

OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

CONSIDERABLE interest has been aroused by the announcement in the press of the death of Mr. Jacob, of Simla, at the age of seventy-one. Mr. Jacob, as is well known, was the original of Marion Crawford's "Mr. Isaacs," and also figured in Rudyard Kipling's "Kim," as the jeweller of Simla. Mr. Jacob enjoyed a remarkable reputation as the greatest wonder-worker of modern times. He had a familiar spirit called Ram Lal, who was reported to assist him in his magical performances. There was indeed something akin to the stories of Michael Scot in the accounts that were given of his extraordinary achievements.

As to his origin and nationality, numerous contradictory statements have been made. Some have affirmed that he was an Armenian, some a Chaldean. Others, again, declare that he was a Turk. According to one authority, he originally came from Italy. What seems clear is that he began his life in Europe and as a boy was sold as a slave at Constantinople, but was fortunate in finding a rich Pasha as his master, who appreciated

the boy's intelligence, and assisted him in his early studies. On the death of his master he made the pilgrimage to Mecca, and after this migrated to Bombay, where he found himself absolutely penniless, but where his knowledge of Eastern languages stood him in good stead. Finally he obtained employment at the court of the Nizam of Hyderabad. After remaining here for some time, he moved on to Delhi, where he commenced business as a dealer in precious stones. Fortune favoured him, and having amassed considerable wealth, he finally established himself at Simla, where he rose to be the first dealer in the Simla mart, and was patronized by all the *élite* of Anglo-Indian society. He enjoyed the reputation of being an advanced occultist, and this added to the interest which surrounded him.

Many were the stories current in Simla of his wonderful performances, and in the main these were believed, being substantiated by people of eminence and position, who had themselves witnessed his feats of mystery. A story is told of a séance held by Jacob at which there were present six Army officers who were reputed to be amongst the most pronounced sceptics in Simla. Jacob had determined to give them some evidence of his remarkable powers. He asked one of the officers to relate the story of a battle in which he had taken part, and in which he had distinguished himself by a conspicuous act of bravery. The officer did so, and after he had finished his account Jacob said: "Look at the wall, and you will see the battle again." All those present turned their eyes to the wall, and there saw a moving cinematograph picture of the battle in question. "Not a detail was missing," said the narrator, "and amongst the mass of men locked together in deadly conflict there stood out clear and distinct the face and form of the officer who had told the story of the battle." A similar experiment was made with another officer, who, however, in his modesty omitted to mention his own part in the fight. As on the previous occasion a cinematograph picture of the battle was flashed on the wall and the officer in question was seen in the middle bearing a wounded comrade from the field. The six officers, it is narrated, left the room staunch believers in Jacob's uncanny powers. On another occasion Jacob was seen, to the astonishment of the inhabitants of Simla, walking on the water. Again, at a dinner party, to the amazement of his guests, he suddenly vanished from his seat, and while every one gazed at the empty chair with

astonishment, he as suddenly reappeared seated as before. When questioned with regard to the incident, Jacob said that his master, Ram Lal, had sent for him in order to tell him that there must be no séance that evening. On another occasion a British general called at Jacob's shop in company with a friend. Jacob being asked to show them a trick, took the general's stick and a glass bowl of water. He put the knob of the stick in the water and held it upright for some minutes. Gradually from the bare stick buds emerged, and finally a ripe standard vine loaded with Hamburg grapes stood before his astonished visitors.

Jacob kept a diary, which should prove very remarkable reading if ever it is given to the world. He died eventually in poverty. The Nizam of Hyderabad had engaged to purchase from him a diamond of great value, for which he was to pay the sum of £100,000. Jacob procured the gem, but when the time came to deliver it, the British Resident intervened. The Nizam had been reckless in his personal expenditure and British officialdom thought it was time to interfere. Jacob spent his money in a fruitless lawsuit with the Government in the hope of recovering his loss. His wealth was thus frittered away and he ended his days in an attic in Bombay. He felt very keenly the loss of his financial and social position, and an allusion to it years ago in the OCCULT REVIEW led to a very indignant letter being received by the Editor from Mr. Jacob himself, who resented the fact that his troubles should be made known to the world.

Jacob believed that the disaster had befallen him through a quarrel between himself and his familiar spirit. In any case in the later years of his life his occult powers failed him—a fact that may perhaps be ascribed to weakness of advancing years, as it seems clear from this and many other similar cases, that a strong physical vitality is one of the essentials for the performance of such so-called miracles. Mr. Gilbert Frankau, in an article in the *Daily Express*, describes him as he knew him in his last years, a man of short stature, "walking with a limp, with a curious scar on his forehead, and a face like parchment, lit by the most uncanny eyes ever given to a human being."

Mr. Jacob was not only very proud but very quick tempered. He could not bear to be treated like an ordinary jeweller. Mr. Edmund Russell narrates a characteristic story of him.

When at Simla a woman of high title called to see his jewels, he sent out word asking for her card : " Tell her this is not a shop. I receive no visitor who does not send in her card." A visitor might pick up one of his minor jewels and ask the price. He is so accustomed to play the Grand Seigneur, his impulse would be to say : " Oh, that is nothing, will you not accept it ? " " I scarcely like to do that, do let me pay you for it." " Well, then, if you like you may give me a hundred rupees." Even this may be more than the fair purchaser expected or has in her purse and she incautiously says : " Will you not let me have it for seventy-five ? " Snap go the cases. " I am not a Jew shopkeeper—the price is seventy-five thousand now. I have walked over gold and diamond-dust—seventy-five rupees are nothing to me."

A book recently published under the title of *The Earthen Vessel*,* the author of which is Lady Glenconner, has led to a good deal of discussion in the press and elsewhere, owing to the fact that it is the first volume published dealing with a new and ingenious method of communication with disembodied spirits. Whether this method will help us evidentially in proving the existence of the spirits alleged to communicate, or establishing their identity, is a point about which there is room for a good deal of difference of opinion. The method in question has been called that of " book tests," and to quote from Sir Oliver Lodge's statement in his prefatory note, it " consists in specifying the

**BOOK
TESTS.**

number of a page in a book, itself indicated only by its numbered place on a given shelf in a book-case whose position is described, in a house to which the medium need have no access, though a house, presumably, or usually, well known to the ostensible communicator. The idea is that a sentence shall subsequently be found on that page by any one who follows the instructions and identifies the book, which sentence shall sufficiently convey an intended message, or shall show a similarity in thought to what has otherwise been said, or shall be appropriate to the actual circumstances or past connection of communicator and intended recipient." The idea at first sight appears to be more ingenious than satisfactory. Why, for instance, should a spirit be able to name the number of the shelf in a book-case, the number of the book on the shelf, and the page in the closed book, and say that on such and such a line of this page there is a certain observation ? Does this power of reading closed books on book-shelves belong naturally to the spirit consciousness ?

It seems hardly likely that it should do so. If we start assum-

* London : John Lane, The Bodley Head, Vigo Street ; 6s. net. New York : John Lane Company.

ing that spirits can do these kind of things, we shall soon begin to credit them with some form of omniscience. If, on the other hand, we assume that some such thing is possible on the part of departed

CAN SPIRITS
READ
CLOSED
BOOKS?

spirits, it is quite as likely that the information in question could be obtained through the sub-consciousness of the medium. One supposition is just as plausible as the other. There is therefore no obvious reason why we should attribute the information

to a communicating spirit rather than to the medium herself. Again, we may ask : Assuming for the sake of argument that the information comes from a spirit on the other plane, what evidence does such a communication contain which would establish the fact that the spirit in question is the person he or she purports to be? What evidence of identity, in short, can be obtained from such a method of "testing the spirits"? These drawbacks to the latest method of attempted communication seem, indeed, fairly obvious. There are no such objections to the ingenious method of cross-correspondences which appears to have been adopted by Mr. Myers and others working on the other side. The evidence in connection with this method is, indeed, in certain instances, exceedingly remarkable, if not absolutely conclusive, and perhaps its force and cogency would have been more readily accepted by the public at large, if the appreciation of the value of the evidence had not so frequently depended, as in the case of Myers's communications, on knowledge of classical literature and classical references, the point of which naturally would not appeal to the average man. In the case of these book tests a number of the passages referred to must, I think, be admitted to be too vague to be necessarily attributed to anything more than coincidence. But there are certain others which are, at any rate, startlingly apposite. Take the following as an instance. The "Bim" of the passage in question is Edwin Wyndham Tennant, son of Lord and Lady Glenconner, and the communication is made through the mediumship of Mrs. Osborne Leonard. Feda, Mrs. Leonard's control, speaking through Mrs. Leonard, December 17, 1917, makes the following observation :—

Bim says he is sending a message, a book test, for his mother. He says it is in the drawing-room on the side of the book-shelf near the door. You must look in the third shelf and take the fifth book counting from left to right. Turn to page 83. He says the passage

A STRIKING
CASE.

alludes to his present life, and to what you feel about it.

He says, "Tell her that her love for me has bridged the gulf, and love has shown the way." He repeats that "love

has shown the way."

On my return home [writes Lady Glenconner], when I searched among the books, I found the fifth book on the third shelf counting from left to right was one entitled, *The World We Live In*, written by E. A. Brackett, and published by Richard Badger, of Boston, U.S.A.*

On page 83 I read—

“ The pathway to the unseen world
Is full of hope, of joys untold,
With love's rich bloom, with fragrant air,
Unselfish deeds and silent prayer.
Who seeks to climb some other way
Will tarry long, will go astray,
For love alone can point the way.”

If all the tests had been as good as this one, they would undoubtedly have made a stronger impression, however difficult it may be to explain the method of operation. But it must be admitted that this is by no means the case in some of the instances cited. At least, so it appears from the point of view of the outsider. To those who knew the individuals concerned, the value of the evidence may doubtless appear stronger.

Questions have often been asked as to who Fedá is, and, in fact, an inquiry on this head was put not so very long ago in a court of law. The present book supplies the clue in an appendix by Mrs. Leonard herself. She writes of the time when she started séances with certain friends before she had had any actual communications with the other world. The first sittings were barren of results, and one of the sitters, tired of making fruitless efforts, got up and left the table. Apparently as the result of her departure, within two or three minutes the table began to move, and the sitters received messages from various friends, among them

WHO IS
FEDA?

Mrs. Leonard's mother. Then followed a communication signed with a long name, which proved undecipherable. It began with an F and the nearest the sitters could get to it was the abbreviation “Fedá,” which was adopted as identifying the communicator. Fedá said that she was Mrs. Leonard's great-great-grandmother, Hindu by birth, and brought up by a Scottish family, and that she had died very soon after her marriage. Mrs. Leonard's mother had told her of this Hindu ancestress. “Fedá,” says Mrs. Leonard, “then told us that she was going to control me, as she had work to do through me because something was going to happen on the earth plane in a great way, and my services would be wanted.” This was apparently early in 1911. For some eighteen months sittings

* London : Wm. Rider & Son, Ltd., 8 Paternoster Row. Price 2s. 6d. net.

were continued, and Feda came regularly, giving messages, either making predictions or supplying information of an evidential character. All this time Mrs. Leonard was not controlled, but, she says: "One evening, feeling very tired of what was happening,

HOW MRS.
LEONARD
BECAME A
MEDIUM.

I thought I fell asleep for a few minutes. When I awoke, I was surprised to see my friends bending over me in great interest. They told me I had been in a trance for one and a half hours, that Feda had spoken through me, bringing many messages from friends on the other side. She had repeated that a dark time was coming in which she had work to do, and that I would be needed as a medium through whom she would be able to bring assurance of a life after death." Feda told Mrs. Leonard that the benefit of her work was twofold, as it was a period of service that was required of her, and while she ministered to others, she made spiritual progress in her own soul. Probably, thought Mrs. Leonard, she acquired by this means something of the training and knowledge that is usually derived from earth life, to make good the short period of her sojourn here.

Lady Glenconner alludes to the fact that after his death she was in the habit of seeing her son in her dreams. "Three times," she says, "I saw Bim, once with my waking eyes, and after that a series of dreams took me to him. These dreams left an abiding impression on waking rather than one of particular words. I walked with him. I held his arm. He bent towards me, talking eagerly in just his own way, or we would be sitting together in an atmosphere of infinite content and leisure." Lady Glenconner has some felicitous remarks on the subject of sleep. "Some day," she says, "the complete nature of sleep will be recognized, and it will be found to be not only a provision of nature designed to rest the body, but primarily a way of escape for the soul. All mortals drink of this clear spring, and are refreshed by it, but only some remember on waking. . . . Those who died are not separated from us as we are from them. There is no bereavement in Paradise, and that is because sleep is a psychic condition, and they can reach us then, but we have not trained ourselves to bring back the memory."

Lady Glenconner complains of the materialism of the Christian Church of to-day.

Consider [she says] the Lenten rites, the service of Good Friday as it is usually observed. How materialistic is the trend of thought; how heavily is the bodily side of Christ's death dwelt upon; how strongly the crucifixion is emphasized. Here is grave-worship again. Or is it a relic

of the sacrifice that is to placate the God of wrath towards man, His creature? If so, spiritualism may act beneficently if recognized, for her teaching is that it is the life of Christ that is to save us, not his crucifixion. Then again, the Church preaches the resurrection of Christ as a divine and unique act. It is not, however, in his resurrection that we witness his divinity. It is because in life he showed us what we all may be, and in death what we are all doing, that he claims for ever our worship and our love.

The author of this book, however, is very emphatic that spiritualism is not in itself a religion. "What one may truly say of it," she writes, "is that if the survival of death be scientifically established, and accepted, it makes belief in a divine order far easier, and a spiritual life therefore easier to find." The Church, she thinks, has insisted in the past rather on the resurrection of the body than on the immortality of the soul, and draws attention to the fact that this idea has been bolstered up by familiar mistranslations which no pains are taken to correct. She instances the text in the nineteenth chapter of Job—perhaps one of the worst translated books in the Bible—which should read when correctly translated, "Though after my skin this body be destroyed, yet *without* my flesh I shall see God." We all know how popular some of these mistranslations have become, and how eagerly the clergy persist in clinging to them.

BIBLICAL MISTRANSLATIONS. As, for instance, in the case where Job repudiates the accusations levelled against him by his friends, and exclaims: "I know that the man lives who will clear my good name"! We still hear the words "I know that my Redeemer liveth," quoted as one of the most popular of evangelical texts; though, as a matter of fact, they have neither sense nor meaning in relation to the context, and are simply founded on an entire misapprehension. The perpetuation of these mistranslations is, it seems to me, highly undesirable, unless we take up the attitude which I once heard actually advanced; that the translators of the Bible were divinely inspired to mistranslate! The spiritualists have been accused of credulity, but it may be questioned if the most credulous of them have ever gone quite as far in this direction as the ultra-orthodox.

My last Notes of the Month on Freud's theories of psychoanalysis have brought me a good many letters of congratulation, mainly personal ones, and one rather elaborate letter of criticism by an evident admirer of Freud and his fantastic theories. This

gentleman alludes to the fact that in speaking of flying dreams, with which the majority of people are familiar, I said that the dream nearest akin to this in my experience was that of swimming. This was by way of emphasizing the fact that I did not personally have a dream which was common to the majority of dreamers, and that probably the swimming dream was its closest approximation. The writer refers to the swimming dream as my "typical dream," which, however, is not the case. I have many dreams which are far more common and far more typical.

It is at least refreshing to turn from wild imaginings such as these to *Studies in Dreams*,* by Mrs. Arnold Foster, which deals with such matters from a thoroughly sane standpoint, and shows how much pleasure can be obtained by the healthy-minded from the experiences of the sub-conscious self. She quotes at the head of chapter iii the following words, which I would commend to the votaries of Freud: "I sing the praise of dreams.

"STUDIES
IN
DREAMS." Daily will I give thanks to the Highest for the freeing of the spirit of man from the labour and sorrow that are his by day. For dreams, the delight of the world, I will give praise." But all dreams are not of this

pleasant variety. Mrs. Arnold Foster shows how she has herself learned to a great extent to control the subject matter of her own dreams, and considers that this power should be cultivated by dreamers generally. "The lessons," she writes, "learned by all who have acquired disciplined habits of mind and body suggest that there is nothing fundamentally improbable in the belief that we should be able to control the actions of the imagination of the sub-conscious self in dreams." The dreams which we particularly wish to avoid are those which cause us fear. "There are few of us," says the author, "who have not suffered in childhood from dreams which gave a sense of hopeless and inexplicable terror."

DREAMS OF
TERROR, She cites Charles Lamb as describing the anguish caused to him in childhood by such dreams. "I was dreadfully alive," he says, "to nervous terrors. The night-time's solitude and the dark were my hell. I never laid my head on my pillow, I suppose, from the fourth to the seventh or eighth year of my life, without an assurance which realized its own prophecy, of seeing some frightful spectre." I can myself sympathize with Charles Lamb in this matter. My nights as a child were frequently haunted by terrible dreams.

* Messrs. Allen & Unwin, Ltd., 40 Museum Street, London, W.C.

They would take the forms of wild animals, devils, ghosts, or savage super-cats that sat upon my bed. My correspondent will doubtless explain that all these had some special reference to particularly malign characteristics of my nature! Doubtless, as a matter of fact, they represented the presence of fear in some form or other in the child mind.

A suggestion [says Mrs. Foster] that greatly helped me to control such dreams, came from an experience that is common to almost every one. Probably we have all, at some time or another, realized that our dream was only a dream and not a waking reality. The idea contained in this very general experience made the point from which I succeeded in starting a successful experiment in dream-control. On various occasions long ago, when a dream of grief or terror was becoming AND THEIR intolerably acute, the thought flashed into my sleeping CURE. mind: "This is only a dream. If you wake, it will be all over, and all will be well again." I tried repeating this formula to myself from time to time during the day, and on going to bed, always in the same words. "Remember, this is a dream. You are to dream no longer." . . . For a time after this secret had been fully learned, this would always waken me at once. Nowadays, the formula having been said, I do not have to wake, though I may do so, but the original fear-dream always ceases.

Our author, like others, writes on the subject of flying-dreams, which she alludes to as forming "one variety of the many happy dreams that have added so much pleasure to my life." Finding them so agreeable, she has deliberately cultivated this form of dream. If in her dream-life she was pursued by anything terrible, she learned to find in this capacity for flying yet another means of escape from the source of her terror.

When once I realized [she writes] that I could always escape by flying, the sense of the something unknown to be escaped from became a thing of the past, but the power of flying grew, and has steadily improved all my life. The actual process by which I fly in my dreams has always been the same since my earliest days, when I first fluttered down the nursery staircase. From what others have told me, there seems to be a good deal of variety in the manner in which different people fly. By giving a slight push or spring with my feet I leave the ground and fly without further effort, by a simple act of volition. A slight paddling motion by my hands increases the pace of the flight, and is used either to enable me to reach a greater height, or else for the purpose of steering, especially through any narrow place, such as through a doorway or window.

Flying or gliding dreams, she tells us, in whatever shape they occur, bring with them a keen sense of pleasure. "Even when such a dream is full of varied incident or adventure, it is always

restful and refreshing." On one occasion she dreamed that she was at a party given in the rooms of the Royal Society, and was explaining to a number of distinguished scientists her method of flying. Her brother-in-law was among the number.

FLYING
DREAMS.

At his suggestion she made some experimental flights, circling round the ceiling, rising and falling, and showing the company also the gliding or floating movement near the ground. The company discussed it critically, rather suspecting trickery. "Then," she says, "Lord Kelvin came forward, and speaking with that gracious manner that his friends so well remember, said that he felt the power of human flight to be less surprising, less baffling than the others seemed to think it. 'The law of gravitation,' he observed, 'had probably in this case been temporarily suspended.'" This formula Mrs. Foster found useful later on. "I have sometimes fancied," she writes, "in the middle of a flight, that I was losing my power to fly. I have begun to drift downwards in the air, and failed to rise again easily. At such moments the word of power comes into my mind, and I repeat to myself: 'You know that the law of gravitation has no power over you here. Have confidence in yourself, and you need not fear.'" I think the author is quite correct in suggesting that failure of power in a dream generally occurs when the dreamer is approaching a waking condition. "It is only," she says, "when we come nearer to the moment of waking that consciousness of our physical condition begins to interfere with the dream imagination, and that a sense of effort comes in." This probably explains the very common dreams that people have of attempting to catch trains, and being unable to make any headway. She quotes Havelock Ellis as saying that the normal sleep movements are ideatory, and no difficulty arises in executing any movement, for the reason that there is no movement at all.

The author suggests, as I think quite rightly, that the dream mind draws a great deal upon the memories of the past, which it modifies and transforms in all sorts of fantastic ways. There is no doubt that the imagination of the dreamer is far stronger than that of the waking mind. "This great increase of

THE DREAM
IMAGINA-
TION.

imaginative force is," says Mrs. Foster, "what gives our dreams their greatest charm, the vividness of our dream-images being in many cases far greater than that of the images which we can form by day."

The dream mind, moreover, is not hampered by obstacles of time and space such as interfere with the waking mind in developing its conceptions. Such difficulties are done away with, and

the impossible not only becomes the possible, but even fails to excite surprise. A thought in the dream-world is instantly transformed into a vivid picture of the idea conceived. An occurrence in one such fancy picture suggests another, and we are hurried on from incident to incident until we seem to have lived through vast periods in the course of a few hours.

Perhaps the principal illusion of the Freudian school is that all dreams are symbolical. There is no doubt whatever that certain dreams are so, and these dreams are among the most significant of any, but it may seriously be questioned if one dream in twenty is of this character. Mrs. Foster gives a case in which some student of psychology fell into the customary Freudian blunder of misinterpreting a simple enough dream in terms of symbolism,

DREAMS
NOT SYM-
BOLICAL AS
A RULE.

and thus entirely missed its meaning. In the dream in question certain household possessions, some silk curtains and some pieces of brocade, had been found out of doors on the ground, soiled by rain and melting snow. "Your dream," said the analyst, "strongly suggests to me a symbolism in reference to some mental experience of your inner life. I will leave you to your own psychoanalysis, which might show what soiled thoughts you may have had." The author gives her own interpretation, which is doubtless the correct one. "Some time previously the old country-house in which I had lived had come to me by inheritance. I have always looked on myself as guardian of it, and all its contents. Difficulties, arising from altered conditions in giving adequate care to this, arising out of the war, were often in my mind. I am convinced that these anxieties were symbolized in the dream, and that they are the explanation of the dream trouble which obsessed me." This, however, is a common-sense interpretation, and whoever thought of associating the ingenuities of the Freudian school with such a commonplace thing as common sense?

There are a number of people who have special spots known only to them in dreams, to which they betake themselves again and again. It is one of the pleasures of the dream-world to find oneself in one of these familiar scenes. Referring to one such spot our author observes that in finding herself there she has reflected, "I remember this pleasant place: I know I shall be

DREAM
PLACES.

happy." Such places generally exist in the imagination only—or, at least, are not met with on this earth plane. But this is not invariably the case. The author tells a story of a friend who was familiar with a spot

near her home where a path opened out of the woods into an open upland plain. She was constantly finding herself in her dreams in this place. "The dreams varied very much," she says, "but I noticed that all those I liked best began there. By degrees I came to feel that just as the happiest dreams started in that place, anything supremely good that might come into my life would surely begin there too. 'The place of dreams' gradually became a curious sort of touchstone for the people who came about me and who cared for me. 'I shall not,' I said to myself, in the rashness of my confident youth, 'marry any one who does not find his own way to my dream-place and understand its significance.' When, after months of separation, ——— came and led me straight to the dream-place without word or sign from me, I knew my dreams had been true in their foreshadowing, and that they were now at last to be perfectly fulfilled."

I regret to record the death at Los Angeles, after a somewhat prolonged illness, of Mr. Michael J. Whitty, founder and editor of *Azoth*, the Occult Magazine of America. Mr. Paul Case, known principally for his writings on the subject of the Tarot, has accepted the post of editor in succession to Mr. Whitty.

Michael Whitty was born in 1862, and was the grandson and namesake of Michael James Whitty, who established the first penny newspaper in England—*The Liverpool Daily Post*—after petitioning Parliament to make the exploit possible by removing the stamp duty. Michael, the editor of *Azoth*, was the son of a younger son, Alfred, who was for some time associated with his father in the management of the *Post*. The first Michael

MICHAEL was born in Ireland of an ancient Cornish family.
WHITTY. They were something of a race of giants, as the first Michael stood 6 feet 3 inches, Alfred 6 feet 2 inches, while the editor of *Azoth* topped the family record with 6 feet 4 inches. He left England on account of his health at the age of seventeen, for Australia, where he started dairy-farming. Here Michael regained his health in the open-air life of the Southern Continent. Seventeen years after, in the Queensland Bush, he was offered by a stranger a collection of theosophical books for a few shillings. Michael was a book-lover, and this was the commencement of his studies in the occult. Finally he went to New York at the pressing invitation of Mr. and Mrs. Wise, and here found congenial employment on humanitarian lines. His marriage with Miss Mabel Elliott Lambley gave a further impetus to his occult studies, as the lady in question was herself an occult student, and proved an invaluable helpmate to her husband.

MYSTICISM AND RATIONALISM

BY WILLIAM KINGSLAND, Author of "Scientific Idealism," etc.

IN the trend of modern thought we may mark two tendencies which are of deep significance. The first of these is the demand for a greater rationality in all matters pertaining to religious beliefs and experience, and the second is a remarkable and wide-spread interest in those deeper facts and phenomena of life and consciousness to which, broadly, the terms *mystical* and *occult* must be given.

With such changes in thought as have taken place during the past century, and are taking place even more rapidly to-day, it is inevitable that words and terms which may have appeared, perhaps for centuries, to stand for something quite definite and understandable should assume new meanings and significance. Who shall say, for example, what the term *Christianity* is going to stand for in the immediate future ; or who can say, indeed, what it stands for to-day ? Even *time* and *space*—seemingly so fixed, definite and unalterable—have assumed new values in the light of the Einstein Theory of Relativity. Words as well as much else are in the melting-pot.

I propose now, as well as I am able in a brief article, to indicate what the terms Rationalism and Mysticism have stood for in the past, what they stand for to-day, and what they might possibly stand for in the future ; and in doing this I hope to be able to indicate a certain *rapprochement* between the two as being already in progress.

Mysticism is essentially a higher aspect of Religion in the deepest meaning of the word, and if the demand on the outer, formal or formulated side of Religion is now so insistent for a *rational* belief, and has certainly overpassed a worn-out theology, it is equally certain that this demand must apply also to the higher aspects of religious experience, which must in some way or other be capable of co-ordination with the general sum-total of our rational knowledge.

Those of us who follow closely the modern developments of thought, and who are at the same time students of philosophical mysticism and occult science, are fully aware that there is nothing really *new* in principle in any of the concepts which

are to-day becoming more and more general, and which are receiving a somewhat forced recognition on the part of orthodox and academic science, philosophy, and religion owing to pressure from without rather than to spontaneous growth from within; for, as Poincaré remarks in his *New Physics*: "Those who have made to themselves a comfortable dwelling-place on the ruins of ancient monuments are often too loth to leave it." Mysticism and Occultism have been knocking at the doors of our seats of learning for centuries, but have been refused admittance, whilst authoritative religion has rejected *a priori* everything that was not in line with tradition and dogma.

Let us inquire, then, in the first place, what is meant by Rationalism, and whether this term is not likely to stand for something much more rational in the future than it has stood for in the past.

Rationalism in its primary meaning is reliance upon the reason alone as a self-sufficient arbiter of truth or reality; but its main association is with the revolt of the past century against authority and dogma in Ecclesiastical Christianity; and the extreme rationalist has been commonly also a materialist—which is perhaps about the most irrational thing that a man can be. If we psycho-analyse the "rationalist" we find, in fact, that the real "complex" which lies at the root of all the "reasons" which he educes for his materialism and scepticism is an emotional antagonism to supernaturalism as represented by ecclesiastical authority and dogma. He may have been "up against it" in some injurious manner at some time in his present life—or perhaps even in a previous incarnation—or it may be a psychic heredity in the subconscious self; but in any case the "reasons" are what modern psychology describes as "rationalizations" of a deep-seated "complex" resulting from instinct and experience not consciously acknowledged. It is not the reason which comes first and the deduction or belief afterwards, but *vice versa*: this process being particularly noticeable in the case of sectarian religion and party politics. The "reasons" are merely the attempt which the individual makes to give a rational form to his subconscious instincts—"herd" instincts or otherwise—and they are seldom adequate in themselves as pure logic. The "new" psychology is now remorselessly dragging to light the fact that most of our so-called reasons are of this nature, they simply camouflage the real primary source of our beliefs. We do not believe because of our reason, but reason because of our belief. This applies even

to the philosopher, whose dialectic is merely the attempt to rationalize a deep mystical contact with Reality in the sub-conscious—or perhaps supra-conscious—regions of his nature or *self*.

But as regards materialism, it is to-day repudiated by all rational thought ; it never, in fact, had any logical standing, and such clear thinkers as Professor Huxley always saw quite plainly that : “ the honest and rigorous following up of the arguments which lead us to ‘ materialism ’ inevitably carries us beyond it.”

Of the great work of Rationalism in clearing away the accumulated rubbish of centuries of authority and dogma in the province of formal Religion, we need not say more here than that that work appears to have been now pretty well accomplished. Anything which claims the serious attention of the thought and culture of the present day must found on existing knowledge, and on legitimate inferences therefrom, and not on mere authority. The issue of the conflict—somewhat misleadingly termed the conflict between Science and Religion—is no longer in doubt. The distant rumble of the retreating forces may still be heard in Papal Encyclicals and the like ; but the attention of men both within and without the Church—perhaps more without than within—is now turned to thoughts of reconstruction on a *rational* basis. Religion itself cannot possibly perish ; it is the deepest-rooted instinct and necessity of our nature in our effort to realize *life* in all its fulness. The religious instinct springs up from within, it does not come to us as a sense impression from without. Religion is fundamentally *a spiritual quality of life*, not belief in any particular creed. Religion in the secondary sense as creed, doctrine, dogma, or observance, is merely the temporal and mutable *form* in which the instinct manifests itself. Nothing is clearer in history than the permanence and all-compelling force of the instinct, and the mutability of the form. It is, in fact, one thing to find a rational ground for religion itself as a deep-rooted instinct of our moral and spiritual nature, and quite another thing to find a rational support for a particular creed or dogma. We may and must reject the kind of God which dogma has presented to us ; but we do not thereby reject the existence of what the term stands for as an infinite Life and Consciousness of which the visible universe is a manifestation.

To-day, then, it is rather Religion itself as the deepest necessity of our nature which we desire to rationalize in some manner which shall not clash with the known facts of science or the general

principles of rational thought ; and Rationalism, in so far as it stands for rational thought in any province of our experience, must come into line with this demand, and become constructive rather than, as hitherto, destructive.

But, as a matter of fact, the changed outlook of modern thought challenges Rationalism on a much deeper issue than this. We have defined Rationalism in the primary sense to be a reliance upon the reason alone as a self-sufficient arbiter of truth ; but the very word "reason" is changing its significance to-day. In the rationalistic sense, "reason" means the logical deductions of the formal mind or intellect in its association with our empirical sense perceptions : that is to say, it means mainly inductive science, or the method of proceeding from particulars to universals. But to-day the whole ground of the validity, not merely of our sense impressions, but of the mind itself as the arbiter of truth in anything but a *relational* manner, is challenged. There is, of course, nothing philosophically new in this challenge ; but Rationalism, as hitherto presented by so-called rationalists, has had very little of philosophy, or even of metaphysics in it : it has been based entirely on empiricism : it has been the *practical reason* not the *pure reason* of Kant. To-day, however, Bergson and many others are questioning on psychological and scientific rather than on metaphysical grounds, the capacity of the mind to appreciate and distinguish *reality* ; and, as I shall hope to show presently, they are thereby approaching very near indeed to the region which has hitherto been supposed to belong only to Mysticism. If, therefore, Rationalism is to retain any standing in the future, it must certainly be with a changed signification of the word : or be content to confess its natural limitations. It cannot stand as the final arbiter of Truth or Reality.

We now turn to Mysticism. What has this stood for in the past, what does it stand for to-day, and what, if any, is likely to be the changed significance of the word in the future ?

If we endeavour to obtain an academic definition of Mysticism, we find ourselves hopelessly at sea. We have only to turn to Dean Inge's *Christian Mysticism*, Appendix A, to appreciate this. We find there a very considerable number of the principal definitions which have been given at various times by authoritative writers both within and without the Church, but there is no unanimity, we cannot collate them, nor even discover some common element admitted by all. And yet it does not appear to be difficult when we study the lives and the writings of the

classical mystics to discover what are the great fundamental characteristics in all cases. This I will endeavour to elucidate immediately, but first of all we might note that the word itself is derived from the Greek Mysteries and Mystery Cults, and that originally it implied an *initiation* into some secret or esoteric knowledge already acquired and in the possession of a cult, or of some hierophant, initiate or adept: a knowledge too abstruse or too sacred to be communicated to the common people, and therefore carefully preserved and only handed on to the most tried and approved individuals. With the rise of Ecclesiastical Christianity, however, a gradual change took place in the meaning of the word. All idea of an initiation ceased to attach to it, and it came to represent something purely individual. The ancient *Gnosis* was repudiated and vilified: it became the great heresy. The Mystery Cults were suppressed, and even physical science was regarded as the enemy of Religion in its sacerdotal form. We all know the history of the dark ages which resulted.

Whilst, however, this change was taking place, the Church was incorporating into its own doctrine and ritual many of the rites and technical terms previously associated with the Eleusinian and other Mystery Cults, until finally these rites and terms were represented as originating in and belonging exclusively to the "new" religion.* Like all the pre-Christian origins of "Christianity," much of the connection of this "new" religion with Gnosticism and the Initiatory Mysteries is lost in obscurity, though modern scholarship has succeeded in tracing a few of the links, and from time to time some ancient document is discovered which is for "orthodoxy" more or less of a startling disclosure in its bearing upon the commonly received notions as to the unique character and origin of the religion which has dominated the Western world for so many centuries, and which has so recently been tried and found wanting.

Thus the Rev. F. Lamplugh in the preface to his recent translation of *The Gnosis of Light* (Codex Brucianus) says:

"Recent investigations have challenged the traditional outlook and the traditional conclusions and the traditional 'facts.' With some to-day, and with many more to-morrow, the burning question is, or will be—not how did a peculiarly silly and licentious heresy rise within the Church—but how did the Church rise out of the great Gnostic movement, and how did the dynamic ideas of the Gnosis become crystallized into Dogmas?"

* Cf. Inge, Appendix B.

To-day, then, we no longer understand a mystic to be one who has been initiated by others into the Divine Mysteries: he is entirely "on his own," and a new term, *Occultism*, is coming into very general use to signify the existence of, and the possibility of acquiring, an imparted knowledge of the great structural facts of the universe and the inner nature and powers of the individual.

With the outward suppression of the Mysteries as an acknowledged and recognized fact, there does not appear to have been any real cessation of the great fact or tradition of the existence of this esoteric knowledge; it was only that—owing to the persecutions of the Christian Church—the possibility of it was withdrawn from the knowledge of the world at large, and was confined more strictly to secret schools and societies. It is therefore extremely difficult to-day to trace any connected historical link in this tradition, or to say what are the genuine claims of the Masons, Templars, Alchemists, Rosicrucians and other Cults to have been the custodians, at one time or another, of the Ancient Wisdom and the Occult Sciences. Mysticism and Occultism to-day, therefore, stand for two distinct phases of the great search for the fundamental *Reality* which is so strongly intuitive in our nature as something which lies behind the mere appearance of things, and, above all, deep within our own essential nature as the ground and root of the soul or *self*. Whilst the occultist approaches this Reality mainly by way of a scientific knowledge of the phenomenal or structural side or aspect of the great duality of the Universe, the mystic approaches it mainly on the consciousness and feeling side; that is to say mainly subjectively. We might say broadly that the one deals with Reality as a Becoming, and the other deals with it as Being.

In accordance with this we find that the main characteristic of Mysticism is a conscious *union* with a Cosmic *Life* felt intuitively to be the deep ground and reality of the soul. I cannot do better here in illustration of this fundamental and universal character of Mysticism, than to quote the eloquent words of the late Professor Wm. James. In his well-known work, *Varieties of Religious Experience*, Professor James thus sums up the experience of the mystic in this respect:

"This overcoming of all the usual barriers between the individual and the Absolute is the great mystic achievement. In mystic states we both become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant mystical tradition,

hardly altered by differences of clime or creed. In Hinduism, in Neoplatonism, in Sufism, in Christian Mysticism, in Whitmanism, we find the same recurring note, so that there is about mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings about that the mystical classics have, as has been said, neither birthday nor native land. Perpetually telling of the unity of man with God, their speech antedates languages, and they do not grow old."

Récéjac has pointed out* that the Mystic Absolute takes possession of the whole soul, and is thereby in contradistinction with the rational Absolute which always withdraws to the heights of the mind as we seek to grasp it with the intellect.

There is a second great characteristic of Mysticism, which, however, is rather the method than the goal. It is that the mystic is essentially a lover. The whole of his energies are concentrated on the feeling or emotional side of his nature, and Love, as the great unitive principle, takes possession of his whole nature. At all stages and in all degrees it is pre-eminently Love, ardent, burning, overwhelming Love which is the great impelling force, determining and governing all his efforts and aspirations, his joys and his sorrows, his attainments and his failures; and in this, as in all other matters pertaining to this deepest and most mysterious of our human emotions, the more ardent the love and the more exquisite its satisfaction, the more poignant is the grief and suffering which the lover has to endure. None have ever experienced the immeasurable bliss of love to the same degree as the mystic, and none ever have or can suffer as the mystics have suffered in that strange experience commonly known as "the dark night of the soul," when the response of the Absolute to the burning ardent desire for union appears to cease, and the devotee conceives himself to be utterly abandoned by the object of his love.†

A whole volume might be filled with examples of the experience of this passionate love of the Infinite or God which is the one absorbing and all-embracing motive of life for those with whom the term *mystic* is most commonly associated; and little as we may have as yet experienced this ourselves, we cannot but feel, as we read and collate their testimony to the unflinching response which they obtain, that this great principle of Love does actually lie at the Heart and Source of all being, all existence, and is, as it were, a golden key which we all

* *The Bases of the Mystical Knowledge*, p. 126.

† For a modern and extremely beautiful record of both the bliss and the pain of this mystical experience of Love, the reader may be referred to a little work recently published, entitled *The Golden Fountain*.

possess, did we but know how to use it, which can open for us the gates of an immeasurable and boundless Paradise of Bliss which is not merely our true life in Eternity, but which lies all around and about and within us *now*.

Let us now see if we can appreciate to some extent the change which is already taking place in the attitude of rational thought towards Mysticism in general, and the mystical faculty in particular. We have already seen the testimony of Wm. James. Bergson's "intuition" is a very decided step towards the recognition that there is a faculty beyond intellect which is in closer touch with *Reality* than the intellect can ever be. Innumerable quotations from modern writers might be given to illustrate the same tendency.

For example, Professor McTaggart, in the concluding paragraph of his *Studies in Hegelian Cosmology*, says :

"The conclusions of this chapter are, no doubt, fairly to be called mystical. And a mysticism which ignored the claims of the understanding would, no doubt, be doomed. None ever went about to break logic, but in the end logic broke him. But there is a mysticism which starts from the standpoint of the understanding, and only departs from it in so far as that standpoint shows itself not to be ultimate, but to postulate something beyond itself. To transcend the lower is not to ignore it. And it is only in this sense that I have ventured to indicate the possibility of finding, above all knowledge and volition, one all-embracing unity, which is only not true, only not good, because all truth and all goodness are but distorted shadows of its absolute perfection.

With such testimony as this to the limits of the intellect, what becomes of Rationalism in the sense in which it has hitherto been understood? It must either acquire a new meaning, or be content to perish as a mere passing phase in thought.

And if rational thought is thus prepared to meet the mystic somewhat more than half-way, must not the mystic in his turn become more "rational" in at least this sense, that he will rather seek to unite the two aspects of the Absolute, Being and Becoming, than to cultivate the one only? Hitherto the mystic has not cared a brass farthing for the structural facts of the Universe. Yet we must surely believe that the one aspect is as important, is as much an essential part of the *wholeness* of our nature and of the Universe, as is the other. What, in fact, is the phenomenal manifested universe but the *knowledge* aspect, subsumed as *Mind*, of that Unity which we call the Absolute? It is Becoming as well as Being, and without the one the other would assuredly be—nothing.

SOME THOUGHTS ON PRAYER

BY J. H. POWER, M.D.

IT is out of fashion to say with the foolish man, "There is no God," and so to ignore prayer. Nowadays folk accept the existence of omniscient Deity, but often contend that, since Deity is all-knowing, prayer is not only unnecessary but blasphemous. "It is presumption," they say, "to ask benefits from God who knows better than we what is needful for us." This is a very plausible argument, and I confess that if one has a living sense of omniscience, a complete realization of the relation of God to the universe, and desire and ambition are things of the past, then I have no more to say. But how many of us have arrived so far? The number of us who have reached this state must be few, and in spite of what is said, I believe not many could be found who never offer up a prayer, be it never so short.

But what is meant by prayer? I know that aspiration, adoration, and several other attitudes may come within the meaning of the term, but, for the moment, I will take the narrower and more vulgar meaning of the word and say that "Prayer is asking benefits of Deity or of some superhuman entity." I have mentioned a superhuman entity so as to take in all objects of prayer, but in truth when we pray to a superhuman entity we regard that as standing in the place of Deity for the time.

I fancy that some think it weak to appeal for aid to any being, human or divine. They despise the man who cannot stand on his own legs, and believe that he only is loved by the gods who shows himself quite able to get along without their help, and that each should live his own life without the assistance of anything. This is a fine ideal, but one that is impossible of attainment even in everyday life. In our social condition each one is dependent upon his fellows for every action he performs. One could not look forward to the next meal, even of the simplest, without taking advantage of the actions of somebody else. The greatest autocrat and tyrant would be powerless without the help of his minions. Does one look upon the successful man, the great organizer, the great leader, with any less respect because he gets the work done by asking and persuading others to help in his undertakings? He could not succeed otherwise.

All the atoms in the universe are interdependent, and every

being up to the most potent archangel in the cosmos must be working to a common end. Why then should one be ashamed to ask or to receive aid in the accomplishment of any scheme, or help in time of need? The Ultimate Goal is one. In any case nothing in the universe is to be had without payment in some form, and just exchange is an honourable dealing. If one can never repay the god from whom one receives a benefit, opportunity of repayment through other channels always presents itself sooner or later.

I have heard folk say that though they pray for what they call spiritual benefits they do not consider that it is of any use to pray for material things like health and wealth, or for interference with physical phenomena like the state of the weather. Well, for my part, judging by experience, I can believe that all phenomena may be affected by prayer. I cannot remember one thing for which I have at any time really wished that I have not had the opportunity of getting, even if I have never tried to get it and have never prayed for it. I cannot but think that each of the innumerable planes is under the direct management of an intelligence, which though itself under the control of higher powers has, nevertheless, some sort of independence of action. We know that thought and desire are forces, and I see no reason why the formed wishes of humanity should not be able to affect these ruling intelligences.

Even if the existence of intelligences such as I have suggested be denied, it seems probable that thought can influence other natural forces in the way that traditional magical effects are said to be produced. Indeed many say that the effects of prayer are subjective only, that is to say they produce an effect on the mind of him who prays, and on that alone. I cannot conclusively refute this by logic, but my own experience makes me consider the balance of probability against it, and in any case it does not destroy the importance of prayer.

It may be objected that prayers such as those for fine weather or the reverse so often seem to go unanswered. To this I reply that there are always two opinions at least as to the desirability of any condition, and though you may find a church full of people praying for fine weather, you must not ignore the fact that there may be an equally large number of folk whose interests will be better served by wet, and who are voluntarily or otherwise exercising all their psychic influence in that direction.

Again we assume too often that prayer is quite a simple matter, and that the thoughts and desires of one must be as

effective as those of his neighbour. This is not so. Thoughts and prayers must be properly directed, and there are bunglers and experts even in the science of prayer.

Again, if our affairs are in the hands of Great Ones, they may deliberately refuse the gratification of our desires for cosmic reasons.

There is an old saying that "God helps the man who helps himself," which has a very strong bearing on the subject of prayer. We are coming to realize that there are no such things as miracles, that is to say that the Powers do not whimsically suspend or interfere with the working of natural laws. We are taking a more scientific outlook; and when anything happens for which we cannot account we say that it is according to some law of which we have no knowledge. Therefore when we pray we must not expect the cosmos to be upset for our benefit, and though we may receive what we ask under most unexpected conditions and in most unlooked-for ways, it is wisest to try and aid the god to whom we pray by placing ourselves in such a position that the prayer may be answered as easily as possible. To pray that you may be allowed to find figs growing on the thistles that you have allowed to choke your garden is folly. If you wish the gods to make your fig garden a success, you should, in addition to praying, keep the place clear of weeds and look carefully after your trees.

There is another old saying, "To work is to pray." This too is important. A prayer need not necessarily be expressed in words. The words of a prayer are more to remind ourselves of what we are praying for than they are to inform a superior intelligence, which can, presumably, see what we want better than we can ourselves. A dog does not use words when he wants to go out of the room. He goes to the door and looks round at us, and even if he omits the latter action we know what he wants. To work is the most effectual mode of praying on whatever plane our prayer lies, and the work should be appropriate to that plane. For example, the knight who shouts the name of his patron Saint George and charges into the *melée* is praying suitably to that plane. He calls the attention of Saint George to himself, and gives the saint credit for knowing what is expected of him. The artist who wishes to paint architectural subjects well is praying suitably if after a thought of the saint of his choice he takes up his book on perspective, or makes studies of the texture of various stones. The mystic who, with a mere aspiration to the Unknown, attempts to still thought altogether is praying to the best of his power.

It is usually thought that if a man prays sincerely he must

needs be a very moral person, that the gods will not listen to him unless he is a very holy man. There never was a greater mistake. Fundamentally this is not a moral universe, though it is essentially a selfish universe. As the philosopher in *The Crock of Gold* says, the gods do not care about a man being holy so long as he is just decent. He means that for a man to pray or do anything that is deliberate and purposive he must have self-control. The sot, the self-indulgent, the selfish weakling will not succeed in prayer or in any other direction, not because they are wicked, but because they cannot wilfully and purposely keep firm even in sinful courses, but drift hither and thither at the mercy of every passing fancy.

Perhaps the commonest reason for prayers being unanswered is because so many are made on condition either actually expressed or more often implied. There are so few things in the world that we would care to take at any price. I mean most of us would be glad to hear that we had come in for a fortune, but not if it meant living at the North Pole. Many of us would like to attain a position of honour, but not if it meant being false to our friends. Others believe they would like to enter the Kingdom of Heaven, but not if that means giving up all earthly interests, and so on. When we pray with reservations of this sort we may be praying to two gods who may be antagonistic, or if we adopt the subjective view of prayer, we do not pray with an undivided mind.

Speaking of an undivided mind leads on to a discussion of the way to pray scientifically. We must not be afraid of the word scientific being used as regards prayer. It implies no lack of reverence or love. It simply means praying intelligently, and not in a slipshod manner. It does not imply lack of reverence or love in a child if he goes to his father in a way that he knows is most likely to gain him his request.

As I said before there are bunglers and experts in the science of prayer, and probably the experts are few. Most of us are too dilettante in this matter; we are amateurish. We expect to be able to pray without practice and without trouble. What is more, the greater number of people will not take advice as to how to pray, even when it is offered. True, it is a science of which those who are supposed to be exponents do not know the theory, and so are lax in insisting upon many points in the practice. Many of these points are traditional, but the reasons given for them are not convincing and are therefore frequently ignored. For instance, even as children we were taught to kneel when we pray. We were

told that it is reverent to do so. The reply is that we can be reverent in any other attitude, and so one sees places of worship with comfortable seats that make kneeling impossible, and folk lolling forward in imitation of kneeling apparently with the intention of deluding the god to whom they pray that they are kneeling. But there are other reasons for kneeling besides that of reverence, as we shall see.

There are several conditions of mind that are necessary for success in prayer. When we beg a favour, or when as amateurs we ask help of an expert concerning matters of everyday life, most of us wish for the assistance to be given us according to our ignorant ideas of how it should be given, and are hurt if the aid is given in a surprising way. For example, a man who wished to become an astronomer might be surprised and aggrieved if he found that his first lesson was in higher mathematics. We are seldom prepared to place ourselves in the hands of our instructors with the faith and confidence that a child has in its mother. It is wise to wish to understand the reason for every step we take if possible, but it is seldom that anything save experience will bring full comprehension even on single points. This child-like confidence is most important when we appeal to the gods. We are praying to intelligences above our own, and must not expect to be able straightway to understand how our prayer should be answered.

For those who are really interested in things of the body or of the mind and who know what they want, the prime methods of prayer are to work and to think. But even for these the first condition of success is for the work or the thought to be done with undivided attention and persistence. A carpenter will not make a good chest if he frequently breaks off to drink beer or to look out of the window. The student will not solve a problem of euclid if he allows his mind to wander away on to history or chess.

If one observes, one discovers that one cannot create thoughts. The process of thinking consists in holding the mind still, and allowing thoughts to sail up into it from the depths. The thoughts seem to be sent by some unseen third person. If the mind is not kept in the correct state for the matter in hand, it will wander off on to all kinds of irrelevant matters. Thus in prayer for wisdom as to a certain line of action we invoke the name of a god, and keeping the attention of the mind towards the point wait for ideas to come to us. And it is the fact that he has the power of holding his mind quiet in any given direction that makes a man an expert in prayer.

So the first rule in prayer is to pray for but one thing at a time. One-pointedness is the only road to success in any direction. One cannot walk both north and west at the same time. If one tries to do so one goes north-west and misses both points. One cannot solve at the same moment a problem of chess and a problem of euclid. An expert can switch his mind from one to the other very swiftly, but he cannot think of both at the same moment.

Secondly, when one prays and utters one's prayer in words, the prayer should be short. If you say, "Give us this day our daily bread," that is enough for one prayer. Do not attempt to pass on and say, "Forgive us our trespasses," until you have quite done praying for the bread.

Do not change the words of your prayers frequently. It takes a certain length of time for the meaning of words to sink into the mind. To pray in words we must know what we are saying, and, if words are unfamiliar, a good deal of attention is taken up in thinking of the meaning of what we utter when all force should be spent in shooting the prayer in the direction in which we want it to travel. People object to set prayers as being meaningless repetitions, but they have the great advantage that the meaning sinks in so deeply by repetitions that little force need be wasted on thinking of it.

The exception is when one undertakes an avowedly emotional form of prayer, such as when one works oneself up to a frenzy in a magical invocation. Very familiar things are apt to lose their power over the emotions, and when an invocation is used the words should be of a sounding, resonant sort, and uttered with all the force possible, and the prayer should be just so long as is necessary to fire the emotions to the required heat, though even under these conditions if they are to work the feelings up to a given goal the words must be familiar enough not to absorb too much thought.

I said that reverence was not the only reason for kneeling at prayer. At the same time reverence is most important. So the third rule is to remember always that one is addressing a god, and should adopt a respectful attitude, just as one does when addressing a human superior. It is best to take some attitude of the body and keep it solely for purposes of prayer, so that it becomes holy and associated in one's mind with holy things. And since it is associated with prayer and holy things, the mind more easily throws off unwanted thoughts and drops into a prayerful state as soon as this attitude is taken. The

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exact attitude does not matter so long as it is not lazy and lolling.

Fourthly, one should pray at set times if possible. In the first place, the mind more easily drops into the habit of prayer if it is required to do so at fixed hours than if the time is irregular, and in the second, if one has not the knowledge that an act must be done at a given moment one frequently puts it off and it is not done at all.

As a rule and in so far as it is possible, one should pray in the same place, for a place that is used for a certain thing has mental associations connected with it, and develops a certain atmosphere that makes it easier to perform the act there than elsewhere.

People often think that their prayers are of no use because, though they carefully follow all the directions that have been given, they find their mind wanders and they forget they are praying. They should not be discouraged, for so long as they do not intentionally cease praying they continue to do so even though they are not aware of it. A beggar sitting by the roadside holding out his cap must quite forget what he is doing for the greater part of his time. Though he forgets, money still drops into his cap, though no doubt he would be more fortunate if he could remember to look each passer-by in the face and make his petition to each.

Of course if he walks away leaving his cap, not only will he receive no alms, but the cap will be stolen. Even if he deliberately allows himself to assume the attitude of one resting or amusing himself, people will think he is not a beggar and will pass him by unheeding. In the same way the gods will not notice a prayer that is merely a matter of form with no wish or intention behind it. But they see deep into the heart and come to meet him who seeks them even though he staggers slowly half blinded by the noise and lights of Vanity Fair, instead of by the short path through the quiet woods.

Never be discouraged because your prayers seem unanswered. Perhaps you are not yet skilled enough, but it is almost certain that they are being answered in ways of which you know nothing. In any case you must succeed in the end.

And if no words of prayer can voice the cry that is in your breast, nor wing the bird of your desire to the Sweet Singer away in the forest, open your heart and send your silent call ringing through the woodland to His ears, and He will draw you to His secret lair, and clasp you to His bosom, and your prayer and longings will be hushed to rest in the arms of

THE GREAT ALMONER.

SPIRIT PROJECTION

BY ANGEL MARTYN

I DARE venture to say that we live in a most beautiful world unseen by us while in the body!

While in the body we must make use of the organs of the body; we see with the eyes, we hear through the ears, and we speak with the voice.

Suddenly in an uncanny way, as in sleep, we pass into another stage and we see, hear and speak without making use of these material organs. So strange is sleep that we even, if I may say so, having no other suggestion to offer, *invent* persons and places and incidents while in what we call real life we could not invent any of these things. The reason is apparently this: On going to sleep we close our eyes; we then see faces form round us. This means that we are leaving the box we live in, called the body, and are spirits. Being a spirit I can now see other spirits. Then comes a long spell of oblivion to the brain and then something calls the spirit back to its home; it re-enters the body and in so doing confuses the brain and causes the dream. That is all a dream is. In the dream as a rule, however, the memories of where we have been and who we have been talking to mingle and account for the otherwise inexplicable flights of imagination even unimaginative persons suffer from in their sleep!

While absent from the body, the spirit of the sleeping person is often seen in other places. I know several *genuine* accounts of this sort.

It appears, therefore, that we live two lives, one as real as the other, and that in each the other may appear as a dream.

Sleep is the twin of death! Also death and birth are apparently the same, as one suggests the other. The spirit undoubtedly arrives here at birth to leave here at death; in other words we die in some other plane to be born into this, and we die here to be born again into another plane!

Grasping vaguely these facts when almost a child, that is to say hearing a great Scientist say that the longest dream ever dreamt lasted only a few seconds, I set to work to try to find out what became of the conscious self while the body slept. I then in course of time came to the conclusions I have already stated, picking up many authenticated accounts of persons seen at a distance while the body slept. On pondering over this

I thought to myself how delightful it would be to be able to leave the body consciously while *awake* and so know and see where one went to! Just at that time I happened to come across a book on the value of "concentrating," and, having practised it all my life, I set to work to learn what is called "spirit projection." I shut myself up by myself and excluded all sound. I then tried to walk down the stairs out into the street in spirit, keeping a fearful concentration on the subject. I tried this for years and will give some examples of my successes. To find out if I was really projecting my spirit and that it was not *imagination* I used to practise on my friends unknown to them!

The following can all be vouched for.

I met a friend hurrying to a wedding; she asked me to come with her. I excused myself and went home. I then shut myself up in my room, and concentrated all my forces on the church the wedding was to be held in. Suddenly I saw the interior of the church and a very small wedding party, the bride being in a plain dark blue serge coat and skirt! I saw it all absolutely "*real*" and then found myself back in my room. I said to myself that it must have been a *failure*, as surely my friend wouldn't have been so excited over such a dull-looking wedding. However, I went to see her to find out, and discovered that the wedding had been just as I saw it. I then knew that I had really been there!

Another time I was sitting alone in a strange place. I shut my eyes—I found myself floating off, and then I was at the top of some stairs. In front of me was a table with some boxes and jugs on it; it was a long wide table! At each end of this wide table ran two long passages parallel to each other. A most unusual-looking place! I took up the jugs and boxes and banged them about—why, I do not know—and made such a noise doing this that I lost my concentration and found myself at home again! The next day I was asked to tea at the Cottage Hospital of the place. I had never been there, and it took me some time to find it. During tea the matron and a nurse who had tea with us told me that they thought the place was haunted; they had heard such sounds on the landing the day before, but could see no one when they went up to it! After tea they showed me round the hospital, and what was my surprise to find myself again standing in front of the long table where the two strange parallel passages ran along!

"Here," said the matron, "is the haunted part, for it was here yesterday that we heard the noises as if some one was banging these things about!"

She then mentioned the time, and it was the very time I had found myself standing there and had made such a noise with the jugs and glasses!

On another occasion I tried to find in spirit an artist friend I had not seen for some time and of whose whereabouts I was ignorant. I shut myself up in my room and took great spirit flights in the form of huge circles which I narrowed and narrowed till I found her! I saw her vividly in a flash. She was sitting near a marsh painting. I took down the date and hour. Some few weeks later I came across her, but I left it to her to say if she had seen me. Almost before I could shake hands with her she burst forth with:

"I have had an extraordinary experience that will interest you. It was on Wednesday the —— of —— at 3.30 in the afternoon. I was painting in the —— marshes, and what do you think happened? Suddenly a very big, white bird flew over my head and vanished into the marsh in front of me. It came from nowhere and went nowhere apparently. Can you explain it? I don't know what sort of a bird it was, as it was one I had never seen before."

The date and hour this happened were the date and hour I had seen her sitting painting there. This opens a new idea, and that is that we do not always appear as ourselves in spirit projection! No doubt the law of it allows for "frights," so the novel spectacle of my flying through the air was not allowed to startle my friend; I appeared, without my own knowledge it is true, in the more reasonable form of a white bird.

Yet another of the many times I have seen and been seen while in the spirit. I was at L——, in Essex, staying with a friend. The atmosphere so near Epping Forest was so sweet and psychic I could project my spirit with the greatest ease, and often did so without trying to if I sat down and shut my eyes. On this occasion, however, I was seen! I was sitting resting in the early evening, and I sat back in my chair and shut my eyes. I immediately floated out of my body. I just let myself drift. I found myself outside a house where the friend I was staying with had taken me to spend an evening a few days previously. The people were strangers to me up to then. I saw through the window Mr. A—— reading a book by the light of a lamp in what appeared to be his study. He apparently did not see me. I found myself floating upwards and then I was in the beautiful upstairs drawing-room. Miss A——, a beautiful Irish girl, was sitting in a chair. I saw at once that she saw me.

I was in the room for what appeared to me to be some time looking at her. Then my concentration gave way a bit and I found myself outside the house. I tried to get into the house again, but I had to obey the law I have discovered in spirit projection, that is, you arrive at a place and if you want to go up you float up, but if you wish to re-enter the house you must begin the whole process over again; you cannot apparently go up and down. Then you find yourself back again in the body and you must concentrate and start the whole process over again if you wish to re-enter a house! So I found myself at home in my chair and I told my friend all about it, and I added:

"I'm certain Miss A—— saw me! I shall not say anything however, I shall wait and see what they say!"

In the course of a few days Mrs. A—— called on us. She was *full of it*. She said I had frightened her daughter terribly as she saw me floating round the room for quite a long time! I asked what I appeared like, and she said like myself only rather vague and looking like tapestry.

I have been seen in so many places by so many people that I am quite used to it. Sometimes I have been seen when I have known nothing about it myself, as in the case of my friend Mrs. B—— who saw me standing at the foot of her bed when I told her not to worry, as the thing she was worrying about would come all right!

Of course no doubt I have often been in other bodies as the white bird or even as a big moth that flitted round a candle worrying a friend I could see distinctly, who told me of it, for the big moth suddenly was gone! Life to a psychic is full of interest. On other occasions I have found myself in a beautiful world which is all garden, things material have completely vanished, houses, streets are no more! There are great and wonderful misty tapestry trees and marvellous flowers. An invisible sun throws down violet and orange rays and rose-tinted clouds float overhead. There are beautiful misty-looking people so full of love and kindness that I have given a sob of despair to find myself back again in this cold and cruel world all alone!

I have therefore come to the conclusion that *that* is the real world, not the one we see and which we have partly made ourselves in the way of cities, railways and other material affairs.

To these worlds and others far away I have often been transplanted since I began to learn "spirit projection."

THE BEARING OF SPIRITUALISM ON THE DEEPER LIFE

By H. A. DALLAS

PART II

IN a previous article the purpose of our incarnation, and man's relation to his present body, were discussed in the light of the teachings of Spiritualism. The value of the material body is both lessened and enhanced by the light thus thrown on our relation to it. In so far as we recognize that it is not the Self, we set less value upon it, but its value is enhanced when we realize that it is not merely a husk, but a seed, containing within itself the potentiality of Body; that is to say, the potential embodiment of spirit in its future existence. Seeds are precious. To injure a seed may involve crippling the future manifestation of life. This is true, whether the kind of life to be manifested is plant life, or animal life, or the life of the spirit of Man. The quality of the manifestation will depend on the care taken of the seed. Christ taught His disciples to honour the body as a sanctuary in which the Divine Spirit is at work, and as the seed of a more glorious body. This has been ignored and misunderstood, but it is the teaching of the New Testament, which Spiritualistic records strongly endorse.

The recognition that the body is a seed should rob death of terror; the incident of death is the cracking of the husk to liberate the vital essence in a new and better form. Mankind in general has been too sense-bound to understand this; therefore death has been constantly represented as a penalty for sin, an awful experience, which people should speak of with bated breath. This is not consistent with the belief that death has "lost its sting." St. Paul said that the body "is sown a natural body, and is raised a spiritual body." What does this imply? Surely he was not alluding to the detail of burial, which does not always occur? No, we were sown in matter when the infant ego became incarnate. Here and now the natural body, the seed, is developing in the soil of earth substance. This seed-body grows and matures until the age of about thirty years, when it begins to decay, until, at death, the husk breaks away and is cast off, and a new body clothes the living spirit, rising at death into a different environment. "As the outward man perishes,

the inward man is renewed day by day." This has been supposed to refer only to spiritual character. But why so? Man is a threefold being: spirit, the Divine essence; soul, with its manifold faculties; and body, the organ of manifestation. It is unwarrantable to assume that this tri-unity is to be broken up by the incident of death, or that spirit and soul can ever dispense with an organ for manifestation. We know Spirit here as it manifests through form. The Eternal Spirit uses the physical universe for the purpose of manifesting Divine Power and Beauty. We may use our imagination as much as we can, but we shall never succeed in realizing pure spirit, entirely unembodied and without any form or organ for manifestation. The reason for this inability is that the human mind is not constituted so as to be capable of realizing that which is not in any sense a reality or similar to reality. If unembodied spirit is non-existent it will not be possible to imagine it. The conception eludes us because there is no such existence. Even the Divine Spirit manifests through the created universe and through Humanity. God, indeed, is infinite and His manifestations are necessarily finite, but He who is above all, is also through all, and in all.

" Know thou thyself : as thou hast learned of Me :
 I made thee three in one and one in three—
 Spirit and Mind and Form, immortal Whole,
 Divine and undivided trinity.
 Seek not to break the triple bond assigned.
 Mind sees by Spirit : Body moves by Mind."

Thus wrote James Rhoades.

Psychical Research and Spiritualism have changed the aspect of death for many. We no longer think of our friends as bodiless phantoms, or believe that at our own deaths we shall become formless. We believe that we shall have bodies fitted to whatever environment we may be in. St. Paul did not wish to be unclothed at death but clothed upon, and our studies lead us to the happy assurance that just as the plant form is more elaborate and beautiful than the seed, so will our new bodies excel those we at present possess. But we must bear in mind that the analogy may hold in other respects also. It may be possible to hurt or cripple the spiritual body, not by mere external damage to the husk of matter, but by wrong thinking and by any feelings that can injure the inner self.

Dr. Geley's psychic studies have led him to the conclusion that there are three factors in all living things. (1) There is matter. (2) This is moulded into shape by an invisible force

which gives it coherence and persistence. (3) Over and above this psychic force there is what he calls "l'Idée directrice." This directing idea is the most important factor of all, for it is this which guides the psychic force and co-ordinates various kinds of matter to function in accordance with the purpose to be fulfilled. It is this highest factor which, no doubt, will determine our future embodiment. Are we not right in identifying this "Idée directrice" with the Spirit, the Spirit operative in all nature, but supremely manifest in the human conscious Self?

In our previous study of this subject we recognized that this Self is now making character, and that the character it is making will be carried over into the next life. The bodies which will be formed by this Self, this "Idée directrice," will inevitably express our character. We must realize now that we are making or marring our future embodiments. In this life our bodies are largely affected by character, but also they are largely not our *own*, but the product of heredity. How far heredity may affect our future bodies we cannot, of course, say with certainty; but it seems likely that we shall escape from this handicap, or advantage (as the case may be), and that we shall have reached a stage at which individual responsibility will dominate our conditions. Tennyson reminds us that now is our opportunity to gain ascendancy:

"Hold the sceptre, human soul, and rule thy province of the brute."

The extent to which we succeed will decide whether or not we shall be able to say in the future:

"I hear no yelp of the beast, and the man is quiet at last,
As he stands on the heights of his life, with a glimpse of the heights
that are higher."

Let us now consider another important factor in preparation for the future. We are accumulating memories. One of the best attested facts in psychology is that memory is continuous. Although it may not be possible to recall at a specific moment some particular incident that we require, everything that befalls us is really recoverable. Nothing is absolutely obliterated. In moments of crisis details of the past are sometimes recalled with astounding vividness. Our larger consciousness retains the memories of the past. What sort of memories are we storing in that great reservoir? Are they such as we wish to *live* with in a future state?

It seems probable that many cases of hauntings are due to vivid memories associated with certain places. These vivid

memories produce effects—auditory, tactile, or visual—on minds capable of receiving them. It is easy to see that memory may supply the just penalty for wrong-doing, and may also have a purifying effect. I do not doubt that painful or evil memories may be controlled and put away (not obliterated) by Wills which have become strong under the healing influences of ministering spirits, which have thus been brought into harmony with the Supreme Divine Will; but until this direction has been given to the will, there may be many memory pictures in the minds of discarnate spirits which they desire to rid themselves of, but cannot. It is in our power here and now to store up memories of beauty and joy, of service and sacrifice, of friendship, and love, and generous forgiveness, which will abide with us continually.

Let us examine this matter of memory more closely. Psychologists tell us that they are able to effect cures in their patients by tracking the trouble to its source, and under hypnosis, or by some other method, causing the memory to give up its secrets. When this is done the troubled mind throws off its burden, and is free. Here we have a clue to the comfort which may be derived in certain cases from private confession and absolution. It would be a terrible nightmare indeed, if we were compelled to believe that painful memories must for ever be present, even in the life beyond. No! Man is not intended to be for ever looking back on sins and sorrows which are past. That would be a morbid condition. Salvation means *health*, and morbidity is a form of *disease*. A man or woman may have to look back until the lesson of the past has been learned, but as soon as the will is in harmony with Right, and is loyal to Truth and Love; that is, to God, evil memories will have no further use. They will become latent; that is to say they may still be *recoverable*, but unless there is any object in recovering them they will probably be forgotten. The healed and freed spirit will "forget the things that are behind, and reach forth to the things that are before." I want to make this very clear, because, whilst I believe that the memories we are storing now may make for us a future environment of joy or sorrow, may be our paradise or our purgatory, I think it would be most misleading to give the impression that these memories are not, like other faculties, subject to the control of the will. In measure as our Wills attain to the God-like supremacy which is our ordained destiny, that control will be complete, and sorrowful experiences will haunt us no more, or if recalled at all, will be remembered only as factors in our education. Thus sorrow will be "turned into joy."

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If those who love us have carried into their present life beautiful memories of affection and work done together, of stimulating, dear companionship, it is our part so to live that these happy memories may not be clouded for them or for us. A man once asked: "Do you think the departed may see and know our doings?" On being answered in the affirmative, he sighed, and said, "I kept straight as long as my mother lived." It is easy to understand what was in his mind. He knew that he had marred the memories which the mother he loved had carried with her into the unseen life.

Here is one of the incentives to high thinking and high living which we find in the teachings of Spiritualism. Loyalty to our friends unseen, to those who love us and are loved by us, demands of us effort and striving towards the pure, the true, and the beautiful. The loyalty of those unseen helpers and lovers towards us is immeasurable, but how poor and weak, sometimes, is our loyalty towards them! It is often nothing more than self-centred sentiment, and shows more regard for our own feelings than for their well-being. If we were to consecrate ourselves for their sakes to the highest life we can reach, resolving that neither life nor death, things present nor things to come, should cause us to swerve from our fidelity to the best memories we have shared together, our sense of fellowship with them would become increasingly real, and the benediction of their gratitude would cheer and hallow our lives.

A correspondent who, through great sorrow, has come to the realization of the livingness of those who are called "the Dead," now writes: "I am an entirely different woman. I very often lapse into petty thinking when people say unkind things, as they are apt to do; but then the knowledge that my darling knows my thoughts quickly alters my trend of thought." Thus may we uplift our unseen friends as they may uplift us.

Much has been written concerning conditions which await us after death. Those conditions will doubtless vary enormously, and descriptions which may convey some impression of the experiences and environment of one spirit may be wholly inapplicable to another. I must confess that descriptions of the Other Side do not greatly interest me, partly for the reason just stated, and partly because I think that the inevitable necessity to translate the unknown in terms of the known militates against any clear knowledge being conveyed of the actual environment of discarnate spirits, and may lead us to form very erroneous impressions. Moreover, it seems to me that much allowance

should be made for the operation of the imagination and pre-conceptions of the mind of the medium through whom these descriptions are given.

The following sonnet, obtained by "influenced" writing and attributed to the inspiration of F. W. H. Myers, may be fittingly quoted here :

To all who wait, blindfolded by the flesh,
 Upon the stammered promise that we give,
 Tangling ourselves in the material mesh
 A moment, while we tell you that we live,
 Greeting, and reassurance; never doubt
 That the slow tidings of our joyful state,
 So hardly given, so haltingly made out,
 Are but the creaking hinges of the gate . . .
 Beyond, the garden lies; and as we turn,
 Wond'ring how much you hear, how much you guess,
 Once more the roses of glad service burn
 With hues of loving thought and thankfulness;
 Once more we move among them, strong and free,
 Marvelling yet in our felicity.

There is, however, a question of far greater importance than that concerning environment, and that is: How can we best equip ourselves for fulness of life when we pass out of the present state? If we are equipped for a full life, we may be sure that our environment will be of a kind to enable us to make full use of our faculties. It is a recognized principle in evolution that faculty and environment correspond. We find this exemplified in the universe as we know it here and now. The developed eye finds exercise by means of the environing ether waves; the ear, by air waves, and so forth. The physical universe never fails of adjustment to the growing faculties of man; environment and faculty are correlated. The faithfulness of our Father, God, may be relied upon to supply our need far beyond our uttermost expectations.

As development of faculty and discovery of the powers of the environment are gradual here, so should we expect them to be gradual in the next stage. Those who have passed on are at a higher point on the great spiral of evolution. They are doubtless as eager to explore the universe as we are here, and it is more than likely that many of our discoveries are made in co-operation with them, and that as they receive fresh knowledge they impart it to those on earth who have the open mind and the ready will.

There is one more consideration to which attention should be called. As we study the trend of evolution we cannot fail to

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note that it has been largely by means of social relations in *groups* that advance has been made. The lower creatures are entirely individualistic. As the higher orders appear, however, the individual becomes subordinate to the group or herd. In some cases the individual seems to be actually merged in the swarm or group ; but in the higher types we find the balance is better maintained between the individualistic and the social life.

When man appears on earth, his relation to the family or tribe is for many ages the dominant factor ; but as he develops the individual gradually becomes more prominent, and the claims of the individual assert themselves more strongly. We have now reached a stage at which we recognize that if Humanity is to continue to exist on this earth at all, the value of both these factors in evolution must be better appreciated, and the cultivation of a growing sense of social obligation, together with increased regard for the rights of the individual, is imperative. This ideal is prompted by common sense. It is also the ideal set forth in the New Testament. Christianity and common sense are more closely related than is ordinarily realized. When faced with the disaster of the great war, Bernard Shaw is reported to have said : " Why not try Christianity ? " Why not ? Because it can only be successfully tried by men and women who are convinced that they are *spiritual beings*, related to one Divine Parent Spirit, essentially one in nature, and destined to survive bodily death. This conviction will lead to the recognition that the good of the individual is inextricably bound up with the welfare of the whole of humanity and *vice versa*.

So we come back to this : (1) Our task, if we are convinced of the fundamental truth of Spiritualism, is to establish that truth on an indisputable basis of facts. We cannot have too many really well-evidenced facts. We shall never cease to need the testimony of facts so long as there remains any one who rejects belief in the Spirit Universe ; and (2) we must seek to prepare both ourselves and others for participation in the fuller life of the next stage by loyalty to the claims both of individuals and of society in the groups in which we now find ourselves. These groups are largely the result of circumstances. We belong to a nation, a Church, a town, or a family, without any necessary affinity. The *affinity* may exist or it may not ; but the *claims* most surely exist. In measure as we respond to these claims shall we fit ourselves for the larger group to which we belong by affinity, and in which we shall find our place when we leave this earth life. As spirits we belong now to this larger group. Communications

received from the Other Side constantly allude to Bands, or Groups, and indicate that every one belongs by affinity to such a group. Says one of these communications: "Bonds of sympathetic being are stronger than relationship over here. . . . True lines of being are drawn over here. Blood relations are often hurtful, but soul relations will ever assert themselves and give joy when recognized." The recipient of this message, Sara Underwood, was told that the association of spirits in groups accounts sometimes for the introduction of celebrated names into communications. This does not necessarily imply that the person named is the sender of the message, but that it comes from the group in which that person is a leading influence. The same person received another message bearing on this group idea. It was given in connection with the name of Jacob Boehme (the German mystic), a name she did not recognize, as she had never read his works. In this communication she was told that "when what mankind calls death comes . . . all circumscribed relations to banded universalities become clear." Obscure language is characteristic of Jacob Boehme, but the term is suggestive. The word "banded" suggests a limited group, while "universality" suggests that every such group exists in a larger relation with the universal Whole.

When we realize that there is an orderly law by which all Spirits gravitate to their own group, we have a fresh incentive to higher aspirations and effort. It rests with ourselves to determine in what group we shall find ourselves. Not arbitrary choice, but what we are, our qualities and our affinities—our characters, in fact—will determine our associations. In this sense every one of us must go to his own place, as we are told Judas Iscariot went to his place.

The working out of this law may give us joy, but it need not necessarily do so. That will depend on the group to which we gravitate. It does not follow that this association is fixed unalterably. Progress is always insisted upon as possible in the future state; and progress will bring us into higher fellowships as we become fitted for them. Sara Underwood tells us in her book that she and her husband were informed by their communicators that the one thing necessary to spiritual development is "ignoring the self-mind." In reply to the question whether the "bestly warring tendency" would be outgrown as the spirit advances, they were told: "Crucifixion of animal nature is the test of spiritual evolution, and growth towards the light." They then asked: "Is it not true that men may outgrow the more

brutelike qualities, and yet be hard and harsh, mercenary and æsthetically selfish?" The reply was, "Surely you do not understand what animalism means, or spirituality. To forego merely beastly enjoyments does not by any means show the power of spiritual progress. The innate spiritual man shown through selfish yet æsthetic tests, only panders to the animalism that is yet rampant within." *

The communicators whose messages are recorded in this very interesting book constantly insist that "the only short cut towards the highest, is the way of Love and desire for truth." "Slay not your spiritual opportunity by carping self-conceit." "Love towards all, even the meanest of your kind, is the highest truth." These are some of their pithy remarks.

But we must not suppose that to cultivate Love is sufficient, and that we may without loss neglect the cultivation of the intellectual and artistic faculties. That is not so. The realization that we are members of a group whose fellowship is in the unseen as well as in the seen world, and which is not limited by age, or condition, or time, should impel us to cultivate our powers to the utmost, so that we may contribute to the group our share of enriching knowledge and experience, just as the group contributes to the enrichment of the whole. That whole is the Eternal City, the Kingdom of God. As we believe that individuality will not be completely merged in the perfection of that Unity, so we may also believe that neither will groups be obliterated, but that the affinities which are manifested in all nature, even among the atomic elements, will still be potent factors of life, and increase the variations without which unity would become uniformity. The members of a group, we may suppose, will know each other in a more intimate degree than they will know others. "The dead shall look me through and through," wrote Tennyson in *In Memoriam*. In that future state we shall know each other and be known. This thought may well prompt the prayer of Plato: "Give me beauty in my inward soul, and may the outward and the inward man be at one."

* *Automatic or Spirit Writing*, by Sara Underwood. Pp. 161, 172.

ATLANTIS AND THE MAYA CIVILIZATION

By LEWIS SPENCE

IN a recent article which reviewed the evidence for the survival of traditions regarding Atlantis in American myth I showed that certain legends told of the arrival in early Mexico of a civilized race from the East. These myths alluded in especial to one Quetzalcoatl, as the leader of the enlightened people who gave their civilization to Mexico and Central America. Now we find that it is precisely with this god or tribal leader that the ancient civilization of the American Isthmus is most closely associated. In Mexico, Guatemala and Yucatan he was regarded not only as a deity, but as a species of culture-hero to whom was due the introduction of all the arts, agricultural and architectural, as well as those of the jeweller, the feather-worker, and the scribe. Moreover, the wonderful calendrical system by which the Mayas and Mexicans computed time was ascribed to his wisdom. This semi-mythical stranger is, indeed, the central figure in Mexican-Mayan civilization, its hero, the fount of its being. If, then, he and those who built up the ancient culture which obtained from the Panuco to Nicaragua were immigrants, the remains of their civilization will surely exhibit signs of imported advancement, and yield us certain proof regarding the environment whence it was brought.

It is significant, then, to find that the civilization of the Maya of Guatemala and Yucatan is most certainly not of indigenous origin. Its manifestations show no signs of that gradual development from primitive forms which would justify us in believing that they had been evolved on Central American soil. The earliest hieroglyphical records upon the monuments of Chiapas and on the Tuxtla statuette and the Leiden Plate exhibit but little difference from those found upon the later temples. The arts of writing and building in stone appear as fully developed. There is no local proof that, as in Babylon, they were evolved in the region in which they are found, and no remains of humbler buildings, of rude picture-writing have been unearthed.

But proof which is still more significant for our contention is forthcoming from the remarkable system of dating which the

Maya employed to mark the erection of their greater buildings and stelæ.

Although we cannot read the hieroglyphic symbols of the Maya, we are able to decipher the numerical system by which they computed the passage of time. This was based on astronomical observations of some complexity, for the Maya had succeeded in fixing with precision not only the revolutions of the sun and moon, but those of the planet Venus. From the motions of these heavenly bodies various periods of time had been developed. Thus twenty days formed a uinal, eighteen uinals a tun or year of 360 days (to which five days were added to make up the solar year), while twenty tuns formed a katun, or 7,200 days, twenty katuns forming a cycle. Each of these periods was expressed by an appropriate hieroglyph. When a date was sculptured on a stela or temple the number of cycles, katuns, tuns, uinals and days was set forth in the hieroglyphs which denoted them. It has been found that the starting point of all the dates found on the monuments, save two, is the same. Thus all Maya reckoning dates from one definite day in the past—a day 3,000 years prior to the first date in Maya history which can be described as contemporary with the monument upon which it is found. Upon this practically all Maya scholars of repute are agreed.

Of course it has been advanced that this commencing date is mythical or hypothetical, and refers to the creation of the world, or some similar epoch. But dates at Palenque and Quirigua refer to events at least 5,000 years older, so that the general date of departure can scarcely have reference to any creative act. To what, then, does this general or normal date refer?

It is known that all Mexican (as apart from Maya) time-computation is based on cataclysmic occurrences, on floods, earthquakes and the like. These, of course, through the sapience of antiquaries have commonly been regarded as "mythical." That doubt existed in the native mind as regards the number of these catastrophes is clear from the *Historia de la Nueva España* (lib. i. cap. 4) of Veitia, who states that this question was settled at a congress of Mexican astrologers within the memory of tradition. From this statement it seems clear that the question was regarded by the ancient Mexicans as one of the first importance; and there is every evidence that, as Humboldt states, these cataclysms were regarded by the natives as true historical occurrences which took place many thousands of years prior to the coming of Cortez. The problem before us now presents itself somewhat as follows: (1) Traditions exist in Central America and Mexico

of the coming of a race of civilized peoples from the East. (2) This race, it is said, founded the civilization which anciently existed in these countries and which shows no signs of local development. (3) Its traditions refer to several great cataclysms of nature. (4) The dates on its monuments commence from a normal date of departure 3,000 years prior to the oldest monuments. (5) In the case of Mexican tradition the cataclysms are described as having taken place thousands of years before the conquest. Does the Maya normal date indicate a cataclysm? If it does, and it can be proved that it was fixed by an immigrant people, a people who did not belong originally to the country and who entered it with a fully developed civilization, it is obvious that it must have reference to an event which occurred in the eastern environment from which tradition insisted that they came.

It is now necessary to provide proof that the Maya had connections with the east. It is now practically agreed that they had a primitive connection with the Carib stock of the West Indian Islands. Their language links with ancient Carib forms as found, for example, by von den Steinen among the Bakairi, a proto-Carib people, who at an early time seem to have migrated from the West Indian Islands to Central Brazil, where they were "discovered" late in the nineteenth century by the German explorer. In both languages the word for an idol (*ceimi*) is the same, and the syntactical and verbal resemblance between Maya and Carib has frequently been remarked upon.

Now the Antillean evidence for a great oceanic upheaval is strong and links up with that encountered on the mainland of Central America. A Haitian legend relates that a mighty cataclysm of nature followed upon the slaughter of his only son by King Iaia and how the vast continent over which he ruled was submerged, only its mountain peaks remaining as islands. Geronimo de Aguilar speaks of a Yucatec legend which told how the land between Cuba and Yucatan was submerged owing to a convulsion of nature. The "Popol Vuh," the sacred book of the Quiches of Guatemala, also alludes to a mighty deluge in which men were almost entirely destroyed, and subsequent to which the earthquake giant Vukub-Cakix and his sons, the heapers of mountains, ruled the world until the gods despatched two of their number to earth to put an end to this rule of confusion. Cataclysm is, indeed, the great outstanding fact in Central American myth. The Axtec and Maya manuscripts abound in

representations of convulsions of nature, and that these are not intended to refer to future events is proved by the circumstance that they are dated in the past. Flood, deluge and earthquake are so familiar to the student of the Mexican and Maya manuscripts as to call for little remark, but the explanations afforded of these remarkable pictures have so far been of the most general and unsatisfactory description.

We find, then, that a continuous series of myths regarding the destruction of vast bodies of land are found in Central America and link up with similar traditions in the West Indian Islands whence the Maya are believed to have come and which, according to them and to the original Carib population of these islands, were the remains of a great submerged continent. As has been said, cataclysm is the pivot of Central American myth, and even the most conservative student of tradition is now bound to admit that most traditional legends possess a core of fact, a basis of truth. The argument that "mere tradition" is not acceptable as evidence will scarcely find many supporters to-day.

Perhaps one of the most futile arguments ever put forward to prove that the Maya could not have come from an eastern Atlantic environment is that which seeks to show that they were not acquainted with the art of navigation. This, like many other futilities, has been advanced by persons utterly ignorant of the civilization of which they wrote. As a matter of fact the Maya were practised seamen and undertook long voyages. The Maya of Yucatan especially were excellent seamen, but those of Guatemala were by no means lacking in the art of navigation, and large vessels with sails, capable of carrying forty men, were met by the expedition of Columbus off Cape Catoche. The people of the lower Usumacinta led a semi-aquatic life. When Cortez visited this region in 1525 he found its inhabitants carrying on an uninterrupted traffic by boat with Tabasco and Xicalango, and on the other side with their factories on the Golfo Dolce, situated on the boundaries of Honduras. They gave him a chart of the country he would have to traverse on the way to the Golfo Dolce, with all the rivers, lakes and swamps carefully marked thereon. The name of this region, Acalan, means "the land of boats" or "ships." So much, then, for the maritime abilities of the Maya. Had not the trade winds been against them they might easily have discovered Europe. The "Popol Vuh" speaks of the Quiche creative gods as coming from the sea and "dwelling in the deep waters." Hurakan, a Quiche wind-god, has given his name to the hurricane, a pheno-

menon first observed by European mariners in Isthmian waters. Harbours are even spoken of by some of the old writers, and in this respect it is significant that one of these spoken of as existing at the era of the Conquest at the entrance to the Gulf of Urabà in Darien was known as Atlan. It is represented to-day by the small village of Acla.

To return briefly to the astronomical knowledge of the Maya, it must surely come as a surprise to most people in any measure acquainted with the astronomical lore of ancient civilizations to learn that the Maya were at least as well equipped in this respect as their Spanish conquerors, who possessed all the resources and all the knowledge both of European and Moorish astronomy. Yet of the knowledge of the Maya in this respect there can be no question. The works of Seler, de Jonghe, Morley and Bowditch bear ample evidence of the great advances this people had made in stellar lore. Their entire civilization, indeed, was based upon their astronomical knowledge as revealed in the *tonalamatl* or calendar. One of the principal offices of a Mexican king was astronomical. He must rise at midnight and observe the Pleiades and Scorpio. Towards morning he must carefully watch the Xonecuilli, the "Cross of St. Jacob." The works of Sahagun, Zamora, Tezozomoc and other of the old writers lay stress upon the accurate and unfailing attention which the Mexicans paid to astronomical observations.

Such a highly developed system of stellar observation, including the accurate fixation of the revolution of the principal planets, was unknown elsewhere in America. The large buildings of Central America are constructed on round platforms like the ziggurats of Chaldea and obviously for the same purpose, the examination of the heavenly bodies—and this not in a country of wide and level plains, but in regions for the most part undulating and thickly afforested. The territories occupied by the Maya were perhaps the most unsuitable for astronomical observation in which any people could have been situated. Yet they surpassed all the other peoples of America in their knowledge of astronomy and possessed an acquaintance with its refinements which astonished their conquerors and of which their manuscripts have afforded eloquent proof to the scientists of to-day. That they could scarcely have developed this on American soil is only too obvious. That it could have been imported from Asia in all its entirety is a supposition absolutely bizarre; nor does it bear the least resemblance to Chaldean or Asiatic astronomy or astrology, as is borne out by a consideration of the *tonala-*

malls, the astrological books of the Mexicans and Mayas, the divinatory methods of which are totally at variance with the principles of Asiatic astrology.

In its want of resemblance to anything else of the kind in America, Maya astrology is much in the same position as Maya architecture, art and writing, none of which reveal any similarities to the crude efforts of the savage peoples who surrounded the Maya region, unless we exclude the culture of Mexico, which was in the main merely a parody of that of Central America proper. The absolute isolation of Maya civilization has, indeed, not been sufficiently insisted upon. Nor can Peru, with its lack of written records and an art rudimentary in most of its branches save architecture and textiles, be for a moment compared to it. We are confronted, then, with the picture of a civilization complete in all its details, hemmed in on every side by savage peoples with whom it had no affinities of speech or tradition, regarded by them as alien and extraneous, as having entered America in a dim past and as possessing powers of craftsmanship which they could only refer to magical prowess, and a system of astrological divination which appealed to them as bordering upon the supernatural. Both the Maya and the peoples contiguous to them were agreed upon the non-American character of the civilization of Guatemala and Yucatan, and insisted upon its eastern origin. Such of the Maya deities, as Quetzalcoatl, whose worship gained a footing in Mexico in later times, were regarded as foreign, and their cults were set aside in favour of native and more rudimentary forms of godhead.

In the view of the present writer, the oceanic forms of the fauna and flora to be found in Maya symbolism and in the elements of the pictorial alphabet employed by this people supply the best of evidence of its Atlantean origin. Thus shells everywhere enter into Maya and Mexican symbolic ornamentation and alphabetic design. They are found in the insignia of all the gods of the far inland as well as the coastal peoples, and are of such species as are to be gathered on the coasts of the Atlantic. The sea-snail and turtle are among the sacred animals of the Mexicans and Mayas. The earth for them is represented by the whale, is known in Maya myth as "the great whale mother with four feet"—the animal which submerges and reappears, surely a most significant traditional feature. As Spinden has shown in his exhaustive essay on Maya art, the fish and plant *motif* is one of the most frequent designs encountered on the monuments. The plant in this connection is invariably a water-plant and is

found at inland sites like Palenque and Copan, as well as at those nearer the sea. Many of the Maya gods, too, are depicted as walking in water or over a sea-bed strewn with shells and marine animals. In manuscripts the oyster is a factor constantly to be met with, and the crayfish, crab and lobster are also frequently encountered, as well as the flying-fish, tunny, shark, eel, etc. Huge marine toads, too, for example the *Bufo marinus*, are depicted. Even the serpent is invariably associated with water and is spoken of as dwelling in the ocean. That the Central American peoples were at one period almost entirely dependent upon fish as a food-supply is evident from the title of their oldest god, Cipactonal (old fish-god of our flesh), who has a precise equivalent in the Maya Xpiyacoc, an ocean-dwelling deity.

That the Maya civilization was unsuited to its American environment is shown by its gradual decline therein, a decline as striking as it was inevitable. After the first century or so of its appearance upon American soil, it began to exhibit signs of decadence and disintegration. Its struggle for existence within the forest-covered *milieu* in which it found itself and for which it was but inadequately equipped is seen in the wholesale migration of the Maya peoples to Yucatan, the flat, limestone plateau where it seems to have been much more at home than in Guatemala and where it received a new lease of life. The conquering Spaniards found the cities of Guatemala and Chiapas almost totally deserted, their peoples sunk in ignorance and almost entirely forgetful of the great past which had been responsible for the wonderful erections of Ocosingo, Piedras Negras and Palenque. It was in Yucatan that they found the true protagonists of the ancient Maya culture, from whom they gleaned the fragments of a great history preserved through countless generations—a history which they themselves asserted commenced in another land situated in that eastern ocean which lapped the shores of their latest home.

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.*]

A RECIPE FOR OINTMENT.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Particulars of a recipe for making an Italian ointment for disinfecting and healing all kinds of wounds and sores, which was restored to a Turin family by spirit agency in the following manner, may be of interest to your readers.

In the year 1860 the first séance ever held in Turin took place at the house of Signor Dalmazzo, a printer. Signor Dalmazzo, quite unaware of his mediumistic powers, fell into a trance, during which the recipe was given through his hand, the control giving his name as the Marchese of Montezzemolo, who, dying suddenly, had been unable to leave the secret with his heir. The recipe was then given, with the adjuration that the ointment was to be used for the benefit of the poor and given away gratis. The Dalmazzo family implicitly obeyed this injunction, and on making inquiry, learned that this ointment was known some 200 years ago, for it was found among the recipes of Dr. Craigneau, of Paris, by whom it has been used in cases of cancer. And it is my belief that so great are the healing properties of this preparation that, combined with a fruitarian diet, it might successfully combat cancer.

The only surviving relative of Signor Dalmazzo is an old lady, a daughter, Signora Adele Canfaro Dalmazzo, of 42 via Belfiore, Turin, who would rejoice to learn that this preparation, made known through the columns of the OCCULT REVIEW, has proved beneficial among the wide circle of readers of the magazine.

The ointment is composed of the following ingredients :—

| | |
|-----------------------------|----------------|
| Pure olive oil | 1½ kilogrammes |
| Oxide of lead | 370 grammes |
| Carbonate of lead | 370 grammes |
| Venetian soap | 60 grammes |

Venetian soap is mentioned because it is the purest to be found in Italy, but any pure but unperfumed English soap would serve.

Procure a glazed earthenware pan of a capacity sufficient to hold three times the quantity of the ingredients, which, in boiling, froth up. Place in it the oil and the soap, which should be grated. Let stand for twenty-four hours. Then add the remaining ingredients, and stir with a wooden spoon over a slow fire, until the mixture changes

from red to the colour of clay, when the vessel should be removed from the fire and the contents kept well stirred until cool. Care should be also taken that the fire does not touch the bottom of the pan, and it is also as well to keep a basin of cold water at hand, into which to dip the bottom of the pan immediately the contents threaten to boil over. Before the mixture is quite cold it should be put up in small glazed earthenware jars and sealed with air-tight covers.

In use, the ointment should be smeared on a clean linen or cotton rag with a wooden or bone spoon, or the finger, but on no account with a steel instrument; and if it is necessary to stitch the lips of the wound this should be done with silk thread and not with wire. The rag is then applied to the wound, which is then covered with cotton wool and a bandage to exclude the air. The ointment contains its own disinfectant, so that nothing more is required than to cleanse with boiled water.

The late Dr. Francesco Cascardi, of Barletta, used this ointment extensively in his ambulance work during the war, and found that for healing deep and putrid wounds it was, as the spirit communicator affirmed, *infallible*.

Yours faithfully,
MARGHERITA CARNECCHIA LEWIS.

A CORRECTION.

To the Editor of the OCCULT REVIEW.

SIR,—In my article, "Ghosts—and Worse," which appeared in the OCCULT REVIEW for January, there occurs a misprint which has a rather disastrous effect upon the passage in which it is found (p. 31, third paragraph). I wrote, "the head of a cow smashed into the solid earth." It has been printed, "*I heard* of a cow," etc. I corrected this in the proof, but the correction has been inadvertently overlooked.

Yours faithfully,
P. REDMOND.

PAUL'S THORN IN THE FLESH.

To the Editor of the OCCULT REVIEW.

SIR,—In "Notes for the Month" in your January issue I notice two interpretations given with regard to the mysterious "thorn in the flesh" that troubled Paul; viz. neurosis and epilepsy. In my opinion the latter is the more probable, and quite in accordance with the traditional theory that it was some bodily ailment from which Paul suffered. Tertullian makes it headache: Jerome earache. Neurosis as a disease in those early days had no existence: it would be explained away as demoniac possession which we know was not even regarded as a mental disease till toward the end of the eighteenth century. Every age, school, or even individual is apt to solve such a

riddle as Paul's "thorn" by reading its own experience into it. The Greek Fathers suffered much from persecution; ergo, in their opinion, Paul did likewise either at the hands of the Roman Empire or Alexander the coppersmith. In the age of celibacy and monasticism naturally the fleshly thorn became carnalism. Thoughts of "Wein, Weib, und Gesang" were the bane of Paul's life. Luther and the Reformers, perhaps because they were married men, changed this into spiritual trials, down-heartedness in duty, and so forth. In modern days the chief authorities have completed the circle and returned to the starting point, so we have a general agreement amongst biblical scholars that Paul's distress was caused by a bodily disease. Yet, as is only to be expected, doctors disagree as to the precise nature of it. We know from Paul himself that it was acute. It was humiliating, and evidenced itself in his personal appearance. He feared it might expose him to the laughter, nay the loathing (strong word!) of his converts. It was also a recurring ailment. Not much on which to base a definite diagnosis, but the symptoms are those of epilepsy, or severe malaria, or best of all (and it is to Dr. John Brown of *Rab and His Friends* fame that we are indebted for the hint), it was that common Eastern scourge, ophthalmia. Any one who has resided in the East knows what that disease is like there. Of course it is only natural that the author of *Religion and the New Psychology*, predisposed to the nerves and obsessed by the sex complex of Freud, should disregard the modern sane theory and hark back to the monastic ideas of the Dark Ages. Either epilepsy or ophthalmia would also give us an excellent clue to those bewildering five minutes that Paul spent while on the way to Damascus.

I am, yours, etc.,

W. N. NEILL.

FREUD AND PSYCHO-ANALYSIS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—A friend has sent me your "Notes of the Month" for January, in which you treat of psycho-analysis.

It is now recognized by all empirical psychologists that any violent conscious reaction to any stimulus agency is conclusive evidence of a strong unconscious agitation; that the conscious attitude is always the complement of the unconscious conditions; and that all over-emphatic protestations are always to be considered as *suspect*. Your "reactions" *re* the Freudian principles are over-emphatic.

You deny the validity of the Freudian methods of dream analysis in one breath, and then in the next confess to the form of "typical dream" that you yourself personally experience. You need not go much farther in doubt if you care to apply the test.

When you have your next "swimming dream," write down the

details as fully as possible ; after which split the drama in question up into as many elemental parts as possible. If you were employed to tear down a house and to segregate the various elements of materials of which it was constructed, you would place the bricks, stones, nails, door locks, panes of glass, doors, wall skirtings, etc., etc., in separate heaps. Do similarly with your swimming dream. To do this, even approximately, will suffice. After which place yourself in a calm receptive state of mind and, taking some particular element as a "stimulus base," let the mind positively drift along from that stimulus base by processes of *free associations*. Then see where you will "land up." You will never again turn your soul inside out to the world through the media of an advertisement of your dream phenomena.

If you have such a "complex" against Freud (because of the uncompromising truths he has given to the world), and entertain probably similar hostility to any authority of substantiating nature such as Pfister could offer you in *The Psycho-analytic Method*,—although Pfister happens to treat of the subject purely from the pedagogic standpoint, you could have no grounds to challenge H. W. Frink, M.D., Prof. of Neurology Cornell Medical College, and Asst. Neurologist to Bellevue Hospital, as being either a quack or a pervert, and could in *Morbid Fears and Compulsions* by that authority obtain some extremely great enlightenment on your case. If, however, anything technical is too severely brutal for you, then *Human Motives* by Professor James J. Putnam, Emeritus Professor of Neurology, Harvard University, would certainly "help you a little."

It is not necessary to agree with every detail of Freud's theories in order to apprehend what is obviously sound in principle, but there are a few basic postulates in relation to his discoveries that you may keep in mind to your advantage ; one is : Every phase of conscious conduct is motivated by exact unconscious (and ascertainable) causes. Another is : That all individuals always react from a *weakness*. (This means that over-emphasis means an unconscious negative ; ex. : the over-protestations of the evangelist of certain types, etc.). Another is : That if an individual cares to do so he, or she, can demonstrate by an analysis of his own dream phenomena whether the Freudian tenets of regression, etc., are correct or not.

Freud analysed many thousands of dreams before he offered his conclusions to the world. When I heard of that I started to analyse my own dreams, and of the hundreds of apparently innocent, simple, and meaningless dreams analysed up to the present, not one has been an exception to the general psycho-analytic contentions. Needless to say that I have never yet found any exception in other people either. You yourself, in the one example given, "run true to form."

In conclusion, you may ask : But even if these contentions are granted, where is the good in unearthing all this unconscious material ? Analyse those swimming dreams of yours until you get to the complex roots, and then you will see the benefit for yourself. You will never

have any more swimming dreams. The troublous complex which has been masquerading in the drama of your dream phenomena will have become disintegrated.

Re that dream which you quoted from *Religion and the New Psychology*, you are wrong again, of course. That was not an "analysis" that was given, but merely an "interpretation,"—a sort of wish itself, in fact. The obviousness of some of the symbol factors of that dream is not only of a conclusively sexual import—but of an abnormal aspect in addition. The analyst would not have to wander about much to find base points for extremely suggestive associations from such a dream.

The bibliography on psycho-analysis is now rather extended, and much of this is of an extremely technical character; hence if you would really desire to see for yourself, the means are available. It is not necessary for you to resort to people who are out-and-out Freudists in order to see just what is what. For example, there is *Mechanics of Character Formation*, by Dr. William A. White, Superintendent Gov. Mental Hospital, Washington, D.C.; or *Man's Unconscious Conflicts*, by Dr. Lay—just to mention two quite helpful books. I would strongly urge you not to spread broadcast the psychical material on which your conscious characteristics are obviously based. If you will persist in utilizing your publicity avenues for ill-advised expressions, then, of course, you must not complain if they become publicly taken up and analysed at some time or other by some authority or other.

Yours very truly,
JOSEPH RALPH.

[I am at a loss to know whether to characterize the above letter as more impudent or more inept. The object of the writer is clear. Being unable to reply to my criticisms of Freudism, he adopts the familiar device of drawing a red herring across the track and making an attack upon myself. His method may be gathered from a single instance. Because I said that at times I dreamt of swimming, he at once labels this as my "typical dream," which it is very far from being. He then proceeds to say that as regards this I "run true to form" without, however, having any knowledge of me or my character on which he might base such a statement, and having previously explained that in order to analyse a dream it is essential to have a knowledge of its details, which obviously he does not possess. We then know how much value to attach to his observation that all his tests have proved the correctness of the Freudian theory. Why, how wonderful! Is there anything on earth that you could not "wangle" so as to make it fit any theory imaginable on such a basis?

I never contended that there was nothing in psycho-analysis. My point was that Freud had taken up the idea, and starting on an absolutely unjustifiable assumption that all dreams are symbolical, had developed it on false lines and drawn utterly erroneous conclusions. It would be futile to reply further to this farrago of bounce and bombast. I prefer to leave Mr. Joseph Ralph to stew in his Freudian juice along with other gentlemen of that kidney.—ED.]

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I am sincerely glad of what you have written concerning Freud. I recently read some of his books, expecting to find some new doctrines and startling revelations. The doctrines are not new, the unfulfilled wish idea is as old as the hills, and where anything new is attempted it appears to me valueless. There are certainly startling revelations—but they merely reveal the cesspool condition of some people's minds. Had we not the book before us one could never believe that a reputed scientist could endeavour to found a theory upon the filth and folly of semi-insane people and expect the theory to cover the facts of the normal mind and the dreams of healthy people.

Dr. Freud evidently suffers very badly from a "fixed idea." The absurdities of a Penny Dream Book are as nothing to the contortions and distortions which the much-to-be-pitied dreams undergo at Dr. Freud's hands. His theory is like the bed of Procrustes. Everything (even the truth) has to be stretched to fit, or if inconveniently over size a little maiming and decapitation is of small moment compared with the support of the ridiculous theory.

I venture to append a true incident for the benefit of any psychoanalysts among your readers. I was proceeding to business one day when an empty hearse passed me at a rapid trot. Ensued such reflections as these—"What a commercial affair this burying is; at one time we buried our dead ourselves and did it decently, now we pay some one to do it for us. How much better if we walked to a funeral, and carried our dead with us. I myself would much prefer that my friends and employees had sufficient regard for me to carry me to the grave rather than let hirelings perform the last offices. At any rate a walking funeral would be far more dignified than this affair of carriages and horses."

Not a word of this did I say to any one. Yet the same night my wife dreamed that we were again being married, but that I was objecting to the use of carriages. She naturally replied to my objections that we had carriages on the last occasion, and so why not now?

Now quite obviously this dream is the product of an "unfulfilled wish," but I had the wish and my wife had the dream, and since a man of Freud's type is scarcely likely to admit anything so opposed to his materialism as telepathy, I imagine even he would have some difficulty in fitting this dream to his theory, and might have to do, what he ought to have done long ago, fit the theory to the dream.

Yours faithfully,

P. H. PALMER.

PERIODICAL LITERATURE

THE QUEST appears, we believe, for the first time on record without any contribution from its editor, Mr. G. R. S. Mead, who is in Switzerland for rest and recuperation after a recent illness. The good wishes of his many friends go with him, and there is every reason to be assured that he will return in health. The present issue of his excellent review was produced under his care before he left England. The most notable article is that of Dr. Robert Eisler, on "Jesus and the Blood-Sacrifice," meaning the offerings in the Jewish Temple. The departure in exegesis is novel and striking. It is maintained (1) that "Jesus the Nazarene was a great, heroic and conscious revolutionary"; (2) that St. Mark xi. 15 and its parallels in other Gospels are misleading as to what actually occurred at the so-called purification of the Temple; (3) that the expulsion was not of innocent money-changers, but of bankers and money-lenders, "buyers and sellers of the huge temple-market"; (4) that the words "den of thieves" or "house of merchandise" should be understood as "den of slaughters"; and (5) that the design was "to interfere by force with the sacrificial cult-system itself." It is impossible to present more fully the points of the thesis, which stands for all that we should wish to believe: it is unfolded with great skill and learning. The Rev. V. C. MacMann writes on the "Self-suggestion of the Saints," but his careful paper is really a study of "the old statement that God is within." So far as it is possible to summarize shortly, the thesis is unfolded in the three following points: (1) God is not to be found in the mind as its own object, mystical introspection being the soul's penetration of God, not of self. (2) In all but the highest stages, "it is impossible for the human subject to distinguish, except by differences of quality, the divine action from his own." (3) In the final mystical state of transforming union, God reveals Himself and is recognized within the subject. Mr. Vacher Burch, whose considerable knowledge is somewhat clouded by his extraordinary style of writing, contributes a remarkable paper on the Orphic Mysteries and early Syrian Christianity, showing the influence of the former on the latter. The evidence is drawn largely from a document cited by Origen in his *Contra Celsum* vi. 31f.

The second issue of the *Bulletin de l'Institut Métapsychique International* contains, in addition to serial studies which can be dealt with only at their conclusion, several important contributions: Dr. Gustave Geley institutes a comparison between the phenomena of *hystolysis*—or degeneracy of certain insects in the chrysalis state—and the partial dematerialization of the organism in certain mediums during *séances*. In the main, on these facts he maintains his view that "the organocentric conception of the individual," being that

of materialism, "has had its day," that the organism in itself is nothing and that the directing Idea is all. "An immense, absolute mystery is spread over all physiology"; but the Key is an organizing, centralizing and directing dynamism. M. Duchatel considers the phenomena of thinking animals—such as the dogs Lola and Rolf—on the basis of Dr. William Mackenzie's observations and researches. As some of our readers may know, the latter deems it possible that "the animal is relatively permeable by a psychism endowed with reasoning intelligence." . . . The story of the Theosophical Movement drags its somewhat weary length in the Los Angeles periodical *Theosophy*. We are willing to admit that an *ex parte* statement is not without interest nor occasionally without importance, but in the present case the mark is overshot continually by the iterations of extreme animus. No opportunity seems lost of reflecting unfavourably on the actions and challenging the motives of Colonel Olcott, the President-Founder. The best that can be said for the memorial is that it collects information from many quarters, practically all in print but not readily, if at all, accessible. The eleventh chapter has much to say about the Society's Esoteric Section. . . .

The Harbinger of Light has issued what may be termed a Conan Doyle number, that popular and zealous exponent of Spiritualism being in Australia, as the world at large is aware. There are some excellent portraits and other illustrations, with full accounts of meetings and addresses given in Adelaide and Melbourne. It is called the Australian Crusade. Spiritism *versus* Spiritualism, the religious aspects, psychic photography, with all that belongs to the work of interviewing and editorial comment, make up a remarkable number, and we do not remember anything quite like it in the periodical press of the subject.

In two further issues *Eon* continues to unfold its programme as an independent representative of associations at large in the occult world of Paris. Whether some of the activities are on the part of mushroom-growths is a matter which must be left open: it might not be determined easily by an observer near at hand. A notable point in respect of all the movements is their appeal to Christian ideals, these being sometimes apart from doctrine on the official theological side and sometimes rooted therein, at least apparently. Those who would enter the Society of Spiritual Friends must recognize Christ as the only Son of God and Master of the inward life, His Gospel being the true law of conscience and of nations. The aim of this institution is individual, moral and spiritual elevation in the following of New Testament teaching: it is not a Secret Society, and on the surface it might have developed from the earnestness of any parish priest in almost any parish of London. On the other hand, the International Union of Friends, otherwise the Spiritual Order, aims at the spiritualization of social existence in all its forms, rather than of individuals. We may note its recognition of the outward

way as insufficient for the acquisition of real knowledge. Finally, the Messianic Band, under the auspices of Albert Jounet, seems pledged to the discovery of an "absolute synthesis," understood as a Divine Christianity, attained in dedication to God, brotherhood, virtue, immortality and the salvation of all. It should surely enter into a concordat with the Universal Messianic Brotherhood of Ocean-side, California, which was founded in 1916 and has recently commenced publication of *The Messianic Messenger*.

Our disposition has been always to believe in the sincerity of Dr. Papus when he founded the Order of Martinism, some thirty-five years ago, and though the methods of a French occultist do not always recommend themselves, especially in historical matters and over other questions of evidence, we have borne with them patiently, making allowance for warmth of imagination, the conclusions to which it leaps and the visions which it tends to see. At the beginning of the twentieth century—as we have had occasion to point out previously—all English-speaking Masons, here and in America, had to separate from the Martinist Order of Paris when it began to assume the complexion of unauthorized Freemasonry; an Independent and Rectified Rite was established in England by way of protest, and in America a great autonomous group under the auspices of Dr. Edouard Blitz. It is on record that Papus took this unfortunate course because he failed to obtain initiation in what must be termed the regular Lodges of Paris, though France has been long since cut off from communion with most orthodox obediences. The three original Grades of Martinism, constructed by Papus, had the merit of simplicity and a distinct spiritual note, but they were abandoned in favour of versions mixed up with the matter of French Craft Freemasonry. In France itself the War put an end to Martinism for the time being, with many other activities on the occult side, but we have noted recently in these pages two revivals under the titles of *Les Amis de St. Yves et de Papus* and *Les Amis de Saint-Martin*, the latter claiming to possess some original archives of the Order. Yet another publication has now reached us, appearing quarterly at Lyons, namely, *Annales Initiatiques*, being the Official Bulletin of the Martinist Order and affiliated Fraternities. It is issued by the *Comité Supérieur* of a Supreme Council. This is, therefore—so far as we can judge—a third group, assuming the old title, while as regards the connected bodies, one is occult, *L'Ordre Kabbalistique de la Rose Croix*, another is *L'Église Gnostique Universelle*, while the rest are schismatic Masonries: (1) the combined Orders of Memphis and Mizraim; (2) the Ancient and Accepted Rite under the Cerneau Obedience; (3) a *Fédération Maçonnique Spiritualiste*, otherwise unknown; and (4) a Scottish Grand Council of Rites, which we believe to be defunct in Scotland, though it has been heard of recently in America and has been exposed by our contemporary *The New Age*. It follows that Martinism in this form has gone back

to the objectionable and wholly unjustified practices by which it was seriously dismembered in the past.

The Freemason has opened an important series of articles on Roman Catholicism and Freemasonry. They are the work of Mr. Dudley Wright. In the first two papers the subject of hostility to Freemasonry on the part of the Latin Church is considered broadly, but we are promised in future issues the history of former persecutions, together with reproductions or summaries of Papal Bulls, Allocations and Encyclical Letters. The most important of these were published some years ago in *Ars Quatuor Coronatorum*, but the true point of view concerning them was completely missed, which it must be hoped will not be the case on the present occasion. Whether in respect of Freemasonry, modern philosophy, sects outside itself or education of youth, the Latin Church can pursue always and everywhere one only course, by the logic of its fundamental claim. *Ex hypothesi*, it is the sole guide in morals and must therefore condemn Freemasonry, because—independently of Rome—it is self-described as a system of morality. It must denounce all philosophy which does not emanate from its own scholastic source and the theology which differs from its teachings, either by extension or reduction. In practical and every-day life it must protest against the education of children except by those whom it appoints. To do otherwise is to renounce its claims. *The Builder* has overlooked this logical side of the issues when presenting a criticism of Roman action against the Smith-Towner Educational Bill now before Congress. As regards Freemasonry, by its admitted and defined nature, it cannot look to escape condemnation while the Latin root-claim exists, but in maintaining this the charge against the Church is that no method has been too mean and no mendacity too scandalous as a weapon of offence. We have seen that recently a great London newspaper, acting indirectly or otherwise under its influence, has hashed up the old stories, as we believe that Rome is continuing to do at the present moment through its own organs in France.

We have read with satisfaction in a recent issue of *The Builder* a "preliminary statement to candidates" for Freemasonry, authorized by the Grand Lodge of North Dakota and designed to be delivered—preferably by the Worshipful Master—in a room adjacent to the Lodge, prior to initiation. It is simple, direct and truthful, disclaiming historical connection with King Solomon's Temple and pointing out that the antiquity of the Order is to be understood in the sense of its recorded history, which is of over two centuries. . . . Mr. Frank C. Higgins continues his papers on "Ancient Craft Masonry" in *Azoth* and is now discussing the symbolism of the Lost Word and the gods of Ancient Egypt. . . . *The Co-Mason* is good reading as usual, dealing with Craft Music, the Acacia symbol and Grades of Masonic Chivalry. We may mention, however, that the Rite of the Strict Observance is by no means "extinct," as suggested, being still in activity on the Continent, as transformed at the Congress of Lyons.

REVIEWS

THE INFLUENCE OF THOUGHT ON HEALTH, WEALTH, AND HAPPINESS.

By H. Ernest Hunt. 7½ in. × 4½ in., pp. viii + 238. London : William Rider & Son, Ltd., 8 Paternoster Row, E.C.4. Price 5s. net.

WHATEVER may be said for or against Freud's contributions to psychology as a whole, the fact must be admitted that he has rightly emphasized the importance of thought. Thoughts do not perish nor desires die. Rather, they subside into the "unconscious," there to play a most important part in our lives, influencing not only the conscious activities of the mind, but also those of the body. The recorded sayings of Jesus regarding the sinfulness of evil thoughts are apt, perhaps, to sound rather harsh; and we are inclined to think that it matters little what we think at any moment so long as we act rightly. Jesus, however, as modern psychology shows, was merely enunciating an indubitable law of the mind. Mr. Hunt's book follows along these lines. He has written for the ordinary man of to-day to convince him of the importance of right thinking and to assist him in achieving this. He has produced a well and sanely written book, free from excesses or fantasticality of any sort, dealing with his subject under the four headings of "Thought and its Influence," "Thought and Health," "Thought and Wealth," "Thought and Happiness."

Mr. Hunt is a very buoyant optimist and he is very critical indeed of the attitude of the pessimist, so much so, in fact, that one is somewhat inclined to take up cudgels in defence of the latter, pointing out the dangers of a too-facile optimism and emphasizing the need of seeing things as they are, for which task pessimism nerves us. This is, however, a minor point, and my desire is to draw attention to the many good things to be found in Mr. Hunt's book. Few persons treat their bodies as carefully as a good mechanic treats a delicate machine of which he has charge, and most of us, unfortunately, treat our minds with even less care and respect. Undoubtedly a very large proportion of the world's ills can be traced, in the last analysis, to wrong thinking. If Mr. Hunt's book succeeds, as I hope it will, in helping towards the rectification of this, it will have achieved its purpose—a very good purpose indeed. I wish it all success.

H. S. REDGROVE.

THE ORIGIN AND EVOLUTION OF FREEMASONRY connected with the Origin and Evolution of the Human Race. By Albert Churchward, M.D., etc. 8vo, pp. 239. 12s. 6d. net. London : George Allen & Unwin, Ltd.

IN two of his previous works Dr. Churchward has treated separately of the origin and antiquity of Freemasonry and the origin and evolution of man. It will be seen that in the present volume these subjects are taken and considered together. The thesis is that Speculative Freemasonry originated "about 600,000 years ago," with the priests of "the Old Stellar

Cult," who established also "the original Operative Masons" for the erection of sacred buildings. The priests in question were "the Vrshi," otherwise Her-Seshta, or Wise Men of Egypt. Dr. Churchward is positively assured upon this and many other matters, including presumably the efficacy of *ipse dixit*. Indeed, he defines his position quite early (p. 39) by saying, "I know that I know." Whether his sources of certitude are altogether inexpugnable may be open to question. It is to be noted that he prefers Gerald Massey as an Egyptologist to Sir Wallis Budge and mentions that he has "quoted freely from his great work, i.e., *Ancient Egypt, the Light of the World*. It is impossible to endorse this and impossible also to recognize the antiquity of certain signs and symbols as connoting the antiquity of what is called Speculative Masonry. That "peculiar system of morality, veiled in allegory and illustrated by symbols," is a development of *post 1717* and is replete with the conventions belonging to the first half of the eighteenth century. The makers of the three Craft Degrees borrowed certain elements from previous sources and herein their chief interest consists. The High Degrees, like those of Rose Croix and Kadosh, are later still. These points are offered for verification at need by the general reader and are scarcely addressed to Dr. Churchward, who stands outside all categories by the fact of his claims. Outside Masonry and as regards psychical research, I observe that—unlike Sir Oliver Lodge, as indeed is stated—he possesses "the key to gain the entrance to the secrets of the future life," and apparently of sending "spiritual mediums" to the Gates of Paradise and beyond them. It follows that Sir Oliver Lodge is "far from knowing the whole truth"—with which suggestion he would most certainly agree—but he is to be thanked (p. 39) "by all who are interested in the Laws of the Spiritual World" for having prompted Dr. Churchward to set them forth "in this book."

A. E. WAITE.

PENGARD AWAKE. By Ralph Straus. London: Methuen & Co., Ltd., 36 Essex Street, W.C. Price 8s. 6d. net.

NOVELS of psychology are not as a rule a success. The plain man has a suspicion that the giants of literature did not bother much about psychology. Did Scott, Dickens, Thackeray, before becoming novelists, pore over heavy tomes of German psychology? The mere suggestion is absurd. Genius, intuition, or what you will, helped them over the stile and they wrote as the spirit moved them.

But in *Pengard Awake* Mr. Ralph Straus has written a novel of psychology which is far more thrilling than many a novel of action. He takes for his theme a case of multiple personality. John Pengard, owing to an accident in boyhood, suffered from a split mind. As Pengard he is an industrious but rather colourless person who believes himself to be persecuted by an author named Sylvester. Sylvester is really his other self. He frequently lapses from Pengard to Sylvester and *vice versa*. When he falls into the hands of Lucius Arne, mental specialist, the problem to be solved is—which is the real man, Pengard or Sylvester? Neither of these personalities can link up the memory which was broken by the accident. In the end both Pengard and Sylvester are found to be merely fragments of the real man.

Pengard Awake is a fine piece of work. There is some clever character

drawing in it and it is written in such a style that it holds the interest from first to last. Lucius Arne, the bluff doctor with a supreme contempt for the narrow conventions of his profession, is a fine creation. He is the kind of doctor we are all trying to find in real life—but without success. All interested in the problems of abnormal psychology should read the book.

R. B. INCE.

RUSKIN THE PROPHET: AND OTHER CENTENARY STUDIES. By John Masefield, Dean Inge, Charles F. G. Masterman, and others. Edited by J. Howard Whitehouse. London: George Allen & Unwin, Ltd., Ruskin House, 40 Museum Street, W.C.1. New York: E. P. Dutton & Co. Price 8s. 6d. net.

THIS volume contains a number of critical studies, by several eminent thinkers, on the Life and Work of John Ruskin, whose birth centenary, in 1919, was celebrated with reverent devotion. *Ruskin the Prophet* is the book's very well-fitting title. For, as its editor, Mr. J. Howard Whitehouse, says in his Introduction: "In re-reading his (Ruskin's) books written from forty to eighty years ago, it is hard to resist a feeling of amazement at finding set forth the exact proposals then regarded as the unbalanced extravagance of a fanatic, which have since been carried out in the letter and the spirit, affecting almost every aspect of the social change and reconstruction which we have witnessed during the past four or five decades." It is rather startling to find Mr. Masterman likening the ideals of St. George's Guild to the present "apparatus of Government" in Bolshevist Russia. It is much easier for the student and lover of Ruskin to follow Dean Inge in his masterly comparison of Ruskin and Plato. The interest of the book is enhanced by the widely divergent views of the contributors, all of whom are at one, however, in their enthusiasm for the great ideals which Ruskin had at heart. From the first page to the last, beginning with John Masefield's passionate word-picture, and concluding with H. W. Nevinson's "Memories," the reader is under the glamour of a spell that will endure as long as the human soul reaches out to its spiritual birthright. To quote Dean Inge: "No earnest and eloquent voice uplifted in the cause of truth, beauty and goodness, speaks in vain."

In addition to the before-named authors, characteristic and deeply interesting papers are contributed by Laurence Binyon, J. A. Hobson, and Professor J. A. Dale; the latter discoursing very delightfully on "Ruskin and Shakespeare."

EDITH K. HARPER.

THE KEY OF DESTINY. By Harriette A. Curtiss and F. Homer Curtiss, M.D. Crown 8vo, pp. xii. + 328. New York: E. P. Dutton & Co.

IN a volume entitled *The Key to the Universe*, the authors of this book presented their personal views on the first ten Trumps Major of the Tarot Cards, and this is a sequel, dealing with the twelve further symbols of that important sequence. I remember reviewing the first publication and explaining its standpoint some few years ago. In the present case, the number twelve naturally suggests the twelve labours of Hercules, which are considered in several sections, together with the twelve tribes, the twelve apostles—here termed disciples—the "simple letters" of the Hebrew

alphabet and that which is known in alchemical literature as the Great Work. The consideration of this last incorporates notions borrowed from Eliphas Lévi, unfortunately without acknowledgment. There are also unacknowledged designs taken from Papus, in his *Tarot of the Bohemians*, and from Miss Pamela Coleman Smith, not to speak of recent French productions, passed off as an Egyptian Tarot. We hear much about an Order of the Fifteen, described as Christian and mystic, but an ill-starred connection seems instituted with the fifteenth Tarot card, which is that of the Devil. The society claims otherwise to be related to certain Masters of Wisdom, Elder Brothers of the Race and the preparation for a coming Teacher, all which is after the manner of Theosophy, though it does not seem connected therewith or acknowledged thereby. The activities of the Order are represented by the circulation of monthly lessons, so worded that "he who runs may read." I regret to add that one of its alternative titles is the Order of the Holy Grail. In fine, though Dr. and Mrs. Curtiss are represented as the founders, it was instituted 4700 B.C. in Egypt. As regards the twelve Tarot Cards, they are described and interpreted fully; but if we take the Hanged Man as a test case of value, the *Key of Destiny* fails, like other attempts before it; indeed—here as elsewhere—it is in debt to Eliphas Lévi.

A. E. WAITE.

PURPLE PANSIES. Third Edition. By Jessie Farrell. With Foreword by Mrs. Lucy Smith. Published by and obtainable from Mrs. Farrell, Tapson Street, Cambridge, C.P., South Africa, and all newsagents.

"THIS tiny volume is the result of a direct spirit-message to the writer of the poems, and each poem has been given with a distinct purpose from her Band of Spirit Helpers." So says the writer of the Foreword to this bouquet of "purple pansies," and though no claim to literary merit is made by the author, Mrs. Farrell, it is easy to see that she has not listened in vain to the inspirations given to her during many long hours of physical pain and weakness. In every case the thoughts are beautiful, and they frequently find expression in words of fitting melody, especially the lines entitled respectively "The Greatest Thing," "Nature's Music," and "White Horses."

EDITH K. HARPER.

WHAT IS THIS SPIRITUALISM? By Horace Leaf. London: Cecil Palmer & Hayward, Oakley House, Bloomsbury Street, W.C.1. Price 3s. 6d. net.

THIS is a new and popular edition of Mr. Horace Leaf's admirable volume, *What is this Spiritualism?* As the book was fully reviewed in this magazine on its first publication, it is only necessary to remind new readers that it contains a most excellent survey of the subject, tracing psychic manifestations from earliest times to the present day, and giving a clear definition of the various forms of modern "mediumship," as well as quoting a great number of highly authenticated examples. This book should be in every spiritualistic library, for it endeavours to answer many of the difficulties with which early inquirers are faced, and succeeds in elucidating most of them in a clear and simple fashion. Mr. Horace Leaf is well known as a lecturer, and as the Honorary Secretary to the "Spiritualist Education Council."

EDITH K. HARPER.