith, fascinates her late husband by her

beauty, for all through the legends Lilit is made infinitely more beautiful than her successor, Mother Eve. In the fall of Adam by the agency of Eve, Lilit, the prime mover of the great conspiracy, has an ample revenge.

In the Zohar, according to Mr. A. E. Waite, there are numerous scattered references to Lilit who appears to be of a mermaid or Melusina type. She is the wife of Leviathan and is said to preside over all fish sent to this world on a mission. She is an associate of Naamah, the sister of Tubal-Cain, and, according to Rabbi Elias, she is one of the four demon mothers—Lilit, Naamah, Ogeret and Machalath. Like Naamah, she excites the desires of men, especially in dreams. Indeed Lecky, following Collin de Plancy, styles Lilit "the Queen of the Succubi." As in the Zohar Lilit partakes somewhat of the nature of a mermaid, so in Arabia she becomes a "ghoul" or vampire, but according to the *Jewish Encyclopædia*, quoted by Mr. Dudley Wright, "There is nothing in the Talmud to indicate that Lilit was a vampire."

We have already seen that the Vulgate renders the word as Lamia, and naturally enough the whole mass of superstition around this victim of Juno's jealousy was transferred to Lilit. Lamia too was a Rachel weeping over her children and incapable of comfort, for Juno had bereft her, rendering her insane and a deadly foe to every living child. The fabulous animal, the Lamia, of which Topsell gives so wonderful an account, quoted by John Ashton and M. Jasserand, bears, however, no relation to our Lilit. Lilit and Lamia became one and the same witch monster that devoured children and gradually evolved into the blood-thirsty sorceress who delighted in the flesh of young men, as narrated in Philostratus' account of the marriage of Menippus and John Keats' poem "Lamia." From the bugbear of children Lilit became the seductress of young men, using her golden hair as a lure, but the youth who loved her always died and after his death one of her hairs was always found twisted around his heart. It is this aspect of the activity of Lilit that forms the theme of Rossetti's sonnet already quoted, of J. Cameron Grant's *Ballade* "Lilit," and of Mephistopheles' warning to Faust at the Walpurgis Night orgie—

Adam's first wife is she,  
Beware the lure within her lovely tresses,  
The splendid sole adornment of her hair.  
When she succeeds therewith a youth to snare  
Not soon again she frees him from her jesses.

(*Bayard Taylor's translation.*)

Robertson Smith, in his *Religion of the Semites*, informs us that the "Seirim," another class of Hebrew demons, were literally "hairy beings," and Sir James Frazer makes abundantly clear the connection between hair and demonic activity. Probably the long golden hair of Lilith contained a multitude of evil spirits.

As the reader may already have noted, the poet-painter Rossetti had an especial fondness for Lady Lilith. Not only does he celebrate her in the two poems referred to above, but he painted her portrait in 1864. This is one of his well-known half-length figures of women. Lilith is represented as "a woman whose flowering beauty is so superb as to leave the beholder quite indifferent as to what lies within her soul—even cruelty." The head was excellently painted, the lines of the figure nobly conceived, the easy voluptuous attitude finely observed and natural. Unfortunately, in 1872 he took it into his head to repaint the features: enforcing the note of corruption and what we now call decadence, he quite destroyed the real significance of both design and idea. So Ford Madox Hueffer. The Lilith of the picture approximates to the Melusine idea; she has "a comb and a glass in her hand," in her left is a mirror, in her right the comb with which she is dressing her wealth of golden tresses.

Our commentator on the Book of Job, "Chaldæus Paraphrastes," according to Spanheim, says that the word Lilith with the Syrians meant "mulierem comptam et ornatam," a woman combed and richly clad. He also makes Lilith an historical personage, viz., the Queen of Zamargad, who attacked and destroyed the children of the patriarch Job. Robert Browning introduces Lilith in his short poem, "Adam, Lilith and Eve," from his *Jocoseria*, but attaches no special significance to her. To him she appears but a name introduced to complete "the eternal triangle."

The place of Lilith in tradition is well summed up by Moncure D. Conway, who devotes a chapter to her in his *Demonology and Devil-lore*. Lilith was the forerunner of the mediæval mothers weeping for their children; her voice of perpetual lamentation at the cruel fate allotted to her by the combined tyranny of God and man was heard on every sighing wind; and she was the richly dressed bride of the Prince of Devils, ever seeking to tempt youth.

Such stories floated through the mind of the Middle Ages, and this infernal Madonna is seen in the "Queen Mary's Psalter" in association with the cat, beneath whose soft sparkling fur the

goddess of Love and Beauty was supposed to be still lurking near the fireside of many a miserable home.

AUTHORITIES.

- Monceive D. Conway : *Demonology and Devil-lore*, 1879. 2 vols., 8vo.  
 Spanheim : *Historia Jobi*.  
 W. Robertson Smith : *The Religion of the Semites*.  
 F. Madox Hueffer and A. C. Benson on Rossetti.  
 Dudley Wright : *Vampires and Vampirism*.  
 James Grant : *Superstition, Demonology, etc.*  
 Bayard Taylor's *Faust*.  
 Burton : *Anatomy of Melancholy*.  
 Thomas Bartholinus : *Antiquitatum Veteris Puerperii*, etc.  
 A. E. Waite : *The Secret Doctrine in Israel*.  
 Lenormant : *Chaldean Magic*.  
 Maspero : *The Dawn of Civilization*.  
 Lecky and Tylor.

## IN DREAMS

By E. P. PRENTICE

I'VE seen you, love,  
 Not through this dark and cloudy mist of tears,  
 But where the vision's keen and strong,  
 And grows not dim with years.

I've held you, love,  
 Not with these fleshly, fragile arms of clay,  
 But where the spirit, clad in fairer garb,  
 Can have and hold for aye.

I've heard you, love,  
 Above the tumult of earth's din and roar  
 Your voice stole through the strife like rippling wave  
 Upon a thirsty shore.

I've kissed you, love,  
 Not with these cold lips mute with agony,  
 But with the scarlet glow and eloquence  
 Of Love's intensity.

# OCCULTISM—TRUE AND FALSE

By JOHN SPENCER

## I. OCCULTISM AND SPIRITUALISM

THE advent in 1881 of the Aquarian Age heralded, as occultists indeed foresaw, an immense and ever-increasing interest in things psychic and mysterious on the part of the general public. Within a few years of that date was founded the Society for Psychical Research, for the scientific investigation of psychic phenomena, while the writings of Anna Kingsford and Edward Maitland dealt rather with the theological and philosophical aspects of occult study. Both these distinct lines of research have spread and gathered numerous adherents: the war has been responsible for a great increase of popular interest in both, since the Shadow of Death which rested for four years over the world compelled men and women of all ranks and conditions to pause and ask "What is this new life into which our husbands, sons and brothers have passed? What can we know of it? Can the veil which separates the seen from the unseen world be rent asunder, from that side or from this?" The problem is to many complicated by theological and religious considerations: "Supposing it to be possible, is it legitimate? Is it not an impious attempt to pry into secrets which God in His wisdom has thought fit to hide from us?" With these considerations I cannot deal here, beyond giving a brief indication of my own answer to them. They have been cast into the teeth of the pioneers of every great advance in human knowledge, and if they had been listened to, human knowledge would still be where it was when the New Testament was written. Can we, as we look around the world, find any single thing that cannot be both used and abused? All talents which we possess can be degraded to ignoble ends—that does not justify a refusal to use them at all. So we may be sure that if the gifts of clairvoyance or mediumship are given to some, they are given to be *used*, but not abused. As in all other cases, the test of whether the use is a right one is: "Are these gifts being used for the service of God and man, or for the selfish and material benefit of the possessor?" This is ultimately the test between true and false occultism. The higher

the gift, the worse the abuse of it, and the heavier the penalty which follows such abuse.

In an age when one can hardly go into any mixed company without hearing things psychic discussed, sometimes intelligently, but more often in a very crude and ill-informed fashion, it may be useful to set forth for those who are just beginning to feel an interest, but do not know what line of study to pursue, nor how to set about the acquisition of occult knowledge and power *with safety*, the meaning of occultism, and the criteria by which the genuine follower of the path of Adeptship may be distinguished both from the worker of Black Magic and the merely ignorant charlatan.

I have noticed that by many people "occultism" and "spiritualism" are considered synonymous terms. They are nothing of the sort. All spiritualists are in a sense occultists, in that they are students of the unseen and hidden world. All occultists are, in a quite different sense, spiritualists, in that they believe in a spiritual government of the universe, and that materialism is the only belief incompatible with occult work of any kind. But in the sense in which I am employing the terms in these essays, occultism and spiritualism are not identical but complementary. They are, as it were, the obverse and reverse sides of the psychic investigation, and are the manifestations of the two distinct attitudes referred to above—occultism of the theological and philosophical, spiritualism of the phenomenal and scientific.

The distinction is of vital importance, as the would-be student must make up his or her mind which line is the more suitable, for as a general rule they are hardly compatible with one another. At any rate, the pupil in any genuine school of occultism, as above defined, will be strongly discouraged from taking any part in spiritualistic meetings or experiments, at least until he is so far advanced as to be fully able to protect himself from obsession. By that time he will probably be able to obtain more satisfactory results by other methods of working.

Both spiritualism and occultism have their peculiar advantages and dangers. If I declare myself at once in favour of occultism as the safer and more promising line of investigation for those who are able to follow it, it must not therefore be supposed that I wish to underrate the value of spiritualism. Some criticisms of spiritualistic work and policy I venture to offer, trusting that spiritualist readers will receive them in the friendly mood in which they are made. My main purpose is with



occultism, and for a fuller treatment of spiritualism than I have space for in this first essay I must bid my readers turn to the prolific literature of the subject.

Spiritualism is concerned with an endeavour to receive communications from the departed through trance mediums, automatic writing, and other methods by which are produced phenomena inexplicable (if the spiritualists interpret them correctly) save on the hypothesis, that they proceed from dis-carnate intelligences, human or otherwise. It is thus hoped in time to obtain absolute scientific proof of the survival of human personality after death, and in the meantime to bring comfort to the bereaved by enabling them to communicate with those they have loved and lost, and to learn what may be learnt of the conditions of the future life. *Note that all spiritualistic methods rely on bringing the departed friend back to the sitter, and do not attempt to take the sitter to the unseen world to commune with those who have gone before* (which to the trained occultist is easier, safer and more reliable than to try to recall the departed soul to earth: besides being probably better for the departed souls themselves). Spiritualism, in other words, relies on rending the Veil *from the farther side*. They exactly reverse the saying of David: "They shall return to us, but we shall not go to them—on this side the grave," is the working motto of the present-day spiritualist.

I do not under-estimate the value of spiritualistic methods—for those who for one reason or another cannot personally enter on a course of occult training (and at present it is suitable only for the few—hence the secrecy which envelops most genuine occult societies) spiritualism affords the only means of contact with the unseen, and I doubt not that it has brought comfort to many persons in sorrow during the war. But at present it has many disadvantages, with some of which it is advisable to deal, that those who are attracted to the spiritualistic side of psychic investigation may know just what they are in for.

There are among spiritualists two different groups:

(a) The purely scientific investigators, like Lodge, Barrett, Hill, and the Society for Psychical Research in general. The service they have rendered in raising psychical investigation from a superstition to a science cannot be over-estimated, and it would be a mere impertinence on my part to criticize their work. I may, however, observe: (1) that no one who has not either a scientific or a legal training, and thus a real understanding of what "evidence" means, supplemented by good nerves, a

level head, and plenty of common sense to keep him from being too credulous, is fit for the scientific work of spiritualism; (2) that, so far as I know, not one of the eminent scientists who have become the pioneers of psychic research is himself clairvoyant or mediumistic. All, I believe, suffer from the disadvantage of having to observe psychic phenomena *at second hand*, availing themselves of the help of mediums, amateur or professional. Much of the medium's work is done in a state of trance of which no recollection remains in the waking state; hence they cannot describe in their normal condition the states of consciousness through which they have passed in trance, nor form any judgment of the real nature of the controls, nor of how often there is a change of control. This last is a matter which probably affects a very large proportion of the results obtained by spiritualistic means. My own experience is a limited one, but in such spiritualistic experiments as I have made, I was myself the medium, but without any trance state. I was frequently conscious of change of control, and sometimes of the fact that I was merely drawing on my own subconscious mind. I have little doubt that I did establish communication with one particular friend, for he was described absolutely accurately by some one watching clairvoyantly during the sittings, who had never seen him in this life—but I also contacted some exceedingly undesirable entities (human and otherwise), at whose real nature I can even now only vaguely guess. This possibility of "personation" by other spirits, and the possibility of attracting non-human denizens of the unseen world, some of them of a most dangerous type, should be borne in mind by all would-be spiritualists. The advanced occultist will be able to see them, and will know how to drive them away, and protect himself from obsession by them, but the average spiritualist has no such knowledge, and though earnestness of purpose and reverent handling of unseen forces is a great protection, it is not *complete* protection by any means.

(b) Passing over with the contempt they deserve the happily dwindling class of persons who think a séance is a harmless substitute for an evening's bridge, and dabble with experiments of whose dangers they know nothing whatever, I proceed to the second great class of *serious* spiritualists—those who approach the subject in a religious or quasi-religious attitude, often, no doubt, attracted by the hope of some message from one whom they have loved on earth, and equally often by the desire to know more about the future life than is taught by the orthodox

religious bodies. This movement, too, has dangers of its own, of which I can only mention a few :

(1) There seems a regrettable tendency to make spiritualism a substitute for religion, or even to exalt it into the position of a religion itself. This it was never meant to be. As an aid to the truer interpretation of Christianity it may do valuable work—as a substitute for Christianity it will simply prove a delusion and a snare.

(2) Probably the leaders of spiritualistic thought will repudiate (with perfect good faith) any desire or intention to make spiritualism a substitute for Christianity. Unfortunately, however, spiritualist " churches " seem to be open to the general public, regardless of fitness, and the ignorant, the uneducated and the credulous may easily be led to take as a new divine revelation what is really nothing more exalted than the twaddle of a sportive elemental or nature spirit. Many of the congregation, especially in the poorer quarters of our big towns, must be far too undeveloped intellectually to judge in a fair yet critical mood the results obtained. Many also, it is to be feared, are still far from that moral development which is the first essential in those who would contact the unseen world safely. One really wicked person at a meeting might be a source of very real danger, by attracting entities of a gross or evil kind. Others, again, must, I fear, be encouraged by what they see and hear to indulge in practical experiment, with far too little knowledge of the forces they are seeking to control.

(3) It is in my opinion still more regrettable that in connection with the spiritualist churches there should be " lyceums " or schools for educating children in spiritualism. It is quite impossible to tell whether any person is fitted for psychic development, whether on occult or spiritualistic lines, till his or her character is formed. It cannot be too strongly emphasized that the time is still far ahead when " the mysteries of the kingdom of God " can be safely revealed to everyone. It is a liberal estimate at present to suggest that one per cent. of the population is qualified to attempt actual psychic work. They are not necessarily better than the remaining ninety-nine per cent., but happen to possess (in addition to a high moral standard) the requisite intellectual capacity, philosophical training, and mystical outlook on life.

I cannot but feel that it would be far better if the children of spiritualists were given an ordinary religious education on broad-minded lines, so that the fundamental exoteric basis

C

might be securely laid for the subsequent esoteric teaching, if they felt drawn to it when grown up. Even assuming in the "lyceums" favour that the instruction is purely intellectual, and that children are not permitted to assist at or witness any production of phenomena, the temptation to try and practise what is preached must be great, and it is probable that many will start experimenting on the quiet. If experiment is risky for untrained adults, it is doubly so for children. The normal lessons and play of a boy or girl use all the energy he can spare from the business of physical growth: no attempt to develop psychic faculties should be made by anyone, however great natural powers he or she may possess, till the physical body has attained its full development. Twenty-one is considered the absolute minimum age by wise occultists—twenty-five is better, and even thirty is not at all too old. The same rule would apply to spiritualistic development.

I conclude this preliminary clearing of the ground by pointing out that even Sir A. Conan Doyle has fallen into the error of confusing spiritualism with occultism. He was reported a short time ago as having said: "Christ was the greatest spiritualist that ever lived." This is nonsense; but if he had said "the greatest *adept* that ever lived," I should have entirely agreed. Of spiritualism in its modern sense I find no trace whatever in the New Testament: it is full of *occultism* on almost every page, and it may be noticed in connection with my remarks above on the danger of beginning too young that we are told that at the commencement of Christ's ministry "He began to be about thirty years old."

# “ GHOSTS—AND WORSE ”

By P. REDMOND

ONE of the most interesting and encouraging things about the investigation of the supernormal is the curious and unexpected coincidences and corroborations that one meets with. Take, for instance, the similarity of the Fiery Apparition manifestations, as exhibited in Wales, in Germany, or in the South Seas. Or witness the extraordinary identity of the Poltergeist phenomena, as occurring in China or in London, as recorded in hieroglyphic papyri or in last week's paper.

The present writer (to descend to instances more particular) has discovered two different stories of the same house-spirit, or “brownie,” told by two different mediæval historians. He has also found, in a French chronicle of the fourteenth century and in a County Wexford newspaper of some ten years ago, accounts of a very similar and very curious manifestation. In the former case, a lay brother going about the affairs of his monastery was beset on a lonely road by an evil spirit in the form of a moving tree-stump (not a thing, one supposes, that anybody would be likely to invent)! In the latter case two local peasants, whose names were given, were nearly frightened out of their wits by seeing, in bright moonlight, two churns walk past them in the middle of the road.

The assumption of a grotesque shape is a curious feature of certain manifestations. Thus, a farmer of my acquaintance remembers to have seen, as a child, a farm-servant rush into the kitchen one evening and fall on the floor in a fit. He had seen “a horse with a fiery tail,” and the effect on him was such that he was laid up for six weeks.\* Then there was the evil spirit who haunted the road near Castledockrell, in the shape of a barrel. An old great-aunt of my own has heard the noise of him more than once; for he used to roll up and down the road with a great sound. More than once men were found dead by the

\* I asked B., the farmer in question, whether this apparition was an evil spirit. He answered, “No, it was a damned soul.” His tone informed me that he had particular reasons for this opinion, but also that he did not wish to disclose them.

wayside. At length, say the country-people, a certain priest met him and "laid" him.

The question whether the Dark World is permitted to inflict bodily injury upon living beings, or even to kill them (as was more than suspected in the Castledockrell case), is a difficult but fascinating problem. In this paper, however, it can be no more than touched upon.

Stories of the kind alluded to are occasionally met with in England and Scotland. It may be remembered that a few years ago the late Mr. Stead reported on a peculiarly horrible and malignant ghost, "bloated, and breathing pestilence," that haunted a house not far from London, and was supposed to have caused the death of an eminent British journalist, and of other persons. A kinsman of the writer's has a friend who once spent—or rather, tried to spend—a night in a house, reputed haunted, from which two other lonely watchers had, at different times, been taken out dead. This third adventurer (who does not believe in ghosts) went into the house in the evening, armed with an electric torch and a loaded revolver. He left the house—by the window—two hours and a half later. He had seen nothing, but had been seized, dragged about, plucked at, and thrown to the floor by invisible persecutors. He had emptied his revolver without the least effect. Next day he went back to verify his bullet-marks, which he duly found scattered about the room. Curiously enough, his unbelief in ghosts remains unshaken; but he somewhat inconsistently says that nothing would induce him to enter that house again at night—which reminds one of Madame de Stael, who "did not believe in ghosts, but was afraid of them." \*

From Scotland comes the story of the man who was met at the "Foul Fords of Longformachus" by the Furious Host—the night-wandering train of demons and tormented souls—and (exactly like Walkelin, a Norman priest of the twelfth century) would have been borne away with them, but for the intercession of one of their number. He was told, however, that a member of his family would be required in his stead. He accordingly

\* This not infrequent attitude of mind is by no means so contradictory as it may seem. The belief exists, but (in deference either to the Spirit of the Age or to the individual's conceptions of "what hadn't ought to be") is thrust into the background and ignored by a deliberate effort of will—which, however, cannot obviate the effects of the belief. The case is precisely that of the Christian Scientist who said, "There's do such thig as a cold id the head."

warned his sons never to pass that place. Some time after his death, however, one of the sons, coming home late at night, insisted on crossing the Foul Fords. He was warned, and was fully sensible of the danger—he in vain attempted to get a companion for the way—but some fatality seemed to drive him. He was never seen again alive; they found his body in the morning, lying on the moor by the ford. This story is well known in Scotland; and, if my memory serves me, a monument was erected at the place where the body lay.\*

I must not be taken as subscribing to the doctrine of a “double dose of original sin in the people of Ireland” when I say that it is in the “distressful country” that most of the more terrible manifestations seem to take place. Such at least has been my experience as a collector of ghost-lore. The reason may be left to conjecture. “We do not,” says Charles Lamb, speaking of the Dark World, “we do not know the laws of that country.”

In the OCCULT REVIEW for December, 1919, a paper of mine was published, in which there was an account of the slaying—apparently by supernormal agency—of two women in a house in Ireland, and further of appalling manifestations, in the course of which an iron pot was driven down through the hearthstone, and I heard of a cow smashed into the solid earth, as if by the blow of a gigantic fist.

Violences such as these last are, fortunately, uncommon; but one hears not infrequently, in the sister isle, of supernormal adventures with a fatal termination. An uncle of my own nurse (an old and valued family servant) was coming home late one night along a lonely country road, and saw a red-haired woman sitting under a hedge and combing her long locks. “Having drink taken,” as the classical Irish police phrase goes, he said something impertinent to her. She flung her comb at him, and it struck him. He went home, took to his bed, and died in three days.

More fortunate was a miller (from whose daughter I had the story). Travelling through the country on business, and being benighted, he asked the servants at a “big house” near the way for shelter. They took him in and gave him a room. In the middle of the night he awoke, and felt something heavy and soft rolling up over him from the foot of the bed, till it nearly touched his face. He laid his hands upon it—they sank into it as if it

\* A strange circumstance was that the corpse was found clothed in its outer vesture, while certain of the inner garments had been removed and lay apart.

had been a pack of sheepskins—and saying, “In the name of God!” he pushed it from him. It rolled away over the foot of the bed, and he was no further troubled that night. In the morning it soon appeared, from the significant looks and questions of the servants, that the room was known to be a haunted one. They were all agog to learn what the miller’s experiences had been; but he would give them no information, and went away without thanking them for their hospitality; for, as he said, he might have lost his life in that place.

Many persons, when the subject of haunted rooms crops up, are wont to express a wish to spend a night in one. There is, or was, such a room in a certain college in Ireland. Two occupants in succession, and it may be three, have committed suicide in that room. It is now, I believe, used as a chapel.

There are manifestations of dark powers less fatal than this, but unpleasant enough. Near Glenageary, in the County Dublin, there is a certain cross-roads which has an eerie reputation. The wife of a lodge-keeper at a house in the neighbourhood passed a woman on the road there one night, and accidentally brushed against her in passing. The woman disappeared, and next day the arm and side of the lodge-keeper’s wife were all black, as if bruised.\* I have this story on the excellent authority of a person who was living in the house at the time.

As before observed, an element of grotesquerie sometimes intrudes into these stories. In the County Wexford an old woman and her son, driving home one night, were vigorously attacked by something in the shape of a pig, that for a long distance kept springing up at them in their cart, trying to tear them with its teeth, and could be beaten off only with the greatest difficulty. They thought it was a real pig till, as they passed certain haunted ruins, it vanished. A similar story comes from Kingstown. There a party in a cart were beset by something in the shape of an ass, and were saved (here comes in one of those curious touches that so often strike one in such stories) by driving across a place where a water-pipe had burst, and was flooding the road with running water, which the evil thing could not pass.

Two men driving one night in the County Wexford came up with a woman, to whom they offered a lift. The moment she was in the cart the mare flew off at a furious pace, and the men could not hold her in. The woman got down at last, and as she did so she vanished; and for three days afterwards the mare

\* A similar injury was inflicted, by the ghost at Ince Hall in England, on a young lady whose arm it touched.



was in a state of furious madness in the stable. She was eventually cured with “blessed salt,” and recovered. Less fortunate were some other men, who gave a lift to a strange woman on the road at night. “What makes the horse pull so hard?” said one of the men, “he hasn’t half a ton on him.” “He has more,” said the woman. “Each of my arms weighs a ton, and each of my legs a ton. You will lose your horse.” So saying, she got down and disappeared from before their eyes. The horse died in the stable that night.

A woman who once lived in a certain village about fifteen miles from Dublin told me that every single house in it was haunted. Why it should be so, is difficult to imagine; it is a most peaceful, rural-looking place; but it is true that in such places the worst things often happen. My informant went as “cook-general” to the house of a lady who lived just outside the village. It seems that a butler had shot himself in that house long before; but he still haunted the place in most violent fashion.

The first night, Margaret M——, being very tired, slept soundly and heard nothing; but the next night, and every night she stayed in the house, she was disturbed by the terrific noises made by the ghost. He would rush through the house, the floor trembling as he passed; frequently he seemed to fire a pistol, and when he did so near Margaret’s room, she could not only hear the report, but see the flash through the chinks about the door. After the first night of disturbance, she wished to leave at once; but her mistress insisted on her staying the full month. Margaret was a most matter-of-fact woman, but it must have been a trying month for her, though she used certain effectual means to keep the dreadful inmate of the house out of the passage in which her room was.

Ireland is a long way west of the countries where vampires flourish; but I have heard one vampire story there, though it has little evidential value. A lady, living with her daughter in Old Rathmines, an ancient suburb of Dublin, noticed that the girl was falling off, for no apparent reason, in looks and health. One night she entered the daughter’s room, and saw, bending over the sleeping girl, a dark figure, that vanished as she entered. The story, as it reached me, is incomplete—it goes no further than this—but it curiously resembles a German record, at first hand, dating, from about 1838. The percipient stayed for some time, with her mother, at an old haunted house in a German town (possibly Würzburg). Some very marked manifestations

occurred ; but what principally concerns the present purpose is, that one night the younger lady, awaking, found an enormous black head apparently projecting from the wall beside her bed. The head was bent downwards, and the lips were firmly fixed on the side of her neck.

Paralysed with terror, or under some hypnotic spell, the lady could for some moments neither move nor speak ; she at length, however, managed to gasp out a prayer, and the apparition instantly vanished. In the morning an inflamed spot about the size of a florin was found upon the neck ; it took about three weeks to disappear, passing through various stages (which are minutely described).

The Blue Hand case is fairly well authenticated. It was reported to the celebrated theologian Gerber, two months after the experience, by a percipient for whose competence as a witness Gerber vouches. A prominent minister at Dresden had a housekeeper, who died. A successor was engaged, who occupied the same room as the deceased. Her life, however, was soon rendered a burden to her by her jealous predecessor, who entered the room at night (at first apparently in a visible form, as when she lived), seized hold of the living woman, tried to throw her out of the bed, and tormented her for two hours. This was repeated night after night, and though the living woman kept lights burning, and had other women to sleep with her, all was of no avail.

Gerber's informant was among the women invited to act as protectresses of the persecuted housekeeper during the night. She went to the house, and at ten o'clock retired to the haunted room, in company with the housekeeper and two other women. The door was locked, and they went to bed, leaving three lights burning. At twelve o'clock all were awakened by the opening and closing of the locked door, but nothing was to be seen, till the informant, who slept in the housekeeper's bed, and on the outside, saw a "blue hand," stretched as it were across herself, and apparently trying to throttle the housekeeper. The persecuted woman could neither speak nor cry aloud, but only whimpered miserably, clasping the other woman, and trying to hide her head with her arms. All the women prayed as hard as they could, but it seemed to have no effect upon the ghost. Once the bed-covering (in an old-fashioned German house this would be a feather-bed) was pulled off, though the informant, a fairly strong woman, held it till her fingers ached ; and when she pulled it back, it was drawn away again. Thus matters went till half-past two in the morning (the three lights burning all the time),

when the visitant quitted the room, invisible, the door being seen to open and shut.

The housekeeper was ultimately relieved of her persecution, but not till a long time afterwards. In his account of the matter, Gerber adds that he was acquainted with corroboratory circumstances which he was unable to publish.

The following story is told here for the sake of its relation to the subject under discussion, and its suggestiveness; for, though it may be perfectly true, it has very little evidential value. This is to be regretted; for the species of “second sight”—if that be the proper term to use here—which it records is probably quite unique, the seer perceiving, not a symbol of coming death, but an actual supernormal agent, inflicting it.

A Dr. L. von Voss, of whom nothing but the name (*Voss et prætareca nihil!*) is known to the present writer, states that a friend of his, who died in Lithuania in 1813, had a servant who was gifted with a sort of second sight. He would see a dark figure lay its hands upon the head and back of this person or that, who presently died. The servant is described as a strong, healthy man of about thirty years of age, trusty, truthful and pious. His gift was hateful to him.

This man sometimes exhibited his powers to his master. Once, as they were riding together through a country town in Poland, he said, “Look at that tiler on the house to the right; death is busy with him; his hand is on him already; the man will surely die soon!” They had not ridden two hundred paces farther, when the tiler fell from the roof.

On another occasion, when they were about to cross a small stream with swampy banks, the master's horse balked, refused to cross, and struggled in the marshy ground. At length, seeming to collect its strength, it leapt the stream, and rushed wildly on. “God be thanked!” said the servant, when he overtook his master. “God be thanked that we are over! I saw the black shape with its hand on your horse's back, so that he might lose his strength and both of you be buried in the morass. I could do nothing but pray. But you may thank the strength of your horse that you are saved. For in that moment [when the horse sprang] the black shape . . . you, and it did not cross the water.”

# THE BOOK OF SECRETS

By H. STANLEY REDGROVE, B.Sc.(Lond.), F.C.S.

DURING Aristotle's own lifetime the opinion was current that the peripatetic philosopher had two doctrines, an exoteric one given to the public generally, and an esoteric one reserved for his initiates. It is not surprising, therefore, that when in the Middle Ages a work in Arabic appeared, claiming to contain this secret doctrine, it was accepted at its own valuation. Concerning the authorship of the work in question, two different forms of which are known, nothing can be said with any degree of certitude, except that the author was not Aristotle. The claim made in the work itself that it was originally translated from Greek through Syriac may possibly be allowed, but no Greek or Syriac versions are extant. The origin of the work, perhaps, is of secondary importance; what is of primary importance is the tremendous influence it exerted on mediæval thought. It is a veritable storehouse of occult learning, and, moreover, whilst we find in it much that in the light of modern knowledge is seen to be mere superstition, there remain certain principles and modes of thought to which modern Occultism, no less than that of the past, is pledged.

In the first half of the thirteenth century, this work—whose usual, though not invariable, title was *Secretum Secretorum*—was translated into Latin by one Philip, otherwise entirely unknown. Roger Bacon, some time prior to 1267, undertook a revision of this translation, making certain rearrangements of the text, and adding glosses, whilst later in his life he added an introductory treatise. The book had a very great influence on Bacon, and were it otherwise destitute of interest, it would be interesting for this alone. Bacon's edition of the *Secretum Secretorum* has now been published, forming Fasc. V of the *Opera hactenus inedita Rogeri Baconi*, edited by Robert Steele and published by the Clarendon Press, Oxford.\* This valuable

\* *Secretum Secretorum cum Glossis et Notulis. Tractatus brevis et utilis ad declarandum quedam obscure dicta Fratris Rogeri. Nunc primum edidit Robert Steele. Accedunt versio Anglicana ex Arabico edita per A. S. Fulton. Versio vetusto Anglo-Normanica nunc primum edita. 9 in. × 5½ in., pp. lxxiv. + 318. Oxford: The Clarendon Press. Price (unbound) 28s. net.*

volume, for the publication of which all serious students of Occultism and of the history of the development of human thought must feel a deep sense of gratitude, contains, in addition to Bacon's edition of the *Secretum Secretorum* and his introductory treatise, a long introduction by the editor, an English translation of the Arabic version of the *Secretum Secretorum*,\* an Anglo-Norman version in verse, and a summary of Bacon's introductory treatise, as well as notes, bibliography, etc.

The form of the *Secretum Secretorum* is that of an address by Aristotle to Alexander for his guidance, not only in the government of the State, but also as to all matters relating to his private life. Concerning the former there are a number of sage maxims, which present-day rulers might very well put into practice; for instance: "It is necessary that he [a wise ruler] should lower all the taxes, especially in the case of those who come into his presence as merchants and traders."† Again, Alexander is advised as follows: "Do not incline to that which does no good and is soon lost. But seek the wealth which is never exhausted, the life which never changes, the sovereignty which never ceases and permanency which never perishes, and a fair name, which is the greatest treasure."‡ The following, too, may not be lacking in a certain truth and application nowadays: "A king [or, for that matter, a minister of State, I presume] should spare loud words except in rare circumstances, lest he be heard too often, and the people, becoming familiar with his talk, despise his authority." §

It is, however, more especially with the occult doctrines of the *Secretum Secretorum* that I propose here to deal; and, in the first place, we cannot but be struck by the insistence that is laid on the guidance to be derived from astrology. "Correctness of judgment," we are told, "depends upon nativity. Every one is born at a certain hour, and his subsequent proficiency in arts and his successes or failures in his undertakings depend upon the influence of the stars ruling over his nativity. Even if his parents try to turn him to engage in some other art or profession he will turn to the one decreed to him by his stars" ||; and, in

\* A reviewer ignorant of Arabic is hardly able to judge of the accuracy of Mr. Fulton's translation, but there would certainly appear to be an error on p. 229, where, amongst mineral bodies, mention is made of zinc. If, indeed, zinc was known to the author of the *Secretum Secretorum*, we must considerably revise our ideas concerning the date of the discovery of this metal. Bacon's Latin text mentions, not zinc, but brass.

† *Op. cit.*, p. 186.

‡ *Ibid.* § *Ibid.*, p. 185. || *Ibid.*, p. 233.

illustration of this, is told a story of the son of a weaver, in whose horoscope Virgo was rising, Mercury and Jupiter were in Gemini, and unfortunate aspects were absent, who became, in consequence, a minister of State. Alexander is thus advised: "Let all thy affairs, public or private, be guided by the approval of astrology."\* In accordance with this dictum he is recommended neither to take medicine nor to open a vein, "except at the time chosen by astrology. For verily, the benefit of therapeutics is considerably augmented thereby." † And, indeed, in one place, Pseud-Aristotle writes: "If it may be possible for thee, do not rise nor sit nor eat nor drink nor do anything except at the time chosen by astrology, for thus you will prosper; because, verily, God has not created anything uselessly," ‡—advice, I am afraid, which the most fervent believer in the powers of the stars would find it irksome to put into operation. Bacon was a convinced believer in the truth of astrology; but he is very anxious to point out in his Introduction that the influence of the stars in no way negatives the free will of man.

Concerning medicinal magic, the author of the *Secretum Secretorum* gives directions for the preparation of a medicine formed by the right combination of eight other medicines, which he describes as: "One of the greatest treasures of the world, and the most precious possessions of kings." § In addition to curing every disease of the body, he says that: "One of its peculiar virtues is to create intelligence, that is the brain, to engender sagacity, to sharpen genius and improve the power of thought," and adds: "I do not know of any medicine prepared by philosophers excelling this one in preserving health and strength, and benefiting bodies and souls." || This remedy, it is interesting to note, is, unlike so many early medicines, free from disgusting materials, being prepared mainly from vegetable substances of medicinal value, with the addition of gold and precious stones. I am confident that it would prove as efficacious a cure-all as the majority of the nostrums which are greedily swallowed nowadays by a gullible public. It might prove more efficacious; it certainly would prove more expensive and difficult to manufacture.

Passing to a consideration of mental diseases, Pseud-Aristotle writes: "Know that mental diseases are also amenable to treatment. But their treatment is carried out by means of musical instruments which convey to the soul, through the sense of hearing, the harmonious sounds which are created by

\* *Op. cit.*, p. 249. † *Ibid.*, p. 216 ‡ *Ibid.*, p. 192.

§ *Ibid.*, p. 216. || *Ibid.*.

the motions and contacts of the heavenly spheres in their natural motion, which affect the right perceptions. And when those harmonies are interpreted in human language they give rise to music which is pleasing to the human soul, because the harmony of the heavenly spheres is represented in man by the harmony of his own elements, which is the principle of life. Hence, when the harmony of earthly music is perfect or, in other words, approaches the nearest to the harmony of the spheres, the human soul is stirred up and becomes joyful and strong." \*

Concerning divination, the author of the *Secretum Secretorum* puts forward a theory which, in the main, is that held by most modern occultists, namely that a right forecast of the future is achieved, not by the mechanical reading of signs, but by means of a higher power of the soul making known its judgments to the lower consciousness by the aid of such signs. "The soul," we read, "acquires the power of finding out inner truths, by external signs, when it happens to be free from lust and pain. This power is known by thought. And when the soul predominates over the body and nothing intervenes between the spiritual substance which lies in the heart and the soul, and the animal part which lies in the brain, the intellect is freed from impurities and the object is reflected in it. Hence divination, which is mentioned in many books, and of the truth of which many wonderful instances are recorded." "But this," the author adds, remembering his faith in astrology, "also depends upon the conjunction of stars happening at the time of the creation of this power." †

Not the least interesting fact concerning the *Secretum Secretorum* is that in it occurs the earliest known mention of the celebrated Emerald Tablet of Hermes Trismegistus, beloved of the alchemists. There are several different versions of this, and that appearing in the work of Pseud-Aristotle does not seem to state so explicitly the fundamental hypothesis of alchemy as do other versions which gained greater currency. "That which is below is like that which is above, that which is above is like that which below, to accomplish the miracles of The One Thing" here reads: "There is no doubt that the lower from the higher and the higher from the lower produces wonders from one single operation." ‡ But elsewhere in the *Secretum Secretorum* the principle of analogy between the material and the spiritual is expressed in no uncertain words. "Every physical body in

\* *Op. cit.*, pp. 217 and 218.

† *Ibid.*, p. 218.

‡ *Ibid.*, p. 262.

the universe has its prototype in the spiritual world," we read, "the latter being the cause of the existence of the former, and ruler over it"\*—a statement of the Law of Correspondences almost as explicit as Swedenborg's. Who was it, one cannot help inquiring, who first formulated this idea?—an idea which has played so tremendous a part in the evolution of thought. In the *Secretum Secretorum* it is made the basis for a system of talismanic magic, and the student of Occultism will regret that, in the present edition of the work, the magical signs to be engraved on the talismans described are omitted; though I believe there is good reason for this in the fact that the various Arabic MSS. differ from each other in this respect. However, not merely talismanic magic so-called, but the whole of magic—for in essence all magic is talismanic—is based upon the idea, more or less consciously held, of the correspondence between matter and spirit. This belief, indeed, must be held responsible for a tremendous mass of superstitious practices and beliefs, some of them of the grossest absurdity. And yet . . . and yet I think the modern occultist is justified in seeing in this doctrine of correspondences a great and permanent truth. Only by its aid can matter be reconciled to spirit; only in virtue of it can we grasp the Cosmos as a whole. Too easy has it been in the immediate past to discredit as mere superstition all that would not square with a truncated philosophy of the Universe. The present age is gaining wisdom. We are really beginning to prefer facts to theories, or, rather, to see that it is only through a synthesis of all available facts, none being discarded because of their awkwardness, that a theory of true worth is to be obtained. Not all the magic of the past was fictitious, nor magical theory fancy. Psychical research has disclosed, be it ever so slightly, a new world to our gaze; and it is in research that we pledge our faith. From this point of view, the speculations of the old occult writers assume a new value for us; and certainly this is true of the works of Roger Bacon and of the unknown man who wrote *Secretum Secretorum*.

\* *Op. cit.*, p. 254.



# 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

## CHAPTER XII

### EFFECT OF PLUS AND MINUS ELECTRICITY ON HANDS AND ARMS EXTENDED AND NOT EXTENDED

(i.) A RUBBED wineglass, known to emanate positive polarity, gave + 8 or eight right hand revolutions, followed by eight left hand revolutions, with " Motorscope " and arms *not* extended.

The right hand, being itself negative, was attracted by the positive potential.

(ii.) A piece of rubbed sealing-wax, known to emanate negative potentiality, gave eight revolutions, or eight left hand revolutions, followed by eight right hand ones.

The left hand, being itself positive, was attracted by the negative force.

(iii.) In (i.) with hands and arms *extended* the attraction was constant +.

(iv.) In (ii.) with hands and arms *extended* the attraction was constant —.

Hence pure electricity is + 8, or — 8.

## CHAPTER XIII

### EXPERIMENTS WITH TWO RUBBED WINEGLASSES AND A STICK OF RUBBED SEALING-WAX

(i.) PLACING two wineglasses, previously rubbed with a piece of silk, or + electrified, about eighteen inches apart, the right or — hand was attracted towards one wineglass and then towards the other continuously; similarly the left hand was attracted and repulsed.

(ii.) Placing a rubbed or + electrified wineglass eighteen inches from a rubbed or + electrified stick of sealing-wax, and the hands between, the left or + hand was attracted towards the — sealing-wax, and then repulsed half-way, to be again attracted.

Similarly the right or — hand was attracted by the + wineglass, then repulsed half-way, to be again attracted.

## CHAPTER XIV

EXPERIMENTS WITH RADIUM-BROMIDE CARRIED OUT BY MR. AND  
MRS. POGSON

- (i.) WITH hands alone, the radium-bromide gave a  $-1$  revolution.
- (ii.) With an iron wire "Motorscope" in the hands, radium-bromide gave a  $-1$  revolution.
- (iii.) With a copper wire "Motorscope" in the hands, no revolutions were obtainable.
- (iv.) With an iron "Motorscope" in hands, the attraction was felt through three large rooms and three brick walls, and was very powerful, even at a distance of seventy feet.
- Gold and other substances can also be felt through walls.
- (v.) With an iron "Motorscope" and a piece of copper ( $+5$ ) held in the hand, there was no attraction whatever, either close to the radium or at a distance.
- (vi.) With the iron "Motorscope" and a piece of gold ( $-1$ ) held in the hand, the attraction was powerful, near to the radium or at a distance.
- (vii.) With carbon ( $+1$ ) held in the hand with the iron "Motorscope," the attraction was sensibly diminished, near to or at a distance from the radium.
- (viii.) Directly over the radium, with an iron "Motorscope" in hands, it gave  $-1$  attraction, whilst with the copper "Motorscope" no effect was felt.
- (ix.) At a distance beyond the circumference of the "aura," or "emanation," of the radium, the same result was obtained with an iron "Motorscope" as in (viii.)
- (x.) At a distance beyond the circumference of the "aura" of radium with a copper "motorscope" in the hands, no attraction whatever was felt.
- (xi.) Radium held in the hand as a "differentiating test" cancelled *all* attraction entirely.
- (xii.) After handling the radium no-attractions whatever could be obtained for some time.
- (xiii.) A piece of copper placed over the radium gave the copper attraction of  $+5$ , right hand, first; and then the radium attraction,  $-1$ , left hand; and again reverted to the copper.
- (xiv.) After placing a piece of copper over the radium for five minutes, and then removing it to test it, the copper had not been influenced at all, but gave its usual attraction of  $+5$ .
- (xv.) After placing carbon ( $+1$ ) and then water ( $+1$ ) over the radium for five minutes each, and then removing them for testing, both the carbon and the water had lost their individual attractions of  $+1$ , and gave the radium attraction of  $-1$ .
- (xvi.) Water ( $+1$ ), like carbon in (vii.), lessened the attraction of

## HIGHER SCIENCE OF RHABDOMANCY 43

the radium considerably, presumably by absorbing the radium attraction.

(xvii.) Several other metals, etc., were left near the radium, and then tested, and it was found that they had all lost their own individual attractions; some gave that of radium, others gave totally wrong ones.

(xviii.) Copper was left in proximity to the radium, this time for three hours, and then tested; it was found to have assumed the polarity and distinctive attraction of radium!

Copper, therefore, appears to be more slowly affected by radium than any other metal.

(xix.) It was found that during experiments, in endeavouring to locate a small quantity of radium-bromide,\* the iron "Motorscope" had to be changed for another each time in order to obtain successful results, as it appeared that, by pointing the hands and iron "Motorscope" towards the radium, they became imbued with the radium "Aura" and no true results could be obtained.

(xx.) It was found that the radium required fifteen to twenty minutes for its "aura" or "emanation" to be fully established, and it was also found that fifteen to twenty minutes was the time required for the "aura" to disperse, or disappear, after the radium was removed, before any other experiment could be successfully performed in the same spot.

This also applies to all metals and substances, etc., as well as radium, when carrying out similar experiments—accordingly this amount of time should always be allowed for metals and substances to establish their "aura," before testing the same.

### CHAPTER XV

#### FURTHER RADIUM-BROMIDE EXPERIMENTS

TWO empty match-boxes were used, one empty and one containing the radium-bromide, and fresh match-boxes were used each time. These were placed by some one else a good distance apart, on a low wall, in the open air. Care was taken that all the boxes were exactly alike. An interval of fifteen minutes was allowed between each experiment, for the evaporation of the "aura," and another fifteen minutes for the "aura" to establish itself.

The results of five experiments were that, when the iron "Motorscope" was changed each time, every one proved correct; and when the iron "Motorscope" was changed only once, only four out of five proved correct.

\* Six or seven small similar boxes were used, the radium-bromide being in one, and the rest empty

D

## CHAPTER XVI

## THE EFFECT OF HEAT ON THE "AURA"

(i.) THE "aura" radius of a copper coin (+ 5) when cold was 23.25 inches.

(ii.) The coin was heated by means of a spirit lamp, and its "aura" radius then measured 16 inches.

(iii.) On partially cooling, its radius increased to 19 inches.

(iv.) When just cool enough to handle without causing a burn, it measured 21 inches.

(v.) When thoroughly cold the "aura" had resumed its original radius of 23.25 inches.

## CHAPTER XVII

## TO FIND THE DEPTH OF THE WATER BELOW GROUND

THE depth of water below ground may be approximated by taking the number of "serial" revolutions, and adding a margin of  $\frac{1}{3}$  thereto, as the water frequently soaks the soil several feet above where it actually exists, by reason of capillary attraction.

Thus :—If the "serial" revolutions, taken by walking round the inside of the "aura" circumference at a radius of about 10 feet until they come to a stop, be 30, then add  $\frac{1}{3}$  of 30 to 30 = 6 + 30 = 36, and it may be assumed that water may be reached from 30 to 36 feet below ground level.

Similarly the depth of each spring may be tested by walking along one side of the spring, and returning on the other side, and so on, until the "Motorscope" revolutions cease to exist and a dead pause commences.

The deepest spring may be assumed to be the lowest level of water.

The addition of  $\frac{1}{3}$  of the number of "serial" revolutions as a factor of capillary attraction is not necessary in the case of metallic earths, when searching for metals, etc.

## CHAPTER XVIII

## YIELD OF WATER IN GALLONS PER HOUR

AS the "aura" increases in direct ratio to the volume of the substance, it may be assumed that the hourly yield of water in gallons will also bear a similar ratio to the area of the "aura."

From actual experiments on the "auræ" and yields of many wells I have ascertained that each square foot of "aura" will yield for each spring .052 gallon per hour, if the water level is kept depressed from 7 to 10 feet below normal water level. Hence the hourly yield in gallons at 7 to 10 feet depression will be : Area of "aura" × number of springs × .052.

## CHAPTER XIX

I HAVE come to the conclusion that in order to find water, metals and other substances, it is necessary to focus the muscular nerves of the hands and arms in the same manner in which the optic nerves are focussed, when wishing to look at the moon while reading a book.

To read a book through a telescope a foot away from it, and then to look at the moon through the same telescope without altering the focus, would be absurd, yet the optic nerve has such "power of accommodation" that it does this without our knowing it.

Is it not the same thing with the nerves of the muscles of our hands, which cause them to be attracted, or drawn out, towards various substances, metals and water?

To find a gold article hidden, we must wish to find it, or in more scientific speech, we must focus our muscle nerves to gold waves, and this applies to all other substances and liquids.

Proof of this "nerve accommodation" power may be tried by mixing copper and silver together, and hiding them in a box. If you desire to feel the silver and not the copper you will receive + 2 first and not + 5, simply because your will has focussed your muscle nerves to silver, and not to copper. Reverse your desire, and immediately the "Motorscope" will revolve five times or + 5, with "pointer" pointing to copper.

*Experiment* :—

I went into my office and took up my "Motorscope," and without any inclination to find any particular thing by its means, I observed if it pointed in any definite direction. It performed several erratic revolutions and finally settled down, pointing to my office cupboard. I followed up the direction and sighted an exact point on the cupboard door; I then opened the door, and following up the direction, I found it pointed to my water-colour paint box. This I removed to a table and found the "Motorscope" ceased to point to the cupboard, but pointed to the paint box I had placed on the table. I then opened the paint box and found the point of attraction to be on the cake of cobalt blue. Looking up Cobalt in Roscoe's *Chemistry*, I found it described as "strongly magnetic."

My object in taking up the "Motorscope" on this occasion was to see if, without "focussing" my attention on any particular substance, or even wishing to locate anything at all, it would direct me to any particular place.

## CHAPTER XX

### ARTESIAN WELLS

IT was discovered that the attraction for artesian water consisted of continuous alternating + 1 revolutions felt all round at a great distance from the site. By experiments it was concluded that the continuous

alternating revolutions were due to the water rising in a perpendicular column to the surface, whereas, in ordinary wells, the springs running into the " Aura " area are always lateral.

## APPENDIX I

## " SPECIFIC " REVOLUTIONS OF VARIOUS SUBSTANCES AND LIQUIDS

+1 Fresh Water Cornelian Diamond Electric Light Carbon	+3 Iron Lead Magnesium Permanganate of Potash	+4 Moonstone Ruby Sapphire Tourmaline Pumice Lapis Lazuli Carbonate of Soda
+5 Copper Phenacetin	+7 Pearl	+8 Cat's Eye Rubbed Glass
+9 Soapstone	+12 Amethyst Jade	+20 Turquoise
-1 Gold Sulphur Salt Water Common Salt Radium	-2 Aluminium Chalk Silver Kankar Kerosene Oil Cobalt	-3 Antimony Mercury Mica Nickel
-4 Manganese Zinc Vermillion Tin		-8 Quartz Rubbed Sealing-wax Crystal
-12 Topaz	-20 Alum	

# HIGHER SCIENCE OF RHABDOMANCY 47

## APPENDIX II

### MR. POGSON'S METHOD OF FINDING A WELL SITE AND LAYING IT OUT

1. Hold "Motorscope" vertically in the hands with arms extended, to find where water exists—the "Motorscope" pointer will point to the direction in which it lies.

There may be several water sites in the same vicinity, but the best one usually attracts the "sensitive" first.

2. Next determine whether the positive attraction obtained is water or any other + substance, by holding in the right hand, with the "Motorscope," a small test tube of fresh water, as a "differentiating test." If this annuls the attraction, it proves that water is being felt.

3. With "Motorscope" still held vertically and arms extended, walk forward up to the spot indicated, and "Motorscope" will turn round, over the centre of the site, and point backwards.

4. Now hold the "Motorscope" horizontally, and determine the exact centre, by walking about close to where the "Motorscope" turned round, and it will now point downwards to it; where it points perpendicularly downwards and turns over or revolves once is the exact centre, which must be marked on the ground.

Another way of finding the centre is to stand outside the "Aura" circumference and hold "Motorscope" vertically from, say, the north side, and get some one to stand on the line to which it points; then take the same from the east, and where the line cuts will be the centre.

5. Now mark out the area of the "aura" by going away at a distance, and walking up to the site, with "Motorscope" held horizontally till revolutions begin; mark this spot on the ground on N.S.E. and W., then with "Motorscope" still held horizontally walk from one point to the next, all round, following the perpendicular position of the "pointer" carefully, and marking the line on the ground with loose stones. The shape of the "aura" area is not necessarily round in all cases.

6. The next procedure is to find the springs and mark them out.

This is done by walking round the outside of the circumference of the "aura" and marking on the ground where the "Motorscope" dips. It will dip over a spring, then come up again, dip over the next and so on, all round.

7. Having marked the position of the springs, follow each one up to the centre of area from the outside of circumference of the "aura"; this is done by following the lead of the "Motorscope" pointer, which will point perpendicularly downward over the stream. Note down the number of springs.

8. Next determine the direction in which the springs are flowing by walking beside each spring from outside towards the centre. If the revolutions turn from the "sensitive" towards the centre as he walks thereto, the water is flowing towards the centre, and conversely.

A good well must have all its springs converging and flowing towards the centre, otherwise the water will be wasted and lost.

## THE OCCULT REVIEW

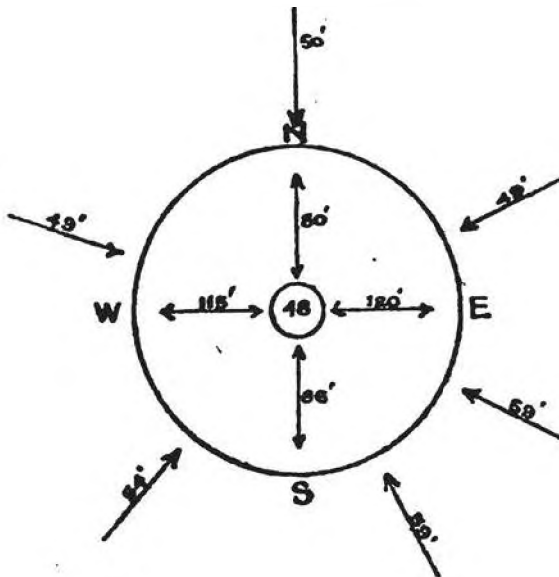
9. Now find the depth at which water will be approximately found by walking round within the area of the "aura," and counting the "serial" revolutions of + 1, until they come to a dead stop, and note them down.

10. Now find the depth of each spring by walking up one side and down the other of each one and counting the "serial" revolutions, and note down.

11. Next ascertain the probable hourly yield in gallons with water level kept depressed from 7 to 10 feet, by the following formula :—  
(Area of "aura"  $\times$  number of springs  $\times$  .052)

The greater the number of springs the better the well. In some wells the number of springs flowing into them are as many as nine, and several sites should be examined by the above method, and the best one chosen.

In laying out and examining a well site, the "sensitive" may sometimes get + 2 or + 3 revolutions, which will be very puzzling, but these may be due to the presence of two or three strata of water under the ground. In order to ascertain if this is the case, and that



Mean Diam: 175'      Area - 24052'      No of Springs 6

Serial revs: at centre 48.

Yield at 10' dep: below Water Level =  $24052 \times 6 \times .052 = 7504$

7504 gals: per hour or 180096 gals: per day.

Average recuperation 3762 .. .. or 90048 .. ..

Fig. 12. Example of Well-Site laid out



## HIGHER SCIENCE OF RHABDOMANCY 49

these strange revolutions are not due to any other attraction, the "sensitive" must take in his right hand, with the "Motorscope," two test tubes or small bottles of fresh water, and if these eliminate the + 2, and he is still getting + 1, he must take a third bottle of water in his hand, and if all three revolutions are annulled, it means that there are three strata of water, each bottle of water eliminating each strata.

In order to ascertain whether the water in the site is fresh and not brackish, let the "sensitive" take a tube of water, in which salt has been dissolved, into his left hand, and if this does not annul the revolutions it proves that the water is sweet.

Each site should be marked out on paper as in the diagram on the previous page.

### APPENDIX III

#### TO TEST ANY ORE OR SUBSTANCE OF A COMPOUND NATURE

(i.) Choose a perfectly neutral spot on which to place the substance.

(ii.) Take up various metals or substances one after the other, as "antidotes," and ascertain which neutralize the revolutions or attractions, and place these aside. Those placed aside will be the mineral compounds of the ore, or compound substance.

It is necessary to have a great number of small samples of all metals and substances to use for "differentiating tests"—put up either in small test tubes or in any other convenient way, but no receptacle must be made of any metal or substance that itself has an attraction. If these are all kept together in a box, care should be taken, when any one of these is required for testing purposes, to separate it from the rest for a while, so that it may possess its own "aura" only.

## 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.*]

### FOLK-DANCES AT HARROGATE.

*To the Editor of the OCCULT REVIEW.*

SIR,—I should be very much obliged if any of your readers could give me some information about the origin of some curious folk-dances I saw performed while I was in Harrogate. There were two sword dances, given by six and five dancers respectively.

At certain intervals in each dance, after a series of very curious figures, the swords were all interlaced so as to form a hexagon in the first, and a pentagram in the second, and each was held up on high by the leader.

The evolutions in each dance were most bewildering and intricate. So far as I can remember now, in each the dancers were chained together—so to speak—by means of each holding the point of the predecessor's sword, and they wound in and out, and turned and twisted in a maze of figures without letting go of the swords, and at one point each in turn had to step over one held low by two stooping or kneeling dancers. In the Pentagram dance, they all started by coming forwards in a line as if towards an altar.

I think they must be relics of religious dances.

16 WESTBOURNE GARDENS,  
HOVE.

Yours truly,  
C. OXENFORD.

### FAITH HEALING.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—A few words, if I may, upon a couple of interesting and related points in a recent issue. (1) Toward the close of your own "Notes," adverse comment is justly made upon a man's folly in refusing medical aid when seriously ill—fatally, as it turned out. (2) Mr. A. M. Turner, in a letter on "The Removal of a Curse," says, after some very interesting and wise remarks from the astrological standpoint: "The prayer method *à la* Rawson . . . is possible, but with the majority of people it is improbable of accomplishment. Sustained and earnest prayer is rather a physical strain. . . ."

The man to whom you refer is reported to have said he would put his trust in the Lord. If by this is meant *unconditional resignation*, criticism is at once disarmed. But assuming it was the man's wish to get well, the question arises: Was he, by virtue of having *habitually* turned in thought to God and heaven—not merely when in trouble

and some boon was desired, but in sheer *love*—far enough advanced spiritually to command such healing? Evidently not, and here lay his foolishness in *not knowing it*. (I am reminded of a case where *Christian Science* was “resorted to”—in desperation I think—by people of no experience, to heal consumption in one of their family. They failed—and gave up *Christian Science*!) “With the majority of people” healing “is improbable” simply because in this, as in most other pursuits, “the majority” invariably want to run before they have learned to walk, and “earnest prayer is rather a physical strain” because it is so seldom indulged in. Indeed the cause of “healing through the realization of God”—whether of sickness or affairs—suffers perhaps more than any other through crass stupidity, many of those who first attempt it tackling really bad “cases” and—failing dismally.

I am a musician, and for more than twenty-five years have spent many hours daily in an earnest endeavour to acquire fine and ample *technique*.

Though all this time I have been progressing, relative perfection seems far off. And yet only a short while ago, with no more preparation than a look through a few books on the subject of healing by prayer, I attempted to heal—well, I will not say *what!* I failed! Later, however, a more humble “case” was tried with a successful result, since when others have been attempted with varying degrees of success; and I hope one day to be of some real and permanent use in this direction. The lesson of the foregoing—at all events for me—is that one must lay firm hold on what may be termed *God-technique*—the manner of approach to, and art of remaining in, “His presence.”

What one needs *first* to learn is that “the realization of God” is *progressive*; more so, surely not less, than, say, playing the pianoforte.

In the matter of “the curse” (so-called), Mr. Turner is doubtless correct *re* its being pre-figured in the horoscope, but such is only a symbol of what “the stars incline.” The soul alone is under their dominion. The *SELF*, the immortal Ego, is free as its Creator.

*The difficulty lies in manifesting it.*

Very sincerely yours,  
P. V.

NEWBIGGIN-BY-THE-SEA,  
NORTHUMBERLAND.

P.S.—I am not writing as a member of any “Christian Science” organization. Indeed, I feel my acceptance of *reincarnation* precludes my joining.—P.V.

#### DREAMS AND SUGGESTION.

*To the Editor of the OCCULT REVIEW.*

SIR,—In a recent number of your magazine Mr. Oliver Fox, in “The Prophetic Element in Dreams,” remarks upon the difficulty of reading dream-literature. This points to the whole dream being of

the nature of auto-suggestion. An incident will best explain my deduction. Years ago I was studying music in Germany. A fellow pupil and I were sitting in a slip of a music-room when an English friend came to visit me. She told us she could be "willed" to do anything, explained to us the method, and invited us to try. We were to will something (she left the room while we agreed upon the matter) and to follow everything out mentally step by step. She succeeded, through our efforts, in taking a pair of *pince-nez* off a side table she passed, putting them on herself, opening the piano and sitting down at it with her hands hovering. After some minutes she said, "I don't know what it is you want me to play." We had settled on a Nocturne, but *instead of realizing it bar by bar* both of us thought of it *as a whole*. Therefore she could not read what we thought. This seems to me Mr. Oliver Fox's condition in his dreams. He doesn't know what is written, so cannot read it!

Yours faithfully,

ETHEL BIRNSTINGL.

SEAFIELD, ALDWICK ROAD, BOGNOR.

DR. HYSLOP.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I have taken your magazine so many years, that I realize what a high standard of impartial justice it maintains. This being the case, I think I may be able to augment Mr. Prescott F. Hall's explanation of Dr. Hyslop, his work and aims. Mine will be a more personal, less scientific account, but with the same intention. I knew Dr. Hyslop some years, and had an interesting correspondence (entirely by letter) with him, which began when I was a young girl, just out of school. It is surprising that such a busy, earnest man found my small opinions and theories at all worthy of notice. My first letters were about dreams, which were analysed, pro and con Freud. For nearly two years I faithfully kept a dream diary for him, and the resulting letters were valuable to me. Instead of tiring Dr. Hyslop, it seemed to amuse him. Not only dreams, but all my youthful opinions, concerning books, religion, philosophy, all were "dumped into the same mill," and that patient scientist actually allowed and endured all my volumes of immature raving. Kindly, without criticism, he followed me, as I dipped into various schools of learning (?) without trying to force his own convictions upon me. Indeed, he seemed so open-minded that it was difficult to discover what he really did think! The time came when I began to realize that what made Dr. Hyslop so convincing was that he did not argue—he presented facts, and let them be their own proof, so that in the end, his pupils had done their own thinking, stood upon their own feet, formed their own deductions, instead of being shadows of a greater mind—(which is always likely to forget and elect a new idol). A person did not learn from Dr. Hyslop, he caused them to do thinking that taught them from within.

Few knew him as a humorist, but he had a very keen sense of the absurd, especially where his own public misrepresentations were concerned. He laughed at statements that filled me with indignation, considering them too silly to require denial. With youthful impudence, I drew word and picture cartoons, covering different personalities and fields of psychic study. The office of the American Psychic Research Society seemed to enjoy them, though my daring may have often proved funnier than what I drew. At any rate, it provided me with a memory of a Hyslop who could give and take a joke like any big-hearted, good fellow.

When my dear father died, Dr. Hyslop wrote me letters that gained in conviction, from lack of the usual vapid consolation and aimless poetry, just because the sheer logic was so very substantial. With his sublime patience, Dr. Hyslop was unconscious of his own greatness. My own case proves that even a child could talk to him unafraid. He was a pathfinder, and as such will not be understood by all, but many, many people will find the world a better place, because he lived in it.

Very respectfully yours,  
CATHARINE HARTLEY GRIGGS.

### A MYSTERIOUS DISAPPEARANCE.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—A few months ago an old friend of mine had this strange experience. I should be glad to know what explanation, if any, can be given.

R. H. is an artist who lives entirely by himself in a detached house with a garden all round. Returning from early service one Sunday morning, he locked himself into his house and went upstairs to a (fair-sized) room looking on to the high road, which he uses as both work and living room. A smaller studio opens into it, and a still smaller bedroom is beyond.

He placed his cup and saucer, ready for his breakfast, on a small table near the fire, also a book. Turning his back to the table, he fixed his attention on the boiling of some milk, which he had measured out in the cup. The milk coming to the boil, he half turned, putting out his hand to pick up the cup in order to pour the milk into it—and to his amazement the cup and the book were gone.

He spent the rest of the day searching everywhere, and on the Monday the charwoman had a special turn out of everything; but the cup and the book are still missing.

The cup is a perfectly ordinary white fluted one; the book, half poetry, half prose, belonged, or shall I say belongs, to me.

Yours truly,

BEATRICE —R.

## THE OCCULT REVIEW

## A STRANGE APPARITION.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—My intention was not to report this case, but lately something tells me I must do so.

In the last week of August, at half-past three in the afternoon, I was cycling to a neighbouring parish, when on the road I passed an old man I knew. He was about 20 yards from the house he lived in. He moved out of my way; he was walking without a stick and with bare head, in his shirt sleeves and waistcoat; walking slowly and not very secure on his legs. I nodded to him in passing; he turned his head, looking at me. I noticed that his face was pale but fatter, that the wrinkles on his face had disappeared and that white lines could be seen.

Three days later, seeing a local paper, I saw that the man had been dead since the beginning of August. I did not know of his death. The Hall is situated half-way between Halesworth town and Chedeston village, and we seldom go to the village. I must say that the man had a very sad look on his face and I thought he must have recovered from illness.

Faithfully yours,

C. F. L. LEGUEN DE LARROIX.

## STRANGE HAPPENINGS AT TEMPLEMORE, CO. TIPPERARY.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I think this information may be of interest for your paper, of which I am a reader. It is both evidential and wonderful. James Welch, a labourer's son (I think born in Roscrea), early showed strong religious leaning and was sent to a monastery to become a lay brother. He had many visions, but the Fathers imputed them to hallucinations and sent him home with the arrangement he was to return when his health improved. He, however, continued to have visions in his cottage, but said nothing about them, till two statues in his room, one of the Blessed Virgin, the other of the Crucifixion, began to weep tears of blood. Even of this he said nothing, but during the riots in Templemore he took one of them there to a friend, which showed signs of weeping on more than one occasion. He still continued to have visions, and at last the Blessed Virgin came to him and told him to dig in his clay floor. In the morning he found a mark on the floor of a heart and obedient to instructions he dug there. A foot deep of water was the result. He then told the clergy and many visited the place. Then resulted some wonderful cures, which are still going on, crowds flocking there. A man born blind has been completely cured and several cripples have gained the use of their limbs.

Yours faithfully,

J. H.

## PERIODICAL LITERATURE

A PARTICULAR interest attaches to a new French publication, entitled *Eon*, the first issue of which has reached us from Paris. It is designed to appear monthly and is described otherwise as a *Revue Spiritualiste*, dedicated by intention at least to every phase of the activities which are covered by the word Spiritualism, as this is used in France. In England and English-speaking countries the term embraces whatsoever belongs to the theory and practice of communication with departed spirits; but in France these subjects are represented by the word Spiritism. On the other hand, Spiritualism connotes the deeper side of metaphysical speculation, the certitude in truth held to be attained thereby; in a word it answers broadly, perhaps somewhat loosely, to the denomination of Mysticism. The introductory editorial is characterized by great modesty of expression, and testifies to sympathy with all Schools of Spiritualism which exist to demonstrate the ineptitude of materialistic theories, propounded under the ægis of science, "to the detriment of morality and reason throughout the world." At the same time it represents none of them officially, its aim being to assist individual seekers after a "solution of the great problems of life and of transcendental subjects." But the chief point is that we hear of Parisian activities belonging to the esoteric side of things, and should *Eon* continue, should it become the representative spokesman of those activities, we shall get into touch with our French brethren more closely than we have done previously. The present initial number is already an introduction to many things and a reminder concerning several, though it is but a sheet of eight pages. It brings tidings concerning Martinism, which prior to the War was a large French organization, governed by a Supreme Council, under the presidency of Gérard Encausse—otherwise, Dr. Papus—and represented for many years by a magazine called *L'Initiation*, which was in the first rank of the occult periodical press. But the War came, Papus died therein, the official organ was known in its place no more, the Supreme Council broke up and *L'Ordre Martiniste* itself seemed to have dissolved utterly. It was only at the beginning of the present year, and through the pages of our excellent contemporary *Le Voile d'Isis*, that we heard of a certain resurrection, as a fellowship of the "Friends of Papus and St. Yves d'Alvédre." The information, however, was apart from all particulars. We learn now from *Eon* that an "Association of the Friends of Claude de Saint-Martin," under the auspices of M. Gaston Dupré, is installed at the *Avenue de la République*. Whether the two Fellowships exist together independently or whether the first has changed its name, is not yet possible to say; but it is difficult at this time to mention Saint-Martin and not remember Papus, while the latter recalls St. Yves, so that the two associations may well be one or knit closely together. In

any case the Friends of Saint-Martin claim that Martinism is a more living reality than ever, but purified—so to speak—and dedicated to original Martinistic theosophy rather than external occultism. Above all it would seem that some part at least of the old archives have come into the possession of the new organization, and it is known that these are important. *Eon* gives information also on the Order of the Lily and Eagle, which appears to be militantly Christian; on a Brotherhood of the Star, which has Degrees of Initiation and Advancement, based on the love of God and men; on another called Moral Life; and finally on something described as the University of the Sphinx, which holds frequent conferences. All these movements may not make for wisdom, but they show at least that Parisian occultism is passing through strange rebirths in the aftermath of the War: it is good to know about them—each at its value—and we wish success to *Eon*.

There are notable contributions to the second number of *The Psychic Research Quarterly*, including the late Dr. Crawford's illustrated study of "Psychic Structures at the Goligher Circle," to which the editor appends an account of a test *séance*, contributed by Mr. F. McC. Stevenson. Other evidential articles are by Mr. E. R. Dodds, in his historical survey of telepathy, and by Lady Troubridge, in her report of a sitting with the well-known trance-medium, Mrs. Leonard. Mr. Dodd's review of the evidence for telepathy has been performed with great care and one of his conclusions will interest many readers, namely, "that little progress is likely to be made with Psychological Research until the nature and limitations of the telepathic faculty have been determined with some degree of precision by means of further experimental study." Telepathy is described as at present "the recognized refuge of the cautious or sceptical critic." Other articles discuss the "powers of the unconscious" and "freewill in its bearing on immortality." Mr. Kenneth Richmond's conclusion on the first of these subjects is that "when we have arrived at plain honesty, in the unconscious, we shall know what the unconscious powers really are"; we are unhappily far away from this desirable term, as the writer shows clearly. Dr. Whateley's paper on freewill would repay a consideration which it cannot receive here; it commands our cordial agreement as a thesis against determinism and our respect for its original thinking on the question of choice, especially of that choice which leads the individual into higher paths of life. We appreciate perhaps above all the author's *apologia* for metaphysics, his distinction between a speculative metaphysic and that metaphysic which is "felt," because it has roots in experience "and returns back upon experience established and enriched." We accept in fine his words on the deepest function of the latter, "which is "to join with other influences in lifting our minds to the plane on which we see and feel our immortality."

Camille Flammarion writes on apparitions of the living in *La*



*Revue Spirite* and submits that the study of these should logically precede that of testimonies to survival. However this may be, he gives several remarkable *expériences de didoublement* which have come within his personal knowledge, another recorded by Charpignon and one lastly which is recounted by the well-known Baron von Schrenck, of Munich. . . . It was the opinion of Lord Byron that Bishop Berkeley not only "said there was no matter" but also "proved it." Well, according to a "communication received from within the veil" and published by *The Harbinger of Light*, Berkeley has returned to testify through a medium "in deep trance" and to confess that he did not understand clearly what he was striving to express. That which he "meant to convey was, that matter is spirit and spirit is matter," because "every material atom enfolds a spiritual atom, corresponding with itself." It is scarcely possible at this day to hold an unqualified brief for the idealism of the Bishop of Cloyne; but we much prefer the Berkeley of "A New Theory of Vision" and above all of "Siris" to the Berkeley who returns and tells us that he is "not a Bishop now," who deals in eternal commonplaces and has forgotten his own philosophy. . . . In *The International Psychic Gazette* we have another account of a return, but this time it is on the part of the late Archdeacon Colley, who is well remembered for his experiences with the medium Dr. Monck and for his insistent testimonies to the astounding phenomena which occurred in his presence. As a "communicating spirit," Colley does not recur to these but affirms that his knowledge on earth of "spirit return" proved helpful when he passed to the other side of life. However, he felt some astonishment at the sight of "men and women going about their daily occupations," retaining their bodily ailments "on passing out of the body," being taken about in carriages, and so forth. He knows now that "it is impossible to throw off all these things immediately"—meaning that "spirits cling to conditions with which they are most familiar." . . . Among recent contributions to *Light* in its new form we note Dr. W. F. Geikie-Cobb, Rector of St. Ethelburga's in Bishopsgate and author of a work on Mysticism in the Apostle's Creed; he is of opinion that the Churches can learn much from Spiritualism and Psychical Reserach, both positively and negatively. Mr. James Coates, who is well known by his book on Human Magnetism, is contributing a series of illustrated articles on Psychic Photography. Mr. J. Hewat McKenzie writes on various aspects of Psychic Science and "organized Spiritualism" in America, being impressions derived from a recent visit: he found that there, as in England, mediumship for materialization is dying out. Professor George Henslow recurs to the messages from "Imperator," received through Stainton-Moses, dwelling upon their significance and importance. We confess in fine to a particular interest in certain tentative views expressed by Sir Oliver Lodge on the question of animal survival. His notion is (1) that it is individuality and character which persist,

and being so it is (2) unlikely that they should prove transient in so far as they have been acquired by the higher animals under domestication. We are of opinion on our own part that life is life and that it is neither generated nor destroyed. . . . In its last issue to hand, *The Progressive Thinker* fills several columns with the names and observations of "advanced thinkers who are spiritualists." They represent the movement from its earliest days to the present time and even antedate the Hydesville phenomena by including John Wesley and—out of all expectation—the poet Robert Southey, on the basis presumably of his memorable life of Wesley. It is rather an uncritical list, but it looks formidable.

The various schools of Theosophy are represented by interesting issues of their respective official and other organs. In *The Theosophist*, Mr. B. P. Wadia enlists our sympathy by pointing out that no teacher, however great, can do more than indicate the path which leads to the heights and the conditions on which it can be trodden: for the rest, it is we who must travel it. The "imitation of Christ" is the personal work of all the sons and daughters of desire who would tread in the footsteps of their Master. . . . The story of the early movement continues in *Theosophy*, which is the organ of the independent United Lodge at Los Angeles: the tenth chapter is concerned more especially with an examination of Colonel Olcott's "Old Diary Leaves." It is highly controversial as usual and reflects strongly on the President-Founder. . . . In *Divine Life*, which is another "Independent Theosophical Society of America," Mrs. Lang begins the publication of a work on "life in the spiritual world," which she appears to have written before 1894: it is to contain her "own experience on the Christ plane," and the introductory section speaks of spiritual life coming to birth in us. The papers are to be continued throughout the coming year. . . . The *Papyrus* reaches us from Cairo and is the organ of the Theosophical Society in Egypt. Part of it is printed in English and part in French, as we have mentioned previously: there are articles on the Heavenly Life and the Perfect Man. . . . There is also *Theosophisch Maandblad*, which represents the Society in the Netherlands, and has, among other contributions, a considerable article on the Blessed Virgin Mary; the standpoint appears to be that "whatever is, is God." . . . *Anthroposophy* is a new London periodical, published by the Anthroposophical Society, at the head of which, we believe, is Dr. Rudolf Steiner. We understand that this association originated in Germany soon after the conclusion of Dr. Steiner's long connection with the Theosophical Society at Adyar. The headquarters are now at Dornach, Switzerland, where the *Goetheanum*, a large lecture-hall and theatre, has been erected. Anthroposophy is described as "a movement which is striving to bring fresh life into the many branches of science, and also to reunite science, art and religion." It is termed elsewhere "a new method of perception"—otherwise, a new outlook.

## REVIEWS

THE LAW OF BEING. By Helen Boulnois. London: William Rider & Son, Ltd., 8-11 Paternoster Row, E.C.4. Price 3s. net.

THE author of this book possesses the gift of stimulating thought in her readers, which is doubtless what she wishes, for in her eloquent chapters on the threefold Law of Being she dwells on the fact that man's unfoldment has taken place through the slowly evolving consciousness of mind, an evolution entirely different from the so-called "Progress" resulting from the accumulated industry of the race. Our Being is threefold,—physical, mental, spiritual. These three planes of consciousness must work together, then harmony results in health of the whole, the three-in-one. Miss Boulnois interprets figuratively some of the familiar stories in the Book of Genesis. Jacob's dream-ladder, stretching from earth to heaven, she takes as typifying Mind, which unites the Material with the Spiritual, using the brain as its instrument. Up and down this ladder angels or snakes may climb according to our will:

"Nothing separates Mind from the sense of its source, Spirit, so surely as evil. A blunting of finer perceptions—the beginning of death—like paralysis, creeps all unaware upon the ill-doer. The blows he himself deals upon this spiritual faculty cut one of man's most certain bridges to the Infinite."

EDITH K. HARPER.

ROGER BACON: THE FATHER OF EXPERIMENTAL SCIENCE. By H. Stanley Redgrove, B.Sc. (Lond.), F.C.S. London: William Rider & Son, Ltd., 8-11 Paternoster Row, E.C.4. Price 1s. 6d. net.

THIS short account of the life and work of Roger Bacon, written by one who is eminently fitted to undertake the task, is admirably done and should supply the need for a popular authoritative book of the kind.

On the biographical side little is known of Roger Bacon beyond the fact that he studied at Oxford and Paris and that at the latter university he acquired his inclination towards the experimental method of science as we know it to-day. It was at Paris that he made the acquaintance of Peter de Maricourt, a "master of experiment" whose thirst for knowledge was as keen as that of Bacon himself. "Through experiment," wrote Bacon, "he gains knowledge of the things pertaining to nature and medicine and alchemy, and all that is in heaven and in the earth beneath."

Mr. Redgrove gives a most interesting account of Bacon's *Opus Majus* and other works. The impression conveyed is of a man of wide interests, penetrative thought and independent judgment. He was ahead of his age in many respects, yet not so far ahead as to come into collision with the recognized authorities of his day. He accepted the current belief in the philosopher's stone as a possibility, yet he had the honesty to admit that his own researches in that direction had resulted in failure. Neither were his views on the subject so fantastic as is popularly supposed. In

the words of Mr. Redgrove, "The alchemical philosophers do seem to have grasped by an extraordinary intuition certain fundamental facts concerning the Cosmos which, lost awhile, are being rediscovered by the more certain, if less rapid, methods of modern science."

In medicine, although Bacon accepted the current "Doctrine of Signatures" which taught that eye-bright was good for the eyes and lungwort for the lungs, etc., yet as his work on "The Cure of Old Age and Preservation of Youth" proves, he had a sound knowledge of diet and hygiene.

Roger Bacon, in company with many other mediæval writers, has been laughed at for his belief in astrology. "It seems," says Mr. Redgrove, "to be invariably assumed by modern writers that at some time or another, the doctrines of astrology were proved to be unfounded; but we search the history of science in vain for the record of this achievement." Until an impartial investigation into the claims of astrology has been made "it is perhaps advisable not to make excuses for Bacon's belief in astrology. Perhaps he was wiser in the matter than we are."

Any one wishing to gain a sound knowledge of this, the most scientifically inquiring spirit of the thirteenth century, could not do better than study Mr. Redgrove's book.

R. B. INCE.

WELL BEING: A PRACTICAL GUIDE. By L. Kelly. London: William Rider, Ltd., 8-11 Paternoster Row, E.C.4.

THIS is one of those happy little volumes which make one *In Tune with the Infinite*. It ranks with the elucidations and simple teachings of Prentice Mulford and James Allen, and it is basically Emersonian in the optimism of its outlook. It aims at harmony and ferries the mind across to passivity plus concentration, attention to one thing plus inattention to all else, and then passes on to the more complex question of control and its uses.

Mr. Kelly wisely warns the student of the dangers of hypnotism whilst advocating its benefits, and altogether his small compact volume harmoniously repeats the Delphic adjuration of Apollo: "Know thyself."

REGINA MIRIAM BLOCH.

THE LIFE BEYOND THE VEIL. Book Two: THE HIGHLANDS OF HEAVEN. Spirit Messages Received and Written Down by the Rev. G. Vale Owen, Vicar of Orford, Lancashire. London: Thornton Butterworth, Ltd., 62, Saint Martin's Lane, W.C.2. Price 6s. net.

THIS volume contains the complete set of messages from the spirit known as "Zabdiel," the Guardian-in-Chief of the Rev. G. Vale Owen, which have been appearing in the *Weekly Dispatch*. It is much more interesting to read them in their present orderly sequence, for one becomes more clearly conscious of their beautiful and lofty nature, than when they were interspersed with "newspaper matter." Zabdiel tells his ward—for so he has named the Vicar of Orford—as much as he is able to impress upon his mentality of the life and work of those bright Messengers (or "Angels") who dwell in the Highlands of Heaven. Zabdiel speaks of his own home as the "Tenth Sphere," yet he is careful to explain that:

"These spheres are not so much what would correspond to localities

on earth, but rather estates of life and power, according to the development of the individual."

This sounds much more convincing than the elaborate cut-and-dried descriptions of successive target-like rings round the earth, which have been sometimes given by psychics, even to the number of miles between each sphere!

It is well to remember how very much of symbolism there is in nearly all that comes to us from beyond the Gates of Pearl, yet within this symbolism the truth lies hid. Sometimes Zabdriel is clearly literal, as when he says:

"As we stand on the earth plane, where I stand now, and look through the Veil of difference of condition which is between us and you in the earth life; we often see many people at one time, and sometimes but few. . . . Some appear very dim, and these, when they come over here, will go to regions dim or less dim according to their own dimness."

Lord Northcliffe's Appreciation appears in this book, as in Volume One, and in some interesting Prefatory Notes, Mr. H. W. Engholm, the editor of the scripts, rightly asks that every reader will "respect the wishes of Mr. Vale Owen as far as possible and centre his attention upon the communications of Zabdriel and not on the one who was used as an instrument to give them to the world."

EDITH K. HARPER.

THE RAINBOW OF LIFE.—Legends by M. H. Quest. London: Simpkin, Marshall & Co. Pp. 24. Price 1s. 6d. net.

"The Rainbow of Life" is a pleasant little collection of verses in which various well-known legends are told in rhyme. We have the story of the robin and how he got his red breast, of St. Christopher and the Holy Child, of St. Patrick and the shamrock leaf, and many others. Perhaps the most successful—and least hackneyed—is "The Fairy Legend of the Birds," relating how the goldfinch came by his brightly-coloured feathers. There are also a few verses on general subjects, such as "Solitude" and "Flowers," but the author's choice of words and metre is not always happy, and she is at her best when she has a definite story to relate.

E. M. M.

CAPTAIN-JEWELS. Seven Hundred Aphorisms gathered and strung by Charles J. Whitby, M.D. London: George G. Harrap & Co., Ltd. Price 2s. 6d. net.

DR. WHITBY aptly compares this collection of aphorisms to the nodes of the giant bean-stalk yielding access to that ideal country from which the whole field of human life may be surveyed, or to the rungs of a long ladder up which he has climbed toward the understanding of himself and of others. Indeed, a psychological unity underlies the contents of this fascinating little book, and it is to be noted that the aphorisms are remarkable for their *germinative* power. They are essentially creative, and if meditated upon will stimulate the creative faculty of the reader; but of course, to obtain this result, they must not merely be read, but assimilated. When Dr. Whitby discovered a thought that intensely appealed to him as

being true, he scribbled it down in his note-book, no matter whether the author who wrote it was known or unknown. As a refreshing result, many names of importance are omitted, and many jewels from the pens of lesser-known writers included. These jewels shine by their own light. Truth is truth, no matter who discovers it; the true aphorism is an immortal thought concentrated in a few words, and of such there are many in this delightful compilation, which is offered to the public as "a brief record of an adventurous pilgrimage in quest of the Holy Grail."

MEREDITH STARR.

**MASTER KEYS OF LIFE AND DEATH.** By Captain Walter Carey, O.B.E., R.N. London: William Rider & Son, Limited, 8 Paternoster Row, E.C.4. Price 3s. 6d. net.

OWING to the large number of puzzling terms commonly used in books dealing with Spiritualism and Occultism, many people who would like to judge for themselves what value there is in these departments of life, are prevented from so doing.

Captain Carey explains in simple English the occult teachings, implications, and conclusions of Theosophy and Spiritualism. He shows that the student of psychic law and spiritual philosophy looks upon this earth as a great school existing, not for the acquirement of riches, but for the training of immortal spirits who are incarnate in human form. There are a variety of classes in this school, the pupil being placed at birth in that particular class for which his previous existence, actions and capacities fit him; in fact, in the precise situation where he will get the lesson he is most in need of for his spiritual progress. Captain Carey rightly lays emphasis on the importance of *motive* in spiritual law, since motive sets in action the appropriate spiritual force. "The motives of our actions must be impersonal," he says; "we must do things that are right, merely because they are in accordance with right and truth, without any regard to personal loss or inconvenience. This attitude must become so much a habit and part of our character that we always and without effort choose to do what is right as a matter of course." Thoughts and actions must be scrutinized from this point of view: it will then be seen whether they are in accord with spiritual law or not.

In order to reach the highest standard of efficiency to which our physical, emotional and mental bodies can attain, Captain Carey insists that it is necessary to carefully consider the law of cause and effect in relation to these vehicles. To obtain the best results, the physical body must be nourished on pure food and drink, excluding foods derived from dead animals; the subtlety or grossness of the body depends largely upon the food it assimilates. To evolve an ideal emotional body, only unselfish emotions of the highest order must be cultivated, such as humility, tolerance, love, truthfulness and the sense of the sublime. Similarly, an ideal mental body is the product of the perfected control of thought and the purposeful thinking of the highest class of thoughts.

Captain Carey also examines the condition of life after transition from the physical plane, and further, gives some excellent and helpful practical rules on health and development.

MEREDITH STARR.