

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

A LARGE proportion of the intellectual difficulties with which mankind is confronted arise purely through the misuse of language, and the tendency men have to think in terms of words, the meaning of which they have failed to master, instead of thinking in terms of the realities of which these words claim to be the symbols. A popular subject of discussion in many school debating societies hangs on the question of the genuineness of ghostly apparitions, and the terms in which it is moved run not

unfrequently as follows: "That the belief in GHOSTS OR APPARITIONS? ghosts is contrary to reason and common sense." It does not appear, however, to occur to the mover of the motion that in arguing his point he is in effect denying the truth of his own existence. For are we not all ghosts or spirits? And equally so, whether we survive the present life in any shape or form or whether we do not? The point at issue is obviously whether there is any validity in the records that relate to the seeing of apparitions of human beings after death. This being established, the next question that arises is what precisely these apparitions signify.

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Let it be recognized once for all that an apparition of the kind referred to does not by any means necessarily imply the presence of a spirit. Even the apparition of a human form showing apparent consciousness cannot be held conclusively to prove the conscious presence of the individual whose form it takes. But over and beyond this there are apparitions of all kinds; that is, there are apparitions not merely of animals, but of scenes, of houses, and even as in the case of the phenomena at Versailles, of entire landscapes, which are illusory—at least in the form in which they appear. The paths, the houses, the people who are seen in them, the clothes they wear, the chairs they sit on, are all part of an historic scene that has no present existence. The difficulty, therefore, that has troubled so many investigators into these mysteries, and among them no less distinguished a savant than Monsieur Camille Flammarion, is

GHOSTS OF
CLOTHES. not in reality that which many people fondly imagine. There is no question of "ghosts of clothes" and there is no greater difficulty in believing in

apparitions of clothes than in believing in the apparition of anything else. It is the essential difficulty of believing in apparitions at all. You and I are both ghosts. No one in fact has ever really seen his fellow man, even in the physical flesh. He has merely seen the appearance of his physical form reflected on the retina of his eye. And to see an actual spirit is unthinkable either physically or psychically.

The difficulty arises then through the misuse of language. The word is a symbol, but when we take a defective symbol and imagine that we are talking of the actual thing symbolized, we are naturally landed in an *impasse*. But how few of us realize that the vast majority of the logical difficulties in which we find ourselves are simply brought about by this failure to recognize the essential character of language, and the pitfalls of which its misuse is the cause! The majority of the false arguments and

THE MISUSE
OF
LANGUAGE. false analogies of the present day arise directly from this failure. We start with the assumption of the truth of a certain hackneyed statement and proceed to deduce conclusions from it in the erroneous

belief that it represents some absolute and invariable truth in nature. Some of these hackneyed statements form the foundation-stones of whole philosophies or whole schools of thought; though their futility when regarded in the dry light of pure reason should be manifest to all of us. An instance of the kind is the affirmation that "all men are equal," or again,

as Rousseau phrased it, that "men are born free." Both statements are palpably false and we need not therefore waste time over the arguments based upon them. It does not, however, follow from this that the statements, when first made in the context in which they were made, did not contain a certain basis of truth. But the words used to convey this truth were essentially defective. The language symbols, in short, owing to the limitations of the capacity for expression of the man who voiced them, did not correspond to the actual truth which he desired to convey. Language then at best is a defective instrument, and when employed by the popular orator or vote-catching politician it serves rather to confuse the issues than to enlighten the audience.

Language has indeed been frequently used in this manner with the deliberate purpose of bolstering up a bad cause, or giving effective expression to some indifferently accurate generalization. We are all of us familiar with the phrase "free trade," but we are none of us familiar with the reality which it ought to connote but does not. We are all of us familiar with the Temperance Party, but all those who are not imposed upon by mere phrases are perfectly aware that temperance or moderation is not one of their most shining virtues. This misuse of language is seen in the names which political parties confer upon themselves. Is there anything specially striking in the liberality of the Liberals? If conservatism means, as it apparently too often does, the preservation of an order which has outgrown its usefulness, this is hardly what was originally intended by the inventors of the party label. What is a Democrat or a Republican, and what is there in the names by which these parties are distinguished which conveys to the mind one single item in their political programmes or principles? Could not the policy of one party be equally well adopted by the other as far as their appellations are concerned? Why, for instance, should a Democrat favour a lower tariff than a Republican?

GIVING BAD
DOGS GOOD
NAMES.

Was Abraham Lincoln less democratic than the Democrats because he was a Republican? "Give a dog a bad name and hang him" is a proverb the converse of which has been constantly acted upon throughout human history, and the practice has been to deceive the public by giving bad dogs good names. The old Greeks were adepts at this method. They were so terrified of the Furies, the avengers of crime, that in order to avoid incurring their wrath they called them the Eumenides, "the well-disposed!" In a similar way the Black Sea was originally called the Axine or "inhospitable" sea. The name, however,

became regarded as ill-omened, and was in consequence changed to Euxine or "hospitable." In later days the Cape of Storms had so long a tale of shipwrecks to its credit that it occurred to some one to rename it the Cape of Good Hope. The fairies aroused so much fear in the Irish breast that in order to propitiate them they called them, and still call them, "the good people."

It is a bad sign in a nation when the words that in their original meaning are descriptive of virtues come to be looked upon as the symbols of vice or folly. The open and truthful man behind whose words there was no concealment was termed "simple" once; but he was not crafty enough for his fellow men, and they dubbed him "a simpleton." The private citizen at Athens who minded his own business was called in the Greek tongue *idiotes*. They dubbed him an idiot! Religious people

DEGENERATION OF GOOD WORDS. laid claim to a goodness which they did not possess, and they were termed goody-goody. The last thing that we expect from a Jesuit is to be a true follower of Jesus of Nazareth. Experience has taught us to expect him to be Jesuitical. The

orthodox Christian, if language be our guide, is the Christian whose dogmatic teaching is the right and correct one, while all others are in error. He is in short the man who has got hold of the "right" end of the stick. But has he? The Pagan, again, is merely the man whose religion is the faith of the countryside. The word takes us back to the time when the old classic religions of Greece and Rome survived in the country villages when they had been superseded by Christianity in the towns.

The recent war has taught us how greatly realities are liable to differ from the names given to them in common parlance. There are countries in Europe to-day where a man may be a millionaire in the currency of the country, and yet actually be little better than a beggar. There is no guarantee with regard to mediums of exchange any more than there is with regard to stocks and shares, that their face value has any actual relation to their marketable worth or purchasing power. A mark is worth one thing to-day and another to-morrow, and the illusory character of a fortune in marks is, thanks to the war, apparent

MARKS AND MARKETS. to all. Even the value of a gold coin fluctuates continually in accordance with its purchasing power for the time being. The war, moreover, which has

shown us the unreal character of financial values, has served to prove also the hollowness of the phrases on which we once fondly placed our reliance. In the day of crisis, what has proved to be

the intrinsic value of orthodox Christianity? In the light of German and Russian atrocities, what price our modern "civilization"? The words, as far as all that underlay them is concerned, have proved base coinage, like the German mark. In times of stress we are thrown back upon the realities, and we see how futile are the expectations of those who have placed their confidence in anything beside.

The moral of all this is that when once we start thinking in terms of words instead of in terms of the realities that they are intended to convey, we shall find ourselves landed in a predicament in which we shall make ourselves ridiculous by talking of the ghosts of clothes, and arguing that as clothes can have no ghosts therefore psychical research is an absurdity. And let it be noted that utterly preposterous as such an argument is, it is one that has been adduced over and over again, and we may still see it in print from time to time in the newspapers of the present day.

In speaking of this matter, however, we are bound to admit that the apparition of a clothed form presents a certain problem which it is necessary to face. It has at any rate troubled *Monsieur Flammarion*.

If we admit (he says) that there are three elements in a human being—the material body which every one knows, the soul or thinking spirit, bound up with a subtle intermediate body, as Egyptian theology formerly acknowledged—it would seem that this subtle, ethereal body (spiritual, to use St. Paul's expression), a kind of soul-substance, should have no form, or else, if the conditions of organic terrestrial life imposed one upon it, this form should be that of the human body, of the nude body, man or woman.

What prevents this? What clothes them? Decency?

No. In nature, as in truth, there is neither shame nor indecency. These are conventional sentiments that are absolutely artificial.

As, however, our thoughts are moulded by conventional conceptions, is there anything unnatural in a thought-form being conventionally clothed? Personally I doubt it. The point, I think, that rather presents itself, arises from our conception, justified or otherwise, that the spiritual form has a spiritual body corresponding to the physical body, and if this is the case we may not unreasonably feel surprise if the form and its clothing appear to be of one and the same substance. If the appearance is subjective this difficulty does not arise, but if the form and its clothing are objective we are surely bound to assume that the psychical body is a replica of the physical body with corresponding or partially corresponding sensations. This would

necessarily differentiate the nature of the psychical body and the psychic garments. May it not be that the clothes of the spirit form are composed from the grosser elements of the astral plane gathered around the astral body by the thought-force of its spirit tenant? Presumably the true explanation lies in the fluidic character of substance on the astral plane, as compared with the physical.

With reference to Monsieur Flammarion's suggestion that the soul or thinking spirit should have no form, this is surely a philosophical error. Individuality of any kind necessitates limitation and limitation implies form. Without form the spirit would return to its Source and cease to possess any separate consciousness. The physical form is a representation, however defective, of the spirit within, and the psychical form on account of its greater fluidity or plasticity should surely be a more accurate reflection of the spirit. Under whatever conditions it exists the spirit must of necessity mould the vehicle of which it is the tenant.

It is worthy of note that in one of the records cited by Mr. Stead, I think in *Borderland*, there is an instance of an experience of a man who passed out of his body (being to all appearance dead) and found himself naked in the bedroom amidst mourning relatives. His embarrassment was momentary, for no sooner had he realized his condition than the clothing that he missed came to him automatically. The mere suggestion of nudity

seemed to have produced the clothes. It appears from this that there is a close connection between the wearing of clothes by apparitions and the operation of suggestion on the astral plane. In the early days of the OCCULT REVIEW, some sixteen years ago, a prize was offered for the best essay on the subject of the clothes of ghosts. The writer of the winning essay, Miss Maud Joynt, emphasized the symbolic nature of ghosts' clothes, instancing the fact that in cases of people who met with death by water, the ghost appeared with clothes dripping, or if by violence, then with bloodstained clothing.

An instance of this is given by Monsieur Flammarion in the present work. "Commandant Mennelshisch was talking in his room with another officer when he saw his brother, Georges, enter and sit down with his clothes running water. He was at sea, and his ship was sinking at that very time . . . There was no trace of moisture on the spot at which he had been, though they had seen water running from his clothes."

It has been contended by some that everything physical has its counterpart on the astral plane, and if so it follows that clothes are no exception to the rule. Swedenborg as we know maintained that the spiritual world was a duplicate of the material one. It is affirmed again that spirits who have long passed over no longer retain the clothes they wore in life, generally being dressed in loose flowing robes. A complete solution of the phenomenon will probably involve us in the recognition of the philosophical conception of matter as essentially illusory in its character, and if this is so in the material world, how much more so under the fluidic conditions of the astral plane. As the writer of the prize essay already cited observes in conclusion: "All investigations lead to the belief that matter is less real than consciousness, and that consciousness, the more we transcend its ordinary states, and pass to its subliminal functioning, is creative, having the power of directly affecting other consciousness, of generating sense images, and even working changes in matter."

Monsieur Flammarion accepts the evidence of apparitions, but doubts the explanations advanced. "In the present state of

PSYCHIC
BODY OR
THOUGHT
FORM ?

science," he says, "any definite explanation is impossible." It may be asked, do we really see the psychic body of an apparition? Or is it merely a conception evoked from our own consciousness?

The following very curious record given by Monsieur Flammarion in his new work, *Death and Its Mystery: At the Moment of Death** suggests that there are many cases in which the true explanation lies in suggestion. The narrator is Professor H. Cuendet of Geneva, vice-president of the Geneva Society for Psychical Research.

The scene took place at Begnins, in the Canton of Vaud, on a Tuesday of the month of July, 1894. We were having dinner. A member of my family asked my father, pointing to a painting in water-colour hung on the wall, "Whom is that a portrait of?"

"It's of my grandfather Oswald," he answered. "Speaking of him, I remember the following anecdote: Oswald was the violin soloist in a Paris theatre. One night, when he was leaving the theatre (it was in the midst of the Revolution) he was stopped by sansculottists, and was, without doubt, about to suffer the fate of numerous victims of the Terror, when, by a sudden inspiration, it occurred to him to play the 'Ca Ira'

* *Death and its Mystery: At the Moment of Death*. By Camille Flammarion. Translated by Latrobe Carroll. London: T. Fisher Unwin, Adelphi Terrace. 10/6 net. The Century Co., New York.

on his violin. The fanatics, who had doubtless mistaken him for some one else, realized their mistake and released him."

It was the first time my father had ever told us of these facts. None of the persons present—I no more than the others—had ever heard it spoken of. I remarked upon this at that very moment.

Wednesday, the next day, while still in Begnins, I received two letters from Geneva, one from the medium of the experimental group of which I am a member, the other from my friend P——, a teacher belonging to the same group. It is to be noted—a strange coincidence—that the medium, without being at all related to me and mine, was named Oswald, as was my dead great-grandfather. Here, in substance, is what these two letters informed me :

Three days before, on Sunday, my friends were holding, in Carouge, a little place near Geneva, a séance in which the medium had a very distinct vision of a person clothed as people were during the Revolution. He had a violin in his hand and seemed surrounded by hostile people. Suddenly he played upon his violin, and the medium heard the tune of "Ca ira . . . Ca ira !" At that moment those who surrounded him and who showed themselves ill-disposed seemed to change their demeanour abruptly, and freed the violinist.

A VISION
OF THE
FRENCH
REVOLUTION.

"Who were you when you were alive?" my friends then demanded.

"Oswald," the table answered, with rappings.

"Doubtless one of my relatives," observed the medium.

"No; a relative of Monsieur Cuendet," the table answered.

The medium Oswald, astonished, decided to write me in order to throw light on the occurrence. My friend P—— also made the same resolution. Whence the two letters in question? One may imagine my stupefaction when I received them.

I have already said that the medium was not in any way related to me or mine. Is it necessary to add that my friends in the group had never heard this story spoken of—still less than I, who had not known it until that day? They know, moreover, nothing, or almost nothing, of my family, have never had any connection with my father, and were far from supposing that I had had relatives of the name of Oswald.

Therefore, *two days before me* they had had through the medium, whose astonishment equalled theirs, a communication of a fact that had remained buried in my father's memory for long years, a fact—I cannot repeat this too often—unknown to them as it was to the medium and to myself.

Given these conditions, an explanation through telepathy would seem to me extremely difficult to concede as true.

H. CUENDET.

This story is made the more curious owing to the fact that several weeks after the receipt of these letters the medium came to pay the narrator and his father a visit at Begnins, where they were spending their summer vacation. The medium, on seeing his grandfather's portrait, exclaimed: "Why, that is the very person I saw with the violin in his hand!"

Obviously had the vision of the medium and the conversation with Professor Cuendet synchronised, the incident would have been explained as an instance of telepathy, but the fact that the medium's vision antedated the conversation by two days seems to put this explanation out of court. In a case of this kind we seem justified in regarding the medium's vision as subjective, but in many other cases the question whether an apparition is subjective or objective is an exceedingly hard point to determine. We might perhaps hazard the suggestion that the spirit of the grandfather first deliberately attracted the attention of the medium and subsequently influenced the son to inquire with regard to his portrait. Monsieur Flammarion observes that certain apparitions seem to be "some kind of projection, and in the nature of cinematographic pictures." In the case of many of these phenomena the appearance is thus merely a case of suggestion from the other side, the mental impression being conveyed to the percipient by the spirit who has passed over.

Sir Oliver Lodge is cited by Monsieur Flammarion as observing, in an address to the Society for Psychical Research, that "garments appear because they are imagined." He would doubtless compare them all to the suggested illusions of the hypnotist. Monsieur Flammarion himself cites an instance of this kind. He was, he tells us, one day at the Salpêtrière Hospital, in 1889, making experiments in conjunction with Dr. Charcot. The doctor asked him to take up a pack of white cards and choose one of them ; to imagine that his portrait was upon it ; and to show the portrait to one of the patients. Monsieur Flammarion did as he was requested, making a mark on the back of the card for the purpose of identification, then shuffling the cards and showing them face upwards to the hypnotized subject. She identified the card at once, though it is obvious that she could not have seen the cross as this was at the back of the card, and invisible to her. Moreover, she made a request that she might take the card home and keep the portrait as a souvenir. Another case is cited by Colonel de Rochas, who narrates that he was in the habit of hypnotizing two young girls of Voiron. He states that he noted with regard to them that one of the two was able to exteriorize her apparition at will, also that both girls saw the apparition, and that it assumed whatever aspect the young girl, whose phantasm it was, wished to give it. The question here arises, did both girls see the astral body of one of them, or was

it merely the projected image created by the imagination of the girl in question ?

A similar question arises in regard to an apparition of three women on the railway track at Catona, and is equally difficult to answer. The account of the incident is given in the *Mattino* of Naples, April 22, 1906, and is contributed to the paper by its Reggio correspondent. Here it is in brief:

A theological student boarded the Reggio-Naples express, which leaves Reggio at 5.55, and took a seat in a compartment. In the same carriage it happened that there sat at the time the General Manager of the line, Signor Fischetti. When the train had started, Signor Fischetti asked his travelling companion what his destination might be. He replied that he had to go to Catona in order to be present at the festival of St. Francis. The General Manager thereupon told the theological student that he

A TRAIN
STOPPED IN
ANSWER TO
PRAYER.

had made a mistake, as this was an express train, which did not stop at Catona. The young man in question, who evidently laid the greatest stress on being present at the festival, began to express his grief in no measured terms, and eventually resorted to praying to the Holy Virgin, with tears in his eyes, even threatening to throw himself out of the door if the train did not stop at the required station. The train meanwhile continued on its way. When it arrived at the bridge, which is reached before Catona station, the fellow travellers heard a repeated whistling of the locomotive and immediately afterwards the emergency whistle. The train began to slacken speed, and then stopped. The theological student, overcome with delight, leaped out of the railway carriage, exclaiming that St. Francis had worked a miracle in his favour. The passengers, wondering why the train had stopped, were informed that the halt was due to the presence of a nun clothed in white and two other women, who persisted in standing in the middle of the track and refused to stir, despite the whistling of the locomotive. The passengers looked for them in vain. All they could see was the young theological student running towards the station as fast as his legs could carry him. The engine-driver, whose name is given, declared in the most explicit terms that he had seen the three women on the track, and that they refused to move. This was the sole reason why the train was pulled up.

How can we explain this extraordinary incident ? Was it a hallucination on the part of the engine-driver ? If so, who was

it who suggested the illusion? Or did spirits materialize on the railway track in answer to the student's prayer?

Another very curious case is given in which a mother and son were living together in Bologna and occupied rooms opening into each other. Another brother was at the time at the military academy at Modena. The mother bade her son at Bologna good night, complaining of a slight indisposition. At midnight the brother who was living with his mother was suddenly awakened by the apparition of his brother from Modena, who appeared pale and agitated. "How is mother?" he asked, "I distinctly saw her at the foot of my bed in Modena. She smiled at me. With one hand she pointed to the sky, and with the other she blessed me, and then disappeared." The effect of this vision was to make the son at Bologna hurry into his mother's bedroom. She was dead, with a smile upon her lips.

Obviously the remarkable point about this narrative is that the knowledge of his mother's death was communicated first to the son who was at a distance and only at second-hand to the one who was sleeping in the next room to his mother. Monsieur Flammarion comments that distance counts for nothing where telepathy is concerned.

Among his very remarkable collection of psychic narratives our author has two very interesting dog stories; and though neither of these deal with animal apparitions, they are none the less curious for that. In one case a Monsieur Célestin Brémont, of Lyons, had taken pity on a little dog, who had been abandoned by its owners. The animal was suffering from a complaint in its ears, which were discharging abundantly. Monsieur Brémont determined to try and cure the animal, and the idea occurred to him to write to a medium of his acquaintance, who was specially clever at healing the sick. Before, however, he had taken his pen in hand to write, he received a line from

**TWO DOG
STORIES.**

the medium in question telling him of a dream or vision that she had had. "I was with you," she wrote, "taking care of a dog with sore ears. I was giving him injections of a liquid I had prepared by boiling oak bark mixed with walnut leaves. Then I sprinkled the wounds with powdered gentian roots." On receipt of the letter, Monsieur Brémont applied the remedies indicated, and succeeded after some days in curing the dog. This story will doubtless be explained by telepathy, but how about the second one? Here it is. It is given by Léon Daudet, on the authority of his friend, Dr. Vivier.

A peasant was going with his brother to the ship which was

to take the latter to America. On the quay a mad dog bit both brothers. The first, that is the one who remained behind, and who was aware that the dog was mad, died six weeks later in terrible pain. Upon the doctor's advice, the family concealed the cause of his brother's death from the emigrant, who came back two years afterwards quite well and fit. On disembarking he learned the true cause of his brother's death, and after six weeks himself died also of hydrophobia !

HYDRO-PHOBLA BY SUGGESTION.

The question arises, if the brother who had remained behind had not been made aware of the fact that the dog was mad, would he have died ? Possibly not. And secondly, what percentage of deaths from bites of mad dogs are due to hydrophobia induced by suggestion ? A further thought occurs in this connection. If suggestion has so much to do with deaths of the kind, would it not be possible to prevent deaths from hydrophobia generally by counter-suggestions ? And might not this method prove more efficacious than the method of inoculation ? Again, if illness can be cured by suggestion, as is apparently at least sometimes the case, how much more should it be possible to prevent a threatened illness by the same means !

THE SYMBOLS OF ALCHEMY

By S. FOSTER DAMON

IN an earlier article I endeavoured to establish that at least one of the ancient alchemists, Thomas Vaughan, was a spiritualist ; that his writings deal mainly with materializations, which he actually accomplished ; that he was familiar with ectoplasm, which at first he learned of through tradition, and later obtained in his experiments ; and that ectoplasm figured in his alchemical symbolism as "the First Matter" and "Mercury," among a multitude of other names.

Once we have this key, five minutes' reading is enough to make it quite obvious that the vast majority of alchemists were all experimenting in precisely the same thing, and that their methods of procedure were closely parallel to the methods of the modern spiritists. In fact, the parallels are so striking that we may well wonder why it was never pointed out before. The reason lies, of course, in the fantastic symbolism which the alchemists used. The secret had to be well concealed : the stake and the gallows were waiting for anybody caught dabbling in the unlawful arts. On peril of their lives, then, the alchemists were obliged to keep silent or else to invent a symbolism which would baffle the ignorant completely.

They were too wise to use one term to signify one thing only. They knew that sooner or later some keen brain could work out any symbolism as simple as that. The great secret had to be known before their writings might be understood. Therefore their symbols were chosen *poetically*, not systematically ; for system always betrays itself. That is to say, they indicated the same things under as many different names as possible, each name being chosen on the spur of the moment for some poetic resemblance. Terms from the Bible, the classics (Virgil's works in particular), chemistry, heraldry, and astrology were freely mingled.

Perhaps the method will be clearer if we consider a non-alchemical work—Shelley's *Skylark*—as an example. Forget the title ; then see what confusion would arise if we had to guess what all the symbols meant. "Bird thou never wert" ; but a cloud of fire, a star of heaven, a poet hidden, a highborn maiden in a palace tower, a glow-worm golden, a rose embowered, and

so on. Now imagine a whole school of persons writing for centuries on the skylark, but on oath never to say what it was, and all of them searching the universe for the most fantastic and provoking terms to describe it. What a confusion would result! And so we understand what little aid the hermetic dictionaries have been in the study of alchemy. The more exhaustive they are, the more confusing they must inevitably be.

The immediate results of this symbolism were the misdirection of many earnest seekers, and the encouragement of innumerable get-rich-quick charlatans. The alchemists issued their warnings: we find them over and over again exposing the tricks of the quacks (as in Chaucer's *Chanounes Yemannes Tale*); while for the others they said many and many a time that the secret had never been written down, that most people learned it orally, and that only a direct inspiration from on high could reveal it otherwise. They frankly confessed that they deliberately confused their symbols. "And let it not trouble thee that our writings seem to contradict one another in some places," wrote Michal Sedziwoj (1562-1646), "for so it must bee, lest the Art be too plainly disclosed."* Heinrich Khunrath, in 1609, was more specific: "It is called 'Stone' because that is the name given it among the blind mob for the eyes that can see and the ears that can hear. God Himself, for certain causes recorded in the writings of the masters of Wisdom, has gravely forbidden the revelation of what it is. That is why all the philosophers would rather die than divulge it. . . . Yet I will quote these philosophers when they themselves speak philosophically. 'It is so called,' they say, 'because its generation and regeneration is like that of stones [men], since it is produced from the viscous and glutinous moisture and from dry earth. And: because by its coction (which proceeds by thickening, *incrassando*) it is hardened into a permanent and fixed stone (which can be powdered and used as a stone). Alphidius says, 'If its real name had been "Stone," it would not have been called Stone.' And others: 'The stone is not a stone.'"[†] Thus, also Jean d'Espagnet wrote in 1623: "Nor doe Philosophers ever write more deceitfully then when plainly, nor ever more truly then when obscurely. . . . As for the Matter of their hidden Stone,

* *A New Light of Alchymie: Taken out of the fountaine of Nature, and Manuall Experience. To which is added a Treatise of Sulphur: Written by Michael Sandivogius*, pp. 122-3 (London, 1650).

[†] Translated from his *Amphithéâtre de l'Eternelle Sapience*, pp. 157-8 (Paris, 1900).

Philosophers have writ diversly ; so that very many disagreeing in Words do nevertheless very well consent in the Thing ; nor doth their different speech argue the science ambiguous or false, since the same thing may be expressed with many tongues, divers expressions, and a different character, and also one and many things may be spoken of after a divers manner.”*

Those familiar with the hermetic writings will recollect passages almost innumerable, which say precisely the same thing. The alchemists not only warn us that the secret itself is never plainly put down and that the terms are confused, but that even in the descriptions of the process, they omit the most important steps, and prefer to begin anywhere but at the beginning. It was a matter of life and death for these men to keep their secret : one hint, and they with all their colleagues would have been massacred. But that hint was never given.

Yet the important difficulties of interpretation yield at once when the true subject of alchemy—materialization—is known.

Alchemy pretended to be a science of metals. It was not really so, as the adepts themselves gave warning. The proper person, “ though ignorant of practical Chymistry,” will succeed, said d’Espagnet.† “ *Alchymie*, in the common acceptation, and as it is a *torture of Metals*, I did never believe, much less did I study it,” wrote Thomas Vaughan.‡ To the alchemists, “ Gold,” the most perfect in the metalline world, stood for Man, the perfect product of creation. This is too well recognized already to need proof. But all interpreters so far have failed to understand that the alchemists’ purpose, “ to make gold,” actually meant to make (or materialize) a human being.

For this process, two factors were needed, one active, one passive : the mage and the medium, of course.

Many things helpeth to apt our *Stone*,
But *two be Materialls*, yet our *Stone* is one ;
Betweene which two is such diversity,
As betweene the *Mother* and the *Child* may be
An other diversity betweene them find ye shall
Such as is found betweene *Male* and *Female* :
Theis two kindes shall doe all your service
As for the *White worke* (if ye can be wise).§

* *Arcanum, or the Grand Secret of Hermetick Philosophy*, translated by James Hasolle [Elias Ashmole] in his *Fasciculus Chemicus* (London, 1650).

† Jean d’Espagnet : *Arcanum*, etc., ¶ 7.

‡ *Euphrates* : *To the Reader*.

§ Thomas Norton of Bristoll (?—1477) : *The Ordinall of Alchimy* (in Elias Ashmole’s *Theatrum Chemicum Britannicum*, London, 1652, p. 41).

The anonymous author of the *Short Enquiry Concerning the Hermetick Art*, commenting on this very passage, remarked: "This Norton calls his Means Mineral, which he saith are no other than Magnetia* and Litharge her Brother. And he asserts, that to Clarifie them is the foulest Work of all. And, though he makes these Means two, yet he tells you how they differ. . . . Which we see brings his, to the general Doctrine of Philosophers, viz., Agent and Patient, which seems to be their one intention, whatever Skill they use to perplex their Sayings." †

The most common symbols for the mage and the medium were the sun (Sol) and the moon (Luna). The sun is the source of power; the moon passively receives his rays. ‡ The mage is also sometimes known as the Furnace or the Athanor, because of his power, the invisible fire (though occasionally these terms seem to be applied instead to the cabinet). It is to be noted that Sol was also a symbol of gold. The necessity of having gold before gold could be made is thus explained. Sol and Luna, Magnetia and Litharge, were only two of many sets of symbols. At any moment we must be prepared to encounter phrases like this from Thomas Vaughan's *Lumen de Lumine*: "Take our two Serpents, which are to bee found everywhere on the Face of the Earth. They are a living Male and a living Female. Tye them Both in a Love-knot, and shut them up in the Arabian CARAHA," etc.

The process of mesmerizing is described very obscurely indeed. That the hands were used is easily verified. Mrs. Atwood, in 1850, quite correctly identified it. § Lully, for one, spoke of "the Art and manual operations of Man"; || and Thomas Vaughan warned his readers: "Be sure . . . to employ thy mind as well as thy hands." Khunrath also speaks of "the obstetric hand."

The mesmeric power of the mage (Sol) was known as the "Philosopher's Fire," the "Beams of the Sun," the "Male Seed," or "Sulphur."

. . . Our Fire is Magical
Not culinary, this th'undoubted sense
Of Authors is, and therefore whoso shall

* A term chosen because of its resemblance to "magnet" ?

† London, 1714, pp. 22-3.

‡ Diana, as goddess of chastity, may also refer to the supposed necessity for a virginal medium.

§ *A Suggestive Inquiry into the Hermetic Mystery*. See pp. 185, 427, 453, etc., of the 1918 reprint.

|| Quoted in the *Lumen de Lumine*, p. 52.

Fire Elemental use, shall surely miss. . . .
 Truth, Nature's Fire is Sulphur, which is hid
 Within the Center. . . .
 This is the hidden heat, invisibly
 Which worketh n'is discernèd by the Eye.*

From the marriage of Sol and Luna was born Mercury (ectoplasm). The illustrations to the *Rosarium Philosophorum* (Franckfort, 1550) symbolize this more clearly than any other plates I know of.† This "marriage" may be clarified by a non-chemical description of the magnetic trance from Andrew Jackson Davis: "The subject and operator form one system in power. There is a visible disunion, yet there does exist an invisible union. One is positive, the other negative; and the one performs negatively what the other performs positively."‡

"You must, therefore, take *two principles* to produce a *Third Agent*."§ "Artephus, that sans peer Philosopher . . . speaks of two Bodies and a Water; the one the Sun, the other the Moon, the Water Mercury."|| And thus ectoplasm appears. Here lay the great mystery; here the symbols are almost overwhelming in variety. Ectoplasm was called "Mercury" (also "quicksilver" and "argent vive") because this was the only fluid metal, because of the superficial resemblance, and also because Mercury was the messenger of the gods. It was called the "First Matter" because it seemed to be the primal substance behind the four elements; for the same reason it was known as the "Quintessence"; and from this "Chaos" or "Panspermion" God Himself created the world. It was also known as the "Elixir of Life"; as "Virgin's Milk" or "Moon-water" (Lunaria, etc.), because of the way it manifested itself; "Jacob's Ladder," since by its means the afterworld could be reached; "the Bath"; "the water that wets not the hand," and so on indefinitely. Each alchemist used a new term every time he could think of one. But we may be sure that, from Hermes'

* George Stirk: *The Marrow of Alchemy*, Pt. II, Bk. II (Ed. 1709, p. 68).

† These interesting plates are perhaps a bit too naïve for this sophisticated age. And "Sapere Aude" found the action of d'Espagnet's Luna so unladylike, that in the modern reprint of the *Arcanum* (Vol. I of the *Collectanea Hermetica*) the symbolism is almost ruined in efforts to preserve the proprieties. In his *Bygone Beliefs*, Mr. H. Stanley Redgrove includes an article on *The Phallic Element in Alchemical Doctrine*.

‡ *The Principles of Nature, Her Divine Revelations, and a Voice to Mankind*, N.Y. 1847, p. 33.

§ Thomas Vaughan: *Lumen de Lumine*, p. 47.

|| George Stirk: *The Marrow of Alchemy*, Pt. II, Advertisement.

"thing of all things most wonderful" to Oken's "Urschleim," ectoplasm was intended.

When the process of making the "Stone" was not described as a marriage, it usually appeared as a chemical process. The progress might be watched as a series of three colours: black, white and red. The black stage of the Stone (known also as "Putrefaction" and the "Crow's Head") was often likened to death and its consequent dissolution. This clearly indicates the trance state, and the dissolving of the medium's body into ectoplasm.* The white state (or the "White Swan") was that in which the ectoplasm first appeared. The ultimate red state was reached when the materialization was complete and human colouring appeared in the apparition. There were various other colour stages introduced occasionally by individual experimenters. The commonest of these was the "Peacock's Tail," of all colours, which appeared between the white and the red.

Sometimes the chemical symbolism described the process in other ways. "Solve et coagula," which we meet so often, simply means the dissolving of the medium's body into ectoplasm and the fixing of this substance into another body. D'Espagnet is fairly specific here: "The whole Progresse of the Philosophers work is nothing but Solution and Congelation; the Solution of the Body, and the Congelation of the Spirit; nevertheless, there is but one operation of both." †

When the symbol was that of marriage, the Stone was called the "Child" or the "Hermaphrodite" (since it partook both of Sol and Luna). The chemical symbol for Mercury ☿ contains in itself the proof of this, since it is actually composed of the symbols of Sol and Luna, plus that of the four elements (to indicate that it was material).

The Cabinet was known as the "Vessel," the "Vas Hermetis," and the "Sepulchre." Into this mage and medium entered together. Sometimes there is confusion here among the alchemists themselves: the Cabinet and the medium's body are occasionally spoken of as if they were one. D'Espagnet distinguishes them as follows: "The Vessell wherein the Philosophers decoct their worke, is twofold: the one of Nature, the other of Art; the

* There is, however, a black stage of ectoplasm, which sometimes appears in the photographs of Mme. Alexander-Bisson. W. J. Crawford, in his *Experiments in Psychological Science* (p. 134), describes a photograph of his medium, in which appeared "faint traces of a dark substance issuing from or proceeding into each of her fingers."

† D'Espagnet: *Arcanum*, etc., ¶ 72.

Vessell of Nature which is also called the Vessel of Philosophy, is the Earth of the Stone, or the *Femella* or *Matrix*, whereinto the Seed of the Male is received, it putrefies, and is prepared for generation. The Vessell of Nature is of three sorts: for the secret is decocted in a threefold Vessell" [i.e., body, soul and spirit]. Here follow the customary quotations from other philosophers, with hints that they are not to be understood too literally. D'Espagnet then continues: "But that all deceit being removed, we may speak sincerely, one onely Vessell of Art sufficeth to terminate the work of either Sulphur, and another for the work of the Elixir; for the diversity of digestions requireth not the change of Vessels; Yea, we must have a care lest the Vessell be changed or opened before the First Work be ended . . . lest any thing from without should enter in, or the Spirit steal out."*

The cabinet had to be tightly closed; so many are the warnings here that "hermetically sealed" has passed into the common language. Urbigerus explains the necessity for such precautions as follows: "Our *Mercurial* Water has such a sympathy with the *Astrums*, that, if it is not kept very close, and *Hermetically* seal'd, it will in a very short time, like a wing'd Serpent, fly away in a wonderful manner to its own Sphere, carrying along with it all the Elements and Principles of Metals, and not leaving so much as a single drop, or the least remainder, behind." And this is what happens, if the cabinet is properly closed: "As soon as the first Imbibition is made, you will see a great Alteration in your Vessel: for there will be nothing seen but a Cloud, filling the whole space of the Vessel, the fixt being in controversie with the Volatil, and the Volatil with the fixt. The Volatil is Conqueror at the beginning, but at last by its own internal Fire, conjoyn'd with the external, both are united, and fixt inseparably together."†

The circle of assistants are sometimes described as "servants." Thomas Norton quaintly lists the difficulties of finding the proper people:

Some be negligent, some sleeping by the fire,‡
 Some be ill-willd, such shall let your desire,§
 Some be foolish, and some be overbold,

* D'Espagnet: *Arcanum*, etc., ¶ 109, 112, 113.

† Baro Urbigerus: *Aphorismi*, London, 1690, pp. 19, 45. It is worth noting that Urbigerus uses the word "medium" in its modern sense.

‡ Norton's *Ordinall*, Ch. II, p. 34. Drowsiness often seems to be induced.

§ Opposition of wills often "lets" (hinders) the experiment.

Some keepe no Connsell of Doctrine to them tould. . . .
 Some be drunken, and some use much to jape,
 Beware of these if you will hurt escape.*

Thus it would seem that the whole process of materializing, as performed to-day, was known to the ancient alchemists. There are differences of procedure, but only occasionally; all the main elements—operator and medium, circle and cabinet, trance and ectoplasm, are there. Wherever we turn, in the whole literature of their millenary, we find the same thing, over and over. I have quoted almost haphazard from this vast literature, in order to indicate this. It is true, of course, that the symbolism varies, but the meaning is the same. At first we find none of the fantastic symbols. Roger Bacon, for example, is content to speak simply of "contraries"—Sol and Luna appear later. And throughout, his style is equally simple: "And that may a Man do well in Metalls if he might know without error how to separate the Elements, that is to say, to reduce them to their first Matter and Root, which Root is Brimstone and Quicksilver or Sulphur and ☿."† Then, as the symbols develop, clearer hints appear. "He that knows how to congeal water with heat, and to join a spirit with it," wrote Sedziwoj, "shall certainly find out a thing more pretious then gold, and every thing else."‡ But fantastic as the symbols become—whether fighting dogs, loving couples, father and son, north and south poles, heaven and earth—they reduce always to the union of Two, whereby the mysterious One is dissolved, which is then coagulated into the object of the search.

How far back the science may be traced cannot yet be said. The later alchemists—Maier in particular—endeavoured to read their process into all the classic myths. The Smaragdine itself may be questioned as revealing the process. But that did not prevent the spagyrist from finding it there. And what they found is clearly revealed, as in these chapter headings from Hortulain's *Commentary* :—§

"I. That the art of alchemy is true and certain.

"II. That the Stone must be divided in two parts.

* We still hear complaints of the dangers from those who are overbold and who jape. Both Thomas Vaughan and his wife may have been killed by such people.

† Roger Bacon: *Speculum Alchymie* (in the *Collectanea Chymica*, London 1684, p. 126).

‡ Micheel Sandivogius: *A New Light of Alchymie*, London, 1650, p. 16.

§ Translated from *Le Commentaire de l'Ortulin* in *Le Miroir d'Alquimie de Jean de Mehm*, etc. (Paris, 1612.)

- " III. That the Stone contains four elements.
- " IV. That the Stone has a father and mother, that is, the Sun and Moon.
- " V. That the conjunction of these is the conception and engineering of the Stone.
- " VI. That the Stone is perfect when the soul is fixed in the body.
- " VII. Of the mundification of the Stone.
- " VIII. That the unfixed part of the Stone must separate the unfixed part, and do away with it.
- " IX. That the volatile Stone must be fixed anew.
- " X. Of the fruit and utility of the art and the efficacy of the Stone.
- " XI. That the artist imitates the creation of the universe.
- " XII. Enigmatic insinuation concerning the Matter of the Stone.
- " XIII. Why the Stone is called perfect."

A DEVA REVELATION

By OLIVER FOX

FRANKLY, this article is experimental. It by no means exhausts the material at my disposal; and should the subject prove of sufficient interest, others might be forthcoming. Irene Hay is the innocent cause of my present adventure; for it so happened that her excellent article on the Devas was to some extent corroborative of certain strange experiences I have had, and this has stimulated a naturally lazy person to put pen to paper once again. Some readers of the OCCULT REVIEW may remember that in "The Pineal Doorway," published in April, 1920, I briefly referred to my dealings with a remarkable blind medium, who enjoyed the unenviable reputation of being a black magician. "Enjoyed" is the right word; for he was human enough to be rather proud of this distinction. Well, I will now take up the tale where I left it two years ago, because the great experience, into which this charming if uncanny creature led me, was alleged to be connected with those Devas of whom Irene Hay writes so ably.

Dhyan, as I will call him, who was then only twenty-four, claimed to have within his aura a ray linking him to a sublime Celestial Being, the mighty Twofold Deva M—N. This surprising information was confided only to a few intimate friends. I prefer not to use the actual names he gave me. Although I am far from convinced that there was any truth in his assertion, there might be, and the names of these great beings must not be mentioned lightly. But though I questioned the truth of Dhyan's assertions, I never questioned his absolute sincerity or the genuine nature of his mediumship. He took no money for his services, and was a rigid vegetarian. Dhyan, astrologically typified by Neptune in Gemini, was indeed very different from any other person I have ever met. Something *was* behind him—some unearthly power, beautiful, seemingly divine, yet terrible in its effects upon the physical vehicles of those contacting it. The trance-utterances were not supposed to come direct from the Deva, but were transmitted by a group of "adepts" on the Deva Path, who were the spiritual children of M—N. Dhyan, blind from birth, was not born with a silver spoon in his mouth. He

had a fine brain, but, in his normal state, his powers of self-expression were poor, and his speech not free from errors. Yet these trance-communications, lasting sometimes three or four hours without a break, were of high literary merit, beautifully worded, and admirably lucid. The rhythmical quality, alluded to by Irene Hay, was most marked; blank verse sometimes occurs in my records; and the phenomena attending the manifestations were in some respects different from those of the ordinary séance room. There were no preliminary gurglings and shudderings. Dhyān sat perfectly motionless, as though in asana, and spoke in a different voice; I heard nine distinct voices all together. Very seldom was he obsessed to the extent of losing consciousness of what was happening in the room; and if an impending interruption rendered it advisable, he could become normal almost instantly. It is true that in his ordinary state Dhyān was subject to fits of the blackest depression, but the manifestations were free from any depleting effects. They could not occur until by musical and other methods he had reached a condition bordering upon ecstasy, and the after-effects took the form of a physical, mental, and spiritual exhilaration. As a rule, Dhyān knew all that was said through him when in the trance, though now and then there were exceptions when it was unusually profound. He saw the alleged adept standing by him, and was conscious of being blissfully enveloped in the adept's aura. Then the *ideas* to be conveyed formed in his brain and were automatically translated into words, without conscious effort on his part. And while this was going on, some corner of his mind was free to follow the argument and criticize the statements. Dhyān's own pleasing voice was used as a basis; but if the expression be allowed me, it was transfigured. The voices of the "adepts" were distinct in their individual colouring, consistent in their peculiarities, and possessed an inhuman beauty, a serene majesty, which cannot be conveyed to the orthodox reader without, perhaps, offending his religious susceptibilities. Yes, under the spell of those seemingly-divine voices, it was easy to credit Dhyān's claim, that a shining thread linked him to the formless glory of the mighty Deva M—N.

Rhythm and music appear to be inseparably connected with deva affairs. The "adepts" began and ended each manifestation by chanting so-called magical words, which certainly had the effect of working up the psychic forces to a dangerous degree. The chakras were set whirling, and a state of ecstasy induced, which had ended in mental disaster for some people less stolid

than I. Even to me, writing hard all the time, the room seemed full of spiral whirls of bluish cloud, while I heard a sound like the rhythmic tramp of a great army (my blood seemed to pulse in measure with this mystic beat) and behind it a dull roar, which at times was replaced by a wind-like sighing. These sounds were certainly not physical, but I take it the forces made me slightly clairaudient. In his normal state Dhyān was an inspirational pianist with wonderful powers of execution. He produced the most unearthly, elfish melodies and claimed to be interpreting the dancing of the nature spirits. Other snatches on a grander scale, but with the same inhuman quality, he said were fragments of deva ceremonial music. Mathematics also played an unusual part in these alleged deva communications. Complicated astrological diagrams, "magical" tables of numbers, and even algebraical equations were given, though Dhyān had no knowledge of astrology or algebra. The meaning or use of these curious diagrams and tables is beyond me; but I checked the working, and it is evident that method underlies the unintelligible results.

Before proceeding to a rough survey of my notes on the Devas and the Deva Path, I wish to deal more fully with the mysterious occult forces which used Dhyān as a focus and, incidentally, earned for him that black-magical reputation. And here, particularly, the restrictions of language become apparent. The internal effect was that of an electric current, flowing, not steadily, but with a pronounced rhythm, which varied from time to time. The external effect ranged from a sensation resembling a sun-bath to an icy numbness, which made writing difficult. To these I must add: colossal optimism, intense spiritual exaltation, an ecstatic sense of well-being, and exceptional mental clarity. One could tell from the peculiar nature of the force alone which entity was about to manifest. But, though these forces did not work me any physical or mental damage—unless they aggravated some slight heart-trouble—the effect upon more sensitive people had been disastrous from the material standpoint. The digestive functions became deranged, and, unnoticed because of that fictitious optimism and sense of well-being, the nervous system more and more assailed. Then, when the body was sufficiently weakened, ecstasy over-balanced reason, and a "mental case" followed.

As a rule Dhyān was not seriously perturbed by the memory of these unfortunate episodes. He seemed inhuman in his devotion to the "Plan" of his "Deva." The failures were only apparent and transient; but the quickening of the chakras and

spiritual awakening were real and lasting on their planes. The Deva forces had accomplished the work of several ordinary incarnations. The methods of M—N were ruthless, but wise beyond mortal ken. Or to quote one of the adepts: "The ways of Celestial Beings are not the ways of mortals. . . . Only the form is broken that the *life* thereof may be blessed in time to come." In justice to my portrait of Dhyan, I must add that there was another more human side to him, though less frequently in evidence. In the fits of black depression I have mentioned, he never lost faith in the supreme wisdom and goodness of M—N; but he was sorry for those "broken forms," who recovered sooner or later, but (not unnaturally) had finished with Dhyan and his Deva. "I know it's all right really," he would say to me, "but at times mine seems an awful destiny. I bring disaster to all my friends!" This was an exaggeration—for the average sensitive got scared and escaped in time—still, even when the forces worked no harm, Dhyan's entrance into a household seemed to herald minor misadventures.

I shall never forget one night of many spent in the company of my black magician. I was in the state I call the Trance Condition, neither asleep nor properly awake. A great spiral of this bluish force whirled above me and slowly descended until the point touched the base of my spinal canal, up which it rushed. During the uprush of the force the room became a blaze of golden light, through which shone stars. In that fraction of time the ecstasy was almost unendurable, and I felt I should die or lose my reason. However, when the force appeared to reach my brain, I simply became unconscious. On regaining consciousness, I found myself still in the trance state, with the spiral again about to descend. This process seemed to me to be repeated countless times in the course of the night, and I really cannot describe how I felt in the morning. Dhyan and I used to make astral excursions together, and on one occasion one of the adepts showed us a gigantic fall of blue fire roaring into a great river of blue. He said that this was a torrent of Deva force. I suppose this sounds rather silly, though the sight was awe-inspiring enough, but how can one make astral conditions really understandable in words?

I will pass now to a necessarily brief consideration of some of the alleged facts that were given to me about the Devas. It should be obvious that the *truth* concerning such exalted beings can never be comprehended by three-dimensional brains. Only more or less faulty analogies can be given, symbolizing principles,

and the relative truth of these alone is at issue. I keep an open mind and earnestly desire further information, as the channel I once used is now closed to me. My statements will inevitably appear fantastic; but so little is available, anyhow in print, concerning these mysterious beings that I think I should give them for what they are worth, which is, perhaps, very little. Asking the reader to bear these things in mind, I will finish with the wearisome repetition of that word "alleged" and write as if I were dealing with real facts.

In the past, some confusion was occasioned by the use of the word "deva" to denote a mere elemental or nature spirit and also a being of unimaginable splendour, a veritable Shining One, a mighty Celestial Lord, with countless thousands of these nature spirits for his servants. To give some idea of the degree of evolution of a Deva Lord, when M—N, nearing mastership, was on a physical globe, my informant, the adept, was a dog, and Dhyan a jewel in M—N's ceremonial crown. The title of "Deva" is far higher than that of "Master," and comparatively few Masters, excepting those of Deva origin, enter this line of evolution. My adept belonged to the deva class as distinct from the human, but it would not be correct to speak of him as being a Deva. The Nirvanic Plane is the Plane of the Masters, but the two planes beyond are the Deva Planes. On these levels they are, of course, formless—as we understand form. Dhyan could always see the passing of M—N through the astral and mental planes, and he likened it to a cloud of golden light or a mighty sun. But on rare occasions in the Great White Temple of M—N, on the highest level of the astral plane, the Deva chose to manifest in woman's form. Then, within her chakras, there flamed the characteristic Deva Stars, to which further reference will be made. Devas can manifest either in male or female form, or in the two simultaneously—so that they appear dual, and they can assume *any* shape at will. They have no sex, as we understand the word here, but there is something corresponding to an eternal sex distinction. There are two main classes, we will term Osiris and Isis Devas; for though the perfect Deva combines within itself Father and Mother Principles, in the beginning the Primal Emanation, the One from which all came, became dual, and the origin of a deva ego either in the Father or the Mother Stream constitutes what may be called Celestial Sex. Now, as originally all came from the One, the distinction between the deva line and the human line is not absolutely fundamental. What we call an inhuman entity, a nature spirit, may

eventually become a Deva—a higher goal than that awaiting the average human being—but the Deva, though superhuman, may not always have been inhuman (non-human is a better word), because he may have evolved through human channels. It seems that in some inexplicable way it is possible for a deva ego in the early stages to become diverted from its normal nature-spirit or non-human channel into the human stream. More than ever, then, does it now appear that things are not what they seem. Some of us may have deva souls and a destiny very different from that of the bulk of mankind. This may account for extraordinary manifestations of musical and mathematical genius, and also for the non-human or a-moral mentality exhibited by some criminals.

Having reached the goal of mastership, one great difference between the Deva and human lines is this: the human Master remains, as it were, a unit, whereas the Deva is generally dual or multiple. In the case of the Twofold Deva M—N, the Master M, then in human form, absorbed the Master N, and the Deva—twofold—was formed. In the manifestation alluded to in the astral temple, the female form was that generally taken by M in the pre-Deva period, and N was represented by the stars burning in her chakras. The doctrine of the Twain One—or Twin Soul, or Counterpart—is based among other things upon such absorptions as this. Some human beings begin the Deva Path as unit individuals, but a point comes at which absorption is necessary for further progress. When the Deva is a unit individual, a mighty Being, containing four units, absorbs two such unit Devas. The result is a Sixfold Deva, and two such can unite to form the Twelfold Deva. I think, perhaps, that the object of this amalgamation of two or more egos can best be rendered intelligible by the homely proverb that two heads are better than one. In the case of the Deva M—N, the Master M had taken the Path of Will, and the Master N that of Devotion; and it will be seen that these paths can be complementary. And, for reasons which I do not pretend to understand, a more perfect and efficient result could be obtained by this amalgamation of M and N than if they had persisted as separate units. Here it must be remembered that a Master is never "separate" in the way that we are; for he has overcome the illusion of separateness, and can at will *realize* his oneness with all humanity. It is a thing which words cannot express; but, nevertheless, though two Masters could realize their essential oneness before they united to form the Deva, the amalgamation of their egos is now

an indissoluble bond, an eternal change from their previous unit states has taken place. It should be noted that the consciousness of N is not lost : symbolized as the Stars, he lives within M, and all the unimaginable vastness of their joint experiences, and the memories of countless lives as separate egos, are his. The adjustment of the once-separate beings, each with its peculiar store of specialized knowledge, having reached perfection before the union, the faintest disharmony or clash of wills is impossible. They were two ; but now are one eternally ; and yet are two in one. Words can do no more than this. I understand that, as a rule, but not invariably, the absorbing ego is slightly ahead of the ego to be absorbed, and the path taken by the former would be more positive. A soul on the Path of Devotion would not absorb one on the Path of Will, but the latter would absorb the former. Thus the relationship existing prior to the union might be that of Master and his most advanced disciple. To the pupil on the Path of Devotion the beloved Master is a veritable symbol of deity, the crystallization, as it were, of all beauty and wisdom ; and the Master's attitude, as one who issues instructions, is positive compared with the obedient compliance of his pupil.

Another factor underlying such unions is the mystical kinship existing between the two egos. In the vain attempt to make what is really non-comprehensible clear, I will give the following illustration : Let us suppose the air particles a man breathes into his lungs are latent souls, and that the man was born under the sign Aries. He breathes them in, and he breathes them out again. Let us suppose that by virtue of this act those particles or latent souls are waked to individual life, differentiated from the unbreathed air. They are marked with the sign Aries, and the souls as they develop will go the peculiar way of that sign. And the man, whose act thus woke them to life, marked them from their neighbours, and set them on a definite line of evolution—that man is their eternal father. Before the stamp of individuality was set upon the unformed deva souls, the Stream of Essence passed through the psychic centres of some mighty Being, the Deva A. This differentiated them and established between them a mystical kinship, for they were all the Children of A. A deva soul will then be either of Osiris or Isis origin in the first place ; and in the second place, the child of some particular Being. A further distinction arises when we consider the special psychic centre from which he emanated. Thus, if the parent Deva be symbolized by the Sun, and his psychic centres by signs of the

Zodiac, a soul issuing from the head chakra could be described by Sun in Aries, or from the heart chakra by Sun in Leo. The matter becomes still more complicated; for in accordance with the demands of the Great Plan, at periodic intervals fresh streams of the undifferentiated essence will pass through the centres of the Deva A. It will be seen that an enormous gulf in evolution can separate two children of A; for one might belong to the first outpouring, and the second to the Nth. The mental image formed by a too literal adherence to these written words may seem ludicrous; yet not for nothing was it said that "the macrocosm existeth in the microcosm."

For the sake of completeness I will mention, in passing, the Deva Patterns; but the subject is very intricate and beyond the scope of the present article. It has been said that a basic relationship exists between all the souls who owe their individualization to the emanations of such a mighty celestial being as the Deva A. Now, though each soul pursues his individual destiny, he shares also a group or collective destiny in what is called the Pattern or Magical Plan constructed by the Deva A. Readers of *Alice through the Looking-Glass* will be familiar with the conception of the Red King's Dream. The Deva meditates upon his Plan; forces are set in motion, each corresponding to a certain rate of vibration or musical note; the souls of the Deva's children are set vibrating to their corresponding notes; they are drawn into the Pattern, respond to the forces, and play their parts in the vast scheme. The Pattern serves for the souls taking part in it as a prolonged training, extending over many incarnations, along every conceivable path to mastership; but there is more in it than this, for the enactment of what may be likened to a gigantic mystery play, in which each character symbolizes some cosmic force, note, colour, principle, etc., is in effect an unceasing, progressive, magical ritual on a scale too immense for finite minds to grasp; and the forces set in motion are directed by the Master-Magician who created the Pattern for purposes to us incomprehensible.

Devas and magic—I cannot think of the one without the other. My adept told me that some of the most commonplace acts of life, such as eating, were symbolical of fundamental principles beneath the mystery of manifestation and the creation of worlds and universes. Each deva soul has his changeless magical name, expressing in its construction the mystic principle, note, number, colour, etc., given to him in the beginning. That name is his name, the character he plays in the Pattern. Only one well

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advanced on the road to wisdom is permitted to learn his magical name, for it can become a veritable power for good or evil. Even the mighty Devas themselves will respond when the invocation is correctly pronounced, but woe betide the rash magician who calls upon them for his own vain purpose. The Devas are, of course, beyond good and evil, white and black ; but because the cart cannot proceed along the road unless there is friction, because without opposition there could be no evolution, we encounter in the Deva Universe the Legions of the Dark Face, the Brothers of the Shadow, and from our mortal standpoint these beings are evil. Dark Face and Shining Face, both figure in the Deva Pattern, though verily the two are but different aspects of its Maker. And when there is war on the planes celestial, and the conflicting hosts of deva souls meet in battle, it is not a rough-and-tumble, tooth-and-nail affair as with us here : it is a battle of magicians, of ritual against ritual, of will against will. The defenders, by concentration and ceremonial practices, surround themselves with a protective shell. The barbed wire of earthly warfare is replaced by what my adept called an elaborate magical network of lines of light ; but these words, of course, give no real conception of what actually happens. The attacking host does not rush madly on, but remains in meditation, having constructed its protective shell. Then from it issue streams of force we may liken to lightning flashes, seeking to pierce the concentration of the lines of light in the opponents' defence-work. So the struggle proceeds, the shells contracting and expanding, the structure of the lines ever changing as the occasion demands, until at last an irreparable gap is made in the defences, and the victorious wills burst in. On these planes combatants cannot be killed as here ; but I gathered that the discomfort to the beaten side in such a conflict is so severe that they are effectively put out of action for the time being. They live to fight another day, when reinforcements arrive, or when the withdrawal of the pressure of the conquering wills permits them to recover and accumulate fresh stores of energy.

I think the limit of this present article is almost reached. As to the relative truth and value of my adventures with Dhyān and the teaching given to me by his adepts, I keep an open mind. It seemed best to adopt a matter-of-fact and unemotional style—perhaps I have slightly overdone it—so, lest any should deem me rendered scathless by my scepticism and unchanged by so great an experience, I will end on a different note. Fate parted Dhyān and me. When I returned from the War, I found he had lost

interest in me, and my last few letters have remained unanswered. It would seem his adepts had no further use for me. But the coming of Dhyan changed my life, and I cannot get back to the world I knew before he came. The things that mattered so much once, matter so little now. Something has passed from the beauty of earth, because my eyes have changed; and the sweet sounds of earth are not what they were, because my ears have changed. Black or white, false or true, illusory or real, it makes no difference to the effect this adventure has had upon me. On the astral plane I have seen the faces of Dhyan's adepts. I have heard their voices. In the Great White Temple of M—N I have seen the magical ceremonies, have heard the deva music. Whether M—N exists or not, for good or ill the magic is worked. Sceptical I am—but Deva-haunted.

RELATIVITY AND REALITY

By W. KINGSLAND, Author of "Scientific Idealism," etc.

RELATIVITY is "in the air"—or, shall we say, in the Ether? Telepathic relativity vibrations are crossing and re-crossing in (curvilinear?) space with the velocity $\times 300,000$ km. sec.* between the brains of physicists and metaphysicians, as these endeavour, each in his own province, to grasp the significance of the Einstein theory, and to re-orient themselves to the changed aspects of time and space and "reality" which that theory appears to present.

Books on the theory continue to multiply rapidly: books on the theory itself in its physical and mathematical aspects, and books on its supposed metaphysical implications. Physicists in general appear to have welcomed the principle as the greatest advance in astronomical and gravitational theory since the time of Newton. Metaphysicians protest that there is nothing new for them in the principle; nevertheless many of them are mightily exercised to know what the theory means in relation to certain of their cherished principles.†

We have no evidence as yet that the theory has reached, or is likely to reach the domain of the theologian, and we may very well doubt whether the philosophy of "mankind generally"—whatever that may be—will be affected in the slightest degree by something which is so very difficult to explain, even to the ordinary intelligent reader. It would, indeed, perhaps not have been so difficult for the latter to understand what the *furor* for relativity is all about if the metaphysicians had left the

* 300,000 km. sec. is the velocity of light assumed by Einstein to be constant *in vacuo*.

† Professor Wildon Carr tells us that: "To the metaphysician there is nothing subversive or revolutionary in the new principle, it is practically identical with principles which have, time and again, been formulated in philosophy, ancient and modern." It is difficult, however, to reconcile this statement with his further contention that: "In religion, and in philosophy of life—philosophy as it concerns mankind generally and not as technical metaphysics or theory of knowledge—its effect will be profound and far-reaching." Cf. *The General Principle of Relativity*, by Professor Wildon Carr, D.Litt., pp. 3 and 154.

theory alone, and had not imported into it speculations which are most remote from its original scope and intention. For, if we would keep our bearings in this matter, it is necessary to remember in the first instance that the Einstein theory of relativity is purely a *physical* theory, and has to do wholly and solely with certain limited physical phenomena. It is simply a theory which accounts more accurately than has hitherto been the case for the only "reality" with which the physicist as such is acquainted: the actual observed movements and behaviour of material bodies. The theory is, in fact, much more limited in its scope and application than is usually recognised, and many misleading and erroneous statements have been made about it: as, for example, that it "does away with the Ether of Space." The real fact is that the physical facts for the explanation of which the Ether is necessary are outside of the scope of the theory, whilst others for which the Ether was supposed to be necessary can be accounted for without the necessity of falling back upon some of the ordinarily conceived properties of the Ether. Speaking on this matter, Professor Eddington says: "Some would cut the knot by denying the æther altogether. We do not consider that desirable, nor, so far as we can see, possible; but we do deny that the æther need have such properties as to separate space and time in the way supposed." *

Again, the theory has been credited with the proof that space is "curved" or "warped." Such an assertion has no meaning for the ordinary individual: and, indeed, we may doubt whether it has any meaning for anyone outside of the mathematical necessities of the theory. The simple fact is that for the purpose of the theory the Euclidean geometry is not adequate, and a special curvilinear geometry has to be used. This does not invalidate Euclid's geometry, which is just as true for abstract space as ever it was, as also for all our ordinary observations and measurements. But what the Einstein theory deals with is not abstract space, but a space determined by the presence and relative movements of material bodies. The Einstein "space" is, so to speak, a special concrete space determined by the observation of these movements. The statement that "the universe is finite and yet unbounded," may or may not be true in physical mathematics, but we doubt whether it will be found ultimately to have any meaning in technical

* *Space, Time and Gravitation*, p. 38.

metaphysics—even if it is physically true of *our* universe—and far less meaning for “philosophy as it concerns mankind generally.”

The revolution in our ideas of time and space which the Einstein theory appears to effect lies simply in its showing that, in dealing with the relative motion of material bodies, time and space are variables, and not, as has hitherto been considered, absolute in their nature. For all our ordinary measurements and observations the Einstein mathematics are negligible, and the Euclidean geometry holds good; the practical error being so infinitesimally small that it is impossible to take it into account. In a few exceptional cases, however, the Einstein theory has already proved capable of predicting and accounting for certain phenomena, notably the bending of a ray of light in the gravitational field of the Sun, and the perturbations in the orbit of Mercury.

What is meant by time and space being variables, and not absolute, is very easily explained. We take a certain unit of length, say one yard. Now we have been accustomed to consider that a yard is a yard anywhere in space, and that wherever or however we measure a yard, we measure an invariable length in one direction of space. The Einstein theory, however, shows that when two bodies are in motion relatively to each other—and all astronomical bodies are thus—what is a yard on one body is not *observed* as a yard by an observer on the other body, and *vice versa*. We may take an exaggerated example. Let us suppose an aeroplane moving relatively to an observer on the ground at the rate of 161,000 miles per second; then the aeroplane would *appear* to be one half the length that it would measure if stationary on the ground; and, conversely, an observer in the aeroplane would see everything on the earth shortened by one half in the direction of his flight. For other observers moving at different rates relatively to the aeroplane, this latter would have different lengths corresponding to the relative speed of aeroplane and observer. Now supposing that we had never measured the aeroplane when on the ground, and therefore did not know what we call the “real” length, we should have hitherto accepted the half length as being the “reality” of the thing. Stated in other words we may say, that when two bodies are in motion relatively to each other they behave *as if* they were shortened by their motion through space. There is no need, however, to suppose—as in the FitzGerald-Lorentz theory—that there is any actual contraction, any “real” shortening, for the

apparent shortening can be accounted for by the Einstein theory without any such physical change.

Many of the books on the Einstein theory are misleading in their terminology—and thus confuse the theory itself—because they speak of all these *appearances* as if they were actual physical facts. They have led many people to believe that “space” is really “curved” or “warped,” and that bodies travelling through space are really shortened. Professor Eddington, who has written one of the most luminous books on the theory, continually gives this impression, and yet he says—speaking of the apparent contraction of a measuring rod:

“Nothing whatever has happened to the rod—the object in the external world. Its length has altered, but length is not an intrinsic property of the rod, since it is quite indeterminate until some observer is specified. The rod itself, or the relation of a molecule at one end to a molecule at the other, is unchanged.”*

We must continually remember that the physicist has to do only with the “reality” of the observed fact as observed, and he is obliged to state his measurements in terms of his observations when there is no known correction to be made. Also he must use conventional language, or the language of the *appearance* of things, for the sake of brevity, just as we do when we say that the sun is setting instead of saying that the portion of the Earth on which we stand is turning away from the Sun.

The Einstein theory shows not merely that “space” in the sense of our unit of length is thus variable, but that the same thing applies to “time” also, in the sense that clocks would *appear* to go slower or faster according to the relative velocities of any two bodies. There is no need to suppose that the clocks “really” go faster or slower, any more than there is to suppose that our measuring rods are “really” shortened.

We have, then, these two propositions as the result of the “special” theory of Relativity. (1) The space-interval (distance) between two points as observed from either of two bodies which are moving relatively to each other, varies with the relative velocity of the two bodies, and is shorter the greater the velocity. (2) The time-interval (time—as for example the rate at which a clock goes) as observed from either of two bodies which are moving relatively to each other, varies with the relative velocity of the two bodies, and is slower the greater the motion. Hitherto in our classical mechanics it has been considered that both

* *Space, Time and Gravitation*, p. 34.

space-interval and time-interval were invariable, and independent of the motion of the bodies.

Such is the *physical* "reality" of the observed phenomena. We have now to ask, what is the *metaphysical* "reality"? Does this more accurate method of dealing with the material facts bring us any nearer to that fundamental Reality which the metaphysician seeks to formulate in terms of the intellect? We believe that the answer here must be a decided *No*; and that metaphysicians in general have been thrown off their balance and carried away by an illusive glamour of the theory due to its *apparently* revolutionary concepts of time and space, such as we have just noted, and also by the misleading terms used by the physical exponents of the theory.

We shall not here touch on the interminable metaphysical conflict between Realism and Idealism; or in general the question as to whether an object has any "reality" of its own apart from the consciousness of the subject to whom it is an object. But let us take first of all the question of geometrical space. It is not generally known or thought that all geometry is fundamentally metaphysical, and not physical, as the root of the word implies. We have been accustomed to regard the geometry of Euclid as a physical fact because it happens to correspond with all our ordinary physical measurements, and still continues to do so. Whenever we draw Euclidean figures with paper and pencil and compass, or measure lines and angles with our surveying instruments, the physical fact corresponds with the geometrical proposition. But in reality the propositions of Euclid are not based upon these actual physical measurements: they are based upon certain preliminary *axioms* which are arbitrary in their nature; and the *propositions* are simply such as follow logically from and agree with the axioms. We have, therefore, no right to say that "space" is Euclidean in its nature, and as a matter of fact we have now many different kinds of geometry based upon other axioms than those of Euclid, and in particular those of Gauss, Reimann, and Minkowski. It is obvious that if we can invent many different kinds of geometry for "space," then Space itself—abstract space—cannot "really" be any of them. Moreover we can, at least theoretically or conceptually, postulate any number of "dimensions" for space in addition to the three which we have in our present limited consciousness. We have thus to distinguish between *physical* space and *metaphysical* space; and this is perhaps one of the things that the Einstein theory has served to bring more clearly into view. The "space"

of the Einstein theory is purely *physical*; or, in Einstein's own words: "According to the general theory of relativity, the geometrical properties of space are not independent, but *they are determined by matter.*" *

It is of course doubtful whether we could have any knowledge of space apart from the existence of bodies therein; but when we *abstract* these bodies we have the infinite amorphous (without shape) residuum of *meta-physical* space: and this must always remain in our minds whatever form physics may give to the "space" which answers best to the geometrical requirements of our astronomical measurements, or *our* "world."

We have not "space" enough in this article to touch on that part of the theory which makes of "time" a fourth dimension of "space." It is sufficient to say that this is merely a mathematical *tour de force* brought about by introducing the imaginary value $\sqrt{-1}$, by which it is found that the time element in the motion of a body can be treated mathematically *as if* it were another dimension of space. The object of this is, here again, purely a question of physical measurement. Abstract *meta-physical* time, or duration, remains what it has always been for the intellect, just as does abstract *metaphysical* space.

How much nearer, then, have we got to *Reality* through the Einstein theory? We have seen that we have in all probability got a little nearer to the "reality" of the physicist to the extent that the theory gives us a more accurate method of measuring and accounting for certain limited physical phenomena—though some have disputed even this. But to fundamental *Reality* we have got not one whit the nearer; nor can we ever get any nearer—as Kant so clearly showed—by means of the formal intellect or mind. Time and space, if not actual creations of the mind, are fundamental "categories" of the mind, and cannot be transcended by the intellect, though they may assume many aspects. Bergson has immensely reinforced this view of the limited nature and function of the intellect. "Intellectuality and materiality," Bergson tells us, "have been constituted, in detail, by reciprocal adaptation. Both are derived from a wider and higher form of existence." † William James bears testimony to the influence of Bergson, and to his acceptance of the limitations of the intellect in the following words:

"For my own part, I have finally found myself compelled to *give up*

* *The Theory of Relativity*, Popular Exposition, trans. by R. W. Dawson, D.Sc., p. 113.

† *Creative Evolution*, p. 197.

the logic, fairly, squarely, and irrevocably. It has an imperishable use in human life, but that use is not to make us theoretically acquainted with the essential nature of reality. Reality, life, experience, concreteness, immediacy, use what word you will, exceeds our logic, overflows and surrounds it. If you like to employ words eulogistically . . . you may say that reality obeys a higher logic, or enjoys a higher rationality. But I think that even eulogistic words should be used rather to distinguish than to commingle meanings, so I prefer bluntly to call reality if not irrational then at least non-rational in its constitution—and by reality here I mean reality where things *happen*, all temporal reality without exception." *

He goes on to say that what has led him to this definite renunciation of formal logic in connection with the problem of reality had been the influence of the modern apostle of "intuitionism," Professor Henri Bergson.

In another regard we have the changed aspects of time and space which result from changes in our own states of consciousness, psychical or mystical. We have innumerable instances of these changes in the records of psychical research, and if we are to give any credence whatsoever to the abundant communications which purport to come from discarnate individuals, time and space on the "other side" are practically non-existent in the form in which we apprehend them here in our normal consciousness. The testimony in this respect is practically unanimous in all these communications. It may be doubted, indeed, whether time and space have any meaning even in psychology; in those direct actions of mind upon mind which we obtain, for example, in telepathy. And if in such phenomena we are obliged to use conventional language, and to speak of the "transmission" of thought, it may be considered that the π in the formula which we give above for the "velocity" of telepathic transmission may be infinity, or at all events so nearly approaching to infinity that there is practically no time element to reckon with.

Whether, even in these "higher" states, the conscious entity or ego is "really" any nearer to—or further from—absolute Reality, may very well be doubted. In short, not merely by definition must all be relative "outside" of the Absolute—though there is no "outside"—but this is also our practical experience; and though we may continually increase in our knowledge of that "reality" which lies in the relations and proportions of things, all our knowledge must ever be relative so long as the thing remains a "thing," that is to say something

* *A Pluralistic Universe*, p. 212.

separated and individualized by the mind out of the larger Whole, the "wider and higher form of existence."

The "reality" to which the Einstein theory brings us a little nearer is merely a more accurate estimation of the *appearance* of the external objective world of physical matter, and it is analogous to that better understanding of that world which was obtained when it was understood that the Earth revolved round the Sun and not *vice versa*. Let us welcome it as such. And if the metaphysicians instead of having an infinitely extended time and space to contend with in their interminable effort to reduce Reality to the terms of intellect, have now got a "warped" space, in which a straight line if extended far enough will return upon itself, and a universe which is "finite but unbounded"; and if thereby they feel happier in going round and round this interminably, like a squirrel in a cage, with never any chance of getting at any "reality" outside of it—well, who shall deny them the intellectual pleasure of the exercise?

"Myself when young did eagerly frequent
Doctor and saint, and heard great argument
About it and about: but evermore
Came out by that same door wherein I went."

Yet there is a way to the Absolute—but that is another story.

TWO MYSTERIOUS HAPPENINGS

By M. L.

"THE Mysterious Voice," published in a recent issue of the OCCULT REVIEW, served to recall to my mind two somewhat similar events which occurred in my own family.

The first happened when my parents had just taken a house in Richmond. The agent who went over it with my mother was very particular in every detail of the inventory he was making, so much so that my mother began to feel rather irritated, and when it came to his noting down "twelve brass bells on polished oak board," she asked him if he thought she would be likely to take down the bells and substitute an inferior board before leaving the house?

Not very long after we had taken possession one of the servants came to my mother and asked if she had rung the bell. My mother replied that she had not, and the incident passed, the servant simply saying they had heard a bell ring. The next day, however, the same thing happened, and inquiries were made of other members to know if they had done so, but all denied it. After that others heard the mysterious bell and my mother decided to solve the mystery by going to the place where the "brass bells on a polished oak board" were ranged against a wall in the passage. She saw one bell was still vibrating, and said to the maids, "Two of you go round the house and ring each bell in turn in all the rooms." They did so, but the particular bell which had rung before *was not touched*. Then my mother went herself, and on careful examination found there were two bell wires in one room, but no bell rope on one of them, so that it could not have been reached to be rung by anyone.

Within a day or two the death of the agent who had let us the house occurred very suddenly.

The second happening of the kind took place when we were occupying a house in Wales. One of the servants, a laundry maid, was a very late riser, and in consequence my mother had to reprimand her. She, of course, repudiated the suggestion that she came down late, and to prove it my mother said, "Well! in future you must come to my room every morning for the key of the laundry, then I shall know what time you are down."

So that night my mother took the key upstairs to her room. She was awakened while it was still dark by a clear and determined "rat-tat" at her door. Thinking it was the maid she called out "Come in," but no one came, and she repeated the invitation, still without any response. Then she got up and opened the door and nobody was to be seen. Consulting her watch my mother found it was only 5 a.m. and concluded that this was the maid's method of taking revenge for having been told to call for the key.

Between eight and nine o'clock the girl came to the room, and my mother, of course, asked her what she meant by disturbing her at the previous early hour. The girl stoutly denied having made any other call at her door, and the matter was left unproven. For a whole week things went on smoothly until the Tuesday morning came round again, when the same knock occurred at the same hour. This time my father (who had been away on the previous occasion) was there and also heard it, and both he and my mother went out and searched the passage, but no one was in sight.

An uneventful week again followed and my parents resolved to be prepared for the following Tuesday, and my father took his dog, a faithful, intelligent retriever, up into their bedroom. The dog slept contentedly on the hearth-rug throughout the night. Towards morning it began to show signs of restlessness and to growl. My father struck a light, saw by his watch that it wanted only a few minutes to five o'clock, so got up quickly and stood with his hand on the door handle ready to open on the instant if the knock came. And it did come. The dog was on his feet with coat bristling, and almost simultaneously with the sound on the panel my father flung open the door. There was nothing to be seen.

He and the dog together dashed out, but could find no one in the passage, nor concealed in any of the rooms adjacent.

Before another week had elapsed the landlord of the house died unexpectedly.

The knocks were not repeated, neither had the mysterious bell rung again after the decease of the first person, though my parents remained some time longer in both houses. I draw no conclusions but merely state the bare facts as they occurred.

THE MAGIC OF THE SUBCONSCIOUS

BY G. R. S. MEAD

UNDOUBTEDLY the elucidation of the obscure and complex concept of the so-called "unconscious" is the most pressing task of the rapidly developing science of the mind which is now generally referred to as the New Psychology. To-day the conventional limitations of the old psychology, which confined its scope strictly to the observation of the normally manifest contents of the mind and the inter-relations of its most familiar functions, is being overpassed in all directions, and attention is becoming more and more centred on an immensely extended field of psychical phenomena, the seeds of which are latent in the psyche of every man, but which emerge only in abnormal states or unusual cases, whether pathological or otherwise. As a description of the source of innumerable psychical events, states and activities, many of which show signs of purposive intelligence, sometimes of a very high order, as in the case of genius, so poverty-stricken a vocable as the "unconscious" is not only inadequate but grossly misleading. We are here manifestly dealing rather with a "conscious" over against a "self-conscious" than with an "unconscious" or "subconscious" over against a "conscious"; it is an "other-conscious," an "other self" that is the subject-matter of our inquiry. Nor does here the ancient notion of an irrational, or animal and vegetative, over against a rational soul help us; for this "other self" has an affective logic of its own which is not infrequently more sensible of the requirements of concrete reality and more adaptable to them than the normal powers of reason. Indeed, it is rapidly being recognized that this normally transliminal consciousness or the subconscious, as we shall have to call it for lack of a really appropriate label, is the ground of all really fertile psychological research, in fact, the fundamental basis of our psychic life. As Lipps rightly claims, "the question of the unconscious is not so much a psychological question as *the* question of psychology." To dispense with it is practically to abandon psychology as a science. The concept is neither hypothetical nor mystical; it is a name for facts.

We may study these facts indirectly in others from without or directly in ourselves if they happen to fall to the lot of our

THE MAGIC OF THE SUBCONSCIOUS 107

personal experience. It is, however, rare to find any who are really competent to study their own abnormal states scientifically ; on the other hand, professional psychologists are notoriously deficient in personal experience of such states. It may, therefore, be of interest to note the attempt of one who has had a wide personal experience of such states and happenings to explain them in a way which he thinks may be acceptable to science.

Dr. Ludwig Staudenmaier, though not a professional psychologist, has been thoroughly trained in scientific method in another branch of exact experimental research. After reading philosophy for a year and going through a three years' theological course, he devoted himself to natural science at the University of Munich, obtaining his doctor's degree by special work in zoology and chemistry. He is now professor of experimental chemistry at the Freising High School. For the last twenty years he has made a close study of his own abnormal psychical states and the very varied mediumistic phenomena which he has personally experienced, and is now deeply impressed with the importance of the results of such study for philosophy and theology on the one hand and natural science on the other. In 1912 he published a stout volume on his researches. This treatise—he ventures even to call it a scientific manual—in spite of its provocative title, *Magic as Experimental Natural Science* (*Die Magic als experimentelle Naturwissenschaft*, Leipzig, Akademische Verlagsgesellschaft), seems to have been on the whole favourably received in scientific and scholarly circles. The War intervened ; but in 1918 and 1920, what are called in Germany "anastatic" reprints were called for, and this year we have a second and enlarged edition before us (pp. 255, M. 35).

What the author calls scientific magic we should in England speak of more simply as psychical research or psychic science ; the French neologism "metapsychism" has fortunately not been acclimatized in this country. Prior to 1901 Dr. Staudenmaier had taken no interest whatever in psychical matters ; he deemed mediumship, spiritism, occultism, and all the rest of it entirely beneath the dignity and unworthy of the notice of a positive scientist. In that year, however, at the age of thirty-six, he was persuaded by a friend to make an experiment in automatic writing. There followed a very rapid and varied development of his psychical sensitivity. First he did not know what he was writing ; then he sensed the meaning as he wrote ; thereafter he heard distinctly the words, and "inner voices" of many kinds began to speak to him. He became clairaudient. He read a

couple of books of spirit-communications. Immediately three of the "spirits" therein-mentioned claimed to communicate with him; subsequently many others came on the tapis. The strong tingling or powerful psychic flow or influence he felt in his fingers when writing, he was now conscious of as affecting his eyes: he began to see phosphorescent clouds; thence images, figures and scenes emerged. He became clairvoyant.

Gradually the "voices" began to haunt him against his will when he was not experimenting. They began to assume, moreover, in many ways a distinctly hostile attitude; they became malevolent, cunning, mocking, quarrelsome, vexatious and persistently annoying. He found that they frequently lied to him and, when reproached with this conduct, replied that they were evil spirits and could not do otherwise. At the same time the optical hallucinations rapidly grew more powerful and objective. For instance, on one occasion a rather pretty girl had called at his house; as far as he was aware, however, he paid no particular attention to her at the time and had not thought of her afterwards. But two days later, when he was in bed and the room was dark, an entrancing apparition of this same young lady appeared in radiant light, far more beautiful than the original. At first he was dumbfounded and carried away at the sight, but when an "inner voice" temptingly and suggestively whispered to him, he speedily recognized the danger, turned from the vision and so dismissed it. This put him on his guard; he recognized the risk of developing sexual mediumship, a tendency to which he found in his intercourse with Julie Norne, a young girl who was the first of his "ghosts." Physical phenomena, knocks and tappings and a sound of sweeping round the room as though with a feather brush, became frequent.

In proportion as he tried to resist their influence the manifestations grew stronger; they became more and more hostile, took on a fiendish and even devilish attitude to him. One night, for instance, in naive mediæval fashion, he felt a chain put round his neck, smelt a strong stench of sulphur and heard the words: "Now you are my prisoner. I will never let you go. I am the Devil." All this took place within the short space of three months, and worked up into such a veritable riot of the imagination and persistent obsession that Dr. Staudenmaier's health became seriously affected, so much so that his friends thought he had not long to live. So far he had ostensibly treated the manifestations at their own value, conversed with them as though they were objective independent entities; on closer self-

examination, however, he could not discover any deep inner conviction that this was really so. In spite of all appearances to the contrary, this inmost sceptical attitude remained unshaken. He now determined to change his mode of life and procedure ; while allowing the phenomena to continue as before and without hindering his emotional reaction to them, he tried intellectually to maintain, as he imagined, the attitude of a detached, impartial and impersonal observer, so as, if possible, to discover their causation. He observed that the form and temper of the manifestations varied directly with his own inner states, his moods and the changes in his feeling-tone, and concluded that the causes of the phenomena were to be discovered in himself. Continuing to experiment along these lines, he found that his mediumistic power weakened ; the phenomena were never again so pronounced as before he had assumed this analytical and critical attitude to them.

It is not quite clear when he began this self-experimentation ; for the phenomena affected him very powerfully after the first three months, when on the advice of a doctor he went into the country to try to re-establish his physical health. There he took long solitary walks and attempted a little shooting. As long as he refrained from thinking of his " spirits " he was left in peace, sometimes for as long as twenty-four hours ; but as soon as he began to puzzle over them the phenomena returned with redoubled force. Natural objects immediately transformed themselves into creatures of fancy ; trees and shadows changed into strange phantoms of animals and monsters ; in the clouds he saw figures of fair maidens ; the breeze among the branches became the whisperings of dryads. Phantom magpies and rooks became so material that he shot at them. For months when returning home one of the little folk seemed sitting on his shoulders. At night in his bedroom physical phenomena redoubled ; for instance, the bed was violently agitated and raised up and powerful knockings were heard. The more he tried to control the " spirits " the more violent they became, threatening to belabour him soundly and do him serious bodily injury. In brief, he felt that he was thoroughly obsessed, and began to experience violent tensions and contractions in all his limbs. It was presumably after this second period that he began deliberately to experiment.

He now made a careful study of the chief " personifications " which haunted him and which he found he could relate to various classes and complexes of the " inner voices " and moods. For example, one of these, which he called " Highness," he discovered

to have its genesis in the memory of a royalty he had once seen and spoken with at some military manoeuvres. Two years afterwards he heard an inner voice, which called up the association-image of this exalted personage speaking to him again. At first he paid no attention ; but gradually the voice became more and more insistent so that he had the strong feeling of the actual presence of this personage whenever he heard the voice. This induced other " personifications " of the same nature—such as the German Emperor, and even of departed rulers, such as Napoleon. Indeed the former " personification " not only frequently spoke to him, but even attempted to " control " him. Gradually he learned to relate this general " personified " notion of " Highness " to that special mood in him which lent itself to the desire for power, distinction, rich living, and so on. Over against this, and in the strongest contrast, was a personification he called " Child," the representation of all his infantile moods, when he took interest in childish games, playthings and nursery rhymes ; various subordinate personifications were summed up under this heading. Another typical personification was " Round Head." He traced its genesis to the comic indiarubber head of a student which could be made to grimace and put out its tongue. This became associated with all his ideas and moods of humour, wit and laughter ; " Round Head," for instance, delighted in the comic papers. This also threatened to become an obsession, for he found himself beginning to copy the grimacing of the apparition with his own features. But the most dangerous of all was the personification-complex he called " Goat-foot " or " Horse-foot "—a fiendish phase which had to be very carefully guarded against. It summed up the lowest moods and passions of his nature ; here sexuality and perversion could easily have become rampant. On the other hand, the possibilities of the development of higher capacities lying latent in his psychical life showed themselves. Thus though he had done only a little drawing while at school, and had long abandoned the exercise, he now found that he had the ability to reach high artistic excellence if he practised. So also with music ; and again, though he had never danced, he found he could carry out with the greatest success all kinds of rhythmic movements and gesturing.

As soon as he had discovered that it was possible to stand back, observe and experiment with all the various psychical phenomena which occurred so freely in his daily experience, Dr. Staudenmaier began to study psychology and physiology,

THE MAGIC OF THE SUBCONSCIOUS 111

and especially books on hypnotism and other phenomena. He became especially impressed with the importance of noticing the states and nervous conditions of his physical organism with reference to the different phases of the manifestations; and to this end made a careful study of the latest theories on the localization of mental functions in the cerebral cortex and the corresponding spheres of association in the rest of the nervous system, and especially all psycho-physical theories of hallucinations and mental disorders in general. He attempts to interpret his own hallucinations on these psycho-physical lines. As an hypothesis to explain the "objectivity" of these sensible hallucinations—whether optical, auditory, gustatory, olfactory or tactile—he enunciates what he calls the "law of reversability." By this law all subjective images and representations of the senses can be exteriorized, projected or ejected from within by a reversal of the normal physiological functions of sensible receptivity. Every physiological and nervous system and centre again, he believes, can liberate the psychical energy peculiar to it, and not only strengthen such objective hallucinations, but produce extraordinary powers of resistance and endurance in the physical body itself. Thus he not only experienced the most powerful tensions and contractions of the muscular system, but complete insensibility to pain. He could, for example, for a quarter of an hour or more beat on his hand with all his strength and yet feel nothing. From this he concludes that a scientific control of such psychic energy could enable us to dispose of a greatly improved physical organism.

Staudenmaier is thus led to devote some 100 of his 250 pages to a theoretic exposition of what he calls "The Magic of the Unconscious or Subconscious." He endeavours practically to bring all the phenomena he has experienced under this nebulous heading and explain them as due solely to its multifarious powers and activities. It cannot, however, be said that he has here brought forward anything that is really new for those acquainted with the extensive literature of the subject. He enlarges his attempt at explanation further to all other classes of allied phenomena of which he has had no personal experience, and sets forth the whole as a pioneer endeavour to sketch out the general lines of investigation which are to be followed if psychical research is to be legitimized as a branch of experimental natural science.

All these "magical" phenomena the author declares are to be rescued by the science of the future from the obscurantism of theology, of wonder-working, superstition and the supernatural,

and explained as the natural activities of man's normally hidden other self. The general presentation of the subject strongly suggests that Staudenmaier believes that all such phenomena can be explained as the activities solely of the psychical life of the individual subconscious when played upon either by purely external stimuli or such as are to be found in the experient's own physical organism. The hypothesis of "spirits," i.e. of excarnate human intelligences, is set aside as quite unnecessary. This is the general impression : but in a passing remark the author declares that the questions of survival and of possible communication with the departed are no part of his business ; he has no competence for such inquiries, and would leave them to the theologians and spiritualists. This, however, seems to be intended as an ironical gesture of politeness rather than as a serious statement.

The main interest of the book is that the phenomena are fully acknowledged ; the inquiry starts a stage beyond that of the hypothesis of deliberate fraud and trickery. The weak point of the inquiry is that it generalizes too freely from the author's personal experiences and his conviction that he has succeeded in explaining them to himself. It may be that in his own case he is in general near the mark, for he seems to have been rioted over by the wild play of an extraordinarily vivid imagination ; but it by no means follows that his type of experience is a general one among mediums. The majority of mediums, as a fact, are by no means subject to such overwhelming psychical invasions ; they lead far more controlled and pedestrian lives. Because Staudenmaier could discover nothing "evidential," or "veridical" in his own phenomena, it by no means follows that it is not to be found in that of others. Indubitably the most intense conflict in psychical research will continue to centre round the hypothesis of the subconscious *versus* that of spirits for many years to come ; but surely it is never simply one or the other ? The excarnate has a subconscious as well as the incarnate, and it is impossible to eliminate the psyche on either side in psychical research ; you have to school it and utilize it. If in cases where all the appearances are in favour of the conviction that communication with a deceased person has been established, we are still asked to believe that in reality it is all entirely due to the activities either of the subconscious of the medium alone or of medium and sitters in telepathic contact, we should have to hold that the psychical life was a private universe hermetically closed against all response save to stimuli from the physical

world or those physically embodied. Not only so, but if we were so convinced, we should have to conclude that the subconscious was in truth the very father of lies himself.

Dr. Staudenmaier makes great play with the few cases of multiplex personality of which he has read. The phenomena of mental dissociation, indeed, cannot be gainsaid; but to extend this principle indefinitely and make it cover, as it would have to cover in the case of numerous mediums, hundreds if not thousands of "secondary personalities," or "personifications," as our author prefers to call them, is a greater strain on our credulity than to admit that communication with excarnate minds is in some if not many cases a more reasonable belief. We are only at the beginning of the study of these most puzzling psychical problems and dogmatism is childish. The rational ruler or self-conscious subject of our psychical existence has in charge a marvellous creature, an affective and emotional life, integrating an amazing complexity of subordinate lives. By its means we contact the psychical life of our fellows; it is the sensible intermediary in all communications between us. Personally I am fully convinced that this psyche survives the death of the body, and therefore I see no reason why bodily death should isolate it entirely and cut off all possibility of rational communication between the incarnate and excarnate.

If we are expected to "explain" every detail of these complex phenomena before the fact of survival can be established scientifically, then we shall have long to wait. The main fact is established for all practical purposes in the happenings themselves—*solvitur ambulando*. You may be a very excellent athlete without knowing a word of anatomy and physiology; you may be an excellent medium for such communications without knowing anything of psychology. Dr. Staudenmaier's experiences, interesting as they are in many ways, were apparently not of this order. They were uncontrolled and largely due to the play of an extraordinarily vivid imagination. When he began deliberately to experiment, it was with the strong conviction that he could explain everything solely as the interplay of his own psychical states and physical conditions; this powerful auto-suggestion thereafter modified the manifestations, and made them correspondent to his ruling idea. Had he schooled himself so as to eliminate the undesirable "personifications," it may be that he would have had a different story to tell. The "magical agent" when uncontrolled displays but does not reveal nature's secrets.

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.*]

UNITY AND DUALITY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Your correspondent "Incognito" in your July issue writes that "a definite and strenuous effort is being put forth by certain occult cults to establish the supremacy of sex or duality as against the primal truth of unity." May I ask what your correspondent means by this assertion? Does not manifestation imply duality or differentiation? Can we have manifestation otherwise? Is there not an equal and corresponding reaction for every action? Is not the conservation of energy a scientific truth? Do we not see diversity in unity everywhere? Is consciousness possible apart from duality, consciousness being a perception of relations and dependent on comparison? Can there be a See-er apart from something seen? The truth of duality, polarity or sex—call it by what name you will—in no way affects the truth of the essential unity or oneness of all things.

Yours faithfully,

UNITY.

PASTEUR.

To the Editor of the OCCULT REVIEW.

SIR,—Pasteur is said to have remarked (I think it was to the late Edward Capper), "When a hundred years have passed, the two names that will stand out most prominently will be Edison's and—mine!" The remark was not a very modest one, but it showed insight into human nature. If Pasteur were indeed the humble, devoted scientist depicted by his biographers, he seems to have inspired his followers, at least, with the desire to advertise and exalt him. His life is told and re-told an astonishing number of times with very little variety, and is even put upon the stage. It is hard to believe that this is not due to the fact that large industries and heavy endowments depend upon his memory.

Students of the controversies of Pasteur's time know that he plagiarized. He seems, indeed, to have appropriated Béchamp's idea about the origin of silkworm disease. But it is a common-place of history that one man has the idea and another man exploits it—

perhaps I should say, knows how to use it. Whatever Pasteur may have done for the silk industry and the brewing industry, there is no doubt whatever that false and extravagant claims have been made for the effect of his promulgation of the germ theory of disease, and especially for his alleged preventive of hydrophobia.

Mr. Stanley's Redgrove's recent article in the OCCULT REVIEW, was unusually temperate and even critical—and it needs courage to criticize the idol of a nation and of a cult! He admits that Pasteur's central doctrine concerning fermentation has not been confirmed, and that "doctors differ" as to the value of inoculation with attenuated viruses or vaccines. It is true. Pasteur's methods always had and always will have critics within the medical profession, though every form of boycott and intimidation has been used to suppress their views. The scientific foundation upon which the germ theory of disease rests—expressed in Koch's postulates—has broken down utterly. There are many who believe that the fashion of poisoning the healthy blood with disease products, which Pasteur originated, has had a serious effect upon the health of the race.

I should like, however, to point out that Mr. Redgrove accepts too readily the claims that have been most assertively put forward by Pasteur's followers.

(1) *Listerism*. It is not true that "Lister's antiseptic system has revolutionized surgery and rendered almost certainly beneficial operations which formerly were almost certainly disastrous." Before Lister began his attempt to kill germs in the air, his father-in-law, Dr. Syme, had accomplished marvels in surgery by the substitution of cleanliness for the slovenly habits of the day. Lawson Tait, Granville Bantock and Savory were three very eminent surgeons who laughed Lister's antiseptic system to scorn, and refused to use his methods, yet their surgical record was acknowledged to be unrivalled. Antiseptics are at the present time by general consent abandoned, or nearly so, and surgeons have adopted the strict precautions as to cleanliness of Syme and the three pioneer surgeons named above. Aseptic, or clean, surgery cannot have grown out of antiseptic surgery, seeing that it preceded it.

(2) *The alleged prevention of rabies*. Professor Karl Pearson states that no reliable statistics have ever been produced in support of this claim. All who have studied the figures of the Pasteur Institutes, which are riddled with fallacies, know that that is true. Credit for prevention is given to inoculation in the case of those who accept the treatment, although those who refuse to be inoculated escape equally. This was demonstrated in the recent rabies scare in England. It is only by multiplying artificially the alleged dangers that this claim can be put forward at all. Pasteur himself was a great offender in this respect; he suggested that thousands had been bitten by mad dogs, where in previous years there were only hundreds. I am familiar with every argument used to support this fictitious claim,

and each has its answer. I have also a list of over 3,000 persons who have died of hydrophobia after being inoculated at Pasteur Institutes.

(3) *The alleged cure for anthrax.* Pasteur's claim to have saved the whole of the inoculated and to have lost the whole of the uninoculated cattle in a certain test is a little too sensational to be relied upon. It proves too much. At any rate, after it occurred, our own Board of Agriculture refused to learn the lesson, Dr. Klein, the chief Medical Inspector, calling the vaccine "perfectly ineffective." And although, since then, commercial interests have induced its widespread use, our advisers are still very lukewarm on the subject.

Pasteur's work as a chemist may have been excellent, but he was not a medical man, and medical men who think for themselves and do not follow fashions believe that he led the profession seriously astray. Unfortunately, also, his work was based upon cruelty to animals—chiefly to dogs—in which it may have been possible for a pious and industrious man to indulge, but which would have been quite impossible to one with a breadth of vision which brought other animals than man within the range of compassion.

Yours etc.,

B. E. KIDD,

SECRETARY, BRITISH UNION FOR ABOLITION OF VIVISECTION.
32 CHARING CROSS, S.W.1.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have to thank Mr. Kidd, Secretary of the British Union for the Abolition of Vivisection, for his praise of my article on Pasteur as being "unusually temperate and even critical." This is exactly what I endeavoured that it should be; but I am afraid that in his strictures concerning Pasteurism Mr. Kidd exhibits that partisan spirit which, shown in the opposite direction by M. Descour, was the main cause of the critical attitude I adopted towards his book. I think M. Descour and Mr. Kidd may be very well allowed, if they so please, to argue between them the extent and value of Pasteur's achievements. I must say, however, that I do not quite follow Mr. Kidd's argument for "aseptic," as distinguished from "antiseptic," surgery. Certainly, cleanliness in surgery is of fundamental importance; but the point which Pasteur's researches made evident was that ordinary methods of cleanliness are not adequate. An object which, for ordinary purposes, would be regarded as clean, is not clean enough for those of the surgeon. That is exactly where the use of antiseptics comes in. Antiseptic surgery is, in fact, the perfection of aseptic surgery. Soap and water are excellent things (in fact soap is not devoid of antiseptic properties), but phenol and iodoform are better; and Mr. Kidd's suggestion that such substances as these are no longer employed by surgeons is, I venture to say, unfounded.

Pasteur, no doubt, was not a modest man. I cannot see, however, in what way this detracts from the value of his work. It is possible, as Mr. Kidd asserts, "that large industries and heavy endowments depend upon Pasteur's memory," and, in so far as this may hinder advancement, it certainly is a bad thing.

Yours very faithfully,

H. STANLEY REDGROVE.

A DUAL DREAM.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—From long years of spirit-study I have learnt that a dream, an ordinary dream not a vision, is of no importance. I have learnt that on going to sleep the spirit, the *real* person, leaves the body, the box, and the conscious self then is away consciously till something brings it back to the body. It re-enters its box, and in so doing it confuses the brain and causes *the dream*. It often of course brings memories with it of where the person has been! I have long hoped to find a case of two persons dreaming the same dream at the same time—to prove that these two persons have *met* in the dream world. Now to my intense interest it has just happened to me!

I dreamt the other night I was in a large room, presumably a kitchen. Miss A—— and Miss F——, two ladies I have only met a few times, were there and much perturbed about kitchen crockery. Not much of a dream! However, the next evening I met Miss A—— and I said, "I was dreaming about you last night," and she said, "How strange, Miss F—— was dreaming about you. She dreamt we were in the kitchen, she and I, and all the crockery seemed to be bewitched, and she said, 'Let us ask Miss O'Donnell what to do,' " and they sent for me.

Now this proves to me that during the long hours of the sleep of the body we do meet each other as we do in the waking hours, and what we do then is as important as what we do now!

Yours truly,

PETRONELLA O'DONNELL.

ASTRAL FLOWERS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I wonder whether you would care to publish my last extraordinary experience, which took place on "Holy Thursday" night and the following day, "Good Friday" last.

I woke up in the middle of the night, about 3 o'clock a.m., on account of the room being filled with the most delightful perfume of sweet peas and bean-blossom. I got up to try and find out where it came from, thinking a bottle of lavender water I had might have had the cork out, but no, it was in its usual place, and it was not the

perfume of lavender. The following day being Good Friday, we had arranged with a friend to go to the Brompton Oratory to the afternoon service. I asked our young friend to go with my daughter and sit in the Square while I was getting ready to go out and join them.

My window looks out on to the Square, and I looked at both my daughter and friend sitting on one of the long seats there. Suddenly I noticed that my daughter was holding a large bunch of flowers in her right hand, pink and mauve sweet-pea blossoms, and that some little shrubs near them had also the same flowers on them. I looked all round the Square but saw no other flowers, and I wondered why the gardener had planted them there on the Friday, as I had not seen them the day before. I looked out several times and saw them each time I looked out, and I was on the point of telling my daughter to put her bunch of lovely flowers in water as the sun, which was shining brightly, would wither them, but as I was then on the point of going down, I refrained from calling out to her. Imagine my surprise when I got down to her in the Square; there were no flowers of any kind near, and my daughter had no flowers in her hand whatever.

Faithfully yours,

NITA O'SULLIVAN-BEARE.

ATLANTIS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Whenever Mr. Spence gives us one of his interesting articles on Atlantis, my wonder grows that so many cultured people regard its existence as a myth. The occult teachings are, of course, in complete agreement with Mr. Spence in declaring that this vast continent was not destroyed by a single, overwhelming, and incredibly vast, cataclysm. Had it been so, how different might the world have been to-day. The "Original Semites," chosen to be the "seed" race of all the Aryan races, could not have escaped to reach the "Wilderness" in Central Asia, and we haughty Aryans of the fifth sub-race must have had a different history. Those other Semites who were of the "chosen" few, but spoiled the purity of the stock by marrying the "daughters of men," i.e. the women of the inferior races, and for their stiff-necked rebellion, were cast off, to wander over the earth for ages, an anomaly amongst mankind—these, our present-day Jews, might never have required a Zionist movement to provide them a home in little Palestine. To me there is something magnificent, however perverse, in this clinging to race and religion through the ages; but the anti-Zionists may be wiser than they know, for the crowding of the Jews into the sacred land would seem likely to increase and perpetuate the *race-spirit*, which has been the cause of all their sufferings.

According to the Rosicrucian teachings, Atlantis existed in the Pliocene period, which extended over 900,000 years, and witnessed "the transformation of the man-ape into proto-typic man."

The continent was destroyed by a series of tidal waves occurring 800,000; 200,000; 87,000; and 9,600 B.C. The last cataclysm destroyed Poseidonis, when sixty-five millions perished (Leadbeater), including many "Lords of the Dark Face"; and the terrible power of evil when massed was thus destroyed. Certain explorers of the Akashic records date this catastrophe 9,564 B.C. ! Such meticulous accuracy would seem a little pedantic.

Yours faithfully,
J. SCOTT BATTAMS.

THE PROCESS OF MAN'S BECOMING.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Permit me to say a few words with regard to two points in your otherwise favourable criticism of my book, as above indicated.

It was not intended to imply that beings whose forms are constituted in substance in ethereal degree, inhabit the material sun. That would evidently entail a stultification. The passage involved speaks of these beings as "dwelling in its sphere." In other passages the communicators speak of dwelling in spheres surrounding the sun, which constitute the central, celestial states pertaining to our particular solar system.

"Central" is here used in the sense usual in occult schools, as implying the innermost or highest and not necessarily denoting locality so much as condition. Though, of course, even such beings have their homes and associates.

Such entities cannot be conceived as "being bound by limitations of time and space" as they possess the power, they tell us, of projecting life rays conveying perception, to any point in our solar system they wish to cognize, or also of projecting a representative form, or double, without leaving their homes.

As to the deplorable ethics which might be deduced from this presentation, permit me to reply that when man realizes that Deity instead of dwelling in some unknown inscrutable state, removed from us by an inconceivable distance in space, is actually immanent within us, in our central principle, and is cognizant of all our actions, that conception will stimulate all that is noblest in our faculties, while at the same time acting as a deterrent and aiding us to restrain our lower impulses.

QUÆSTOR VITÆ.

PERIODICAL LITERATURE

THE two most generally interesting, though not for such reason the most important, articles in *The Hibbert Journal* are connected with Latin Christianity, and something should be said to register the appreciation with which we have read Mr. Bernard Holland's statement of "a Roman Catholic Layman's point of view" concerning "Rome and the Anglicans" and Signor Romolo Murri's considerations on the conflict between Church and State—as translated by Dr. Wicksteed. Mr. Holland's paper bristles with debatable matter, but there is no question that it presents at their value the literal facts of the Roman claim for the See of Rome as the "final voice on questions of faith and morals." It seems right, moreover, in affirming that "advanced" Anglicanism has come to regard Roman practice as "the test of Catholicism." The question is therefore whether there is a *via media* on the root-claim of the Apostolic See. If there is, it may not be too much to say that "corporate reunion" is an event to which much that is most vital in the Anglican Church seems prepared to move. But Mr. Holland's design is to show—and, we think, reasonably—that there is no such way, because "Rome can and will as little surrender or modify in any degree the doctrine finally formulated in 1870 as any other defined and vital doctrine." Above all, no "honorary primacy of the Roman Pontiff" will ever form a ground of union. He believes, however, that "the magnetic attraction of Rome" will bring about "the return to communion" of those who accept the rest of Catholic doctrine, meaning all advanced Anglicans. Signor Murri's article has debatable points in what is introductory to its real purpose, being a review of the Papal claims to temporal power and sovereignty since the creation of United Italy. He is himself a Catholic Modernist who holds that Modernism is "forcing its hidden but irresistible way to conquest in the consciences of men." In many respects he is at the poles asunder from Mr. Holland, but while the latter shows that Rome can never recede from the claim to infallible authority as the guardian and exponent of faith and morals, Signor Murri tells us that the new Pope, in the opinion of all who know him, "will in no way depart from the policy of his predecessor" on the question of political sovereignty, even if he should put an end to the voluntary captivity within the Vatican. This notwithstanding, Signor Murri looks for the ultimate "conversion of Rome," as the result of an "internal revolution in the Church herself," believing that it will be no mere revision on the political side, but leaving us to infer that the Modernism which in his view is conquering consciences will win also the Church. To us such a prospect opens only in a time that is very far away, and we are in the same position regarding Mr. Holland's forecast. We may believe

or not that great Œcumenical Councils were guided in the past in the formulation of those symbols which compose the spiritual body of Christian symbolism, but the Vatican Council of 1870 located the infallible voice in the person of the Sovereign Pontiff; and if, as we suppose, Mr. Holland is right in affirming that this decree is irrevocable, then on such account only we are certain that the Latin Church has made the reunion of Christendom a thing impossible, and, albeit individual Anglicans will continue to be drawn within it, so long as there is a See of Canterbury there will be a High Church acknowledging the English Primate. On the other hand, we venture to believe—and are justified by Signor Murri as a leader of the "Popular Party" in the Italian Church—that in respect of political claims Rome "is slowly retreating, under pressure of events, towards new constitutional forms and changed conditions of life."

The most brilliant article in *The Hibbert Journal* is by the Rev. T. J. Hardy and is called humorously "The Supernatural under Domestication." It is a caustic and epigrammatic criticism of the alleged relations between Religion and Conduct, as understood by the school of Mill, and at Manchester and Birmingham in Victorian days. The fashion in defence of Christianity was to show that it made better citizens, while the fashion in attack exhibited "its failure as a policeman." In result religion was identified with morality—or in other words the supernatural was domesticated. The outcome of all this is with us at the present day, according to Mr. Hardy, when "all that concerns us now is the finality of comfort," with religion "as a maid-of-all-work." But religion is transcendent, its scope and issues are beyond ethical interest, and its attempted subjection to utility produces only a monstrosity—e.g. "the nineteenth century." Mr. Hardy offers a valuable contrast to Mr. J. A. Hobson, writing on the Ethical Movement and affirming that "the utter impotence of organised Christendom to prevent the crimes of War and Peace . . . ought to have discredited finally the claim of supernatural religion to be the guardian either of public or personal morals," which notwithstanding he is by no means certain of the Ethical Movement, because it "makes no provision for the play of the creative instincts" and to this extent is manifestly inadequate in its appeal. Mr. Howard V. Knox raises the question whether determinism is rational and decides (1) that it means too much in the psychological sense; (2) that logically it means too little; and (3) that its attempt to exclude Will from Reality is equivalent to an admission that "in a world which includes mind 'necessity' is not the final word." Professor John Laird looks at "the new psychology" in connection with moral responsibility and concludes that, if true, it has important consequences for the business of living, but if—according to Coué and the new Nancy School—thought, reflection, resolve are wholly impotent, it follows that "deliberate action and deliberate self-control are empty names." In a study of the Self

and "the unconscious" Mr. Leonard Hodgson suggests that the latter may be an extension of the environment rather than of the self and of the range of our possible experiences.

In *The Quest* Mr. Mead fulfils an intention expressed in the previous issue, reviewing at considerable length and with exceeding clearness Dr. Robert Eisler's recent contributions to our knowledge of the movement and doctrines of St. John the Baptist in a volume called *Orpheus the Fisher*. In Mr. Mead's judgment the studies are of great value to those engaged on research into the life of Jesus and into Christian beginnings. His own knowledge of the subject, its period and the John environment is very considerable, and before proceeding to the work of Dr. Eisler we think that those interested in its themes will do well to make a beginning with this capable and illuminating introduction. It opens with the testimony of Josephus concerning the Baptizer; traces the previous history of Baptism among the Jews, for whom it was "a purificatory regenerative rite" imposed on gentile converts, to prepare them for religious association with the born sons of Abraham; touches upon river myth and symbolism in connection with the Jordan; and gives excerpts from a strange Mandæan saga concerning the Fisher of Souls. Mr. Mead recognises in conclusion that there was "a wide-spread Jewish eschatological . . . Messianic movement prior to Christianity, of which earliest Christianity was at first a continuation, whatever modifications and completions were subsequently introduced.

Mrs. Rhys Davids has been appointed recently President of the Quest Society, so her Presidential Address occupies properly the place of honour and is entitled "The Will and the Way." It discusses pleasantly and with much by way of suggestion the quest of the spirit in various aspects thereof and says that the spirit's quest is growth towards perfection. There is also a thoughtful study of William Blake by Mr. R. Wendell Queen. It shows insight on the painter-poet and his "other world," which he called Imagination. The Rev. W. H. Hamilton makes us acquainted—as it happens, for the first time—with the poetry of Mrs. Rachel A. Taylor, giving a considerable appreciative account and many quotations, the interest of which would have been enhanced by a biographical sketch. We learn only that she was of Aberdeen University and was "one of the pioneer Scottish University women students." We infer that she is no longer alive, but even this is not quite certain. Dr. J. A. M. Alcock discusses the relation of psycho-analysis to art, introducing his subject by a very clear and serviceable statement of the different theories propounded by Freud, Adler and Jung, to the last of which he attaches the most importance. It recognises two functions in the unconscious—"that of instinct and that of intuition." According to Dr. Alcock, the sense in which psycho-analysis is related to art is that "all works of art are expressions of the unconscious—that is to say, are intuitional," otherwise, "an activity of the spirit."

He says further that "the artist works by his unconscious" and that "in so far as his superconscious is permitted expression, in so far does his work approach" a certain canon of perfection established by Dr. Alcock but too long to cite here. We remember on our part that the master-work of Vergil was first written out at full length in prose, that it was put subsequently into verse, after which the poet spent years of arduous toil on its improvement and had not finished when he died. If this is working by the "unconscious" we confess that we are more in the dark than ever as to this sub-surface part of our humanity.

As friend writing to friend, Professor Charles Richet replies in *Revue Métapsychique* to a criticism of Sir Oliver Lodge which we noticed at the time of its appearance in our excellent contemporary. We are made familiar after this manner more fully and clearly with the grounds on which the French Professor sets aside the spiritistic hypothesis as the explanation of metapsychic facts, recognised as facts both by himself and Lodge. He admits that certain very striking plausibilities attach to this explanation, but though they may authorise the hypothesis of survival it is not justified thereby and other conclusions are possible, for example, the clairvoyance of the medium, who may and occasionally does see what is unknown to sitters, one case in point being a certain photograph of Raymond Lodge. For Professor Richet the explanation by clairvoyance is more admissible than that of spirit-return because it necessitates no hypothesis, clairvoyance being matter of fact. The testimony of a medium that he or she is controlled by this or that personality or is in communication with one or other has no value, because all mediums have an unconquerable tendency to personify, to imagine personalities and to accept them when imagined for them. So long as this is granted and because it cannot be denied, the intervention of a conscious personality in the discarnate state becomes utterly superfluous and gratuitous. If therefore Mrs. Piper affirms the *post mortem* existence of George Pelham there is no evidence, because he may be fabricated and factitious; and if she proceeds to recite things known to George Pelham only, and verified subsequently, there is still no evidence, because she may have seen them by clairvoyance. That this emerges as a simpler and non-hypothetical explanation of agreed facts before the mind of Professor Richet is because it saves him from renouncing "cerebral integrity as a necessary condition of memory": in other words he is not compelled to believe that conscious personality survives the event of death. Let it not be supposed, however, that the case is prejudged by him; the view which he holds is subject to evidence in the opposite sense. He remembers, moreover, that the great future is before us, that no one knows where psychical research will lead us, and that at present it is almost equally imprudent to deny or to affirm. We understand that the discussion is to continue, and that M. Ernest Bozzano will intervene on the next occasion. Pro-

fessor Richet contributes also to the *Revue Métopsychnique* an account of "decisive experiments in lucidity," which is now termed *cryptesthesia* in France. The medium was Stephen Ossowiecki, whose acquaintance we have made previously, the place Warsaw, and Dr. Gustave Geley took part in the investigations. Professor Richet concludes (1) that the medium's clairvoyance has been proved absolutely, (2) that it is a constant phenomenon, (3) that it varies only in intensity and in the facility with which it occurs. Professor Raphael Dubois has an elaborately illustrated article on physiological and pathological bioluminescence, the subject being continued by Dr. Geley in a paper on metapsychic bioluminescence, otherwise luminous phenomena manifested in the course of ectoplasmic séances—being séances for materialisation described according to another manner of language. Some of the evidence depends from a case reported in *Light* on March 25 of the present year, and the rest on Dr. Geley's own experiments with three different mediums, including the now famous Franek Kluski of Warsaw. We have not exhausted its contents, but enough has been cited to indicate the high importance and interest which attaches to the official organ of the International Metapsychical Institute.

The theosophical periodicals which reach us from various centres offer many points of view which are not apart from moment. *The Theosophist* of Adyar has articles on the "message" of the Liberal Catholic Church, studies in occult chemistry and notes on the early history of the Society which are to be distinguished from others now appearing at Los Angeles. Mr. Leo French opens a series on "Spiritual Synthesis," regarded as "the other half of psychoanalysis." *Theosophy in India*, published at Benares, is a shadow of its former self in the days before the War: it has an article on "The Solar Orchestra," which reminds us—at a very far distance—of Robert Fludd and his music of the spheres. *Theosophy in England and Wales* has a brief paper on Astrology and Music by Eva Martin. *Theosophy in Scotland* gives impressions of a recent Convention held in Edinburgh. *The Herald of the Star* has a note on Avatars embodied in a letter from Mr. Paul Richards, but the feature of outstanding interest is still those Serbian folk-tales, the fourth example of which appears in the current issue. *Dawn*, as the organ of a Loyalty League in Australia, includes an appreciation of H. P. B., but some of its other contents are like those of *The Oriental Esoteric Library Critica*—which comes to us from Washington—and are much too controversial for notice in these pages. Mrs. Lang's *Divine Life* continues to represent a theosophy propounded by herself: it has notes on the Great White Throne, the Wedding Garment, the Seven Principles—reminiscent of *The Secret Doctrine*—while her long story of Life in the Spiritual World continues from month to month. *Theosophy* of Los Angeles has reached the twenty-eighth chapter of its history of the Theosophical Movement and is dealing with an alleged plot against W. Q. Judge.

REVIEWS

PRACTICAL SELF-HELP ; OR, HOW TO MAKE FULL AND EFFECTIVE USE OF THE GREATEST AND BEST THAT IS IN YOU. By Christian D. Larson. 7½ ins. × 5 ins., pp. vi. + 223. London : Messrs. Wm. Rider & Son, Ltd., 8-11 Paternoster Row, E.C.4. Price 5s. net.

THERE is an old saying, and a true one, to the effect that the gods help those who help themselves. It is perhaps an exaggeration to speak of man as entire master of his circumstances, but certainly he can be master to a far greater extent than is commonly supposed. The obstacle to his progress and success is not infrequently within. The true power of thought is not generally recognized, yet it is, when rightly employed, the greatest power in the world. We too frequently make the error of supposing that it does not matter what and how we think, yet it is thought which determines and qualifies action. Such are some of the themes with which Mr. Larson deals in this new volume included in Messrs. Wm. Rider & Son's *New Thought Library*, and he has produced a useful and invigorating book. Modern psychology is demonstrating how much vaster and more profound the mind is than was hitherto supposed except by unorthodox thinkers ; and the lesson which we all have to learn, and which Mr. Larson endeavours to teach us, is how to make the full use of the whole of our minds, how to bring the whole of our mental powers to bear upon the achievement of success. With self-knowledge will come self-confidence—a thing very different from conceit, and a possession of the greatest value to him who acquires it. Amongst other interesting points brought forward in the book is that of the energizing value of genuine appreciation. We should, advises Mr. Larson, cultivate the company of those who bestow it, and should not, for our own part, refrain from giving it when it is deserved. So let me close this brief notice by saying that this is a book well worthy of our appreciation. H. S. REDGROVE.

THE MESSAGE OF AQUARIA. Transcribed by Harriette Augusta Curtiss and F. Homer Curtiss, B.S., M.D. Octavo, 487 pp. The Curtiss Philosophic Book Co., P.O. Box 556, San Francisco, Cal., U.S.A. Price \$2.50 post free.

THIS most recent publication of the Curtiss Philosophic Book Co., *The Message of Aquaria*, is the message of the Divine Mother, the spirit of the New Age which is dawning for humanity. The chief characteristic of the Aquarian Age is claimed to be the recognition and restoration to its rightful place of the conception of the Divine Feminine, the Mother-aspect of Deity, the feminine principle of Divine Love. But not until the New Age shall be firmly established may the embodiment of the Divine Feminine manifest upon earth. "Because of the dense and inharmonious conditions on earth during the past ages the Great White Lodge decreed that until the Aquarian Age was well established, only masculine Masters should be sent to work in Earth conditions ; for the masculine Souls are positive or active on earth, where the feminine are negative or passive." Meanwhile,

however, "there are many feminine Souls who have attained Mastery. . . . These feminine Souls are positive in the higher worlds, hence accomplish their work best from the higher realms."

There is that which is reminiscent of Anna Kingsford and Edward Maitland in the sincerity and earnestness of the work of Dr. and Mrs. Curtiss.

This is frankly an appreciation rather than a criticism of an admirably conceived and well produced volume, which should do much to increase still further the wide circle of students to whom the Christo-Theosophy of the Order of Christian Mystics makes so strong an appeal.

H. J. S.

REVELATIONS OF A SPIRIT MEDIUM. Facsimile Edition, with Notes, Bibliography, Glossary and Index. By Harry Price, F.R.N.S. and Eric J. Dingwall, M.A. 8½ in. × 5½ in., pp. lxiv + 327. London: Messrs. Kegan Paul, Trench, Trübner & Co., Ltd., Broadway House, Carter Lane, E.C.4. Price 7s. 6d. net.

WHEN this book was first published in 1891 in the United States of America, it is no exaggeration to say that it created a sensation. It has since become very scarce, and Messrs. Price and Dingwall have rendered a good service to all serious investigators of psychical research by reissuing it again, with an adequate introduction, notes, etc. The book itself has been reproduced in facsimile by means of photography. Its authorship has been disputed, but there is no reason to doubt it to have been the work, as claimed, of a medium whose phenomena were entirely produced by fraudulent means. It is a fact, as the author says—a deplorable fact, but a fact nevertheless—that many people once convinced of the truth of the spiritualistic hypothesis are prepared to accept any phenomena—even those most obviously of a fraudulent nature—as the work of spiritual agencies. But also, as he points out, many phenomena are fraudulent which are by no means evidently so. Many fraudulent mediums have acquired a technique far superior to that of "magicians" performing legitimately on the stage. The psychical researcher needs to be well acquainted with all the details of this technique, and will find the present book a mine of valuable information. The style of the work is, perhaps, not invariably strictly grammatical; but it is always readable. Moreover, it deals—unlike so many so-called exposures of spiritualism—not with theories, but with facts. Concerning such "exposures" the author waxes exceedingly sarcastic. He points out that spiritualists are not fools; and that the evidence upon which their faith is based—even if unsound—is superior to that adduced in support of more orthodox creeds. In fact, he will not deny the truth of spiritualism, although he has to confess that he has never met a genuine medium; and he ends his book with the very sound advice: "No one should allow this book to stop their investigation of Spiritualism, but should continue their investigations with the book in a convenient pocket."

The accounts of fraudulent slate-writing phenomena and fraudulent materializations are particularly full and interesting. Fraudulent mediumship was, particularly in the States, very much in the ascendant at the time the book was first published. Unfortunately, it is still with us—if less prevalent—to-day. It is only by the most rigorous methods of

investigation that the possibility of fraud can be eliminated. But gradually psychological researchers are accumulating facts which materialism is unable to explain. Every assistance to the purging of these facts is of the greatest value, and it is such assistance that this book gives.

H. S. REDGROVE.

THE GOLIGHER CIRCLE, May to August, 1921. Experiences of E. E. Fournier d'Albe, D.Sc. With an Appendix containing extracts from the correspondence of the late W. J. Crawford, D.Sc., and others. 8½ ins. × 5½ ins., pp. 81 + 8 plates. London: John M. Watkins, 21 Cecil Court, Charing Cross Road, W.C.2. Edition limited to 500 copies. Price (paper covers) 7s. 6d. net.

THE researches of the late Dr. W. J. Crawford, embodied in his three well-known books on the subject, have rendered the Goligher Circle world-famous, and these researches have been regarded as amongst the most careful and conclusive of those dealing with the physical phenomena of spiritualism. At the suggestion of Dr. Crawford's literary executor, Dr. E. E. Fournier d'Albe has undertaken a further series of researches with the same circle, with the primary object of, if possible, confirming and extending Dr. Crawford's results and theories. The results of these researches are contained in the present volume. They are, unfortunately, of a very disappointing nature. Dr. Fournier d'Albe started the investigation, we are given to understand, with no doubts as to the *bona fides* of Miss Goligher and her family; but—briefly to summarize his results—no phenomena were obtained which could not have been produced by fraudulent means; on one occasion, it is claimed that such means were detected; and, during the final séance, when rigorous test conditions were insisted upon, no phenomena occurred. Dr. Fournier d'Albe states that "I am satisfied that all the phenomena I witnessed myself were produced by normal physical means."

In addition to an account of Dr. Fournier d'Albe's researches, the book also contains some hitherto unpublished reports of séances conducted by Dr. Crawford and, so that the reader may see every side of this difficult question, an Appendix containing reports of various investigators testifying to the genuineness of the Goligher phenomena. Dr. Fournier d'Albe refrains from making any categorical statement as to the phenomena witnessed by Dr. Crawford, but he suggests that the latter was not sufficiently alive to the possibilities of co-operation between the medium and other members of the circle, and states that he cannot specify a single result of Dr. Crawford's which he could regard as definitely evidential. To avoid any misapprehension, Dr. Fournier d'Albe adds that his conviction of the genuineness of the phenomena associated with the medium Eva C. remains unshaken. Many of the results recorded by Dr. Crawford seem to my mind difficult to explain as produced by fraudulent means. But, in view of the findings of Dr. Fournier d'Albe, we shall all have to read Dr. Crawford's treatises again in a critical frame of mind. A further independent investigation of the circle seems desirable; but certainly, as Dr. Fournier d'Albe indicates, the control of a circle is far more difficult to achieve than that of a single medium, and a series of experiments conducted with Miss Kathleen Goligher alone, supplemented if necessary by a circle from the investigator's own friends, might,

therefore, prove useful. Certainly all students of psychical research, however disappointed they may be with the results, are under a debt of gratitude to Dr. Fournier d'Albe for this record of his researches, and a word of praise is due to the publisher for having illustrated the book with real photographs.

H. S. REDGROVE.

LE SERPENT VERT, Conte symbolique traduit et commenté par Oswald Wirth. Préface par Albert Lantoine. Deuxième Édition. Paris aux éditions du Monde Nouveau. Pp. 208, and a portrait of Goethe. Price 6 francs.

HERMANN HENDRICH exercised a graceful fancy for form and colour by painting *Märchenbilder*, with the result that a fantastic story to which Goethe has given no particular title qualified for admittance into the *Illustrierte Zeitung* for December 4, 1902, where M. Oswald Wirth read "the most fascinating story known to him." The story contains among its characters and symbols a ferryman and a river, infuriated by gold, who, for the privilege of conveyance, exact payment in vegetables, a beautiful female whose touch kills the living and quickens the dead, two Jacks-a-Lantern who scatter gold, four Kings made respectively of gold, silver, brass and a mixture of these metals and especially an adder who renders himself transparent by swallowing the gold of the Jacks-a-Lantern. To me the finest symbolic passage in the story relates to truthfulness in jeopardy. A woman who has been deprived of some vegetables by a giant dips her hand in the river in pledge that she will pay what she owes him within twenty-four hours. When she withdraws her hand it looks black and smaller, and she is informed that if she failed to keep her word it would completely disappear while remaining a useful instrument for her own service. She remarks, "I would much rather not be able to use it than for people not to be able to see it." So few liars seem to understand the fatal effect of mendacity in depersonifying them, in degrading their status to (say) that of a wonderfully gifted parrot, that many profitable sermons might be delivered on this single incident in Goethe's fantasy.

The rôle of "the green serpent" therein is that of the altruist. The serpent becomes a living bridge and is disintegrated as a result. The preface credits M. Wirth with "universal sympathy," and M. Lantoine even goes so far as to say that "without Oswald Wirth (he) would walk like a blind man behind the imagination of Goethe." That is not my own opinion of the pedestrianism of the majority of people able to find pleasure in poetry and allegory, but I thank M. Wirth for introducing me to the highly spiritual work of genius which he has translated and interpreted.

W. H. CHESSON.

KRISHNA'S FLUTE. By Professor T. L. Vaswani. Ganesh and Co., Madras, India. Price Rs. 1-8.

THE figure of Krishna symbolizes the Christ of India and is perfect in its Eastern beauty from the haloed glory of his crown to his "lotus feet." Professor Vaswani shows us that the flute whereon the god plays his Orphean strains of enchantment, is the lure of love; its music seeks the human soul, it searches the mortal heart, it purifies and re-unites man with the divine, eternally questing, eternally storming and beating at the

gates of our torpid sleep even as Francis Thompson's "unresting" *Hound of Heaven*.

The conception of the book is mystic and exquisite, as befits Shri Krishna, whose deathless words illumine the *Bhagavad Gita*, who sported amid the shepherd women in an Indian Pastoral outvying the rustic raptures of Virgil and to whom his love, Radha, answered in her classic song. He is Krishna, the playmate, the lover, the master-musician. . . .

But alas! Professor Vaswani's volume is spoilt by one besetting fault—it mixes up politics with poetry and preaches peace and revolution in one breath. Its dreams are disturbed by temporal ambition and the sound of Krishna's Flute is made harsh with the strident clangour of potential war. Hence it lacks perspective and cannot be numbered amongst our favoured companions, though many of the spiritual passages make us mourn for what it lacks as a whole.

REGINA MIRIAM BLOCH.

YOUR OWN PATH. By Ruth Morgan. Boston, U.S.A.: The Christopher Publishing House. Price \$1.50.

THESE beautiful messages were inspirationally received and are not what are generally understood by the term "automatic" writings. They may be truly called mystical in the real sense of the word, for while they breathe the rarefied air of the mountain-heights, they are full of sympathy and wise counsel for those who, while yet in the mists of the valley, are struggling upward. They express peace and hope and the wider love which is less personal than universal, yet which neglects "naught that sets one heart at ease. . . ." One is reminded again and again of Brother Lawrence's *Practice of the Presence of God* in phrases such as these: "You are not flying from your body, your surroundings, to an unknown sphere. Your Wings of Trust give freedom to your mind and reveal the Eternal Truth, the Workman within you." Then there is the practical appeal for unity, so insistent in the thought of to-day: "The hour is come for the Churches to hear their Call to the Altar in faith. Giving the true and simple creed of Love and Healing Grace Divine. The Church needs openings with no doors to close on any man, teaching him oneness with his God—oneness with his fellow-man."

In these pages may be found a gem of thought of personal application to many a weary soul, and the book is one to be dwelt on in daily companionship.

EDITH K. HARPER.

STORIES OF ANIMALS I HAVE LOVED. By the Little Rainbow Maker, Katharine Parr. Obtainable only from the author, Mrs. Parr, Venton House, Widcombe-in-the-Moor, near Ashburton, Devon. Price 3s. 6d. net.

ALL readers of Olive Katharine Parr's charming book, *Through a Dartmoor Window*, will remember her mother, the "Rainbow Maker," who made rainbow necklaces to earn money from rich ladies to help poor ones. The Rainbow Maker appears now in a new light, as the author of a delightful volume, with several illustrations, a volume which, as its name implies, is a record of the ways and doings of certain feathered and four-footed friends. All the pets of which she writes so lovingly have now passed to the Happy

Hunting-grounds, or, in her own words, "Gone before." Because, she adds, "I cannot believe that I shall not meet them again in another world, and Heaven would not be Heaven to me without animals," a sentiment many hearts will fervently echo. Though written expressly for youngsters, children of all ages, even the white-haired ones, will be enraptured by these true stories of "Baltic," the dog whose pathetic devotion to tiny kittens and babies was the keynote of his chivalrous nature, of "Fuzzy," the little cat whose portrait forms the frontispiece of the book, "Peter" the green parrot, and his rival the Jackdaw, who was perhaps the most fascinating of all, with his violent likes and dislikes, and his pleasing habit of dropping pieces of hard-boiled egg into the shoes of a little girl who has since grown up to be the Guardian Lady of the little White Sanctuary on Dartmoor. Not even the famous (or infamous) Jackdaw of Rheims was a more vivid personality than this lovable rascal.

The proceeds of the sale of this book, which may be had only from the author, Mrs. Parr, Venton House, Widecombe-in-the-Moor, near Ashburton, will be devoted to her Holiday Home of Rest "for poor gentlewomen who have to earn their living in large cities." Crippled fingers can no longer make the rainbow necklaces, so failing a generous response in the buying of this book the little Home of Rest among the purple tors would have to be closed.

May the blessing of St. Francis go with it.

EDITH K. HARPER.

PSYCHIC PHENOMENA IN THE OLD TESTAMENT. By Sarah A. Tooley.

London: A. M. Philpot, Ltd. Pp. 87. Price 2s. 6d. net.

MRS. TOOLEY'S interesting little study of the records of "Materializations," "Angel Guides" and "Dreams and Visions," to be found in the Old Testament, arose out of a memory of her own childhood, when a crudely realistic picture of the Witch of En-dor calling up Samuel from the grave so scared her that after one glance she could never look at it again. In later years she decided that this childhood's ghost must be "laid," and that the best way of laying it was to write a book showing that "the Scriptures are full of scenes similar to the spiritualistic and psychic phenomena experienced by psychics to-day." She touches upon all the well-known incidents of Old Testament history, such as Abraham's entertaining of angels unawares, Balaam's ass, Jacob's dream, the calling of the child Samuel, and so on; but does not throw very much fresh light upon them, while the comparisons drawn between these happenings and others of modern times are not always quite happy. For instance, after suggesting that Daniel's miraculous preservation in the lion's den was due to his "quelling the ferocious beasts by magnetic power," the author remarks—as though it were a close parallel—that "the Dowager Empress of China had magnetic power over *birds*, and could make them do her bidding." But although the book does not go very deeply into the matters with which it deals, it is quite readable, and no one will disagree with Mrs. Tooley's conclusion—that "modern psychics may dream dreams and see visions, but the vision-seeing prophets of the Old Testament remain, after the lapse of centuries, unsurpassed for marvellous experiences and the vivid power of narrating them."

E. M. M.

PROFESSOR AYLMER'S EXPERIMENT. By A. J. Anderson, Author of "Romance of Fra Filippi Lippi," "His Magnificence," etc. Published by Hurst & Blackett, London, 8vo, 287 pages. Price 7s. 6d. net.

THIS striking story gives in a notably fair and able way, the Roman Catholic attitude towards spiritualism. Mr. Anderson is well versed in the literature of the subject and the methods of research adopted and is also evidently a man of considerable scientific knowledge. Indeed at times the biology rather runs away with the romance, but the love story eventually triumphs and the interest of the book steadily increases. The Professor, whose name gives the title to the book, describes minutely his repeated efforts to create a living organism synthetically. In these efforts he is aided by a chemical formula communicated to him by automatic writing. Whether he succeeds in evolving a new Frankenstein and what the exciting dénouement is, it would not be fair to divulge. It is worth while getting the book to find out.

The discussions on spiritualism, the methods employed to obtain automatic writing and materializations, the use of the ouija board, are all based on recent standard writings and experiments, notably on those by Sir William Barrett, whom the author quotes repeatedly, while one of his characters, a learned Jesuit priest, states that Sir William's book, *On the Threshold of the Unseen*, is "the soundest book on this subject that has ever been written." Mr. Anderson, unlike Alice Brown in her delightful book, *The Wind Between the Worlds*, leaves one in no doubt as to his personal views on the subject of spiritualism and the alleged invasion of the spiritual into the material world through the agency of mediums. Indeed the author, as might be expected, agrees with the Roman Catholic Church, which still maintains the position it took up long ago—that

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SPEAKERS FOR AUGUST, 1922.

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| Wed. 2. Mr. A. Vout Peters. | Sun. 13. Mr. W. P. Swainson. | Wed. 23. Mr. T. Austin. |
| Sun. 6. Dr. W. J. Vanstone. | Wed. 16. Dr. W. J. Vanstone. | Sun. 27. Mrs. Florence Everett. |
| .. Mr. A. Vout Peters. | Sun. 20. Mr. G. Prior. | .. Mr. E. W. Beard. |
| Wed. 9. Mr. Thomas Ellis. | .. Mrs. Worthington. | Wed. 30. Mr. Thomas Ellis. |
| Sun. 13. Mr. Ernest Manda. | | |

Sunday Services at 11 and 6.30. Wednesday Concentration Class (Members), 3.30 p.m.

Thursday, Open Meeting, discontinued.

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spiritualistic communications are due to evil spirits ; here again quoting, but not agreeing with, Sir William Barrett's theory as to good and evil daimonia (or elementals) in the Unseen, although a little later the Jesuit himself states that as there are different orders of spiritual beings in the heaven, so there may be also different orders among the fallen angels, to whom he attributes automatic writing and other manifestations. The gradually accumulating evidence of the identity of those who have passed over to the other side is examined and plausibly argued away. But one wonders how the author and other sceptics of the evidence for survival will deal with the remarkable book and newspaper tests, some of which are so carefully recorded and discussed by the Rev. C. Drayton Thomas in his recent book *Some New Evidences of Human Survival*, lately reviewed in the OCCULT REVIEW.

R. M. B.

BETWEEN SUN AND MOON. Poems and Woodcuts. By Cecil French.
London: The Faval Press, Kensington.

THE cult of the bizarre, the clumsy, and the hideous, is still distressingly with us, in vorticist "art," futurist "music," and halting, eccentric verse, which scorns both rhyme and rhythm. But the poems in this small volume are delightfully unlike any of these things. They were, with a single exception, written before the war, and Cecil French is a poet who has the gift of expressing divine discontent and lovely melancholy in delicate outlines behind which lurk dim shadows of deeper meaning. They are dedicated to that wizard of Celtic minstrelsy, W. B. Yeats, "in token of what he has given to the world." Four symbolical woodcuts by the author are exquisitely engraved, and interspersed among the poems. Specially charming are the lines on "The Wood of Laragh," "Avalon Remembered" (with its wistful questioning after former lives).

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and a little gem called "Roses and Ivory." And yet another, "The Abiding," which I quote :

"The tides pass on ; gods come and go.
Dust drowns the proudest sanctuaries,
And long-held laws pass out of mind
When stone from stone is fallen apart :
Nothing men's hands have touched abides.
What shall abide though worlds may cease ?
But little out of all we know—
The fire that flickers in the wind,
The changing of the unwearied tides
And the old hunger of the heart."

EDITH K. HARPER.

MESSAGE OF THE BIRDS (My Motherland Series, No. 2). By Prof. T. L. Vaswani. 7 in. × 1 $\frac{1}{2}$ in., pp. viii + 78. Madras, India : Ganesh & Co. Price ₹. 1.

A MAN once dreamt that he could understand the language of the birds, and this is what he heard them say : "What is man's melody ? He has not yet learnt to rely on himself. If man but developed self-reliance, he would know he was not weak but that hid within him were rich powers of achievement. Son of Man ! Return to thyself." The burden of Prof. Vaswani's message is that of the need for self-reliance. He is a mystic and a pacifist, a believer in brotherhood who is opposed to all forms of violence ; and the powers of which he writes are those of the soul. From so fervent a disciple of the Mahatma Gandhi a more controversial book might have been expected. It contains controversial matter, no doubt, but on the other hand there is much in it that will

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appeal to every one for whom the path of mysticism is no barren way nor one which leads not to a land of promise. The chapter on "Indian Ideals in Education" contains much that is commendable. Whilst insisting that an ideal education for Indians should aim at their assimilation of all that is noble and valuable in past Indian thought, Prof. Vaswani emphasizes also the need for assimilating modern culture. But it must be *culture*, not the mere booklearning with which so many students appear to be satisfied. Much of what he has to say about education in India is by no means wholly inapplicable concerning that in the Western world. For example, fellowship between student and teacher is a good thing in any land; so also is it good that labour and culture should join hands, as, says Prof. Vaswani, they "joined hands in ancient India."

H. S. REDGROVE.

THE HIDDEN POWER, AND OTHER ESSAYS. By T. Troward. 7½ in. × 4½ in., pp. 235 + 1 plate. London: Messrs. A. M. Philpot, Ltd., 69 Great Russell Street, W.C.1. Price 8s. 6d. net.

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The themes dealt with in the book are familiar to readers of Troward's writings—the unity of the finite and the infinite ("men are distributing centres of the Supreme Will"), the power of thought, and, especially, the harmony between the doctrines of New Thought and the teachings of the Bible. They are dealt with vigorously, thoughtfully and with originality, and the reader will find much to attract his attention and interest him in these essays. I think, perhaps, the long essay which gives the book its title interested me most. The following I consider to be very aptly put: "There is an inner and an outer side to everything, and the quality of the superficial mind which causes it to fail in the attainment of Truth is its willingness to rest content with the outside only. In the widest sense everything is a symbol of that which constitutes its inner being, and all Nature is a gallery of arcana revealing great truths to those who can decipher them." This theme is admirably developed, and Troward does well, too, in his insistence on the fact that the whole is greater than its parts. There are also a useful essay concerning the misuse of the power of suggestion and several interesting contributions towards the elucidation of Biblical symbolism, though I must confess that the suggested explanation of "the number of the beast" failed to carry conviction to my own mind. Those who know Troward will certainly wish to read this book and will not be disappointed with it; and those who make Troward's acquaintance for the first time in these essays, will, I venture to think, desire to read his other books.

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