

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

THERE has been some controversy recently in the pages of the OCCULT REVIEW with regard to the nature of the First Matter of the Alchemists, and the so-called Philosopher's Stone. It has been contended by Mr. Foster Damon that this First Matter is identical with the recently discovered ectoplasm, numerous photographs of which, exuding from the medium, have been obtained by Dr. Schrenck Notzing, Dr. Geley, and others. Mr.

THE PHILO-
SOPHER'S
STONE.

Foster Damon has collected a number of striking and very startling parallels between the description of this First Matter by Thomas Vaughan, and recent descriptions of ectoplasm by eye-witnesses as cited by Sir Arthur Conan Doyle.* These parallels are so exact in

* The experiments with the medium referred to by the S.P.R. of London do not appear to have met with much success. The fact, however, seems to be that the psychical phenomena in question were due to her abnormal physical condition, the effect of shock, and the recovery of her normal health has naturally enough led to their cessation. The flashlight photographs of Dr. Schrenck Notzing and others are, however, in evidence as proof of their genuineness, and I do not think that there can be any real doubt as to their reality on the part of those who have thoroughly studied the question.

a number of cases that it seems to me to be quite impossible to attribute them to pure coincidence. Indeed I find it very difficult to believe that the references cited from Thomas Vaughan do not refer to a substance similar or at least closely akin to that which is now termed ectoplasm by psychical researchers, and a careful reading of these parallels in Mr. Damon's article on the First Matter must surely make the refutation of his position on this particular point very difficult indeed.* When, however, we come to consider the very much larger question as to what the alchemists generally were in search of, and what they intended by the philosopher's stone, that stone which it is expressly stated was not a stone at all, we are dealing with a very much more perplexing and complicated problem. It is maintained repeatedly by many alchemists that the search was for two objects—the discovery of an essence whereby base metals might be turned into gold; and the employment of this same essence for similar objects to those for which Dr. Voronoff is now utilizing the gland of the monkey—in short, for the rejuvenescence of the physical form of man. Other alchemists, among whom may be named Jacob Boehme, treated the whole matter as if it was the search for some high spiritual grace of illumination, which would indeed enable man to lengthen his days, or to turn base metal into gold, but the attainment of which would render all such pursuits valueless in his eyes, the object being neither more nor less than the transmutation of base human nature into the spiritual perfection of the celestial man, for which the metal gold was merely regarded as the allegorical symbol.

The discovery of the properties of radium and other researches on these lines have led modern men of science to the conclusion that all metals are theoretically reducible to one common denominator. There is thus nothing essentially unscientific in the ancient theory of transmutation, as viewed from a modern

standpoint. This being the case, it would seem unreasonable to suggest that the alleged search of mediæval alchemists for the means of converting one metal into another, is based on anything but actual chemical experiments on their part. Moreover, we have repeated evidence that these experiments were attempted and in certain instances met with success. Joannes Baptista van Helmont, for instance (a short study of whose life and work by Mr. H. Stanley Redgrove is just appear-

* In order to facilitate reference I am reproducing the parallel descriptions from Mr. Damon's article at the end of the Notes of the Month.

ing, and whose bona fides is beyond dispute),* though he never himself claims to have discovered the philosopher's stone, narrates how on one occasion he was given a powder by a stranger whereby he was enabled to effect this transmutation.

I am constrained [he writes] to believe that there is the Stone which makes Gold, and which makes Silver ; because I have at distinct turns, made projection with my hand, of one grain of the Powder upon some thousand grains of hot Quick-silver ; and the business succeeded in the Fire, even as Books do promise ; a Circle
VAN HELMONT'S of many People standing by, together with a tickling
EXPERIENCE. Admiration of us all. He who first gave me the Gold-making Powder, had likewise also, at least as much of it, as might be sufficient for changing two hundred thousand Pounds of Gold. . . . For he gave me perhaps half a grain of that Powder, and nine ounces and three-quarters of Quicksilver were thereby transchanged : But that Gold, a strange Man, being a Friend of one evening's acquaintance, gave me.

It appears thus that this powder was of such virtue that it had the power of bringing to perfection many thousand times its own weight in pure metal. Elsewhere Van Helmont says :

I have divers times handled that Stone (which makes Gold) with my hands, and have seen a real transmutation of saleable Argentine or Quick-silver with my eyes, which in proportion did exceed the Powder which made the Gold, in some thousand degrees.

Van Helmont concludes by saying that " a commutation being made, a grain of that powder doth convert nineteen thousand two hundred grains of impure and volatile metal, which is obliterated by the fire, into true gold."

Another record of actual transmutation of the baser metals into gold is given in *The Golden Calf* of Helvetius, the English translation of which was published in 1670. Helvetius narrates that on December 27, 1666, at 6 o'clock in the afternoon, there came to his house at The Hague a man who was " plainly unknown " to him, but " endowed with honest gravity and serious authority of countenance." This man who described himself as a melter of Orichalcum, is called by Helvetius " Elias, the artist." At their first interview Elias showed
HELVETIUS him what he claimed to be the philosopher's stone,
AND ELIAS, and allowed Helvetius to keep it in his hand for a
THE ARTIST. quarter of an hour, though he refused to part with even the smallest portion of it. He took the stone from an ivory box kept in his pocket, and Helvetius described it as consisting

* *Joannes Baptista van Helmont, Alchemist, Physician and Philosopher.* By H. S. Redgrove and I. M. L. Redgrove. London : W. Rider & Son, Ltd. 2s. net.

of three heavy fragments in magnitude scarcely equal to a small walnut. They were glass-like, of the colour of pale sulphur. During this interview Helvetius managed to break off a tiny particle of the so-called stone, keeping it under his thumb nail, and, when alone, projected it, wrapped in paper, upon molten lead, but no trace of transmutation appeared. Elias, however, returned on a subsequent occasion, and on Helvetius admitting his theft, observed that the operation had failed because the stone had not been wrapped in yellow wax so as to prevent its being volatilized together with the lead. At this second interview Elias still refused to effect the transmutation, but let Helvetius have the value of about "half a rape-seed" of the stone, saying that this would be sufficient to transmute one and a half ounces of lead, and promising to return the next morning. The stranger, however, never came back, and Helvetius, on the advice of his wife, decided to try himself to effect the transmutation. He wrapped the stone in some yellow wax and himself cut off one and a half ounces of lead, which was melted in the crucible. His wife then threw the fragment of the stone upon the molten lead. The crucible was covered over, and in a quarter of an hour the whole mass of lead was transmuted into the finest gold, which, on being tested by a local goldsmith, was pronounced very pure, and worth fifty florins an ounce. The next day the gold was again tested by a silversmith of the name of Brechtel, this time being melted down with two scruples of silver.

THE
TESTIMONY
OF SPINOZA.

This silver was thereupon found to have been likewise transmuted into gold. These tests were investigated by the celebrated philosopher, Spinoza.

Spinoza explains that he became interested in the matter, and to satisfy himself of the genuineness of the experiment, went to Brechtel, the minter who had tested the gold. Brechtel assured him of the fact that, in the melting, the gold had increased in weight on the silver being thrown upon it. Spinoza adds: "Not only Brechtel, but several others who had witnessed the test, assured me that such had been the case. Then I went to Helvetius himself, and he showed me the gold and the crucible, which still had some gold adhering to its sides. He told me that he had thrown on the molten lead scarcely a quarter of a corn-grain of the philosopher's stone. He added that he would let every one know of this."

A third record is that of Claudius Berigardius, in his *Circulus Pisanus Claudii Berigardii Moliansis . . . De veteri & peripateticâ philosophiâ*. (Utini, 1643. *Circulus XXV*, p. 154.)

I relate [he says] what once befell me when I was extremely doubtful of changing Mercury into Gold. I received from an able man who wished to remove my doubts in this matter a drachm of powder of the colour of the wild poppy (i.e. the red powder which was the highest form of the philosopher's stone, and derived by a perfecting process

THE RED POWDER. from the white powder, or the lower grade of the philosopher's stone). The odour of this recalled that of calcined marine salt. In order to remove all suspicion of fraud I myself [he observes] bought the crucible, the charcoal and the mercury of different dealers, so that no gold could have been concealed in these, as is the practice of charlatans. To ten drachms of mercury I added a little of the powder, put the whole on a sufficiently hot fire and in a very little time the mercury was converted into nearly ten drachms of gold of the genuineness of which various goldsmiths held no doubt.

A fourth recorded instance is that of Nicholas Flamel,* who was born at Pontoise of a poor family, about the beginning of the fourteenth century. Nicholas was early seized with a desire to discover the philosopher's stone, and devoted himself, it is stated, both night and day to this fascinating pursuit. In early youth he came across a manual of the art which he bought for two florins, but which for a long time he was unable to interpret. The book which was extensively illustrated, contained a complete exposition of the art of transmuting metals, describing

THE STORY OF NICHOLAS FLAMEL AND THE RABBI. every process and explaining the different vessels that were to be used, and the proper seasons for making experiments. Unfortunately Flamel in vain sought for the key to their elucidation, inviting all the wisest men of France to come and study them, but without being able to get any light thrown upon the mystery. Eventually his wife suggested that he might obtain the explanation from some learned Jewish rabbi, and Flamel betook himself to Spain in search of such an authority. His journey was crowned with success. From one of these Hebrew sages he obtained hints which gave him the key to the mystery, and returning to Paris recommenced his studies with renewed vigour. He narrates that on February 13, 1382, he made a projection on mercury, thereby producing some virgin silver

* The full story of Nicholas Flamel and the manner in which he learned the transmutation of metals from the manuscript of Abraham the Jew, is found in *Le livre de Nicholas Flamel*, containing *L'explication des figures hieroglyphiques qu'il fait mettre au cimetière des SS. Innocents à Paris*. It is translated in Mr. Waite's *Lives of the Alchemystical Philosophers*, now long out of print, and the record is also given in Spence's *Dictionary of Occultism* (London: Kegan Paul & Co., Ltd.). Its authenticity has been called in question.

and on the 25th of the following April he converted some mercury into gold, and found himself thereupon in possession of an inexhaustible treasure. In connection with his researches he discovered the elixir of life, which enabled him to live to the venerable age of 116. Having no children, Flamel and his wife spent their wealth upon churches and hospitals, and other charitable institutions. How far fact is mixed with fiction in this last narrative it might be rash to say, but the preceding ones have at least a strong *prima facie* appearance of being genuine records of actual alchemical transmutation. In any case they seem to leave no doubt of the fact that in a large number of instances the aim of the alchemist was what it has always been believed to have been, i.e. a chemical transmutation of one metal into another. In none of the cases, however, except in the perhaps more dubious one of Nicholas Flamel, are we able to get on the track of the alchemist who was actually in possession of the secret of preparing the stone or powder whereby the transmutation was effected.

The problem of how the philosopher's stone was obtained remains a mystery to the present day. It was, it seems, obtained through a succession of processes from the First Matter.

WHAT WAS THE FIRST MATTER? But what was this First Matter? Arnold di Villanova gives us a hint. "There abides," he says, "in nature a certain pure matter which, being discovered and brought by art to perfection, converts to itself proportionally all imperfect bodies that it touches." Apparently we are right in assuming that the First Matter alluded to was a *derivative* of that First Matter from which the universe was formed. The term is used somewhat confusedly, and is made by alchemists to refer at one time to the original substance of the universe, and at another to the particular First Matter which the alchemist actually handled and by manipulation converted into the philosopher's stone. The two indeed are regarded as essentially one, being so nearly related to each other. The whole conception of the alchemist was a transcendental one. There was one law, he argued, both for the spiritual and physical worlds, and that law inhered in the nature of the Creator himself. It was, in short, the expression of that nature. "The building

WHAT THE WORLD IS MADE OF. of the sanctuary which is here below," says Vaughan, "is framed according to that which is the sanctuary above." And again, "the universal Agent, when he was disposed to create, had no other pattern or exemplar whereby to frame or mould his creatures but him-

self." He accordingly "created an outward form answering to the inward conception or figure of his mind." God, he contended, "by his spirit formed and manifested those things which we see and even those things which at present we cannot see." "As for the matter whereof he formed them, it being of substance pre-existent not only to us but to the world itself, most men may think the knowledge of it impossible. For how shall we know a thing which is not now extant with us? To this objection which at first sight seems invincible we shall return an answer which shall break it. For we will show how and by what means we came to know this matter, and not only to know it, but after long labours to see it, handle it, and taste it." It was, Vaughan tells us, "originally made of a seed of a seminal, viscous humidity or water, but that seed disappeared in the creation, for the spirit of God that moved upon it transformed it and made the world of it."

This original First Matter, then, as I have contended, is not the actual First Matter of the alchemists, for that, as Vaughan tells us, disappeared in the creation. He proceeds, however, to explain that the very world in which we live "doth now yield and bring forth out of its own body a secondary seed which is the very same in essence and substance with that primitive general seed whereof the world was made." This secondary

THE
SECONDARY
SEED.

seed is then what is usually spoken of as the First Matter of the alchemists, the source of the "philosopher's stone." Where, then, are we to find this seed or First Matter, which is the first step to the solution of the mystery? We have certain descriptions given us which might enable us to identify it. Mr. Damon has taken some of these descriptions and placed them side by side with recent descriptions of ectoplasm, and the parallel, as already stated, is very close. In *The Marrow of Alchemy*, Eirenaeus Philalethes * describes this matter as "a dissolved, flowing and thickened water, an exceedingly soft, moist, fusible flowing earth, an earth of wax that is capable of all forms and impressions. It is a divine animated mass, of complexion somewhat like silver, a world without form, a weak virgin substance, a certain soft prolific Venus, the mixture and moisture of heaven and earth." Again he says, though it is described as water, it is not "mere water, but a spermatic viscous composition of water, earth and fire, all these four natures united in one crystalline, coagulable

* Not to be confused with Eugenius Philalethes, the pseudonym of Thomas Vaughan.

mass." Again he says: "It is very weak yet most strong. It is exceedingly soft and yet there is nothing so hard. It is one and all; spirit and body; fixed and volatile; male and female; visible and invisible." Again, personifying this strange substance, "I dwell," he says, "in the mountains and in the plains, a father before I was a son. I generated my mother, and my mother, carrying me in her womb, generated me, having no use for a nurse." This substance "which is neither earth nor water, neither solid nor fluid," is described as "of no certain colour, for chameleon-like it puts on all colours." When, however, it is "purged from its accidents, it is a water coloured with fire, deep to the sight, and, as it were, swelling, and hath something in it that resembles a commotion."

It is clear that whatever this substance was it is one that for the purpose of obtaining the philosopher's stone must undergo purification or purging. Assuming for a moment Mr. Damon's hypothesis, is it conceivable that ectoplasm could be abstracted from its source, taken away, and purified? One would like to have an opinion on this point from those who have witnessed Schrenck Notzing's experiments. From one passage in Vaughan's writings (Euphrates 34, 35) it appears that the substance is related in some way to the sap of trees. The trees, we are told, attract this first substance at their roots and "from thence it ascends to the branches, but sometimes it happens by the way to break out at the bark where, meeting with the cold air, it subsists and congeals to a gum. This congelation is not sudden, but requires some small time. If you find it while it is fresh it is an exceedingly subtle moisture, but glutinous. Had it passed up to the branches it had been formed in time to a plum or cherry." It appears that this is the result of its being congealed by cold above the earth. "But," says Vaughan, "in the bowels of the earth it is congealed by a sulphurous heat into metals and if the place of its congelation be pure, then into a bright metal; for this sperm is impregnated with light and is full of the star fire from whence all metals have their lustre." This passage suggests that the First Matter is the original formative substance, which is essentially the same whether it be found in the animal, vegetable, or mineral kingdoms.

If we are right in this supposition, we are still far from solving the supreme problem, which consists in the transmutation of the substance in question until it becomes an essence

capable of changing other metals into gold, or super-gold, or alternatively of providing an elixir of life for the rejuvenation of the human form. One thing, however, is clear, and that is that this substance could only be transmuted by those who had lived a life of sanctity and obtained spiritual powers far beyond those possessed by the ordinary man or woman. Hence the failure of so many seekers after the Great Secret. It will be seen that the ideas in connection with this transmutation have nothing in common with the methods of modern science. When scientific methods came into vogue the alchemist in the

ALCHEMY
AND
SCIENCE.

very nature of things became a back number. His way of envisaging the world had no relation to their methods or their ideas. His process was a spiritual one. "Heaven," Vaughan tells us, "is nothing else but transmutation." "He that findeth and knoweth the great mystery," says Jacob Boehme in his Fourth Epistle, "findeth all things therein. The Holy Ghost is the key to it." We may perhaps suggest that the purification of this First Matter and its conversion into the philosopher's stone which could only be accomplished by one who had lived a highly spiritual and ascetic life, was brought about by some form of magnetism.

Mr. Damon suggests that Thomas Vaughan obtained the First Matter by the help of his wife, and killed his wife in his experiment. If this is the case—and his account of his wife's death is very singular—it is hardly possible to doubt that in one of its forms this First Matter was identical with ectoplasm.

Modern science has come to its conclusions with regard to alchemy by a very different road to that of the ancients; but its corroboration of their main thesis is significant. The day may come when science will also find a method of its own, other than the method of the spiritual and ascetic life, by which this secret may be reached. There is frequently more

IS SCIENCE
ON THE
TRACK?

than one path to the same goal. Whether, in finding it—if they do—they will be conferring a blessing on mankind, it would be idle at the present day to speculate. Many apparent blessings have proved curses in the long run. The transmutation of metals into gold, if it could be accomplished by a simple and inexpensive process, would obviously destroy our standard of values. The popularization of the elixir of life would produce results which, if not checked by legislation or otherwise, would soon, one would suppose, lead to the over-population of the globe. This in its turn would mean endless wars in which one race in self-preservation would endeavor

our to exterminate the other. As Tennyson asked with regard to the coming time, and the over-population of the earth—

Warless? When her tens are thousands,
And her thousands millions, then
All her harvests all too narrow,
Who could fancy warless men?

Monsieur Henri Servant, in an interesting letter which, by request, was translated and reprinted in the OCCULT REVIEW, claims that "the First Matter of the alchemists is the seed of the metals; i.e., a homogeneous substance of mineral origin, produced from the intimate union of basic male and female, which, although passive in nature, is active in this conjunction. This metal is the principle of sulphur, pure fire contained in the adamic earth." As a matter of fact, however, though the matter in question is admittedly the seed of the metals, at the same time it appears from a comparison of various statements of alchemists that it may take either mineral, vegetable, or animal form. In this connection I might refer back to my quotation from Thomas Vaughan with regard to the sap of a tree. To the alchemist, it is plain, the First Matter appeared under various conditions and under various forms, though every form was in essence identical with the other. "The operations of the Great Work," says Monsieur Servant, "are one thing. Mediumistic manifestations quite another." Quite so. It does not, however, follow from this that the clue to the First Matter is only to be found in mineral form. Many passages of the alchemists might be cited to prove that the biological processes of nature offer conditions for its manifestation, and it is just with these biological processes in their early stages that psychical research has been brought in contact. What becomes sap, and is converted into gum on the bark of a tree, we are told by Vaughan, when in the bowels of the earth "is congealed by a sulphurous heat into metals." We are surely justified in looking for it again in the formative substance of the human body, especially in view of the fact that the descriptions of the alchemists, by the very close way in which they tally with recent psychical discoveries, appear to bear out this conclusion. To the alchemist, and surely also to the modern occultist, God who is one in essence, is Protean in his manifestations, and the First Matter accordingly reappears under a somewhat different guise in the animal, vegetable and mineral kingdoms.

MONSIEUR
SERVANT'S
CONTENTION

The philosopher's stone, then, appears to have been the distilled essence of that principle of growth which is found equally in the animal, vegetable, or mineral kingdoms, and which is convertible from animal to mineral, or mineral to vegetable. This principle of growth, as Thomas Vaughan explains, appears to the sight as water, but it is not actual water, but "a coagulable fat humidity or a mixture of fire, air, and pure earth, overcast indeed with water and therefore not seen of any nor known but to few." The vegetable kingdom, he explains, does not, as some suppose, feed on water, "but rather on this seminal viscosity that is hid in the water." The life and nourishment of plants in short depends on their power of assimilating this seminal viscosity or First Matter which, when it exudes from the tree and congeals, takes the form of gum. The world, Vaughan tells us, "was originally made of a seed of a seminal viscous humidity or water." The use of this seed, he informs us, is to maintain that world with which it had already been made. "For," he adds, "God Almighty has so decreed that his creatures are nourished with the very same matter whereof they were formed." "Vegetables," he tells us, "extract this sperm immediately in its heavenly universal form." The animal kingdom, on the other hand, obtains it indirectly.

THE FIRST
MATTER IN
ANIMAL,
VEGETABLE
AND
MINERAL
KINGDOMS.

George Starkey claims to explain the whole process, both in the vegetable and metallic tinctures, beginning with the vegetable process, as the most easy and simple. We may gather from him, however, that for the production of gold the metallic tincture was used rather than any method derived from the vegetable kingdom. This vital seed, which is the First Matter, inheres in metals just as it does in the other two kingdoms. "All philosophers," he tells us, "affirm with one consent that metals have a seed by which they are increased, and that this seminal quality is the same in all of them, but it is perfectly ripened in gold only." To extract the metallic essence one must, it appears, first obtain the alkahest or universal solvent, which is only to be obtained by extraction from the First Matter. Whether the First Matter obtained from the vegetable or animal kingdom

PERFECTLY
RIPENED IN
GOLD ONLY.

was ever used for obtaining that universal solvent required for purposes of metallic transmutation, is a moot point. Presumably this was possible at least in theory, for all First Matter is from the alchemical standpoint essentially the same. But evidently the use of the metallic tincture was the most direct means of arriving

at the result, and it is to be gathered that the First Matter derived from the vegetable kingdom was applied rather to curative purposes. After giving instructions with a view to obtaining the vegetable tincture, George Starkey tells us that after following his directions we should have here "the two tinctures in the vegetable kingdom, answering to the white and red tinctures in the mineral." The tinctures then were presumably not identical, but rather similar in character. The same would doubtless be the case with the First Matter as extracted from the animal kingdom—a process which appears to have been accomplished by Thomas Vaughan. It is to be doubted, however, if Thomas Vaughan had any idea in the experiment, to which his wife apparently was a party, of accomplishing any form of metallic transmutation. Starkey says that what the philosophers call their mercury is indeed to be found in all things, but he rejects the opinion of those "who are fond of philosophical subtleties without any fixed theory about what they would seek, expecting to find in the vegetable or animal kingdoms the utmost perfection of the mineral." He alludes to this as "a mistake"; for the "utmost perfection," he would have us understand, is only to be found in the mineral kingdom, and he refers in this connection to Sendivogius, who "took pains to fix the artist in his search for it to the mineral kingdom." It may be questioned whether this "utmost perfection" refers purely to its use in the transmutation of metals, or whether, as some seem to suppose, it has a wider signification.

In the issue of the OCCULT REVIEW for December, 1908, an account appeared of the haunting of a castle in Ireland which bore the unenviable reputation of being one of the worst haunted spots in the British Isles. This extremely gruesome record, which aroused considerable interest at the time, was published under the title of "Kilman Castle, the House of Horror." The name of the castle was an assumed one, but I think there can be no objection now to stating that the article referred to Leap Castle, Roscrea, in view of the fact that this is one of the ancient historical seats which has fallen a victim to the recent campaign of arson in Ireland. Leap Castle, Roscrea, was burned by irregulars in the early hours of Sunday morning, July 30. It belonged formerly to the O'Carrolls, and was regarded as an impregnable stronghold in its day. Subsequently it passed into the possession of the Darby family, a member of which married a daughter of the O'Carroll of that

day. An account of this ancient seat appearing in an old record of King's County families, records that "the castle is in a state of fine preservation, and if the old walls could speak they could tell many tales of stern deeds. The place on the top of the building is still pointed out where prisoners would be unceremoniously disposed of, and the servants have a dread of approaching the upper dungeon after nightfall." Few records have ever appeared in the columns of the OCCULT REVIEW as gruesome and revolting as that of this "house of horror." Let us hope that in its destruction by fire the spirits that haunted it and caused terror to visitors may have at length found their quietus.

ENIGMA

By FREDERICK NICHOLLS

WHEN far adown the abyss of Time and Space
I launch my wandering thoughts and dreams, and peer
With curious eyes on Mysteries no Seer
Or Sage has ever solved, and strive to trace
The Mystic Writing on the Sphinx's face—
Bewilderment, and Loneliness, and Fear
Brood o'er my soul, pale spectres, and the dear
Familiar things of Life grow dim apace.

So turn I gladly to the trees, the flowers,
The genial current of the lives of men,
Love's happiness, and childhood's laughter sweet,
And ways of common friendliness; for then
Within my soul come warm refreshing showers,
And in my heart I feel the Great Heart beat.

SIR ARTHUR CONAN DOYLE

"Certain people . . . [have] the strange physical gift that they can put forth from their bodies a viscous, gelatinous matter."

"a viscous, gelatinous substance . . . at first semi-fluid, which possesses some of the properties of a living substance."

"Chloride of soda (common salt) and phosphate of calcium were among the constituents."

"This substance was actually touched."

"When touched, or when undue light came upon it, it writhed back into the body as swiftly and stealthily as the tentacles of a hidden octopus."

"There forms a complete figure; this figure is moulded to resemble some deceased person; . . . a personality which either is or pretends to be that of the dead takes possession of it."

"[Eventually it is] reabsorbed. . . . It writhed back into the body."

"leaving absolutely no trace."

"The reason for the Cabinet is that some condensation of material, which we can best describe perhaps as a heavy vapour, is necessary before you can get the ectoplasm."

THOMAS VAUGHAN

"It is altogether cold and passive and it lyes in certain earthy, Subterraneous Caverns."

(*Lumen de Lumine.*)

"All these Miracles grow out of a certain Earth, a soft red Clay which is to be found everywhere."

(*Fraternity of the Rosy Cross.*)

"It is a thick water and a subtil Earth. In plain termes, it is a slimie, spermatic, viscous Masse, impraeg-nated with all powers Cælestiall, and terrestriall."

(*Magia Adamica.*)

"It is nothing else but a composition of water and salt."

(*Euphrates.*)

"Wee must see it, handle it."

(*Calum Terræ.*)

"The least violence destroyes it and prevents all generation."

(*Calum Terræ.*)

"This part which is the Astral Man hovers sometimes about the Dormitories of the Dead, and that because of the Magnetism or Sympathie which is between him and the Radical, vital moisture."

(*Anthroposophia Theomagica.*)

"This clarified Earth is the Stage of all Forms, for here they are manifested like Images in a Glass: and when the Time of their Manifestation is finished, they retreat into that Center, out of which at first they came."

(*Fraternity of the Rosy Cross.*)

"This Water then wets not the Hand, which is notion enough to perswade us it can be no common water."

(*Lumen de Lumine.*)

"The Vas Hermetis. . . . This matrix is the life of the sperm, for it preserves and quickens it; but beyond the matrix it takes cold and dies, and nothing effectual can be generated thereof."

(Postscript to *Aula Lucis.*)

SPIRITUAL EVOLUTION

By P. H. F.

THE doctrine of reincarnation must inevitably find more universal favour with the growth of human thought, affording as it does already a rational solution for one of the greatest problems of life.

It is particularly interesting to all occult students.

Theosophy, as commonly understood in connection with the society, is the protégé of the Great Aryan Lodge of Asia; spiritualism is the inspiration of an older lodge, of whose location and character few have the privilege of being aware. Both lodges, however, whilst working on different lines, aim at the same purpose, and there is some reason to anticipate a combination of their efforts in a *rapprochement* between the two schools, as the influences of theosophy and spiritualism spread over the educated world.

As many spiritualistic "communications" refer to the pressing need for a wider dissemination of the truth, we venture these hints, illuminating for some and possibly embodying something new to a great many.

It is desirable that no sentimental view of the doctrine of reincarnation should be entertained, and that cold facts should begin to be understood, so far as these profound cosmic actions can be translated into language.

Many nurse the belief that every human monad must eventually reach the ultimate goal of evolution at the close of the great Manvantaric cycle, under a merciful dispensation indifferent to the action of our free will. It is a comforting contention reminiscent of the saving nature of the R.C. confessional, but unfortunately it is not correct. There are many slips off the path.

All life throughout the entire evolutionary process is struggle, either the fulfilment of duties of co-operation as a microcosm of the macrocosm; or, alternatively, antagonism and ejection from the system. The persistence and survival of the individuality, the essence of all religious teaching, is by no means so assured as, in the infancy of responsibility, we may like to believe. Millions of incarnated monads, as well as countless millions of those already passed on and yet to incarnate, are or will be

members of a vast army of the unfit, destined to be the flotsam and jetsam of our evolutionary stream.

The mere fact of being sensitive to exterior stimuli and possessing a limited ability to recall these by the process we term memory, does not necessarily constitute immortality. Such emotional experience is incidental to the astral or emotional plane, itself as subject to change and disintegration as is the physical world. It is only when we transcend this emotional plane and begin to function at will in higher planes of consciousness, that we become aware of a vast range of possibilities of which otherwise there is literally no sign.

Consciousness pervades all life. In the mineral kingdom it exists in an extremely crude form, responding dully to exterior stimuli; but as we ascend from vegetable to animal and reach man, we find reaction to exterior stimuli growing more acute and an interior sensitiveness developing, until in man we discover a range from the purely animal nature to that lofty state in which exterior consciousness can be shut out at will and an interior consciousness sustained for indefinite periods, a condition which the modern pathologist frankly discredits and would associate with symptoms of mental disorder.

One may therefore infer that individual effort must proceed along the lines of suppression of the animal and exaltation of the latent "spiritual" faculties, if there is desire to become independent of the common fate of rebirths.

As human beings we exist at the expense of the lower orders of "creation." These maleficent relations with other evolutionary developments produce that series of reactions translating themselves into "Karmic Law." To-day there is a growing inclination to spare the animal world by more sympathy and an abstention from meat eating, but the highest evolutionary point for man is able to extend this, by training and knowledge, to all the lower kingdoms of our material world, and so transcends Karmic action and the causes which lead to rebirth.

For many ages in the past and during many more to come, millions of those who are antagonistic to the evolutionary organism will have made way for an inflowing stream of monads, now incarnating on this planet from elsewhere in conformity with the circumstances which bridge races and carry general improvement forward another stage of its spiral progress. If we are amongst those who have to make way for this inflowing host, it will be our destiny to be deflected elsewhere to leaven some other and lower evolutionary stream at an appropriate stage.

Possibly we have experienced this fate more than once.

But there is another possibility. We have to reckon upon the law of atavism as applied to both the physical and astral worlds ! If the septenary organism which makes up our personality be reduced to the lower triad owing to the inability of the higher quaternary to temper an intense attraction to physical matter, the monad being unable to drop back upon the animal world, we can but remain astral entities with our consciousness upon that plane alone, and destined as inevitably to ultimate disintegration as is the physical body, albeit the process is long drawn out. In such deplorable cases the astral individuality is nothing more than waste product. It can do no more than oscillate between the lower astral plane, to which it belongs, and physical existence, drawn to the latter by the intensity of the attraction to matter only to be ejected prematurely by Karmic action, until after a progressively disagreeable series of incarnations it reaches the depth of human inutility in the congenital idiot and can reincarnate no more. It then pursues its career as a ghoul on the astral plane, drawn to every possible avenue of contact with physical life, and eventually disintegrates as material for other vehicles ; or, if the intensity of its materialism is sufficient, may be drawn into that awful current, about which the great Lodges have always been so reticent, and thence swept into what one may call " the evolutionary sink," to be broken up during the later stages of the Manvantaric cycle.

Annihilation is a meaningless word ; we can only speak of disintegration. In all expression of life the struggle to reincarnate is inverse to the development of the monad. In the mineral kingdom we have mass evolution. As we ascend from mineral through the vegetable and animal kingdoms to man, evolution passes from mass to group and group to individual. The dawn of individuality is the dawn of responsibility, and the commencement of recuperative or rest periods. These rest periods between physical experiences are normally dependent upon and inverse to the attraction to matter—an attraction practically complete in the vegetable world, slightly modified in the animal, and almost non-existent in the highest type of humanity. Animals, therefore, reincarnate rapidly, whilst the higher types of man do so at considerable intervals, it being impossible to place an average time limit to an experience which depends entirely upon the individual. To introduce a somewhat indifferent simile, the mass jostle one another for places in the gallery whilst the elect make their way in leisurely fashion to the stalls.

All manifestation of life has creative and protective influences at work upon or attached to it, endowed with intelligence appropriate to the evolutionary work upon which energy is expended. Earth, air, fire, and water form a quaternary so absolutely indispensable to all individual life that it is surely inconceivable that they should be haphazard elements without controlling Intelligences, or be indeed outside of some evolutionary scheme.

The mineral world has its nature spirits; the fish of the sea and all water life has the undines; vegetable and animal life have the sylphs; whilst humanity has yet higher intelligences, termed in spiritualistic phraseology "Guides." In fact a law of nature is for the higher to help the lower. Nature spirits of the lower kingdoms are not normally within human cognizance or capable of being brought within its scope, except in the case of the sylphs and some higher undines. These are visible to clairvoyant faculties and may even materialize in the presence of a "medium," and under certain other rather obscure circumstances. Their form is not human, but when brought within the influence of human magnetism, they may adopt such an appearance in much the same way as a chameleon adapts colouring to environment. Mutual cognizance can, in fact, only be registered by common organs of physical sense; and hence they are for the time being a species of humanity. The evolutionary stream which embraces these sylphs and undines touches ours at certain points, forming a channel by which they may even pass into our own stream. For there is not one evolutionary stream only, but many, in a vast mechanism of wheels within wheels in the visible and invisible Universe.

The "Guides" of Humanity may be "race affinities," "family affinities," entities drawn to us by our occupations and desires, and discarnate human monads attracted by ties of affection and hate under Karmic Law. There are also the rarer cases of agents attached by the "Planetary Control," directing special incarnations having some important part to play in racial or national affairs. There are also astral entities and discarnate monads attached to localities and even to articles, under the action of Karmic Law, spontaneous and induced, affecting us only when in such localities or in close touch with such articles.

Usually all these "Guides" suggest to clairvoyant vision something of the causes which have produced their attachment. Such "Guides" are not permanently with us, but only for so long as the attraction endures or our mental constitution permits us to be receptive to their inspiration. The higher the guiding

intelligence, the more dependent are we upon the tuning of the receiving instrument to very subtle vibrations. It is, therefore, within our own volition what "Guides" we attract and retain.

It is necessary to consider that the evolution of the individuality does not proceed only upon the physical plane, but that the process is in operation on each plane of which our complex consciousness may be built up, and yet all dependent upon the use made of physical matter. Here are the "spheres" of spiritualism!

That period of our lives, from a quarter to a third, spent in "sleep," is occupied and not wasted. Consciousness persists during the trance of the body even though the ability of the human brain to register experience has ceased. The physical world is the plane of greatest unreality. This fact and the conception that all the planes or states of consciousness interpenetrate those below, in the material sense, and are not normally conscious of one another, are stumbling blocks to many students!

Nature presses for the ultimate goal by specialization. The monads who reach that goal, perfect productions of the factory, are relatively few. Either the products of the factory must pass the inspector, or they must be remodelled or scrapped and sent to the furnace! It is vain to nurse the illusion that every monad must reach the summit of Olympus. Physical experience and all the emotions connected therewith, which constitute "life" for the vast majority, are as ephemeral as is the physical body. We must treasure the spark of Divinity in its higher vehicles and work with, and not against, evolution, if individuality is to survive.

Our ideas are far too circumscribed by the physical standards of time and space. Betelgeuse in Orion is now known to be seventeen million times greater than our sun. It is therefore conceivable that it possesses a planetary system that same amount greater than our own, with inhabitants in proportion. Betelgeuse is not necessarily the largest sun, nor ours the smallest. Suppose a sun seventeen million times smaller than our own, with a planetary system and inhabitants in proportion!

What a vista of thought such a conception opens!

Knowledge being gradually acquired under the sustained determination to co-operate with evolutionary purpose, and also by the unseen help of those who are already approaching the full range of human development, so we gradually arrive at a time when "guidance" comes to an end and we must swim alone. It is this unaccustomed freedom, the over-confidence bred

of preliminary success, the apparent ease with which we breast the smooth current, which may be our undoing, when we reach the inevitable rough water. Most occult works allude to this danger. As is so often the case in our human associations where detachment from the conventional rut precipitates upon us an avalanche of calumny and spite, so this attempt to stem the stream brings us up against obstacles and influences of which we should otherwise be unconscious. Moreover when we attempt this revolution in a single life, every cell of the specialized cell groupings which make up our physical and astral vehicles, resents the disturbance of its habits and adds to the opposition, under the law of atavism.

Nature has no respect for weakness but bows to strength!

It is safer to adapt our physical and astral cell groupings by persistent effort covering several incarnations, before we are definitely committed to the assault of the fortress. But in this world of sense illusion, "the still small voice" may be drowned or neglected amidst noisy distractions, ceaseless opposition, and a thousand alluring temptations.

Even the "first stage of attainment," the inevitable "proof" that we are not chasing a "will o' the wisp," is fraught with danger, for here the enchanting voices of the Sirens may lure the neophyte to the caves of Circe!

And here a word of warning and comfort! It is a curious fact that habits or actions which human society reckons as vices do not always interfere with higher development. Sins socially heinous may be spiritually venial. It is rather an intense egotism and materialism which lead to disaster. Indulgence exacts its Nemesis upon the physical body, in this or another incarnation, but spiritually it is the attraction to matter, the interference with evolutionary purpose, and the extent to which cell groupings of an otherwise healthy body, for which we are responsible and through which we can alone develop latent faculties, are interfered with, which count. Remorse for the past is useless and even prejudicial; it should be forgotten and its consequences paid for philosophically.

This apparently strange doctrine may explain many apparent anomalies familiar to Theosophists and should not be carried too far. *Facilis descensus Averni!*

Long life is needed to secure the full results of occult training; and long life is not usually to be obtained by ways of indulgence and emotional excess. Nor can it be combined beyond a certain stage with ordinary social existence.

Calm is desirable ; absence of sensuality is imperative at a certain stage ; egotism is simply fatal.

We ignore, in our actions, a Decalogue which in its sublime simplicity embraces all the secrets for the extension of human life and the survival of individuality. When we look around us, we find our own small circle of observation to be dominated by a spirit of criticism, rivalry, and covetousness. It is a foolish attitude, reflected in the fearful struggle of the submerged tenth, the unhappiness of the average individual, the failure of governments, and the persistence of war. So merciless is the world of "business," and so obstinate the survival of a social system in which self is enthroned as deity with the golden calf, so profound the prejudices of race, caste, colour and creed, that we must not be surprised if the "Planetary Control," now that the present cycle is drawing to a close, takes some drastic step to bring about that reform which alone can enable the evolution of man to go forward. For progression is not material rediscovery ; that is merely incidental to it and in truth inspiration from higher sources of knowledge. We have abundance of evidence of geological cataclysms in the past ; legend is rich with them, and even the short spell of modern history not a blank. History ever repeats itself.

Macrocosmic processes and our microcosmic organism alike eject from the system what is inimical to its well-being and growth.

It would be well to banish all sentimentality, learn something of the truth about reincarnation, and realize the immense importance of co-operation generally with nature.

OUR NERVES AND THE PSYCHIC FACTOR

By M. A. ANDERSON

THE neophyte in occultism is too apt to underrate the relative importance of the physical body, whereas the would-be occultist has even greater need of robust health than the average man, who does not habitually lay himself open to impingements of such vibrational intensity nor rush in where angels tread with awe.

Minute attention to the details of physical well-being should not be looked upon as waste of time, but as an imperative duty from the altruistic point of view—even though superficially apparent as a selfish interest. Let the student mark, learn and apply the spirit of Rudolph Steiner's words on all levels. "The more perfect one becomes, the more does one serve the world." "If the rose adorns herself she adorns the garden."

The nervous system is of primary importance; every part and organ of the body is controlled by it on the dense physical level; it is closely linked with that etheric bridge, our vital body.

A brief description of the general arrangement of the parts forming the nervous system may here be given for the benefit of those who are as yet unacquainted with this complex subject.

The nervous system can be conveniently divided into two parts called (1) the *cerebro-spinal* system, which includes the brain and the spinal cord and the nerves given off by them. Secondly, the *sympathetic* or ganglionic system, consisting chiefly of the great gangliated cords lying on either side of the spine and of the pre-vertebral plexuses, with their branches. The sympathetic system supplies the internal organs and blood-vessels. The functions of this system are still imperfectly understood by exoteric science. The sympathetic system communicates freely by its branches with the cerebro-spinal system.

The *medulla oblongata*, the lowest division of the brain, connects the latter with the spinal cord, and governs breathing and swallowing. (One of the "chakras" is situated in the neighbourhood of this organ.) In the medulla nerve impulses cross over from one side to the other. The peculiar arrangement of

the white and grey matter composing it form what is known as the *arbor vitæ*.

“ Grey matter ” consists of numbers of little structures called nerve-cells, each of which gives origin to a nerve ; a group of them is known as a nerve-centre ; they receive, send out and modify nerve-impulses, which are conducted to and fro by nerve-fibres.

A modern scientific writer has recently described the nerve-fibre as “ a real, living thing, a part indeed of a living cell, so that no purely ‘ physical ’ explanations about its activity will suffice.”* (D. F. Harris.) A bundle of microscopic fibres composing a nerve, consists of a central axis cylinder, a primary sheath, and a medullary sheath of a peculiar fatty substance. The latter is not, however, present in all nerves, though in both fibres and cells fatty substances are found.

There are twelve pairs of cranial nerves arising from the brain, the last eight pairs having their origin in the medulla oblongata. Of these we need only notice the tenth, the pneumogastric, or vagus—so-called because of the wide area which it supplies, i.e. the larynx, lungs, liver, stomach and heart. It is to be noted that ten of its branches communicate with the sympathetic system and help to form some of its pre-vertebral plexuses. The vagus is said by occultists to be the channel of ingress for intuition (or true first impressions) and also to be the point of exit for the permanent atom at death.

The nervous system is the least physical part of our make-up, for it links us up with the finer etheric world, and with the subconscious mind, until we feel matter merging into spirit.

Let us now turn our attention to those bodies known as the *ductless glands*, bearing in mind the fact that their functional activity appears to depend upon the nerves which ramify through them. These so-called glands open up an interesting field for study, as their functions are not properly understood. Lately, medical science has become increasingly aware of the important rôle played by their internal secretions. The preservation of the factor of the “ endocrine balance ” has become the desideratum for the maintenance of normal health. It is now believed that these ductless glands are interlinked in some way, so that a lesion in any one of them may adversely affect the others. (The glands and the blood have a special connection with the sympathetic nervous system, and so with our vital or etheric body.)

An example of such a gland is the blood-modifying organ

* Vide *Nerves* (Home University Library).

called the spleen; its importance on the inner side has long been taught in the esoteric schools. It is the radix of the etheric double, because the etheric duplicate of the spleen absorbs and "specializes" the solar energy; this is the point from which it spreads along the course of the nerves. From the spleen, therefore, the nerve aura proceeds to ensheathe the nerves in their rosy-hued coating.

The fine and delicate vital body is made of ether and permeates the dense physical vehicle, than which it is very little larger. To clairvoyant view, it appears to be somewhat the same colour as a young peach-blossom. *This vehicle is a crucial factor in healing.*

Now what ways are practicable, first, for normally maintaining the whole nervous organization in a harmonious state; secondly, for replenishing nerve-force when unduly depleted?

At the outset, as a preamble, it is pertinent to inquire into the doctrine of the conservation of energy, and how it may be applicable here?

Given a quantity of force, i.e. of creative energy, it rests with us to determine its direction. This may be either in a beneficent manner, that will fulfil the evolutionary purpose; and we may make an effort to turn the life force upwards, transmuting it into mental or spiritual energy. Or, through spiritual inertia, it may get turned downwards into non-essential activity and act as a brake on our progress. Discrimination is needed first and foremost, before transmutation can take place at all.

There appear to be several avenues through which recuperation of nerve force may be brought about.

(1) Sleep takes the leading place; it should never be "docked" if it can be avoided. Nine hours, starting as soon before midnight as possible, is the ideal amount for every one. The importance of *sufficient* sleep cannot be overrated, physically, mentally and morally.

The nature of the last thoughts before entering the state of sleep is also very important, as these thoughts attract to themselves "elementals" of a similar sort created by others. People should visualize themselves as increasing in health, strength and virtue.

At this point we touch upon the problem of the subconscious mind. Much of our cosmic past is stored subconsciously in the sympathetic nervous system, being transmitted by the permanent atom. Another type of subconsciousness is found in that of the myriad cells of the body, the whole forming the "human

elemental" : this is amenable to command, affirmation, and oft-repeated auto-suggestion.

During sleep, it is the business of the vital or etheric body to work upon the dense body, in order to repair waste and build it up afresh. There is no doubt that auto-suggestion has a stimulating effect upon its activity, especially when reinforced by purposive faith. Some persons find it useful to practise a general affirmation such as "every day in every way I am getting better." This will be found efficacious in cases where disorder is present in the unconscious field. Affirmations should be actuated by an unselfish motive of devotion to some high ideal.

Miss Charlotte Woods says somewhere : "There is a spiritual automatism in answered prayer. The infinite soul and the human soul are so vitally, so intimately united, that a prayerful turning of the mind Godwards evokes an inevitable response under the universal law that 'action and reaction are equal and opposite.' Spiritual response is the complement of human appeal; together they constitute two sides of one unbroken process. Automatically the downflow of helpful influences meets and answers the initiating summons of need, *because reciprocity is the law of prayer.*"

Self-examination after retiring for the night, is a purificatory process which can be strongly recommended. The doings of the day which is just over must be passed in review *backwards* in detail. Satisfaction for the good achieved, and contrition for failures, must accompany this mental inspection. There are two subsidiary advantages : it is a splendid memory-training exercise, and also an excellent soporific ! Few people succeed in working back as far as breakfast without falling asleep.

(2) "Relaxation" is a process capable of replenishing vigour rapidly in time of need. It will be found particularly useful when the body has been subjected to much nerve tension. Relaxation is a deliberate method carried out by the will, but *without over-concentration*. It leads up to a state of complete repose for the whole body. The *modus operandi* is as follows : Lie down and close the eyes ; relax the eye-balls in their sockets, and the tongue in the mouth. Relax each group of muscles in turn. Limbs may be lifted and then allowed to drop back on to the couch. This procedure may be gone through twice. Then the attention must be turned inwards, so that the internal organs are *mentally* relaxed in turn. Pass from the throat downwards, once only. (Throughout this exercise the mind must be tranquillized, with the end in view of stilling tension.)

Next take two or three long breaths, imagining the breath as passing downwards and out at the feet. Then rest for ten minutes with every tissue completely relaxed. The mind should be in a receptive state, holding a mental affirmation of peace, such as "Peace be within thy walls!" or "My fresh springs are in Thee, infinite Peace!" If this method is properly performed (practice is often needed) the whole body will be in a glow through an inrush of force from the springs of Being.

(3) *Breathing* exercises, correctly and regularly practised, are certainly conducive to good health. Respiration is essential to life in the body. Through this process also we absorb vitality or pranic energy. The Indian equivalent in the popular tongue for taking an airing is "swallowing air, *howa khana*," literally "wind-food."

"*Pran* is a Sanscrit root, meaning to breathe, to live, to blow, made up of *an*, to breathe, move, live, and hence the spirit, joined with the prefix *pra*, forth. Thus *pra-an*, *pran*, means to breathe forth, and life-breath, or life-energy, is the nearest English equivalent to the Sanscrit term."—(*A Study in Consciousness*.) Mrs. Besant explains elsewhere: "Prana is but a name for the universal life, while it is taken in by an entity and is supporting its separate life." *

The efficacy of ordinary deep breathing exercises (preferably in the open air) can be greatly increased by reinforcing them with auto-suggestion to the following effect: "I absorb sufficient prana to invigorate my body and to endow it with health, strength and vitality."

There is a certain breathing exercise which occultists consider to be quite safe. It is used to "purify the nerves." The breath is drawn through alternate nostrils, i.e. with the left nostril closed, inhale through the right; and without holding the breath in between, exhale through the left, with the right nostril closed. It is possible that this exercise has some particular effect upon the cranial nerves. It may be done three times a day (increasing by degrees), and only while the spine is being held quite straight.

(4) Diet should be carefully studied with a view to individual needs and idiosyncrasies.

Pranic energy is present in sun-ripened grains and fruit; it produces that elusive element known as "vitamins." "Man liveth not by bread alone." "All the energy on earth," writes Ambra-Mowski, "is derived from the sun. Sun-power is being

* Vide also *The Inner Teaching and Yoga*.

constantly stored up in the plants which are formed under its influence, from the simple elements needed in our bodies."

It may be mentioned *en passant* that the case in favour of a bloodless dietary is very strong; it may be defended from many points of view—economic, anatomical, hygienic, altruistic, æsthetic, humanitarian and spiritual.

People in general, and vegetarians in particular, should try to get the full complement of fat in their dietary. Fat stores up reserve force, and is a vital necessity for the nervous system. The latter is much benefited by olive-oil; butter contains the fat-soluble A vitamin; pine-kernels can be recommended as a substitute for animal fat.

The nervous system is a complex thing; its fat contains phosphorus and nitrogen, in addition to the carbon, hydrogen, and oxygen of ordinary fat. The nitrogenous foods comprise nuts, grains, pulses, eggs and cheese. Phosphorus is found in onions, grapes, beans, peas, pine-apples, barley, beetroot, parsnips, carrots, sage and cloves. The yolk of eggs contains lecithin, another essential constituent of the nervous system.

Before leaving the subject of food it may be noted that its more subtle effects, affinities, etc., might be profitably investigated by astrologers. There are many interesting hints in that quaint old treatise *The English Physician Enlarged*, written by Nicholas Culpepper, physician-astrologer-botanist of the seventeenth century. He assigns that which is hot and biting—or prickly—to the dominion of Mars, while "Our Lady Venus owns the peach and by it opposeth the ill effects of Mars." Venus also owns the apple, the pear and plants "of a gentle cleansing nature and withal very friendly to nature." The author considers that "he that understands this system" (outlined under the heading of *Wormwood*) "hath a jewel of more worth than a diamond." Otherwise "he is little fit to give physick."

(5) Sunshine is a valuable adjunct to all healing methods. The ultra-violet or actinic rays have marked healing power. As glass is opaque to these rays it is useless to sit beside closed windows. Actinic rays are most plentiful at the time of sunrise, decreasing in power towards noon. Science thus justifies the wisdom of early rising and the early bird catches more than the proverbial worm!

It has lately been discovered that sunshine causes a marked increase in the content of phosphorus in the blood. This shows that sunlight can supply an element which may be insufficiently represented in the dietary. It has long been known that sun-

shine brings about increase in the number of red corpuscles in the blood.

Sun-bath treatment has been a good deal to the fore of late. Treatment must be *progressive*. Too large a dose of sunshine at the start upon an unprepared body is found to have a devastating effect upon the nervous system. Nature must be allowed time to develop her protective agencies.

(6) Electricity is probably a vibration in one of the densities of ether. It has a special effect upon the etheric body. The medical profession is in the habit of prescribing faradism in cases of neurasthenia. The faradaic current has its effect upon muscle only through the nerves.

Sir W. F. Barrett writes of the luminiferous ether that "it is the hypothetical unseen medium, penetrating and encompassing all things, which transmits light and other forces, as the air transmits sound from one place to another. It links the whole physical universe together and bathes every atom of matter."

(7) Magnetic or vital healing also affects the etheric double, acting from without. The patient receives an influx of vitality from the healer's superfluity of etheric energy. It is usually transmitted by "the laying on of hands." After treatment the hands should be rinsed in cold water in order to remove any bad magnetism. Special training is advisable.

Knowledge is certainly power, but let us remember the occult rule: "To one step in the development of occult powers, there must be three steps in the development of character." The preliminary need of discrimination has to lead to the practice of the "six qualities" required for the probationary path—thought control, control of action, perseverance, tolerance, faith, and equanimity or balance. The accomplishment of these mental endowments will enable us to walk in safety, that we may live so as to serve the world.

THE CRAFT OF MAGIC

By OWEN RUTTER

WITCHCRAFT, like a gigantic tree, spreads its branches over the world ; there is no age, no land, no race on which the shadow of its branches has not fallen.

In the most primitive stages of society witchcraft takes the place of religion, but no matter how savage a people may be there is always to be found some belief in unseen powers, usually of evil, which, if placated, will avert sickness and misfortune or bring destruction upon an enemy. Among some of the most undeveloped tribes there are no classes ; each man invokes these spirits for himself and, if necessary, sacrifices to them individually. This condition of affairs, however, is of comparatively brief duration, and, as the tribe begins to develop, the medicine-man, rain-doctor, sorcerer, witch, or wizard, holding a separate office of his own, soon arises. It is not difficult to understand how an individual gains such an ascendancy over the community. First of all, he, like the other members of his tribe, is his own sorcerer ; more observant, perhaps, than his neighbours, he learns new uses for herbs, new remedies for wounds and ailments ; others, finding his potions more effective than their own, come to him for aid. Gradually his fame spreads abroad. It is not long before he realizes that it is to his advantage to divulge neither the nature of his herbs nor the secrets of his charms. Little by little he comes to be regarded with superstitious awe, not only as a healer, but as a wizard too. He stumbles upon some of the simpler secrets of nature ; by learning the signs of storms or rain, he can foretell when a drought will cease or when a flood is near at hand ; as time goes on he may be clever enough to collect information for his prophecies, but it is not necessary always to doubt his bona fides. If his predictions do not come to pass, it is easy to say that the counter-influence of an evil spirit is at work, but, if they are successful, he becomes a recognized soothsayer and people come to consult him, even from beyond the confines of the tribe.

Superstition and primitive religion being so closely allied, the distinction between wizard and priest is not always well defined. In reality the priest is evolved from the wizard, and

the line drawn by Lord Avebury between the two may be accepted: "The lower races of men have no priests, properly speaking. . . if we examine the true functions of the so-called priest, we shall easily satisfy ourselves that the term is a misnomer and that wizards only are intended. Without temples and sacrifices there can be no priests."*

Nevertheless, the successful wizard usually becomes no less powerful than the priest. He is looked upon as the only mediator *inter deos populumque*, and this is what makes him so essential to the pagan mind. The life of a savage is one long round of superstitions by which his life is bound as if by chains; all his life he wages a never-ending war against the evil spirits which he believes surrounds him, and the only person to whom he may turn for aid is the wizard. Every incident in his life has some deep significance, every happening is an omen of good or evil, every dream has a meaning of its own. The Bushmen of Australia do not believe in natural death at all, but attribute it either to poison or to witchcraft; the Papuans hold a similar belief, and their awe of sleep itself is so great that they never care to arouse a man from slumber, but prefer to let him wake of his own free will.

It follows, therefore, that a pagan wizard has two functions; he is spiritual adviser to the tribe as a whole and to the individual in particular. The will of the gods may be discerned by the correct interpretation of dreams and omens, by observing the flight of birds or the entrails of animals. The augury that was practised by the Romans of classical times is just as common to-day among the Muruts of Borneo, a tribe with whom the writer has had intimate associations. These people, before a head-hunting raid or any other undertaking of importance, invariably inspect the livers of slaughtered pigs in order to ascertain whether the omens are favourable or not.

Necessary as the wizard is to the public life of a tribe, he is no less necessary to the individual; if a man is sick, none but a wizard can drive out the evil spirits by means of incantations; if his cattle stray or if his crops need rain, no help but that of the wizard will avail; if he has an enemy, then by the magic arts of the wizard he may obtain revenge. Among the aborigines of Australia the principal object to which sorcery is applied is the taking of an enemy's life, † and in Fiji, if a native wishes to cause the destruction of an individual the case is placed in the hands of one of these sorcerers, care being taken to let the fact

* *Origin of Civilization*, p. 389. † Carr, *The Australian Race*, I, p. 45.

become widely known.* The last is presumably to ensure the information coming to the ears of the intended victim, and appears to be a shrewd precaution on the part of the sorcerer, who undoubtedly has discovered the power of suggestion and its results upon the objects of his spells. In this way the wizard may obtain autocratic powers. Yet it may happen that his triumphs are short-lived. So great is the faith of the savage in his mentor that it is small wonder that, when his faith is shattered by an impostor, the untutored wretch should have recourse to desperate measures. Among the Kaffirs, for example, the wrath of the disappointed people is so great when a rain-prophet makes a miscalculation that the luckless man is killed. †

When once he has established his position, therefore, the next thing the successful wizard does, very naturally, is to cast about for means of rendering it more secure, realizing that his power hangs by a thread which may easily be snapped. In order to play upon the feelings of his superstitious followers, he makes use of mysterious spells and incantations, or paints and decorates his body in some unlovely fashion, with the object of striking fear into the heart of the beholders. Gradually, too, he creates an elaborate ritual. It is only natural that the celebration of such rites should make a deep and lasting impression on the native mind. Frequently they are conducted in the dark, and even among the most savage tribes it is customary for the wizard to become possessed by the god or spirit, and to give forth oracular answers to the questions put to him. There is an interesting account of such a possession in Mr. A. E. Pratt's *Two Years among the New Guinea Cannibals*. The tribe described believes in a spirit called Fi-Fi which is always invisible, but occasionally audible, with the powers of an oracle. On the night before an attack on a hostile tribe a female medium, who retains the position for life, is told to get into communication with Fi-Fi in order to ascertain what the fortunes of battle will be. From that moment she becomes to all intents and purposes the spirit itself. She retires to some corner near at hand and, hidden from view, whistles two short notes, and in a moment or two answers herself. The listeners exclaim, "You hear, Fi-Fi has come." Then the medium varies her whistle, and the people judge by the notes whether the omens are favourable or not.

As time goes on, such practices and magic formulæ become more and more merged in mystery. "The more religious and magical ceremonies become regulated by minute proscriptions,

* Seeman, *Viti*, p. 81. † Wood, *Natural History of Man*, p. 208.

the more does a professional priest or sorcerer become indispensable. The people had to be careful to invoke the gods in proper form and to follow rules which attended the various practices, and in these matters only the initiated persons knew the proper measures to be taken."*

It is of course natural that the pagan sorcerer should take pupils, for although he does not wish his secrets to become public property, neither does he wish them to die with him. In some cases this initiation is of an elaborate character, and it usually entails a long preparation, terminating with a final ceremony from which the novice emerges a full-fledged sorcerer himself. Not only do the novices learn the secrets of magic charms and herbs, and the functions of the sorcerer generally, but in many cases they study the peculiar language of the wizard caste; this is often quite unlike the ordinary colloquial speech of the tribe, and is either a peculiar language altogether, or made up partly of archaic expressions and partly of terms invented by the sorcerers themselves. Among the Dusuns of Borneo, for instance, sacred jars of great antiquity are worshipped, and during the ceremonies the aged women who minister to the jars by giving them food and drink talk a jargon intelligible only to themselves.

As among the Borneo tribes, so other pagan people frequently admit women to initiation, in fact in many cases women take the place of men as wizards. In nearly every part of the world women are believed to have greater occult powers than men. Nearly every savage tribe has some old woman who is credited with having dealings with the supernatural, just as there is one in nearly every country district of England to-day. Indeed, the aged crone is regarded throughout the world as the exponent of witchcraft. This is but one of the strange similarities connected with magic lore that make its study of such absorbing interest: the universal belief in the evil eye, the universal attention paid to dreams, omens, and augury; the seeming miracles performed by fire-eaters and fire-walkers in different parts of the earth; the spiritualistic *séances* held by Christian and by pagan—these things, and much else besides, go to show that there are deep and fundamental truths underlying the practice of so-called magic and witchcraft, for the belief in the supernatural is as universal as the belief in good and evil. The evolution of the wizard, which may be seen going on in so many stages among various pagan tribes at the present time, is all the more interesting because by this means may be observed first-hand the process

* Dr. Gunnar Landtmann's *Origin of Priesthood*.

through which it went as it was handed down to our own ancestors. The magic of the pagans of the present differs but in degree from that of the pagans of the past, while nothing has survived more persistently among civilized races than the elements of magic that have been handed down through the ages.

It was in Egypt that there arose the magic and witchcraft which eventually took its course, often leaving destruction in its wake, through every European country. Indeed, the magic practised by the Arabs of the present day has been handed down to them by Babylonians, Chaldeans, and Assyrians who flourished before the eras of Greece and Rome. These ancient peoples brought magic to the boundaries of science and discovered the secrets of the highest branches of occultism. They recognized a high and a low magic, equivalent to the white and black magic of a later day. The study of high magic was a perfectly legitimate one and was practised solely for good purposes; it dealt chiefly with astrology, its object being mainly to heal disease. Low magic, on the other hand, was deemed to be practised for bad purposes, and while priests communicated with good, sorcerers communicated with evil spirits. Even attracting love by means of philtres and potions was considered a crime, and in the time of Rameses III it is recorded that one Hai was condemned to death for making images and paralysing a man's hand.

From Egypt and Babylon Greece learnt her occult science, but, as it is always easier for a nation to absorb bad habits rather than good ones, she acquired more of the low magic than of the high. Love philtres were particularly common, an instance of which is to be found in the *Hippolytus* of Euripides, where the old nurse takes a piece of Hippolytus' robe to make a spell by means of which his affection for her love-sick mistress, Phædra, may be won.

Egypt had its influence on Roman sorcery as well as Greek, but, just as a great deal of Latin literature was simply translated from Greek, so was Greek magic translated with it, and at the same time elaborated. A high place was given to divination; much attention was paid to augury and the inspection of entrails. Under the supervision of the Pontifex Maximus elaborate rites were performed to ascertain the will of the gods. In much the same way we read in *Ezekiel* *xxi. 21*: "The king of Babylon stood at the parting of the way, at the head of two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver."

Although public augury and similar functions were recognized,

Roman law had very severe penalties against low magic : those who practised the art were liable to be burnt and those who consulted them ran the risk of crucifixion. The provisions of the Twelve Tables even condemned astrology, and it was a criminal offence to be found in possession of a book of magic ; those who administered love potions were punished either by fine or with labour in the mines, whilst successful farmers were often indicted for removing their neighbours' crops to their own fields by means of incantations.

Considering that so much of our own criminal code is founded on Roman law, it might be supposed that the English common law provisions against witchcraft had a like origin, but such is not the case, for it was from the law of Moses and not from the law of the Romans that the English legislation against witchcraft sprang.

In the eighteenth verse of the twenty-second chapter of Exodus occurs the injunction : " Thou shalt not suffer a witch to live," and, being inserted in the criminal code of every Christian nation, it was the cause of much persecution and bloodshed, although in all probability it was founded on a misconception, for most authorities are agreed that the Hebrew word *chasaph*, which is used in this passage, means " poisoner."*

The earliest ecclesiastical decree against witchcraft was that of Ancyra in A.D. 315, whereby soothsayers were condemned to five years' penance ; in common law they were liable to be excommunicated as idolators. In the fourteenth century John XXII published a bull against witchcraft, but this was nothing to Innocent VIII's bull of 1484, which armed the inquisitors Sprenger and Kramer with apostolic powers and bade them convict, imprison, and punish. The consequences of this bull were felt all over Europe, but more particularly in Italy, Germany, and France. Forty-one witches were put to death in one province of Italy in 1485, five hundred at Geneva in 1515 and 1516, one thousand at Como in 1524, and nine hundred in Lorraine in fifteen years. This was but a part of the death-roll. In Germany, where ecclesiastical courts usually acted in cases of witchcraft prosecution, the number of victims is said to have exceeded that of any other country. In France prosecutions began in the thirteenth and fourteenth centuries, but were most numerous in the seventeenth. Even a French King, Henry III, was accused of sorcery. Many prosecutions took place both in France and Germany for lycanthropy. One youth, who was tried at Besançon,

* Vide Sir Walter Scott's *Demonology and Witchcraft*, p. 50.

confessed that he was the servant of the Lord of the Forest, by whose power he used to be changed into a wolf. He described how he and his master ravaged flocks and ate their prey when they had killed it.* In Spain and Italy witchcraft was punished by death, but although those who practised incantations (especially in love matters) met with the utmost penalty of the law, divination by astronomy or by the flight of birds was legal.

In Scandinavia witches did not escape the general prosecutions. In ancient times they were supposed to receive their supernatural powers from Odin, and to be a witch was an honourable calling; but in the years 1689 and 1690 Sweden became the scene of one of the most extraordinary cases of witchcraft on record. In the village of Mohova some women were accused of bewitching several hundreds of children, and a Royal Commission was appointed to investigate the matter. Of the seventy accused, twenty-three confessed, and most of them were executed. Fifteen children, who also confessed to being involved in the affair, died with the rest, thirty-six more were made to run the gauntlet, whilst twenty were whipped at the church door for three Sundays running. Some three hundred children were examined, and in nearly every case their statements corresponded even in details. They said that they invoked the Devil at the cross-roads and that he appeared to them "in a gray coat and red and blue stockings: he had a red beard, a high crowned hat with linen of divers colours wrapt about it, and long garters upon his stockings." He would set them on various animals and take them through the air to a house called "Blockula," set in a "delicate large meadow." He gave them a purse filled with the shavings of clocks, which they threw into the water saying, "As these shavings of the clock never return to the clock from which they are taken, so may our souls never return to Heaven." Then they would feast together and the Devil would play on the harp to them and teach them how to do mischief to men and animals. †

In New England, the emigrants were mainly Calvinists, Presbyterians, and Independents, and, as was only natural in a strange country peopled with savage tribes, their belief in witchcraft, always great, increased; it was not until after a fanatical outbreak at Salem in 1691 and 1692, when nineteen persons were executed, that a revulsion of feeling set in. Ireland, oddly enough, has comparatively few recorded cases of witchcraft, the most

* Scott, *Demonology and Witchcraft*, p. 174.

† From the account, translated from the Swedish, in Glanvil's *Saducismus Triumphatus*.

notable being that of the Witch of Youghal, who was tried at the Cork Assizes in 1661 and put to death because she could not say the Lord's Prayer further than " Give us this day our daily bread."

In England witchcraft was an indictable offence at common law and later by statute; but it was not recognized as a crime of the highest magnitude until 1562. In 1604 James I introduced an Act of his own against witchcraft and sorcery; this was in its turn repealed in 1756 by an Act which provided that any person who pretended to use witchcraft to tell fortunes or discover stolen goods by skill in occult science was liable to imprisonment for one year, to stand in the pillory, or to find sureties for good behaviour. This, with the exception of the pillory penalty, is still law.

The crusade against witchcraft reached its height in this country in the seventeenth century. It has been estimated that from 1600 to 1680 no less than forty thousand persons were put to death. The last execution under judicial sentence was that of Temperance Lloyd, who was hanged at Exeter for witchcraft in 1682, but it not infrequently happened that public feeling was so strong that the mob took the matter into its own hands. One of the most terrible instances of this occurred at Pittenweem, Fife, in 1705. A suspected witch had been arrested, but she escaped and finally fell into the hands of the populace. These inhuman creatures beat her, nearly strangled her with a rope, and dragged her through the streets to the seashore by the heels. From a ship to the beach they stretched a rope to which they tied her fast, and, swinging her to and fro, pelted her with stones. Growing weary of this sport they then let her drop to the ground, and, having laid a heavy door upon her, heaped stones upon it and so pressed her to death, making quite sure by letting a man drive a horse and cart backwards and forwards over her mangled body.*

It is consoling to think that such atrocities have long since been things of the past. Yet although the brutal persecution of devotees of the occult has ceased, the universal impulse to probe the secrets of the supernatural still remains. Medicine-man or sorcerer, wizard or witch, spiritualist or student of psychical research, each is peering into that vast unknown. Like one looking through a doorway into the darkness of the night, each is trying, in his own fashion, to probe the mysteries that puzzled his forebears centuries ago.

* From *A Collection of Rare and Curious Tracts on Witchcraft*. Edinburgh, 1820.

THE OCCULT LORE OF THE CROSS-ROADS

BY W. N. NEILL

THAT popular phrase in war-time—"Dirty work at the cross-roads"—is a blunt but excellent commentary on the sinister reputation such spots have borne since a very early period.

Our English word "cross-roads" is a very general term; the Romans were much more exact. They had three words to express what we denote by one. The *bivium* was a place where a road suddenly branched into two. The *trivium* was the point of junction of three roads, and in some cases rather difficult to distinguish from the *bivium*, while there was also the *quadrivium*, which corresponds best to our cross-roads with the four arms.

It was in ancient Greece that the cult of the cross-roads attained to the height of its splendour, for it was there that offerings and sacrifices were laid down for the delectation of the triple-headed Hecate—"Diana of the Cross-ways," to borrow the title of one of George Meredith's novels. The epithet *Trivia* as applied to her would associate her with the point where three ways meet, but she was also worshipped where four came together. The nature of the sacrifices offered to her at such a spot has been recorded by the writers of antiquity. They were mostly loathsome articles, as befitting the goddess of the night, who came to receive them attended by her court composed of such horrible creatures as the Lamiaë and Empousa. The very formula used in the evocation of Hecate has been preserved in the works of the early Christian Fathers (see L. F. A. Maury, *La Magie et l'Astrologie dans l'antiquité et au moyen age*, Paris, 1860, pp. 54 sqq.).

In the early ages of Christianity Satan absorbed many of the old pagan deities, both male and female. In the mediæval Devil we can find evident traces of Pan, the Scandinavian Odin, Bacchus, Hecate, and many another. The cross-roads then came to be regarded as his preserves, and, just as it was there the Greeks evoked their Hecate, so the black magic of the Middle Ages chose it as the most suitable spot for the ceremony of "raising the devil." The manuals of the black art abound in

references to cross-roads. It was there, for example, that the slaughter of a black pullet evoked a demon somewhat bizarre in his appearance, as we learn from *La Poule Noire*. In Germany such a fowl, when slain at a cross-roads and its body tossed high into the air, was, on the other hand, an infallible method of raising a storm. A cross-roads occurs in the instructions with regard to the making of *La Verge Foudroyante*, or the magic wand, and it would be almost impossible to chronicle all the purposes to which the haunted spot contributed its quota.

From Satan to his devotees, the witches, is but a step. Notwithstanding that the Church had striven to counteract the malignancy of cross-roads by the erection of crosses and *calvaires*, their presence did not hinder warlocks and witches, true to the lingering tradition, from celebrating their *sabbat* on the spot. De Lancre says that the *carrefour*—the Latin *quadrivium*—was a favourite rendezvous with the Basque witches, and at Poitiers, in 1574, the Christian cross at such a junction of roads served to mark the place where the Sabbath was to be held. It was much the same in Scotland. In Aberdeenshire part of the indictment, or "dittay" as it was called, was the stereotyped charge of "keeping the hail conventions with witches in kirk-yards, corsegetts, laws, hills, cairns and waters," and it was round the Fish Cross of Aberdeen that, in 1596, the witches of the period used to dance, sometimes changing the scene to the market cross. It is supposed that it was from the trial of these witches that Shakespeare, who may have been in the town at the moment with a theatrical company, derived some of the intimate knowledge of sorcery which he gave to the world in "Macbeth." In Wales, a witch was believed to sleep by day under any boulder at a cross-roads, and to come forth by night to steal little infants for her cannibal feast.

Fairies frequented the cross-roads as well. In the north of Scotland, when an aged person became bedridden and peevish, he or she was said to be a changeling. The idea was that the real person had been transported to fairyland, and the invalid was only a counterfeit, or "stock," laid in his place. To effect a cure it was necessary for a kinsman or a friend to repair to the nearest cross-roads and wait patiently till a whirlwind passed. Seizing a handful of the passing dust, he must carry it back to the house and sprinkle it over the invalid, and in a moment the real person would return in perfect health. It was at a cross-roads that Janet waited to see the fairy court ride by, when she wrested her lover, Young Tamlane, from their dominion,

clinging hard to him although his magical transformations in her arms might have made a lady less brave release him in terror (see Sir Walter Scott's *Border Minstrelsy*). The cross-roads figures in the same connection in the well-known story—told by Fordun in his *Scotichronicon*—of the young nobleman who put his marriage ring on the statue of Venus, while he played at ball at his nuptial feast. The finger of the statue closed over the ring and he could not recover it. Not only that, but Venus began to haunt him every night claiming to be his bride. His relatives called in the aid of the sorcerer Palumbus, who advised him to go, at a certain hour of the night, to a spot amid the ruins of ancient Rome, where four roads met, and wait in silence till he saw a company pass by, and then, without uttering a syllable, deliver a letter, which he gave to him, to a majestic being who would follow the company in a chariot. The young man followed out the instructions of Palumbus to the letter, and the lost ring was handed to him on the spot. As the company passed him by, amongst men and women of all ages and ranks, both merry and sad, he saw Venus riding on a mule, with a golden rod in her hand.

It was at a cross-roads that the gallows was often erected, where the criminal hung in chains as a warning to evil-doers. At the foot of the gallows, nourished by the decaying flesh, grew the mandrake. In Wales, the reason for its presence in such a place was that it derived its sustenance from the suicide buried there. This was the favourite burial-place for one who had taken his own life, and there he lay in unhallowed ground with a stake driven through his heart to prevent him rising again as a vampire. As the ghosts of suicides along with the unburied dead have haunted the locality where the body lay since the days of the ancient Babylonians, this was another reason why a cross-roads was decidedly uncanny.

The cross-roads also played its part in curing diseases. Brand tells us that it is customary in some places for those suffering from ague to go at dead of night, and at Easter, five different times, and there bury a new-laid egg. With the egg the ague is supposed to be buried, but a condition is that the sufferer must observe the strictest silence. Folk-medicine could no doubt supply many other examples.

* Divination belonging to the sphere of magic, the cross-roads naturally was the scene of many such practices. Up till now we have used the word "cross-roads" in a general way, without specifying whether it was a *bivium*, *trivium*, or *quadrivium*. In

discussing divination, however, we can be more definite. An early example of divination as practised at the *bivium* occurs in Ezekiel xxi. 21, where we read of the king of Babylon divining at the parting of the ways. The Vulgate has *in bivio*. Burchardt, in his *Pœnitentiale*, condemns the man who sits down at New Year upon a bull's skin *in bivio*, in order to peep and pry into the future. The Highlanders of Scotland used the *trivium* at Hallowe'en for the same purpose. The rite was called "the summons of death." At the junction of three roads the diviner seated himself upon a three-legged stool a few minutes before midnight, and as the hour struck he heard proclaimed aloud the names of all those who were doomed to die in the parish before the next anniversary. If the seer had with him several articles of wearing apparel and threw one away whenever a name was spoken, he could rescue the doomed from their impending fate. In Scandinavia, the person who wished to perform this rite had to go out on the last night of the year, taking with him a grey cat, a grey sheepskin, a walrus hide or that of a bull, and an axe. He proceeded to the spot where four roads met, but these four roads must lead in a straight line and without a break to four churches. There he lay down, wrapping himself in the hide and drawing it in under him on all sides so that no particle of his body lay beyond it. He then took the axe in both hands and stared at the edge of it, looking neither to right nor to left, and making no sound. If he lay perfectly still until day dawned, and repeated the necessary incantations which would call up the dead, any relatives he had lying in any of the four churchyards would arise from their tombs and come to him. From them he could get all the information he required. It may here be remarked that a cross-roads is a favourite haunt of the *nisse*, the Scandinavian brownie.

A curious variant of the cross-roads tradition is found in Scotland. The spot "where three lairds' lands met" was well known for its occult qualities.

Such a place was used by witches, but only those of the white species, and it was there they deposited the diseases which they charmed from their patients. An example from Perth occurs in 1623. A woman had put her patient through a hoop of green yarn, which would absorb the disease. The hoop was then cut into nine pieces, which were buried in the lands of three owners, possibly where they met.

When the fairies had managed to substitute a "stock," or changeling, for a human child, the real infant could be recovered

by carrying the substitute to the junction of three shires, or the source of three rivers. In this remote spot the babe was left for the night, and in the morning the genuine child would be found in its place. There was living in 1823, in the parish of Abernethy, a woman who had been exposed thus in her infancy where the three shires of Inverness, Moray and Banff join. Her parents had taken care to wrap the "stock" well up in blankets, and next morning the human baby was found none the worse.

Cromek tells us that the bows from which the fairies shot their deadly elf-arrows were fashioned from the ribs of a man buried "where three lairds' lands met." This was probably a criminal or a suicide, for in the north of Scotland the self-murderer was buried on the boundary of two lairds' lands. The grave was marked by a single large stone or by a small cairn to which every passer-by had to contribute a stone, to keep the restless spirit under.

A stream very often formed the march or boundary between adjoining estates. A pool in such a stream was invaluable for washing the churn from which, owing to bewitchment, no butter would come. The march-burn, especially if it were south-running, was very popular in divination, as the reader of Burns' *Hallowe'en* knows.

Cross-roads play their part in the demonology of Ceylon. In the *Yakkun Nattanawa*, "a Cingalese poem descriptive of the Ceylon system of demonology," as its translator, John Callaway, calls it, we find frequent references to the association of devils and cross-roads. Thus, of the Black Female Devil, who brings sickness upon infants, it is said: "Thou female Devil, who acceptest the offerings at the place where three ways meet, thou causest the people to be sick by looking upon them at the place where four ways join together." Of another devil, Maha-Sohon, it is said: "He is watching and expecting to drink the blood of the elephant in the place where the two and three roads meet together." Maha-Sohon is the Great Grave-yard Devil. "He walks on high upon the lofty stones. He walks on the ground where three ways meet. Therefore go not in the roads by night: if you do so, you must not expect to escape with your life." "The Devil Oddy is watching at the roads by opening wide his mouth and doing mischief. He stands where three ways meet." Lastly, speaking of the Devil of the Victim, "He watches and looks upon the people, and causes them to be sick at the place where three roads meet, and where four ways meet."

MORE WELSH FAIRY-LORE

BY MARY L. LEWES

IN a previous paper I mentioned the most interesting of all Welsh fairies—the *Gwraegedd Annwn*, literally, “Dames of the Underworld.” These beings, who in form exactly resembled beautiful women, inhabited the depths of lakes and were occasionally to be seen walking or reclining on the shores, sometimes tending fine cattle or accompanied by milk-white hounds and apparently enjoying the air and sunshine of the upper world. Seldom indeed were they seen, for generally the slightest glimpse of a mortal was the signal for their withdrawal beneath the waters of the “llyn.”

Sometimes, however, one of the fair dames possessed of more courage than the rest would allow herself to be approached by human folk; and now and then some man, seeing one of these exquisite fairies, would fall in love with her and never rest till he had beguiled her to leave her own world and marry him.

Many legends are woven of this theme; the most picturesque, which I will here condense, is called “The Physicians of Myddfai,” and with local variations is known throughout Wales.

Long, long ago, a farmer's son who lived in the parish of Myddfai, in Carmarthenshire, was minding his sheep near the lake on the Van Mountain, when he saw a most lovely lady sitting by the edge of the water. He went to speak to her, but as he came near, she plunged into the lake and disappeared. The youth went home and told his mother, saying, “Mother, bake me a cake for her, for perhaps if I bring her something, she will stay and talk to me.” So the mother baked him a cake, and next day he went to the same place and there was the beautiful lady who permitted him to offer her the cake. But, “This is too hard,” she said, and immediately disappeared beneath the water. So the young man, much disappointed, went home again, and the following day he brought another cake and again he saw the lady who accepted it. But, said she, “This cake is too soft,” and threw it away and vanished.

But on the third morning, when the farmer brought her a cake, she exclaimed, “This is good,” and stayed and ate it. And

when the farmer asked her to marry him she consented, but added, "You must never say a cross word to me. The third cross word you utter I shall disappear, and you will never see me again." Of course the lover promised never to scold her, and they were married, and for a long time all went well; they were very happy and two boys were born to them. Then came a day when the couple were invited to a christening; but the fairy wife was not ready at the appointed time and kept her husband waiting, and he was wroth and reproached her. Looking at him she said, "Take care," and he remembered his promise and was very kind to her again. But soon after this they were invited to a wedding; and at the feast, when all was joy, the fairy burst into tears and dismayed the company, and on the way home the farmer scolded his wife, asking her how she dared to mar the festivity with her tears. Then she looked sadly at him and said, "This is the second time." And once more the man remembered his pledge and made amends for a long while. But at last they went together to a funeral, and in the midst of the mourning and gloom, the fairy suddenly laughed and laughed, causing all to regard her with horror. Now this was more than the farmer could bear, and in his anger he struck his wife, uttering words of bitter reproach. And she, looking at him with mournful eyes, said, "This is the third time"; and with that she disappeared and was never seen by him again.

But for her younger son she had always a great love; and this youth would go to the lake's edge and bewail and implore his mother to come back. And one day she came from under the water and talked to him, but for no other person would she ever appear. After that first time she came to her son again, and told him to gather flowers and herbs and bring them to her, which he did, and she told him the lore of them and their medicinal properties. So he became very learned about plants and their uses and passed on the knowledge to his descendants and was the ancestor of the famous family of herb-doctors known as the "Physicians of Myddfai."

This fascinating story is probably one of the very oldest of Celtic fairy-myths. For here we find the Druidical belief in supernatural beings who inhabited lakes and streams joined to the mystical idea that happiness derived from the fairy-plane is independent of events but cannot survive any discordant emotion, whether that emotion be justified from the human point of view or no. Also there is the curious feature that

the fairy-wife was unable to discriminate between joy or woe that did not touch herself; to her emotion was the giant force of the astral plane which is only differentiated when it surges through human souls. Marriage with a mortal is shown as developing a shadowy soul in the fairy, but it is an imperfect instrument soon wrecked by human passions and incapable of sympathy beyond the personal limit; yet this dawning soul is not quite quenched by catastrophe but survives in the mother-love for her younger son, the first and oldest of unselfish instincts. Curious, too, is the wooing of the fairy by inducing her to partake of human food; for here we have the very ancient belief that a person's nature could be transformed by eating consecrated or sacrificial food. In the fairy tale it is the mortal's love that consecrates the cake and works the miracle; but in all folklore bread figures as sacrificial material and especially as an offering to water-spirits.

The same idea of the transfusion of one person's nature in another's, only in a different application, may be observed in the long obsolete Welsh custom of hiring a Sin-eater, who for a certain sum of money would eat bread and salt previously placed on the breast of a corpse, having first recited the Lord's Prayer over it. Thus he was supposed to have eaten the dead person's sins, though by so doing he lost his own salvation and was regarded with abhorrence as an outcast and a scapegoat.

The version of the Myddfai tale just related, was told me some few years ago by a Welshwoman well versed in all such lore, but there are various versions of it, and the earliest one in writing is said to be that recorded by Richard Fenton in his *Tours through Wales* (1804-1813). This, he tells us, he heard from an old peasant as he was ascending the Van Mountain to see the Llyn-y-Fan-Fach (lake of the Little Van), and calls it "a curious fable respecting the origin of the Myddfai Physicians." Fenton was told that the ancestor of the celebrated doctors (who was himself a doctor) was one day fishing in the lake, "when he heard a voice from under the water desiring him to bait his hook with bread, and so doing he hooked a female who came out of the lake followed by six cows all with names, and was married to the angler physician. But having made him the father of six children she said she should quit his society after receiving three unnecessary blows." Then circumstances much the same as in the other version caused the inevitable three blows to be given, and at the third the Gwraig Annwn, true to her word, vanished beneath the lake and was seen no more.

Fenton later heard a quaint addition to the story—that the fairy brought fourteen cows with her and said that when she was destined to return after the fateful three blows, she should have as many cows back with her as she could name at a breath. As her breath lasted longer than it took to call the fourteen cows by their names, she was obliged in addition to have the oxen in the plough and the plough as well, with all of which she returned to the lake; and the tradition is that the furrow of the plough may be traced all the way to the water and visibly on the edge of it.

The angler first baited his hook with "fine bread well baked"; but the voice told him he must bait with bread half-baked, which had the desired effect.

In this form of the legend there is no suggestion that the physicians derived their skill from the direct teaching of the fairy ancestress. Fenton tells us that he came across a family supposed to be the descendants of the marriage; their name was Jones (not uncommon in Wales), and they were said never to be without a medical man in the family.

Cwellyn lake in the Snowdon district was another great haunt of the *Gŵragedd Annŵn*. There was once a young man who determined to get a sight of them, so he hid himself, and watched every evening until at last he saw a band of beautiful fairies come out of the lake and begin dancing on the shore. Then the youth rushed out from his hiding-place and seized and carried off one of them, who consented to marry him, but with the condition that he "never touched her with cold iron." This seemed an easy promise and all went well for many years till one day, when the man was throwing a bridle over his horse's head, the iron bit unfortunately hit the fairy-wife, who stood near; whereupon she vanished instantly and was never seen again. But though he never beheld her, the bereaved husband one evening heard his wife's voice borne softly by the breeze across the lake inquiring after their children, and urging him to take care of them.

Here, as in the *Myddfai* legend, we have the suggestion of the awakening of the human soul by means of the maternal instinct and affection.

Human stupidity has ever been a fatal bar to the fairies' intercourse with our world. Somewhere in Wales, there is a lake which in olden times was supposed to contain an island inhabited by a colony of the *Tylwyth Teg*. By accident some mortals once found their way thither, and were most kindly

treated by the Fair Folk who led them through lovely gardens, entertained them with music and gave them fruit and flowers. They were asked to stay as long as they liked, but told that the island was a secret ; that they must be silent about it and, above all, they must carry nothing away with them. Such light conditions were of course agreed to ; the discoverers kept their knowledge to themselves and used to pay the island a clandestine visit once a year. But, at length, on one of these annual visits, a member of the party could not resist putting a very beautiful flower that was given him into his pocket ; the theft, however, did him no good, for as soon as he touched " unhallowed ground " the flower vanished and he lost his senses. Moreover, though the Tylwyth took no notice of the incident at the time, they never forgave it ; for thenceforward, though strains of elfin music were sometimes heard coming over the lake, the door to the wonderful island was closed for ever to human visitors.

The reference to " unhallowed ground " in this story is curious and seems to point to a belief that the Tylwyth were rather beings of some high spiritual order than the ordinary fairies of romance. But my experience is that the Welsh have a difficulty nowadays in differentiating between fairies and spirits, and perhaps this has always been so. I have so often asked individuals in Cardiganshire if they had ever heard of fairies or had known anybody who had seen them ; the reply has nearly always been, " Oh, yes ; my mother [or other relation or friend] often used to tell about the ' yspridion ' * and I know So-and-So who saw one, etc." This " spirit " would then be described as like " a great donkey or calf," or perhaps a " bŵcgi " (bogey) ; all interesting enough but quite off the track of the Tylwyth Teg, and the people now never seem able to grasp the difference between them and spirits. One or two old people have told me they used to hear about the Tylwyth when they were children ; but even the idea of fairies seems to be almost lost in the last twenty years.

In the last story mention is made of elfin music and all traditions agree that the fairy-folk were very musical and that the harp was their favourite instrument, from which they drew magic strains that when the players wished could set mortals' feet dancing whether they would or no. There is a tale told of an old man named Morgan entertaining three fairies who visited him in the guise of ordinary travellers and were so pleased with their

* Spirits.

treatment that they asked their host if he had any wish they could fulfil. He, being very fond of music, replied that he had always wanted a harp, whereupon to his astonishment he found one in his hands and no sign of the travellers who had been speaking to him a moment before. Then he guessed that they were fairies, for no human beings could have granted his wish so quickly. Taking the harp he at once began to play, and just then some neighbours entered the cottage. Immediately they began to dance; Morgan continued to play, and the more he played the more they danced and leaped and jumped about, until at last one or two fell down from exhaustion, crying for mercy. Then the old man stopped for that occasion; but being a practical joker, he produced the harp the next time some other friends visited him, and delighting in their contortions and misery, he kept them dancing as long as his fingers could play. However, next day, when he looked for the harp in the accustomed place, it had disappeared, nor could he ever find trace of it again; and it was conjectured that the Tylwyth Teg seeing to what mischievous use Morgan had put their gift, had come in the night and taken it away.

It is said that the Fair Folk have a strong dislike to yellow flowers and will never frequent any place where they grow; perhaps this is why the Welsh thought that "eithin" (gorse) growing near a farm was a sure protection against troublesome fairies. Foxgloves they loved; and in Wales these flowers are known as "elfin gloves," a pretty fancy. But the four-leaved clover was their special plant; this could only be found in places regularly haunted by them; and a leaf of it worn by a mortal enabled him to see the Tylwyth and under certain circumstances to gain access to the fairy kingdom.

To conclude, here is the recipe from an old writer for a precious unguent, which applied to the eyes will enable anyone with a clear conscience to see any fairy or spirit he is likely to encounter.

"A pint of Sallet Oyle and put it into a vial-glass; but first wash it with Rose-water and Marygolde-water; the flowers to be gathered towards the east. Wash it till the oyle comes white; then put it into the glass, *ut supra*; and then put thereto the buds of Holyhocke, the flowers of Marygolde, the flowers or toppers of Wilde Thyme, the buds of the young Hazel; and the Thyme must be gathered near the side of a hill where the fairies use to be; and take the grass of a fairy throne. Then all these put into the oyle into the glasse; and sette it to dissolve three days in the sun, and then keep it for thy use; *ut supra*."

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.*]

DR. RUDOLF STEINER.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I read with interest the account by Mr. Wm. Loftus Hare in the October number of the OCCULT REVIEW of the impression he received of Dr. Rudolf Steiner during the latter's lectures at the Steinway Hall, London, and at Oxford.

It must be admitted that so far as Mr. Loftus Hare *saw* and *heard* his impression of the personality of the philosopher was remarkably complete, and so coincided with the general impression that his article may well be recommended to those who have not had the opportunity of listening to Steiner. Indeed, so vivid and complete is the description that one may almost feel that he is re-experiencing these memorable lectures.

But to this description, beautiful though it is, Mr. Loftus Hare has added certain opinions which do not show the same impartiality and unbiased point of view, but which to me contain traces of a distinctly different influence. For example, he states that the adherents of Dr. Steiner follow him as faithfully as one looks for the sun to rise in the morning. As a member of the Anthroposophical Society, I suppose I should be classed as an adherent, but I most certainly do not claim to follow him as one looks for the sun in the morning. Then again, Mr. Hare states that Dr. Steiner's own unchecked clairvoyant observations are the corner-stone of his system. How does Mr. Hare know that they are unchecked? How does he know that others have not been able to reconcile Dr. Steiner's description of clairvoyant experiences with their own? Mr. Hare has no satisfactory premises from whence to draw these conclusions, and therefore should hesitate before making such assertions. It is not, however, the authenticity of clairvoyant impressions, but what is explained by them, that is the deciding factor, and this lies within the province of ordinary logic. Here he attempts to show on the authority of Dr. Steiner himself, that the latter's system can only be understood by those who are endowed with mystical perception. This is incorrect. Logical thought, *thinking which is untrammelled by conventional ideas* (distinct therefore from modern shallow intellectualism), can grasp his system, and to such thinking it is infinitely more logical than ordinary scientific dogma. To acquire such thinking, however, requires impartiality

and an unbiased condition of mind, and to these qualities Dr. Steiner has always appealed.

Other instances could be mentioned, but I must be brief. I write this only that Dr. Steiner may be represented with fairness in regard to his teaching, which is far more important than the most accurate account of his history and personality.

390 MARE STREET,
HACKNEY, E.8.

Yours faithfully,
HERBERT A. PURCHAS.

A FAIRY VISION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—One Sunday afternoon, some years ago, I was sitting with a lady friend in Croham Hurst, an unspoiled wood which lies just outside Croydon.

Suddenly, about twenty yards away, I saw a tiny little fellow, who appeared to be about a foot in height. He stood with legs spread apart and had a roguish smile on his little face, as he contemplated us with a quizzical air. His ears appeared to be pointed, and he wore a flattish cap of golden russet hue.

I watched him closely for about a minute, when he disappeared, and although I have been many times in the same part of the wood, I have not again seen him.

Now comes the question: Did I see him objectively or subjectively? It is, of course, difficult to say positively, but my strong impression is that I saw him objectively. He seemed to be just as real as the trees, shrubs, ferns, or any of the people who occasionally passed through the wood.

4 MANCHESTER STREET,
MANCHESTER SQUARE, W.1.

Yours faithfully,
ROBERT McALLAN.

P.S.—I append a letter from my lady friend addressed to the Editor of the OCCULT REVIEW in confirmation of this episode. Unfortunately, as will be noticed, she herself did not see the fairy.

To the Editor of the OCCULT REVIEW.

SIR,—I distinctly remember the Sunday on which Mr. McAllan saw the little fairy. We were sitting up at Croham Hurst under the trees, and I was reading. Suddenly he said very softly: "Did you see that little elf—a little tiny figure—over there, just now?" I said: "No, where?" He replied, "Just over there." I looked in the direction indicated, but the little figure had disappeared. He then described it minutely to me and we remained there for some time hoping it would reappear. In this, I regret to say, we were disappointed.

80 HEATHFIELD ROAD,
CROYDON.

Yours faithfully,
DOROTHY M. FORD.

VAIN SEARCH OF THE BRITISH ASSOCIATION.

To the Editor of the OCCULT REVIEW.

SIR,—The recent sessions of the British Association reveal the sad fact that scientists are still searching for the seat of the Mind—if not the Mind itself—in the human anatomy. This futile search has been going on now for several generations, and is due to a petty materialistic outlook. Imagine these gentlemen utterly ignorant of the telephone, or of wireless telegraphy—how much would they be the wiser if permitted to dissect a Switchboard, or a Coherer? They would still be left in the dark as to the operative force, and the means of adapting it.

The brain, the spinal cord, and the various nervous ganglia, as well as the nerves themselves, are simply the switchboard and the wires of the telephone, so to speak, and the Mind which controls these is independent of the physical organism. The brain simply transmits mental impressions or impulses to the various sensory centres.

The Mind itself is *outside* the brain, in the sense that it constitutes no physical part of it, indeed it is almost safe to say it is altogether outside, and that its seat is in the etheric body, or soul. As this etheric body is invisible and intangible, scientists refuse to entertain its existence, hence they continue to beat the air. If they would endeavour to think more cosmically, as one or two of them do, they would soon realize the fact that the body is *not* the entity, but simply the temporary casing in which the real entity functions for a longer or shorter earth-life. Prof. Louis Rougier has recently published a work in which he advances certain theories which have long been demonstrated facts to occultists, but which will be quite new to materialistic scientists. He says the ether does not exist, but that what we are accustomed so to term is really a vast ocean of electricity, and that every material atom is simply electricity in some manifestation. This has long been obvious to occultists, but I see no reason why we should not continue to call the ether by that name, as the new theory leaves us without a name for the boundless space through which wireless waves are transmitted.

We have been using electricity in a practical manner for half a century, yet Science cannot even yet tell us what electricity is. It can tell us how to utilize it, and the many things it can do, but no more.

So with the Mind, which is one of the many avatars of electricity, the mortal anatomy is its servant, not the thing itself.

The fact that the motive force of impressions or sensations transmitted through the brain, etc., come from without the anatomy might have been suggested long ago by the phenomena of the externalization of the etheric body, or by a systematic study of the human aura and its qualities and powers.

BIANCA UNORNA.

SHAKESPEARE'S MYSTERY PLAY.

To the Editor of the OCCULT REVIEW.

SIR,—May I be allowed to express my keen appreciation of the article which appears in the October number of the OCCULT REVIEW on the subject of my study of *The Tempest*?

Although the book has been noticed at very considerable length in the daily and weekly Press, its essential spirit and purpose have been persistently mis-stated by the critics. I am somewhat at a loss to understand why this should be; but, if such misconceptions are due in any measure to faulty exposition on my part, I must count myself the more fortunate in the extraordinary care and sympathetic insight with which you have examined the work.

The book contains, as you rightly emphasize, a double thread of argument, namely (a) that in all mythological and religious systems, in all authentic initiation ritual, in the Biblical narratives, in countless works of art and literature, and even in popular folk-lore, the same unchanging spiritual truths are allegorically expressed, and (b) that these same truths form the ultimate theme of *The Tempest*. These two propositions do not necessarily stand or fall together. Rejection of one of them need not involve rejection of the other; but the OCCULT REVIEW is almost alone in distinguishing clearly between the two and in giving a fair and accurate statement of them both.

It is curious to observe that whereas the OCCULT REVIEW accepts the first proposition while reserving judgment on the second, the *English Review* seems disposed to accept the second while reserving judgment on the first.

Yours faithfully,
COLIN STILL.

THE MAGIC OF NUMBERS.

To the Editor of the OCCULT REVIEW.

SIR,—Mr. W. Gorn Old's article under the above title puts me in mind of how frequently the number 9 occurs in reference to myself. I was the 9th living child of the family; re-incarnated on the 9th of December (month ruled by 9th sign), 1881 (the latter running to 9). Have the 9th degree of the 9th sign as asc., with sun rising in 18th ($1 + 8 = 9$) degree of same. The solar orb is separated by 90 degrees from Uranus in the 9th house, the latter being 18 ($1 + 8 = 9$) degrees in Virgo. In addition my baptismal initials and surname ran to 9 letters.

I am not at all sure what the above means in my case, but if I get a chance to choose my horoscope in my next incarnation, I will ensure against numerology by securing Jupiter (as ruler) in the 10th in trine to the sun and moon in the 2nd.

Yours faithfully,
A. M. T.

TRANSFIGURATION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I should be grateful if you could throw any light on a strange experience that happened to me recently. I was in the sitting-room of a friend and she was talking animatedly to another visitor. I was watching and listening, when to my astonishment I saw an extraordinary likeness in the face of my friend to a sister who had passed over some years ago, and then I saw it was not a "likeness," but that the face of the deceased sister was appearing *through* that of the living one, animated and full of expression, and just as suddenly it seemed to be "not there." I was not thinking of "her" at all.

I am inclined to be psychic, am clairaudient, but never clairvoyante. The two sisters were inseparable and never married.

If you could give me any information I should be very grateful.

Yours faithfully,

EBON.

A DUAL VISION.

To the Editor of the OCCULT REVIEW

DEAR SIR,—Perhaps some of your readers could explain the relationship between a dream I had, and a vision—that of the woman who polishes and cleans my house fortnightly. She was here on March 29, and returning to her home ten miles away, was sitting quietly in her bedroom when a hand in a black silk glove to the elbow projected through the wall. The woman I speak of is not well educated, but very clever at psychometry, crystal gazing, etc., and sees many visions. She was born in India of English parents. On April 1, I had a wakeful night and between five and six fell asleep. A thin hand with a black silk glove to elbow opened and closed and wriggled up to my face on the pillow. I screamed and my husband asked what I was dreaming about, and I told him of that uncanny hand.

Is this a warning?

Why should we both see the same thing unknown to each other?

Yours faithfully,

FLORENCIA.

CANADA.

PERIODICAL LITERATURE

THE Quest has a study of extraordinary learning on the symbolism of the broken bread at the Last Supper. It is by Dr. Robert Eisler, who used to hold, like some other authorities, e.g. Loisy, (1) that the Eucharist must be of pagan origin, because the Jews had no notion of "a theopagic rite"; (2) that it could not have been instituted by a Jewish prophet like Jesus; (3) that it must be referable to Paul, and that therefore the synoptic accounts of the Last Supper are not original "traditions of the earliest Jewish Christian Church" but are derived from the "purely visionary description" of 1 Corinthians xi. 23-26. The present study sets forth at length the facts and reasons which have led Dr. Eisler to abandon this view and to regard its three propositions as "among the most misleading errors in the whole history of New Testament research." He thinks now that a specific ceremony in the orthodox ritual of the Jewish Passover-meal "accounts for every word or idea that has contributed to the formation of the communion-rite of the Christian Church." The ceremony is known as "eating the loaf Israel" and breaking "that of the Levi" into two parts. Dr. Eisler follows out this analogy in all its ramifications, appealing to rare sources in Jewish literature. We have read Mr. Mead's article on the intermediate state and the gospels with much interest and sympathy. That which the heart needs is "assurance as to the state of the departed," but that which the New Testament offers is "an eternal heaven for the righteous and an eternal hell" for the wicked; and we seek in vain for anything to mitigate the uncompromising doctrine on the one hand, or justify it on the other. We remember Canon Farrar and his *Eternal Hope*, which brought no conviction, and after reading this careful survey of the whole question and all that stands about it, we are in agreement with Mr. Mead that the dogma as cited dominates the whole situation, that the body of Christian doctrine "is crippled by the heredity of a cruel mythological and miraculous eschatology." So far on the doctrine of heaven and hell, and as regards a possible intermediate state between them, we agree also that it has "no clear confirmation from Scripture." For the rest, it is without appeal, being of no benefit in the case of those who by the baleful hypothesis are damned for ever. But if we have no use for the official Christian hereafter, the question arises as to where else we may look. Mr. Mead suggests "patient and unprejudiced inquiry into the means of coming to know the nature of life after death"; but this connotes psychical research and all that is included by the unsatisfactory word Spiritualism. Yes, that is the direction—or for all but an exceeding few,

who have followed an inward way which puts such problems at rest for ever.

Dr. G. G. Coulton, writing in *The Hibbert Journal* a rejoinder to Mr. Bernard Holland in its previous issue, happens to touch upon Roman Catholic eschatology and quotes the famous saying about *salvandorum paucitas, damnandorum multitudo*. In other words, he reminds us that "at the crown of the Middle Ages, nobody doubted that the vast majority of us would find our way to an eternity of torments." He says also that "theologians exhausted all the arts of eloquence in describing what they admitted to be only the fringe of these indescribable horrors." This is what came out of the parable of Dives and Lazarus, and as to numbers, "the escape of Noah and his tiny fellowship was taken as foreshadowing the proportions that would be saved from hell." Above all we have to remember that the parable ascribed to the Son of God and the Second Person of the Blessed Trinity exhibits Dives as carrying charity into hell, solicitude for brethren, who at his instance might escape his own doom. And yet it did not save him. We are glad of Dr. Coulton's paper, though eschatology of the Roman or any type is only its subsidiary concern. It enables us to say from our hearts: Thank God, we do not believe, and to remember that the protestant sects of the near past were—if they now are not—to all intents and purposes of the same view. There are other good articles in *The Hibbert Journal*, including Mr. Austin Hopkinson's *Relativity and Revelation*, which offers refreshing reading, as when he interprets St. Paul on charity in the light of a declaration that "metaphysical subtleties are but the tinkling of a brazen cymbal, that auto-suggestion and hypnotic trance lead but to a false mysticism which avails nothing." But the study which appeals to us most is that of Mr. B. A. Fuller on Eleusinian and Orphic Mysteries. It confirms us—as regards the first—in several views derived from other quarters and calculated to exercise a salutary check on the enthusiasm of certain circles drawing from old reveries. The points are (1) that the Rites of Eleusis were comparable to a mediæval miracle-play; (2) that the teaching was shallow and commonplace; (3) that there is no evidence of inner or higher meaning; (4) that the vision of a life to come was "matter of fact" and apart from real suggestion; (5) that the Mysteries failed to meet the demands of true mysticism. Finally, they were open to women and children, and even to slaves and prostitutes.

The last issues of *Le Voile d'Isis* contain the only French translation of what is called a Dialogue between Paul and the Soul, written by Marsilius Ficinus in the middle of the fifteenth century and drawn from the second book of his letters. The soul is represented by Marsilius, and he adjures the Apostle of the Gentiles to explain if he may how he was ravished to the third heaven, and why this was the highest point of his ascent. Throughout the rest of the narrative the discourse is that of the saint. Faith, hope and charity are the

chariot which carries the soul upward beyond the planetary region, beyond the firmament of stars, beyond the visible world, to contemplate the Trinity in unity, God in Himself, God immanent in creatures. The tract is really a very curious study in contemplation and an argument for the soul's immortality, the soul being defined also as the mirror of God and His image. In her own mirror she sees her Creator face to face, when the shadows of the sensual life have been taken out of the way. Marsilius owes something to Dionysius, not to speak of other sources, the result being that the so-called dialogue is as unlike the Pauline epistles as it is possible for any text to be. Our thanks to *Le Voile d'Isis* for making the discourse available, and we shall owe it presently another debt of gratitude, for we are promised a translation of Dee's *Monas Hieroglyphica*, as yet unrendered into any modern language. . . . There is no end to the fantasies of *Eon*, which is called *Revue Initiatique*, but is in reality a storehouse of reverie, into which we look with wonder. It is filled with addresses and lectures delivered within the penetralia of an Order of the Lily and Eagle by persons holding high office and bearing magnificent titles; but we are never the wiser as to the institution and its nature. The last issue, which comes to us months after date, contains a portrait of Déa, the Venerable Mother of the Order, but as a living personality on earth we learn nothing concerning her.

The Builder has a notable article by Dr. Joseph Fort Newton on the Religion of America, and an editorial preamble says nobly of the western hemisphere that "America belongs to the soul as much as to the body and therefore, like Olympus in the Homeric poems, is rightly found in the geography of the spiritual world." Though appearing in an important Masonic journal, there is no allusion to the religious side of Freemasonry, which looms so largely, stands for so much and promises yet more in American life and activity. We respect and understand the reticence, for Dr. Newton is dealing at the moment with great general principles, not with developments from these. Religion is for him an "universal and elemental power" in humanity, the basis of which is in a "primary intuition of kinship with God." In this "fundamental reality" he finds the roots not only of State and Church but of science as well as theology. Apart from the "essential religiousness of human life" there is for him no clue to its meaning and evolution. This of the race at large, but we feel sure that he would endorse its application to every individual being; for it is in the realisation of such religiousness, and so only, that each of us will find the key to his own meaning, the relation which he bears to himself, to the world about him and to God, otherwise—in a word—the law of his own development. As regards the "religious quality" of America, the note sounded is one of emancipation from a theology "transplanted to our shores from lands and times alien to our own"—above all, the notion of God "as an omnipotent Emperor, ruling the world with an arbitrary and irresponsible almighty-

ness." It is affirmed that the citizens of a republic can believe in no infinite autocrat, because republican principles "involve faith in the Fatherhood of God," while the logic of the American idea in particular connotes faith in Divine Love, "all-encompassing and everlasting." Dr. Newton thinks also that America is "another name for Brotherhood," knowing nothing of a Slavic, Teutonic or Saxon race but of the human race only, "one in origin and destiny." We have said that it is a notable essay, and we have read it with interest and gladly. It is of course a patriotic pleading and an eloquent personal construction of an assumed case. There is no such case in fact, and other witnesses—probably not less sincere than Dr. Newton—present strange pictures by contrast, as, for example, that America is in the grips of Roman Catholicism and that this is the outstanding fact and danger of the present moment. One of our exchanges produces the presumed evidence from month to month, and Masonic periodicals are full of the subject, so far as it affects Masonry. Again it may be largely the personal construction of an assumed case, but there is no question that America is swarming with sects of the narrowest as of the broadest kind, so that Dr. Newton's counsel to learn "the theology of America" not from the creeds of its churches but from the life of its people would be likely to produce an exceedingly mixed answer. So also the plea of brotherhood finds an acrid comment in the story of the black race, while some American High Grade Masonry, in the light of historical events, seems as narrow, exclusive and intolerant as the meanest sect can be. For the rest, there is only one true religion, being that which apart from arbitrary dogma is based on mystical experience; and it has not yet entered into the American consciousness in any general sense. On the whole, therefore, Dr. Newton's very beautiful picture is prophetic, as we hope, of things to come, but it scarcely delineates those that are in any full or general evidence. . . . *The West Australian Freemason* is an interesting record of activity under the Grand Lodge which has its headquarters at Perth, and we observe that the Chaplain-General is the Archbishop of that See. It has at least one hundred Lodges under its obedience, besides Royal Arch Chapters. The periodical by which it is represented—unofficially of course, as we presume—touches from time to time on the antiquities of the Masonic subject. Quite recently Mr. C. E. Green has begun a series of articles on the alleged evolution of Freemasonry from the Ancient Mysteries and from the Operative Craft. They will be followed by an attempt to trace the development of ritual. Unfortunately the writer makes it evident from the inception that his studies are based on the dogmatic assertions of Dr. Albert Churchward, and on the pretensions of Clement Stretton and his successors in respect of the Operatives and their supposititious Seven Degrees.

Among foreign publications which have been added recently to our ever-growing list of periodicals received there is *La Vie d'Outre-*

Tombe, which is the organ of *L'Union Spirite Belge* and contains a full report of the National Congress held recently at Liège. There is also a contribution to the debate on ectoplasm, which maintains that the Sorbonne experiments leave the whole question open, a view that we endorse fully. . . . *Il Marzocco* has appeared at Florence for the past twenty-seven years, and the issue before us testifies to its concern in the serious side of occult subjects, amidst other dedications. There is a good study of Dr. Dee and his medium Kelley, under the title of "Elizabeth's Occultist." We find also an instructive account of the Bardini Museum at Florence. . . . *L'Opinion* is an illustrated weekly review, reflecting current events and interests in the political, scientific and literary world; and it may be taken as a sign of the times that its longest article, given also the place of honour, deals with the question of survival and is indeed the tenth of its kind. The Sorbonne experiments are discussed and a similar conclusion is reached to that of other sympathetic critics. On such evidence the existence of ectoplasm can be neither affirmed nor denied. As regards phenomena generally, it is affirmed that they occur when there is no attempt to control the medium; that they diminish as control increases; and that when the latter is perfect there are no phenomena at all. Dr. Gustav Geley and Professor Richet would have something to say in rejoinder, supposing that it were worth while. . . . *Le Monde Nouveau* is a large fortnightly publication in its second year of issue and claims to be the only great international review existing in France. There is also an English edition which has not reached us, published—we believe, simultaneously—in London and New York as *The New World*. There are articles of considerable moment in the two issues before us, especially those on Zionism and the philosophy of Henri Bergson. . . . Perhaps the most singular periodical which has ever issued from the press is the second number of *Live Forever*. It arrives from Los Angeles and is produced on an elaborate scale, flourishing many trumpets. It is, for example, "the leading occult magazine of the world," a "symposium of transcendental knowledge," the "herald of the new era," giving "authoritative expositions" on all manner of subjects belonging to its avowed concern. The explanation is that it appears as an official organ of "the Live-Forever Folk," behind which is a College of the Ancients, who are apparently "a staff of Esoteric Masters, members of the Secret Occult Lodges of India and Mexico." All things considered, the contents are rather banal in view of such claims, and some of the English needs severe revision, e.g., "These words profound *hath* set the sinner free." But much presumably must be forgiven to an "association" which has not only the keys of physical and spiritual immortality but a Buried Treasure Department, acquainted with "a number of locations" where several million dollars are now in hiding.

REVIEWS

RĀJA YOGA ; OR, CONQUERING THE INTERNAL NATURE. By Swāmi Vivekānanda. London : Kegan Paul, Trench, Trübner & Co., Ltd. Pp. 269. Price 8s. 6d. net.

THIS volume contains a series of lectures delivered by the author in New York, a free translation of the aphorisms of Patanjali, and a comprehensive glossary of Sanskrit terms. It is well and clearly written, and will be found deeply interesting by all who wish to understand something of the system known as *Rāja Yoga*, the highest development of Vedānta philosophy. *Rāja Yoga* is a Hindu system of mind and body training, by means of which man may attain complete control over all his vehicles, and learn to manifest the divinity within. The necessary exercises and practices are described in considerable detail, but, though stress is laid on the need for attaining perfect bodily health, the student is reminded that this is "only a means to an end," and not an end in itself, as taught in the school of *Hatha Yoga*. Some of the simpler preliminary practices could be adopted with advantage by anyone leading an ordinary life, but the more advanced training requires special conditions, and certainly could not be undertaken by the average Western man or woman. Indeed, the author is careful to point out that "with few exceptions, *Yoga* can only be safely learned by direct contact with a teacher"; and declares that a teacher will be forthcoming for anyone in whom a desire for further information has been awakened. He is to be congratulated on having so clearly treated a difficult subject, and it is certain that no one can be the worse for some knowledge, however superficial, of this fine and noble philosophy, even though the actual practice of it may not, under modern conditions, be possible for more than a few.

E. M. M.

VARIETY. By Sarah Grand. London : William Heinemann. Pp. 221. Price 7s. 6d. net.

THERE are two distinctly "creepy" ghost-stories in this varied collection, one telling of an "evil Thing" which looked out of a window that did not exist, while the other—less elaborate, but perhaps more effective—is the story of a haunted flat. Thought-transference also plays a part in a cynically humorous little tale entitled "A Thorough Change," which has a delightful ending. Of the other stories, "Vanity and Vexation" is an extremely clever, though unpleasant, study of a woman who sacrificed everything for social ambition. In the misery and loneliness which finally overtook her, we are told how "in her perverted outlook she saw enemies only. . . . And yet, all the time, it was in her own heart, unsuspected, that there sat enthroned the only enemy she had need to fear—herself." "The Saving Grace" is a short, but appealing, little sketch of a "fascinating scamp"; but the gem of the whole collection is the study of the old gardener called "One of the Olden Time." Mallory is indeed a lovable and unforgettable character with his sturdy independence of spirit, his shrewd judgments, and his faith in *Culpepper's Herbal* as a guide to the cure of every human ill. Altogether this is a book of short stories well above the average in merit.

E. M. M.

THE END OF THE DAY. By Sybil Grant. London: Hodder and Stoughton, Ltd. Pp. 94. Price 2s. 6d. net.

THE imagination of the author of these poems has been fired by man's conquest of the air, and one is inclined to surmise that she has had personal experience of the joys of flight. Two of her most successful poems on this subject are "The Trial Flight" and "The Dream Patrol," and here is one verse from a poem describing the escape of a kite balloon which broke from its moorings at Roehampton—

"From battle, death, and misery,
Long fret of chains that burn,
Something has fled to liberty
That never will return.
She may float back to earth, or fall,
A broken, shapeless thing,
Yet still we feel that once for all
Her soul has taken wing."

This poem, however, is marred by its last four lines, which halt painfully—indeed, the writer's chief fault is that she too often brings us down to earth with a bang, through some ugly carelessness in phrase or metre. It is not in power of thought or imagination that she fails, but in finding adequate expression for these. There is scarcely a poem in the book that could not be improved by careful revision, but all the same her work has a freshness and originality which disarms criticism. One piece called "Above the Clouds," and dedicated to *H.M. Airship R33*, deals with a beautiful conception of the "three degrees of harmony—language, music, silence."

Among the poems on more general subjects one of the best is "The Order of Release," telling of the coming of night to the city houses and to those of the country. "The Unseen Presence" will appeal to all who have felt the bitterness of death and separation; and "Hesperus the Dream Herd," "A Tinkler's Love Song," "Pierrot Perdu," and "Song of Separation" will all be found worthy of attention by the reader of this interesting little collection of verse.

E. M. M.

THE CONGREGATION OF PLATO. By Philip Ferry, M.A. T. G. Adie & Co., Stone, Staffs. Price 2s. 6d. net.

THE writer of this learned and intensely earnest manifesto has certainly got hold of a very interesting idea.

In the midst of a civilization which, to a mind like his, is full of senseless barbarities and unmeaning, or malicious, activities, he has derived much comfort and moral strength from the Platonic teaching; from the theory that the purpose of Nature is, after all, ethical; and that the Universe only exists, in any true sense of the word, by virtue of its "drawn-upwardness," its mystical attraction towards its "Magnet," God.

The "Congregation" (scattered at present, but, apparently, seeking for a local centre, in which its members could foregather, and its appropriate ceremonial be set forth) has for its object the keeping of this idea in mind; and the establishment of a mutual sympathy among those who desire to bring their lives more into harmony with "the Natural Beauty Eternal."

B B

The conditions of the Fellowship would seem to be few and simple; and such as to discourage nobody who sincerely seeks the path.

The writer expresses his readiness to answer any questions that may be addressed to him; and invites the co-operation and help of all who love Plato and the truths he taught.

G. M. H.

POWER THROUGH REPOSE. By Annie Payson Call. New Edition, with additions. London: Gay & Hancock, Ltd. Price 3s. 6d. net.

ALTHOUGH this serviceable little treatise (by the author of *Nerves and the Common Sense*, *Nerves and the War*, and other books of a similar nature) was first published thirty years ago, its subject-matter can, by no means, be regarded as out of date. On the contrary, its recent reappearance, in a neat and attractive form, and with some additional matter, could scarcely have been better timed.

The persistent misuse of our nervous forces; the evils arising from that extreme nervous tension which only too many people regard as the indispensable accompaniment of any effectual effort, either of brain or body; the secret of that "toil unsevered from tranquillity," which dumb Nature so completely possesses, and which human nature has so unaccountably neglected—these, and kindred matters are dealt with by the writer in homely and entirely non-technical language; and with a refreshing absence of excessive sentimentality or "fine" writing.

The countless victims, on either side of the Atlantic, of the all-too-fashionable malady, neurasthenia, will find here much useful and practical counsel, whereby they may learn to train the body to obey the mind, and the mind itself to give the body "commands worth obeying."

G. M. H.

SEEING THE INVISIBLE, Practical Studies in Psychometry, Telepathy, Psychic Photography and Allied Phenomena. By James Coates, Ph.D., F.A.S., Author of "Photographing the Invisible," etc. London: L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E.C. Price 6s. 6d. net.

THIS is a fourth edition, new and revised, of Mr. James Coates's popular book, and it contains six illustrations in addition to a portrait of the author. New readers will find eleven interesting chapters, and an Appendix, the latter being a brief biographical sketch of Dr. Joseph Rodes Buchanan, M.D., described by the author as the discoverer of Psychometry. Mr. Coates devotes a long chapter to Psychometric Experiments, stating that Professor Denton, "a geologist, a careful man of science, a writer, and a lecturer," followed up Dr. Buchanan's discovery by practical experiments with mineral and fossil specimens from all parts of the world, and found to his delight that "without possessing any previous knowledge of the specimen or even seeing it, the history of its time passed before the gaze of the seer like a grand panoramic view."

The psychometric faculty, indeed, unconsciously plays so large a part in the human "make-up," that no doubt the sudden antipathy or conversely the attraction many of us feel on encountering places or people for the first time, is due to this subtle gift of the spirit.

Another admirable chapter, entitled "Psychic Faculty and Telepathy," contains many examples of premonition, thought-transference,

and medical diagnosis, including an interesting experience recorded by Sir Arthur Conan Doyle, in regard to his own son Denis, and the gifted healer, Mr. M. J. Bloomfield of Melbourne.

Mr. Coates reminds us that Napoleon actually destroyed a sentry-box in which three sentries had committed suicide in succession. The Emperor was so sure that some malign condition clung to the sentry-box that he ordered its destruction.

There is indeed a mine of psychical information in this excellent volume, of which the first edition received the commendation of Sir William Crookes.

EDITH K. HARPER.

FACTS AND THE FUTURE LIFE. By the Rev. G. Vale Owen, Vicar of Orford, Lancashire. Edited by H. W. Engholm. London: Hutchinson & Co., Paternoster Row. Price 4s. 6d. net.

FOLLOWING the Rev. G. Vale Owen's resignation of the living of Orford—that he may carry his message into "fresh woods and pastures new"—comes this welcome appearance of his own personal testimony. Many who have read the articles as they appeared serially will be glad to have them now in volume form, especially as they contain additional matter of like interest and value. The appeal of this work is twofold, both as a textbook for the student or the tentative inquirer, and as a frank revelation of the viewpoint of a sincere Christian gentleman. In its former capacity it not unnaturally contains much that is already familiar to the psychical researcher—definitions, for instance, of "Automatism"—Trance and Writing—Clairvoyance, Clairaudience, Etherealization, and Materialization, as well as Apparitions of the Living and the mystery of the Dream State. Mr. Vale Owen buttresses his statements by many a first-hand experience, and also by private records furnished to him by those among whom he has lived and worked, and whose good faith he is able to guarantee. Like others, he has found in the Bible ample proof that those so-called "psychic gifts" have always been latent in the human race. The East has never lost sight of this, but, as the Vicar says: "The West, which is, at the present time, leading the world's thought and progress, has become steeped in materialism," and, he adds significantly, "It is now to be led upward toward the spiritual." In this mighty campaign a vast spiritual multitude is ceaselessly working. In addition to analysing clearly and logically the many difficulties and perplexities which beset all seekers (and not in this field alone), the author enters into its wider issues in his concluding chapters, wherein he touches on the "Vaster realm of Being beyond the realm of Spirit." . . . A hard saying indeed for "infants crying in the night."

Every one must wish God-speed to this valiant and gentle Crusader as he fares forth to combat the dark Forces of Mammon and Fear.

EDITH K. HARPER.

THE IDEAL COMMUNITY. A Rational Solution of Economic Problems. By K. Van Gelder. Sydney: Publicity Press, Ltd., Pitt and Central Streets. Price 1s. 6d., postage 2d.

THIS essay, in pamphlet form, is addressed to the members of the Theosophical Society, of whom its author, himself also a member, says: ". . . there are many quite in disaccord with the conditions of present society

and who feel strongly that Theosophists should be pioneers in the field of social reform towards brotherhood and justice as they are pioneers in other fields of human progress." Mr. Van Gelder speaks of himself as a "practical idealist," and could his Utopian scheme be carried out in full there is a suggestion of a return to Eden-like tranquillity in the Community, before the advent of the serpent. But he fails to reckon with the "personal equation" and with the perverse habit human nature has of upsetting the "best laid plans o' mice an' men." Fortunately so, for drab monotony is an evil thing, and mechanical accuracy, whether of gramophone, pianola, or idealistic communities—whose ideal is centred principally on *material* well-being, is calculated to hide the stars. Still, those who think like the author, that his scheme is workable, are invited by him to lend their aid: "with advice, with criticism and with funds." . . .

By the way, there was once an author named Plato, who also wrote of an Ideal State. It is still awaiting realization!

EDITH K. HARPER.

EXPERIENCES OF A PSYCHOMETRIST AND CLAIRVOYANT. By L. Tremayne. London: Arthur H. Stockwell, 29 Ludgate Hill, E.C.4. Price 2s. net.

THIS little book is a simple narrative of the personal experiences of the author, who seems to have been specially endowed with psychic gifts which developed more specifically after—to use her own words—she had "entered Spiritualism," following on the loss of her little daughter. Without pretension to literary style, the writer cares only to set forth for others the "plain unvarnished tale" of circumstances which have afforded comfort to herself, and to many another grieved heart. In a chapter entitled, "True Dreams," Mrs. Tremayne gives the following example, also a personal one:

"I was engaged to be married," she writes, "and my father came to me in a dream one night, and said, 'Don't marry that man' (I understood him to say), 'he has left a wife and eight children in the North.'

"This rather worried me, as I knew my fiancé came from the North, and was quite old enough to have a wife and family. So the following evening I asked him if it were true, and he said he thought I was more practical than to believe in silly dreams. He assured me there was no truth in it, and disregarding the warning, I married him.

"Twenty-two years afterwards, I was the neglected wife with eight children. My father must have said: 'Don't marry that man or you will be left a wife with eight children in the North.' I must have missed that one word, and in consequence wrecked my life."

Like many others, Mrs. Tremayne had some remarkable prophetic impressions in connection with air raids, and in regard to the well-being of dear ones at the Front—where four of her sons served their King and Country—during the Great War.

EDITH K. HARPER.

THE INVISIBLE IS THE REAL. By Sydney T. Klein. A Lecture read before the Victoria Institute on January 23, 1922.

THIS report of Mr. Klein's paper read at the 637th meeting of the Victoria Institute, and of the discussion which followed it, makes interesting

reading. One wishes that one could have been present to see the physical experiments with which he illustrated his argument, especially that of the "material soul," which, we are told, "was acknowledged to be very beautiful." Mr. Klein, as is well known, bases his belief that "the Invisible is the Real, the Visible is only its Shadow" on scientific knowledge—that is, on absolutely undeniable scientific *facts*. It is impossible to give the gist of his arguments in a short review, but they are both original and convincing, and should supply even the most hardened materialists with food for thought. On this occasion Mr. Klein seems to have come up against not so much the materialistic, as the conventional and orthodox view-point, for several of his hearers protested against his conceptions as being opposed to the accepted interpretations of orthodox religion. The author's reply to these critics, however, is adequate, and does not seem to leave much room for further controversy. E. M. M.

AFTERWORLD EFFECTS: A Psychic Manuscript. Obtained by Karl M. Leute and Clyde S. Ricker. "Afterworld Series," Part I, The Christopher Publishing House, Boston, U.S.A. Price, \$2.00 net.

"Two young men occupied themselves during the summer of 1920 with psychic writing, first as an amusement, subsequently as an interesting study and finally with a definite intent." This prefatory explanation introduces a lengthy work received and transmitted by these two sensitives, "from a psychic entity" known as "H," whom they describe as "a scholarly English gentleman of the early Victorian period." The communications do not deal with the supposed geographical aspects of the "Other World," nor do they attempt that elaborate detail which is after all rather unsatisfactory to the ordinary mundane reader, who is often irritated into asking for "proof" . . . The twelve chapters which compose the volume aim at an exposition of the intercommunion which is constant between worlds visible and invisible, whether we are conscious of it or not. For involved and somewhat pedantic phraseology the style of the writing is remarkable, but its consistency is no less evident throughout, and those who find in such works a field for psychological study will doubtless find ample material wherein to unearth some treasure-trove. . . . We are told, for instance, that:

"Nature so willingly assists the least attempt to refute homicidal tendencies of all calumny designed to mislead or disrupt natural effort to manifest the beautiful through deductual and intelligent operation of all life in spiritual origin."

Having digested this, we learn further—

"That purpose is elementally fashioned so that nature's greatest channel man's spiritual intelligence, shall have the inherent soul impulse to lay aside the cumbersome habits which bind his efforts to earth and all its illusions and for a short space of time prepare a defence for just such trials as will be encountered on his initial visit into an atmosphere of unassimilated succour and untried results."

And so forth, throughout a total of one hundred and thirty-five pages. The sensitives are to be commended for their admirable patience and untiring faith.

EDITH K. HARPER.

THE KNIGHT OF RAVENSWOOD. By Maris Warrington. London: Jarrolds, Ltd. Pp. 252. Price 7s. 6d. net.

A HIGHLY-COLOURED and not altogether convincing romance of the twelfth century, telling how Richard Cœur de Lion arrived *incognito* in England for his coronation, and during his journey London-wards met his "fate" in the shape of Nadine, a lovely Druid maiden. There is plenty of action in the story, what with knightly tourneys, adventures with outlaws, abductions, and so on; but, though the characters address one another as "thee" and "thou" and make frequent use of such expressions as "forsooth" and "methinks," the atmosphere strikes one as a little artificial. When we read of wild roses, yellow broom and gentian all blooming together in the month of August, while the nightingale is described as being in full song in that same month, we begin to wonder whether such marvels can ever have been possible, even in the twelfth century! These details apart, however, the book is not lacking in interest, and those who enjoy an "occult" flavour will find it in the characters of the astrologer, who foretells Nadine's tragedy (although her birthday is unknown), and the hideous dwarf whose hypnotic powers are used upon the King with such disastrous effect.

E. M. M.

THE EVOLUTION OF CONSCIOUSNESS. By A. Wyatt Tilby. 8½ in. × 5½ in., pp. 256. London: T. Fisher Unwin, Ltd., Adelphi Terrace, W.C.2. Price 15s. net.

MR. TILBY has something of interest to say in each of the nine chapters into which his book is divided, more especially in those dealing with the relation of sex and consciousness, and the nature of intellect as contrasted with instinct. "Intellect," he says, "inherits nothing but the need for action, instinct inherits everything but the desire for novel action, which would destroy it." Instinct would have us rest content, but in spite of all our longing for peace and contentment the intellect—that element of divine discontent in man—continually urges us forward. This, I think, is a fine and stimulating thought, and Mr. Tilby has ably handled it. I must, however, confess that, on the whole, his book is rather disappointing: there are times when it becomes tedious; it is overloaded with foot-notes dealing with side-issues, and the author never seems to get to grips with the fundamental problems of his subject. Mr. Tilby is a materialist, even if he will not accept the term. He calls his matter "inorganic energy"; and the new materialism—if I may so name this brand of philosophy—fails to solve the question of the origin of consciousness no less completely than did the old. The English language permits of the figure of speech known as personification: Mr. Tilby seems to think that by means of it he has explained the evolution of consciousness. Thus we are told that "energy being indestructible is immortal; and energy organized in terms of life naturally strives, first unconsciously, and at last consciously for immortality." This sort of thing may be excellent as a literary exercise, but it is hardly satisfactory otherwise. Mr. Tilby never deals with the fundamental problem of the relation between the subjective and the objective. The reality of the objective world is just taken for granted, and the possibility that it may have evolved from consciousness and not contrariwise is never contemplated.

H. S. REDGROVE.

THE MYSTERY OF THE SEA. By Bram Stoker. London: William Rider & Son, Ltd. Pp. x+498. Price 3s. 6d. net.

THE passion, ardent and pure as fire, of Archibald Hunter for Marjory Drake and the second sight of the hero and Gormala (a sinister old woman) give this treasure-seeker's romance the spiritual charm of a wonderful poem. It is certainly very curious that Bram Stoker, having worked hard to fit an Elizabethan cipher into the web of his fiction, should have recklessly defied probability in the use his kidnapped Marjory is able to make of it; but it is impossible not to respect the temperature and speed of his imagination or to refrain, while they are in one's mental presence, from taking to one's heart such lovable persons as are three at least of his characters. Bram Stoker had certainly remarkable literary gifts, and this pleasingly got-up volume will, methinks, be widely circulated and hungrily read.

W. H. CHESSON.

THE GREEN RAY OR GREEN FLASH (Rayon Vert) at Rising and Setting of the Sun. By Professor Dr. M. E. Mulder. London: T. Fisher Unwin, Ltd. Pp. ii+141. Price 6s. net.

THE curiosity exhibited by readers of the OCCULT REVIEW in the beautiful solar phenomena known as the Green Ray will find plenty of nutriment in this learned monograph. Readers of Jules Verne's romance of a quest for the Green Ray will remember the difficulty experienced in securing a sight of it, but will do well not to refer to "Le Rayon Vert" for correct scientific explanations. Prof. Mulder saw the ray at Ilfracombe on the coast of the Bristol Channel in July, 1907. It was "a clear narrow green

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SPEAKERS FOR NOVEMBER, 1922.

Wed. 1. Mr. A. Punter (Clair-voynance).	Sun. 12. Mr. Ernest Meads.	Wed. 22. Mr. Robert King.
Sun. 5. Mr. G. Prier.	Miss Violet Burton.	Sun. 26. Mrs. Florence Everett.
Dr. W. J. Vanstone.	Wed. 15. Mr. Dimsdale Stocker	Mr. Ernest Hunt.
Wed. 8. Mr. T. Austin (Clair-voynance).	(Lecture on Colour).	Wed. 29. Mr. A. Vost Peters
Fri. 10. Mr. A. Punter (Clair-voynance).	Fri. 17. Mr. Dimsdale Stocker	(Clairvoynance).
" " " "	(Lecture on Colour).	
" " " "	Sun. 19. Mr. Percy Street.	
" " " "	" " " "	

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

Thursday open meeting discontinued until further notice. Week-day Services at 7.30 p.m.

ray " which vanished as suddenly as it appeared either immediately before or immediately after the disappearance of the sun below the horizon. It seems that the atmosphere acts as " a weak prism " so that the light is " separated into its different colours." The idea that the Green Ray is a " complementary after image of the sun " is erroneous.

It is obvious from the evidence collected by Prof. Mulder that the accuracy and precision of one observation of the Green Ray do not justify a general application of the resulting description or definition. Personally I doubt if science will ultimately care to employ the term " Green Ray " for the solar phenomena in question ; but such a doubt does not in the least detract from the solid merit of Dr. Mulder's useful treatise.

W. H. CHESSON.

THE PURPLE SAPPHIRE AND OTHER POSTHUMOUS PAPERS. Selected by Christopher Blayre. London : Philip Allan & Co. Pp. xii +214. Price 5s. net.

A PECULIAR feature of this volume of " papers " is a note by the publishers regretting their inability to print " The Cheetah-Girl," which, according to the imaginary compiler's " List of Selected Papers," would otherwise conclude the reader's entertainment. If the banned story is equal in fascination to " Aalila " and " The Demon"—two included tales—I should like to see it, for " Christopher Blayre's " begetter is a clever and piquant writer though he is an occult sensationalist, relying on the contrast between normal and phenomenal on the plane where common journalists shout in headlines and sneer in long primer. Blayre's " antescrypt " is dated 1952, and if that date were a reality publishers would probably not feel obliged to hulk curiosity in cheetah-girls, whatever they may be! The most curious of Blayre's narratives, which are supposed to have been deposited with him as Registrar of the University of Cosmopoli, concerns an amour originating in flash signals between a woman of the planet Venus and a terrestrial astronomer. The tremendous adventure which brings the lovers together in the man's observatory ends in a precipitation of " cosmic dust," to which astounding properties are attributed. As a pleasant stimulant to the imagination of students such a book as this may be useful.

W. H. CHESSON.

AUTO-SUGGESTION. By a Student of Psychology. London : Jarrolds, Ltd. Price 1s. net.

THIS little book gives, in six chapters, a popular account of the latest theory and practice of Auto-Suggestion. It is designed for the use of the general reader, and all abstruse problems of psychology are therefore left out of sight.

The writer lays stress upon the fact that Auto-Suggestion is no new thing. It has been in the world for centuries, but only recently have psychologists arrived at any certainty as to how it works. " In spite,"

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says the writer, "of the enormous strides made in the science of healing during the past century, there is nothing to indicate that the human race as a whole is physically or mentally any better off than it was a thousand years ago. How did man cure himself of his ailments then? We know that he used many charms and potions that a modern doctor would say held no healing value whatever. To-day they would simply be laughed at. And yet there can be no doubt that they cured." The author takes the view that many—if not most—of such cures were due to the "faith" of the recipients. No doubt there is much truth in such a belief. But by laying too much stress on this view there is a tendency at the present time to belittle the power and efficacy of drugs. Suggestion is a very excellent thing, but so also are chloroform and cocaine. And the benefits they confer are certainly not due to the working of faith.

To those who do not wish to go too deeply into the subject but want to know something about Auto-Suggestion as taught by M. Coué, this little book should prove useful.

R. B. INCE.

OUR RELATIONSHIP TO GOD. By a Disciple of the Christ. London: Order of the Golden Age. Price 7s. 6d. net.

THE writer of "Our Relationship to God" believes that most modern ills, both of body and spirit, are the result of our having lost touch with the realm of the Spirit. Spirituality of mind and heart are, in his opinion, the touchstone which should reveal the glory of all created things. But instead of this we have a Churchianity based largely on stale conventions and a materialistic interpretation of the universe. We have disease and deterioration instead of the health and happiness Nature designed. "A considerable percentage," he writes, "of the members of our churches who listen to the gospel every week are suffering from preventable disease,

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and are painfully conscious as they sit in their pews, that their religion and its apostles are alike powerless to help them in their need."

Communion with the Infinite Spirit from whom life flows is, in the writer's opinion, the only way of escape from the prison house. But the tendency of the times is still against us. "Our perturbed mentality makes concentration—a most important factor in all high achievement—and contemplation—also a way of access to knowledge, wisdom and power—almost impossible. We cannot find time . . . for communion with the higher Self within us, if we are ever intent on chasing pleasure, wealth and self-gratification. Hence our spiritual blindness, our impotence and the shortness of our terrestrial existence."

In his chapter on Hygienic Christianity the writer advocates a non-flesh diet as an integral part of Christianity. Though many will not agree with this view, all seekers after the Kingdom of God will find much of interest and consolation in this book. R. B. INCE.

CHRIST AND THE NEW AGE. By "A Messenger." Cr. 8vo, pp. 200. London: C. W. Daniel, Ltd. Price 5s. net.

THESE revelations of the inner life of "a Disciple," a lady who claims to be under the direct guidance of the Master Jesus, present a most interesting problem for the student of psychology. Refused admission to the E.S. on the ground of unsuitability, it appears that the subject of these records resolved on self-dedication to the service of the White Lodge, when, one Sunday at communion her Master appeared and consecrated her

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