

NOVEMBER, 1924

THIRTY CENTS

# THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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By Herbert Adams

CORRESPONDENCE

PERIODICAL LITERATURE

NEW AND FORTHCOMING PUBLICATIONS

REVIEWS

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Phaldor indulges in disputable dogma when he says, "If you dream symbolically no error is possible. A tooth which falls from your mouth signifies the certain death of one of your relations." If a symbolic dream be (as I think it often is) addressed to a person who interprets by an immediate reference to analogy, would he not almost certainly regard his teeth as symbols of his fighting force—as for instance of money, "the sinews of war"? I have always regarded a dream of a tooth out of action as threatening loss of money. One blushes to learn (therefore perhaps one had better unlearn) that to dream one sees a brother die is "a very fortunate presage, for in the symbolism of dreams a brother is an enemy." Maybe this superstition derives from the psychic poison generated by the greed of sharing heirs.

Phaldor is obviously a skilled student of the ideography of dreamland, and when he makes such arresting statements as that radium bears the signature of Uranus and that eleven is a number which belongs to the infernal world (drapers, please note), it is impossible not to hope that no importunate Raven interrupts him in his researches.

W. H. CHESSON.

A MESSAGE TO THE CHURCHES. By Annie E. Cole. Pp. 112.  
London: A. H. Stockwell.

THIS little volume contains a number of answers received by automatic writing to questions asked by a Protestant Methodist. So far as new or illuminating truths are concerned there are none contained in the hundred odd pages of this little book; neither is there any clear indication of the author's motive in publishing the answers she received from her control. Most serious omission of all is that of any elucidation of the method employed in the compiling of the script; without such explanation the sceptical reader will at once ascribe the whole correspondence to imagination. The author expresses the hope that at some future date she may "get more light on the all-important subjects which compose this book." It is to be hoped that she may; and if she is again tempted to publish them, we should welcome the inclusion of the omissions which we have just noted.

JOHN NORTH.

A BIBLIOGRAPHY OF ANNIE BESANT. By Theodore Besterman.  
London: The Theosophical Society, 23 Bedford Square. Pp.  
114. Price 2s. net.

HERE is the concentrated essence of a life-time of ceaseless activity. From the first pamphlet issued in 1873 to the last in 1923, nothing seems to have been omitted. In addition to works solely by Dr. Besant, are included works in which she has collaborated, translations, compilations from her writings, periodicals edited by her, even books to which she has contributed a preface or introduction, and, finally, books about her. The bibliography will be of great use to all who are interested in this remarkable woman's views and teachings, and its compiler must be congratulated on the careful and patient research which has obviously gone to its making. It was a happy thought which led him to print on cover and title-page these lines:

"Age cannot wither her, nor custom stale  
Her infinite variety."

E. M. M.

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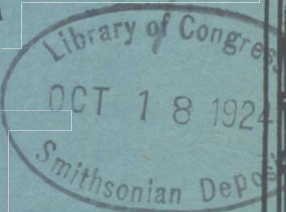
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A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPER-NORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

EDITED BY RALPH SHIRLEY

*"Nullius addictus jurare in verba magistri"*

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## NOTES OF THE MONTH

CRYSTAL gazing is a subject which has exercised a fascination over mankind for many centuries past. It appears, generally speaking, to be one of many methods by which it is possible to get *en rapport* with the subconscious self, by the projection of mental images upon a crystal or glass ball. The proficient crystal gazer can use either indifferently with equal success, but it is to be supposed that for those in whom the clairvoyant faculty is undeveloped a real crystal would be more efficacious in awakening the faculty, owing to its (presumed) magnetic influence. It is, however, certain that some people have this faculty so highly developed that they can see mental pictures projected on to almost any polished surface. Mrs. Spoer (Miss Goodrich Freer) had this gift and I suppose still possesses it. It may be conjectured that this faculty has some connection with the configuration of the eye, as people possess it who do not appear to have any tendency to trance or mediumistic conditions. The question whether an incipient trance state is a precedent to seeing in the crystal has indeed been debated for and against by numerous authorities. The experiences of Miss Goodrich Freer and certain

other scryers certainly appear to support the view that a state of trance, however rudimentary, is not a pre-requisite, as the faculty of visualizing was present with her in all her ordinary moods and everyday activities. Nor, indeed, as her friends will bear me witness, has she ever conveyed the impression of being of a dreamy or imaginative temperament. Rather, she

IS THE  
CRYSTAL  
GAZER  
SELF-HYP-  
NOTIZED ?

appears to possess a mind of a very alert and practical quality. Again, instances such as the following, which she records as a personal experience, are hardly indicative of a trance condition, even in a rudimentary form. Trance conditions do not harmonize in their nature with the making up of household accounts, and in the instance in question this is what Miss Goodrich Freer was doing. "I opened a drawer," she narrates, "to take out my banking book. My hand came into contact with the crystal, and I welcomed the suggestion of a change of occupation. However, figures were still uppermost, and the crystal had nothing more attractive to show me than the combination 7694. Dismissing this as probably the number of the cab I had driven in that day, or a chance grouping of the figures with which I had been occupied, I laid aside the crystal and took up my banking book which I had certainly not seen for some months, and found to my surprise that the number on the cover was 7694." Mr. Besterman, the author of a new work on crystal gazing,\* quite rightly describes this as an illustration of a simple recrudescence of a definite memory. But in a case of the kind anything in the nature of trance or self-hypnotism is surely incredible.

In spite, however, of this and similar instances, there is, as our author observes, a formidable array of authorities who consider that crystal vision takes place only in a hypnotic condition. Dr. Janet, who quite unwarrantably regards all scryers as neurotics, thinks that visions are seen in the crystal by persons predisposed to dreaming, while in a state of semi-hypnosis. Sir William Barrett expresses the opinion rather cautiously that crystal gazing is a form of incipient self-induced hypnotism.

VARIOUS  
OPINIONS. And Sir Oliver Lodge says that a slight amount of self-hypnosis is probable in scrying. Concentration is doubtless, generally speaking, necessary for this purpose, but we are hardly justified in describing this as

\* *Crystal Gazing*. A study in the history, distribution, theory and practice of scrying. By Theodore Besterman. London: William Rider & Son, Ltd. 5s. net.

an incipient form of self-hypnosis. On this point our author quotes Andrew Lang, who observes "Hypnotism is not the explanation. I never studied a crystal gazer who was not wide awake and in full possession of his or her normal faculties." Myers appears to have shared the same view, though he admits that in some instances the crystal gazer is probably slightly self-hypnotized. One crystal gazer (I think Miss Angus is intended) writes: "I am in a perfectly normal condition when I look, not sleeping nor in a trance, nor unconscious of my surroundings." Surely this is sufficiently definite. The question is, as Mr. Besterman quite rightly says, not whether scrying is possible in a hypnotic condition, about which there is no doubt, but whether scrying is only possible in such a condition. And he adds that all the different degrees of consciousness, from absolute normality to profound hypnosis, are suitable for crystal visions, according to the constitution and disposition of the scryer, while at the same time favouring the idea that generally speaking the scryer when seeing visions is in a slightly hypnotic state. For myself I think I should hardly go as far even as this.

With regard to the genesis of these visions, generally speaking, before the appearance of the vision the scryer sees a sort of mist or milky obscurity covering the ball, which then becomes clear and black. With certain scryers the ball seems to disappear altogether. Thus Miss Angus writes: "So far as I can judge, the moment the vision comes the ball seems to disappear, so it is difficult for me to say if my pictures are actually seen in the crystal." Mrs. Verrall, another scryer, says that her visions are not limited by the size of the crystal, and Dr. Maxwell writes that the dimension of the crystal has no influence on the apparent dimension of the image. Here, however, again we cannot make by any means an absolute rule, and Miss Goodrich Freer describes her pictures as always appearing to fit into the crystal or polished surface on which the picture is seen.

Some authorities have argued that the pictures seen in the crystal or otherwise are built up by the imagination of the scryer from the points of light reflected from the polished surface (*points de repère*). Mr. Kunz, author of *The Curious Lore of Precious Stones*, observes that "these serve to attract the attention of the gazer until gradually the optic nerve becomes so fatigued that it refuses to convey to the sensorium the impressions made from without, and begins to respond to the reflex

actions proceeding from the brain of the gazer." This is certainly too dogmatic, but it is an arguable point whether or not these points of light serve as the material on which the picture begins to be built. "POINTS DE REPÈRE." Visions will sometimes be seen when looking into a fire—by preference I think a wood fire—and in this case I would suggest that it is hardly doubtful that the shapings and arrangements of the coal or wood are the actual material on which the hallucinatory picture is built up. Again, a polished surface is likely to have many markings which would serve the same purpose—much better, indeed, generally speaking, than the points of light on a crystal. It is worthy of note in this connection that as we are reminded in a booklet on *Second Sight*, by Sepharial,\* that "ecstatic vision was first induced in Jacob Boehme by the sun's rays falling upon a bowl of water, which caught and dazzled his eyes while engaged in the humble task of cobbling a pair of shoes."

As to the procedure to be adopted by the would-be scryer, opinions again vary, and it is probable that the method adopted by one is not equally suitable for all, just as, in the matter of writing articles or books, various authors adopt various methods, and one author could not utilize the methods of writing adopted by his confrère without injury to his work. As regards this, Andrew Lang, who had a very extensive experience in this connection, writes: "It is best to go alone into a room, sit down with the back to the light, place the ball at a just focus in the lap on a dark dress or dark piece of cloth, try to exclude reflections, think of anything you please, and stare, say, for five minutes, at the ball." Myers, again, writing on the same subject, advises as follows: "Let the observer gaze steadily but not fatiguingly into some speculum or other depth, so arranged as to return as little reflection as possible. A good example of what is meant would be a glass ball enclosed in a black shawl or placed in the back part of a half-opened drawer, so arranged, in short, that the observer can gaze into it with as little distraction as may be from the reflection of his own face or of surrounding objects." The main point seems to be that the scryer should not be troubled by reflections either from his own face or from other objects cast upon the crystal. Sepharial in *Second Sight* writes: "There should be no direct rays of light between the agent and the seer. The room in which the sitting takes place should be moderately warm, shady and lit by a diffused light, such as may be obtained

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



by a light holland blind or casement cloth in the day time. The subject should sit with his back to the source of light and the illumination will be adequate if ordinary print can be read by it." One scryer observes, "I can see equally well in the dark." But this does not appear to be usual, most scryers seeming to prefer what has been termed a "dim religious light."

The length of time during which the scryer should look at the crystal is given variously at from five minutes to half an hour. This advice is doubtless intended for the novice, as the practised scryer soon learns by experience the length of time that he (or she) requires and, as we have seen in the case of some, such as Miss Goodrich Freer, the visions come almost instantaneously. One point is very obvious from the records that we have of experiences of the kind, and that is that it is one

THE  
PROBLEM  
OF THE  
PICTURES.

thing to see pictures, even clear and detailed pictures, in a crystal, and quite another to interpret their meaning or explain their origin. Most of those given in the records available which appear to have any definite meaning at all, seem to have reference to incidents that are occurring at the time, and to be telepathic in character, those that have relation to the future being few and far between, and much rarer than those relating either to the present or the past. Here is an instance given by Miss Goodrich Freer, and quoted in Mr. Theodore Besterman's book on *Crystal Gazing*, which affords a good instance of ordinary telepathic scrying. Miss Goodrich Freer was looking into a crystal alleged to be Dr. Dee's, though apparently this attribution of the crystal was an error.

We had at home [she says] a certain keyed instrument, called by courtesy "musical," of the type special to blind beggars. In consequence of some earlier investigations into its internal economy it was now voiceless, and was practically utilized as a table to hold books.

A TELE-  
PATHIC  
SCRY.  
In the crystal we both saw the following scene: C. and H. were joint-owners of this instrument, and we saw them sitting at opposite sides of the fireplace in the room where it was kept, but while I, in my picture, so to speak, faced the right, my friend faced the left. Neither of us knew that H. was in the house, nor likely to be, as he was living some few miles distant from home, nor were we prepared for what followed. Both C. and H. rose and went to the instrument, which was open, and H. sat down and began to play! On our return home we discovered that H. had in fact come in, that he had mended the organ, and that he was exhibiting his success to C. by playing upon it at that very hour.

Another instance of a similar kind is recorded by a certain

Mrs. Salis. The special interest of this case lies in the fact that Miss Taylor, her friend, who was a regular scryer, had expressed regret when she saw visions of people conversing together, at not being able to hear what they were saying. Mrs. Salis was successful in inducing clairaudience in Miss Taylor (whom she first hypnotized) by the use of a shell, suggesting to her in the hypnotic trance that she would be able to hear. When she came to, she told her to look into the crystal.

The first vision that appeared [writes Mrs. Salis] was the sitting-room in the house of Mr. T. B., a friend of hers who(m) I have never seen. He was there with his brother and sister-in-law, and the room was minutely described. It was evening, and the gas lighted, and she saw the door open and a man came in. At this moment I said, "Place the shell to your ear." She did so, and to her delight she heard the new-comer exclaim, "There is good news to-night, we have taken another village." They then proceeded to talk about Mr. T. B. being called up and what arrangements he would make. Afterwards a maid came in with a tray of sandwiches and whisky and soda, and the vision then faded. Four days afterwards, Miss Taylor went to see the B.'s, and said, "I can tell you what you were doing on Saturday evening," and to their great astonishment did so, every detail being correct. I may add that the expression "We have taken another village" appeared as a headline in the evening paper, but neither Miss Taylor nor I had seen it. I have never seen the B.'s nor the house in question. This occurred in the early spring of 1917.

This instance is unfortunately evidentially defective, as although the scryer testifies to its accuracy, Mr. and Mrs. T. B., the people seen in the crystal, refused to do so, apparently fearing public ridicule. A curious story is given in *Les Annales des Sciences Psychiques* of a crystal vision by a half-caste ayah. The father of the children who were in the ayah's charge was a major in the Royal Artillery, and stationed in the neighbourhood of Bombay. On the day of Lord Reay's arrival at Bombay, an order arrived for the troop to go to Apollo Bundar, the place of landing, with all the officers in full regimentals. The major told his orderly to get ready his uniform, but the man came back saying that he could not find the belt. The major was convinced that it was in his dressing room, but it was nowhere to be discovered. A suggestion was then made that this was an opportunity of testing the ayah's clairvoyance. When called, she was at first frightened, saying that the other servants would never forgive her if the thief was discovered through her means.

THE AYAH  
AND THE  
MAJOR'S  
BELT.

The major's wife pacified her, assuring her that she would not be given away. She was then given a glass of water, previously magnetized, and bidden to look into this and try to see the thief. There was no result, as she could see nothing. A further suggestion was then made by the major's wife. "Ruth, try to see the major the last time he wore his full dress belt."

A long silence ensued, then she said :

"I see the sahib, he is dressing ; he puts on his uniform, now his belt. Now he is off. There he is in the saddle, and he starts."

"Do not leave him for a second," I said, with renewed firmness.

"Ah, but he goes so fast, and I am tired," she replied, out of breath.

"Come on, come on."

"Sahib is with other sahibs ; there are many soldiers and a large crowd. It is a large Tomasha ; some great person who is going. They are quite near the water."

"Now rest yourself, but do not lose sight of the major."

After a moment's silence she added :

"The sahib goes into a large house by the side of the water. He goes into a dressing-room, changes his uniform, places it in a small zinc trunk with the exception of the belt, which is left hanging on a coat-rack."

"The Yacht Club," cried my husband. "Patillo (to his orderly), send some one immediately to see if the belt is still there."

"I should much like to know," resumed my husband, "if I really left it there. The last time I wore it was the day Lord Ripon left for England."

"We shall soon know," I replied triumphantly, because there was no doubt in my mind that the belt would be found there.

A short time afterwards the messenger came running back, and the great tumult which I heard around him convinced me, before seeing him, that my predictions were correct ; he ran nimbly up the stairs, carrying the belt over his head ; he had found it on a coat-rack in the dressing-room as Ruth had indicated.

This young woman could not have had any idea where the sword-belt was ; she had only been in my service for a short time, and had entered it long after the departure of Lord Ripon.

Here we have obviously a vision of the recent past, the major's movements, presumably as they actually took place, being followed as the means of tracking the missing article. It is a noteworthy point that the ayah should feel a sense of exhaustion in trying to follow the rapid movements of the major, and bears evidence to the remarkable part played by the imagination of the sryer in response presumably to auto-suggestion induced by the scene before her. In a somewhat similar manner we have various instances of natives from uncivilized countries being entirely carried away by scenes

AN  
ILLUSION  
AND ITS  
PHYSICAL  
EFFECT.

witnessed on the film. An instance of this kind was recorded in the Press only the other day.

Here is an instance of what appears to me to be the rarest of all, a predictive vision. The record is by Miss Goodrich Freer, and is given as one of the only two instances she ever experienced of the kind.

I was visiting friends in the country [she says], and was about to leave their house on a certain morning. "I wonder what you will do after I'm gone," I was saying. For answer, one of them pulled towards me a piece of light polished mahogany furniture brilliantly polished, and said, "Here is a crystal—look." "This is the picnic you said you were all going to at Pin Mill, I suppose," I said presently, as a picture appeared.

"What and where is Pin Mill? There is no sign of a mill —it is just a grassy bank with some thorn bushes beyond. Why do you and K. get up and go away? G. and S. stay together, and G. looks as if her back hurt her. The nurse is there too, with the boy." "I don't know in the least what Pin Mill is, but any way, the nurse and child won't be there," said my friend. A day or two later she wrote: "You were almost right about Pin Mill—there is no mill in sight. We sat on the bank, K. had croup and I had to take her for a walk, G. and S. were left together. G. had strained her back and was in some pain, and the nurse and boy were there. There were no thorn-trees, but there were elders and blackberry bushes grown up high, which at a little distance looked like thorns."

The occultist tends to look upon crystal gazing as one of various methods of getting into touch with the *anima mundi*. To some people endowed with the clairvoyant faculty it proves an aid to their clairvoyance just as the psychic faculty in others is fostered by the practice of automatic writing or the reading of the cards. To others these adventitious aids are merely hindrances, and the faculty is more readily assisted by getting *en rapport* with some article of apparel which is saturated with the aura of the individual about whom information is sought. It is obvious that the clairvoyant faculty inheres in the scryer and not in the crystal, and the employment of a crystal is only a convenient method of objectivizing the sub-conscious knowledge of the scryer. There are many clairvoyants who have the gift of visualizing without the aid of any medium, and even those who use the crystal might probably in many cases see what they visualize there equally well by closing the eyes and concentrating in silence for that purpose. The utility of the crystal for psychic purposes has, however, been so widely recognized during many centuries and among many nations and races of mankind that we should

THE  
CRYSTAL  
AS AN  
AID TO  
CLAIR-  
VOYANCE.

hardly be justified in dismissing it as valueless in the development of latent psychic powers.

A communication purporting to come from Lord Northcliffe to Miss Louise Owen, for twenty years his personal secretary, through the mediumship of the well-known psychic, Mrs. Osborne Leonard, which appeared recently in *The People*, has aroused a certain amount of discussion. As far as one can judge, the observations appear to be fairly characteristic of the communicator, but what is published can hardly be described as evidential, the personal side of the communication having been for obvious reasons severely blue-pencilled. Lord Northcliffe was always very frank in his statements, and his allusions to those associated with him either personally or in his business relations, would doubtless in some cases give grave offence if published. Miss Owen knew Lord Northcliffe so intimately that her conviction that she was in actual touch with her Chief naturally carries some weight. But the communication in question has nothing in it calculated to convince the sceptic, and in this connection it must be admitted that Lord Northcliffe was not "out" to prove the reality of a future life. He describes himself as "in perfect health and very active," and remarks: "It is a wonderful feeling to be so fit." "I am wearing," he adds, "a grey flannel suit like those you often saw me wear, soft collar and soft shirt. We have no money. We work things out in kind. I have worked for my suit." (What, I wonder, has Mr. Dennis Bradley to say about this?) The idea of working for one's clothes on another plane is rather a novel one. The general opinion hitherto seems to have been that they came somehow of their own accord. Perhaps we shall hear something more from this quarter at a later date. There is nothing in the present message to rival the interest of the Oscar Wilde script.

## STAINTON MOSES: A STUDY

By G. BASEDEN BUTT

PROBABLY no medium in the history of Spiritualism has greater power to arrest the attention of enquirers and hold the interest of students than the Rev. W. Stainton Moses. His temperament showed none of that facility of conviction so noticeable in many other seers and mediums. The mind of Stainton Moses was profoundly sceptical; he criticized, doubted, and sometimes actively resisted the religious revelation born into the world through the channel of his mediumship, and his life is therefore the record of a spiritual struggle. The little study to which he retired morning and evening for meditation was his Peniel, where he wrestled with angels, often face to face.

Stainton Moses was born in 1839 at the village of Donnington, Lincolnshire. William Moses, his father, was head master of Donnington Grammar School, his mother being the daughter of Thomas Stainton, of Alford, Lincolnshire. His education was commenced at his father's school and continued under a private tutor. At the age of sixteen he attended Bedford Grammar School, and at the end of three years went from Bedford to Exeter College, Oxford, entering the university at the commencement of the Michaelmas term, 1858. In the course of his studies at Oxford Stainton Moses had a serious breakdown which necessitated a period of convalescence abroad, and it was at this time that he visited St. Petersburg and spent six months at the Greek monastery of Mount Athos. He returned to England at the age of twenty-three and took his degree in the following year.

In 1863 he accepted a Church of England curacy at the village of Maughold, near Ramsey, Isle of Man, where he remained for nearly five years. During this period a severe epidemic of small-pox broke out in the parish, and Stainton Moses was tireless in ministering to the physical as well as the spiritual needs of the sufferers. The fearlessness of his character was shown during this time of trial, for he risked his life by infection again and again, overtaxing his strength and lowering his vitality by his unceasing ministrations. He is said to have laboured day and night at the bedside of victims of this epidemic and even to have dug the graves and removed the coffins of the dead with his own hands.

The fear which the outbreak inspired in those around him was so great that he could obtain scarcely any assistance.

In 1868, he accepted the curacy of St. George's, Douglas, Isle of Man, where he first met Dr. and Mrs. Stanhope Speer, who afterwards became his intimate friends. In September 1869 Stainton Moses relinquished his position at Douglas and removed the sphere of his activities to Langton Matravers, Dorsetshire. Two months later, he was transferred to a curacy in the diocese of Salisbury which proved to be his last ecclesiastical appointment. Owing to an affection of the throat he was forced to abandon all preaching and for the second time resort to a complete rest.

From 1871 to 1889 he earned his living as a master at University College, London, and he died at Bedford on September 5, 1892, after a prolonged attack of influenza. To outward appearance the life of Stainton Moses, although an extremely busy one, was uneventful. During the period which commenced with 1871, in addition to his duties as a master, he wrote many articles for the press, including contributions to *Punch* and the *Saturday Review*. He was also founder and first president of the London Spiritualist Alliance and first editor of *Light*, but the most interesting and important details of his life are those which concern his development as a medium and the series of physical and mental phenomena which ensued.

It was in 1870 that Stainton Moses had the subject of Spiritualism first brought to his attention. For some time past he had been feeling more and more dissatisfied with the orthodox doctrines of the Church and, in company with his friend Dr. Speer, with whom he had much discussion and argument, was adopting more and more a sceptical and even atheistic attitude. Mrs. Speer, however, had read Dale Owen's *The Debateable Land* during an illness and had been greatly impressed by the book. She requested Stainton Moses to read it, the result of his perusal being an intense desire to investigate the subject of Spiritualism more fully. Early in 1872 he visited various public mediums and clairvoyants. It was long before he was convinced of the spiritist nature of the phenomena and longer still before he was convinced of spirit-identity.

Shortly after commencing these investigations the mediumistic development of Stainton Moses himself became apparent. Séances were held at regular intervals, when the table was levitated, raps were heard, and he developed powers of trance and automatic writing. The physical phenomena of these séances, as described by Charlton Speer in his biographical introduction to

*Spirit Teachings*, included raps in great variety, each spirit having his own distinctive sound. These raps were not only made upon the table, but on walls, doors and articles of furniture at considerable distances from the sitters. There were also certain spirits who indicated their presence by a note of music or a flash of light, while Rector used to announce himself by making audible his footsteps, which were "heavy and ponderous" and appeared to shake the whole room with the weight of his body as he moved slowly round the circle. Spirit-lights were another frequent phenomenon, and were of two kinds, one so plainly visible that everyone endowed with ordinary eyesight could see them, and the other discernible only to individuals possessing some degree of etheric vision. The former were small globes, which shone brightly and steadily and moved about the room. But although shining brightly, they sent no radiance into the room and failed to illuminate any portion of the surrounding darkness. At times these lights seemed to rise up through the table. The sitters had the experience of gazing into or through the table as into a well of water and seeing the lights float slowly up to the surface of the table and rise above it to the level of their faces.

Scents of various kinds, particularly musk, verbena, new-mown hay and a unique odour called "spirit-scent," were characteristics of almost all Stainton Moses' séances. Sometimes the currents of air which are a frequent accompaniment of psychic phenomena, and which occurred with Stainton Moses, swept round the circle laden with perfume; sometimes, by request, scent was poured on to the hands and garments of the sitters, and almost always at the close of a séance, scent used to ooze out of the head of the medium. "The more frequently it was wiped away," wrote Mr. Speer, "the stronger and more plentiful it became."

The musical phenomena included tunes played upon the harmonium when no one was near the instrument, and musical sounds produced when no instrument was in the room. Among the latter were "the soft tone of a clarionet gradually increasing in intensity until it rivalled the sound of a trumpet, and then, by degrees, diminishing to the original subdued note of the clarionet, until it eventually died away in a long-drawn-out melancholy wail," a sound resembling that of a violoncello, but more powerful and sonorous such as might perhaps be produced "by placing a 'cello on the top of a drum, or anything else likely to increase the vibration," and lastly, a peal of delicate music which the sitters called the "Fairy Bells." The sound of these bells used to be produced *within* the table, for if one listened with the ear to the top of the



table they seemed to come from beneath it and when listening beneath the table they seemed to come from above. Although Mr. Charlton Speer possessed considerable musical ability and the names of great musicians were included in the band of spirits controlling Stainton Moses, the musical phenomena were confined to elementary scales and simple phrases owing, it was said, to the extremely unmusical nature of the medium.

Movement of heavy furniture was a frequent occurrence. Sometimes chairs were moved away from the table till they touched the wall, and the table itself, which was a very heavy one of solid Honduras mahogany, was tilted steeply and moved, not only with greater ease than was possible with the united efforts of the sitters, but with a force so powerful that its action could not be prevented. Matter was sometimes made to pass through matter, articles being brought by invisible agency from other parts of the house when doors were closed and bolted. Photographs, picture frames and books appeared in this manner during the séance, and were apparently none the worse for having been brought by a method involving physical annihilation and re-materialization. The direct spirit voice was an occasional and fleeting occurrence, direct writing occurring more frequently. Inspirational addresses delivered through Stainton Moses in the state of trance were an everyday event.

The mediumship of Stainton Moses, though notable for its physical phenomena, is even more remarkable for the higher psychic powers by which these manifestations were accompanied. His gift of automatic writing resulted in a vast quantity of exalted and impassioned literature. From time to time, he was conscious of astral vision, and on one or two occasions was able, after waking, to remember ex-corporeal experiences which had taken place during trance. He has graphically described a trance after which he remembered having stood beside his physical body. Looking down at his body, he saw "himself" seated at the table, with his left hand supporting his forehead and his right hand holding pen to paper. He was watching the process of automatic writing. He saw with great distinctness the thread of spiritual matter connecting his spiritual body with its physical counterpart. And he saw "Rector" and other spirits from the band standing around the figure seated at the table. He noticed with surprise that the automatic writing was performed, not by guiding his wrist or arm with spirit-fingers as he had imagined, but by the concentration of a beam of light on to his hand. During the same trance, he saw direct writing done

in the same manner, the pen being held erect and moved by the beam of light.

Whether this vision was an hallucination, or whether it describes what really occurred, is impossible to determine. The whole subject of psychic laws is so elusive from the scientific point of view, and scientific knowledge of the subject is still in such an elementary state, that one can only marvel, pondering like Pharaoh the meaning of such a dream. The incident is perplexing because with many other mediums, and notably with D. D. Home, direct spirit-writing was indubitably performed by spirit-hands which materialized for the definite purpose of grasping the pen. The apparent has not yet been distinguished from the actual, the effect from the cause or the method, and the laws which govern spiritual manifestations are still for the most part unknown, and when dimly glimpsed are far from being understood in the scientific sense.

In 1873 occurred an instance of clairvoyance during sleep which Stainton Moses was able to verify shortly afterwards. He had been unable to attend the funeral of a friend. Falling asleep at the time the interment was taking place, he dreamed that he was present watching what occurred. Later, he discovered that what he had seen in this vision was in exact accordance with what had actually happened.

Stainton Moses will be remembered longest for his writing mediumship. This marvellous power first showed itself in 1873, about a year after his introduction to spiritualism. An extensive selection from these writings was published under the title of *Spirit Teachings*, which has had wide recognition among spiritualists and has run into many editions. Most of the communications in *Spirit Teachings* are from "Imperator." The book is remarkable for its revelation of the mind of Stainton Moses himself, dialogue and argument with Imperator being interspersed with Imperator's discourses. In fact, the greater part of the volume is occupied with the efforts of Imperator to convince the medium of the reality of spiritual intercourse and identity. Stainton Moses was sceptical and fought every step of the argument, sometimes returning to and defending the old orthodox beliefs which he had held in the Church of England.

Although Kabbala, said to have been the founder of the Sankya Philosophy, avowed his disbelief in reincarnation on the grounds that he had been "dead" 4,000 years and had not yet been re-born, the tenor of the automatic writing is in a liberal and at times theosophical direction. The progressive and partial

nature of revelation is insisted upon ; elements of truth are said to exist in all religions ; the divinity of Christ is implicitly denied, or re-interpreted, and the destiny of the spirit after death is said to be progress through the spirit-spheres—progress which occupies an immense period of time and ultimately leads to complete union with the Divine.

It is not surprising, therefore, that *Spirit Teachings* is the record of a mental conflict. It indicates the progress of an earnest individual from narrow dogma, through doubt, to conviction ; from the confines of an inadequate creed to a wider and more comprehensive view of truth. And it shows how Stainton Moses was led to be the recipient of a religious revelation. Toleration, broadmindedness, human kindness, the desire to receive truth and understand it, are virtues the supreme value of which is insisted upon again and again.

But *Spirit Teachings* represents only a small portion of the vast amount of automatic writing delivered through the medium's hand. The entire quantity of Stainton Moses' inspirational writing filled twenty-four notebooks. One of these has unfortunately been lost, but the remaining twenty-three are in the library of the London Spiritualist Alliance, 15 Queen Square, London, where typed copies of their contents are open to inspection by members of the Alliance. These notebooks have even greater interest than the *Spirit Teachings*, for they include in detail Stainton Moses' questionings and comments on the script.

The mediumship of Stainton Moses is made noteworthy by the illustrious names claimed by his spirit-controls. Stainton Moses himself mistrusted intensely the use of great names which is such a frequent occurrence in spiritualism ; and his doubts of spirit-identity were certainly aggravated by the messages he received purporting to originate from very famous men. He never disclosed the identity claimed by his controls, feeling, quite rightly, that to do so would only awaken greater incredulity among the sceptical public.

But since the death of Stainton Moses, Mr. A. W. Trethewy in his book, *The Controls of Stainton Moses*,\* has examined this subject with great thoroughness. The identity of the controls, as asserted in the script, represents a dazzling galaxy of the great ones of the earth, including Biblical characters such as Malachi (Imperator), Elijah (preceptor), Haggai, Daniel, Ezekiel,

\* *The Controls of Stainton Moses*. By A. W. Trethewy. London : Hurst & Blackett, Ltd. 12s. 6d. net.

St. John the Baptist, St. John the Apostle, and St. John the Divine; numerous philosophers of antiquity, including Solon, Plato, Aristotle, Seneca, Athenodorus (Doctor), Hippolytus (Rector), and Plotinus (Prudens); minor characters from English history such as William Grocyn, John Dee, John Lydgate, Zachary Grey and Thomas Norton; musical composers among whom were Dr. Arne, John Blow, Mendelssohn, and Beethoven; and distinguished modern Americans including Benjamin Franklin, Theodore Parker, W. E. Channing and Robert Dale Owen.

Probably few who are familiar with the abuse of great names frequently found in spirit-communications would be willing to believe that the controls of Stainton Moses were the individuals they claimed to be, however difficult it may be to reconcile intentional deceit and untruthfulness on the part of the controls with the lofty moral and religious tone of their communications. We are confronted with a similar problem in the case of Joan of Arc and her saints, and no satisfactory solution of it has yet been found. The supposition that *Spirit Teachings* originated solely in the subconscious mind of the medium leaves entirely out of account the physical phenomena of the séances and the many proofs of identity, such as that of Abraham Florentine, Charlotte Buckworth and the "man killed by a steam-roller," which Stainton Moses obtained. Moreover, the theory of clairvoyance of printed matter has to be resorted to and this, although it certainly had its place among the other phenomena, cannot be made to account for all the information of which Stainton Moses showed himself possessed in the trance or automatic state.

The possibility of conscious fraud on the part of Stainton Moses himself has long been recognized as being out of the question. The private notebooks kept by him are alone sufficient repudiation of this charge, and in addition there remains his known character. The principal qualities of Stainton Moses in addition to intellectual ability were fearlessness both physical and moral, a strongly developed religious temperament and passionate desire for truth. This passionate desire and determined search for truth are among the most noticeable characteristics of *Spirit Teachings*, and it was these personal qualities that led him to risk the sacrifice of his good name in the eyes of the world and to incur the suspicion and contempt of an incredulous world.

## INSPIRATIONAL WRITING

BY HESTER TRAVERS SMITH

"INSPIRATIONAL writing" is a term which has many and widely different meanings. It may be interpreted, vaguely, as applying to any writing which contains matter apparently beyond the normal powers of the writer. If we carefully analyse this term again, we discover that perhaps unconsciously we assume, in using it, that the inspired writer owes the super-quality of his work to some influence external to himself. An article on inspirational writing may be a discussion of the origin of genius or it may open up the question as to how far an external influence is responsible in writings which we call "inspired." We speak of the inspired poet, the inspired painter, the inspired musician, the inspired orator, and if we examine our meaning we find that we are assuming that our poet, painter, musician or orator has achieved what is impossible to the ordinary man through some source which has added vitality to his natural powers. For in science, in art, in literature it is this element of superabundant vitality which creates. It is a quality entirely apart from technique, though technique is essential in order to express it adequately. It distinguishes the speech which moves an audience from that which leaves it cold; the music which can wring tears of ecstasy from listeners, from that which is merely pleasing to the ear; the poem which carries us away into a world of imagination from that which is merely a rhythm of words. We call this quality "inspiration."

We may consider that inspiration is a "gift." We speak of the gifted artist, the gift of a scientific mind, the gift of music, poetry, etc. Inspiration undoubtedly is a gift, but who is the giver and under what conditions can the gift make itself felt?

We speak of *dreams* and *reality*. Possibly the dream is a shaft of light from the greater reality that lies outside us and imagination, the dream of the waking mind. For inspiration and imagination are closely allied. Imagination is ever present. John Stuart Mill says: "Every man imagines, nay, is constantly and unavoidably imagining. The habitual occupation of the mind is not thinking, but dreaming." Now inspiration is the

vitalizing force which gives us the power to express our dream or our imagination. For those among us who are interested in psychic phenomena, this question of inspiration is all important; it illuminates the problem of mental mediumship, and if we have studied the subject we are in a better position to criticize the automatic scripts which come our way. I shall first speak of inspirational writing which has no bearing on the subject of mediumship, but which seems to have appeared in connection with many eminent literary persons.

Goethe repeatedly speaks of writing unconsciously. "In poetry," he says, "especially in that which is unconscious, before which reason and understanding fall short and which therefore produces effects so far surpassing all conceptions, there is always something dæmonic." He uses the word Dæmon here as psychic students use the word "Guide." Again Goethe says, speaking of his poems; "They insisted on being composed immediately, so that I have felt an instinctive and dreamy impulse to write them down on the spot. In such a somnambulistic state, it has frequently happened that I have had a piece of paper lying askew before me and I have not discovered it until all has been written, or I have found no more room to write." Here Goethe has confessed that suspension of consciousness has cleared the way for imaginative work before which reason and understanding fall short. He has discovered the truth of what is the first step in the education of the student of mental mediumship; that trance or somnambulism in some form breaks down a barrier which in the normal condition of the mind serves as a limitation, imposed perhaps in order that there may be greater concentration to fight the battle for life's necessities.

Thackeray also realized, perhaps more definitely than Goethe, that an external influence made itself felt at times in his work. He says: "I have been surprised at the observations made by some of my characters. It seems as if an occult power was moving the pen. . . . What if there is an afflated style, when a writer is like a Pythoness on her oracle tripod and mighty words, words which he cannot help, come, blowing and bellowing and whistling and moaning through the speaking pipes of his bodily organ."

In fact Thackeray must have felt, what the mental medium calls the influence of a powerful "control."

George Eliot states, in the memoirs of her written by her husband, that in all her best writing there was a "not herself" which took possession of her, and that she felt her own personality

to be merely the instrument through which this spirit was acting."

Scott wrote *The Bride of Lammermoor* during illness, and remembered nothing of the story afterwards, reading it with a surprised interest.

Robert Louis Stevenson constantly speaks of the "Brownies" and the work they do for him. In his chapter on Dreams in *Across the Plains* he says of these "Brownies": "They have plainly learned to build the scheme of a considerate story and to arrange emotion in progressive order, only I think they have more talent; and one thing is beyond doubt—they can tell the dreamer a story piece by piece like a serial and keep him all the time in ignorance of where they aim."

William Blake had, of course, what is called an "abnormal" personality. Indeed it is fairly obvious to anyone versed in psychic phenomena that his Prophetic Books are largely written automatically. He speaks of writing "under the direction of Messengers from Heaven, daily and nightly. Speaking of one of his prophetic books, he says: "Jerusalem was written from immediate dictation, twelve or sometimes twenty or thirty lines at a time, without premeditation and even against my will." "Poetry, painting, and music," he said, "are three powers in Man of conversing with Paradise."

Among musicians, Mozart says: "All the inventions and construction go on in me as in a fine, strong dream," and again: "You will never do anything if you have to *think* how you are to do it." Vincent D'Indy speaks of often having on waking a fugitive glimpse of a musical effect which (like the memory of a dream) needs a strong, immediate concentration of the mind to keep it from vanishing. Saint-Saëns (as Socrates) possessed a Dæmon or Guide and had only to listen to him.

All these cases which I have quoted seem to show that "genius" reaches its height when the conscious mind is still, in sleep, in trance or in a somnambulistic condition. In fact the stilling of the conscious mind creates a state which sets the subliminal mind free, which seems to possess a more extended vision than the supraliminal mind.

In speaking of mental mediumship which we may define as a deliberate attempt to still the conscious mind, results are, alas, very different from the natural product which we call genius. In our psychic studies we see that the medium who possesses power from his childhood, who cannot, in fact, escape from his mediumship, is far more certain of evidence, especially if it comes to him in trance, than the psychic who has cultivated his

faculties. Taking the net results of psychical research, we find very little automatic script which is of value apart from its bearing on survival. We have added a very small contribution to what our poets and philosophers have given us, which would be of interest to those outside psychic science. Ribot says: "Inspiration has two essential marks, suddenness and impersonality." Possibly our aims and desires are as a rule too personal when we pursue our psychic studies. I am inclined to think that desire attracts desire as thought attracts thought; if so it is but natural that the bulk of our automatic writing should deal with what is chiefly personal, not of public interest.

Now, if we compare automatic writing with the unconscious writing of genius, another very marked difference is revealed. In the work of genius (except in the case of William Blake) we have no record of the writings having come through at an abnormal speed. In many automatic scripts the pace is tremendous. In my own case about 3,500 words come through in an hour at the ouija board and about 2,700 in automatic writing. If, therefore, the automatic script is coherent, this is a marvellous feat, taken from the normal standpoint. If the script contains material of any real philosophic or literary interest, what seems a miracle has been performed.

For direct evidence of survival, it is generally considered essential that no knowledge of any fact connected with the deceased personality should be in the mind of the medium. This is quite as it should be, for here we are dealing with simple facts. In impersonal writing, however, it seems to me that a substratum of knowledge of the subject dealt with, emphasizes the value of the script. I believe that one of the chief reasons that our results from automatic writing have not been as valuable as they should be, is, that automatism is seldom practised by highly educated persons. There should be some material in the mind of the automatist which can be used by the "control"; if we attribute these writings to an external influence, or if we attribute them to the mind alone, in order to reach sufficient exaltation, there must be a structure there already on which the subliminal mind can build. I have been told by one of our communicators that thought creates vibrations which correspond with the thought vibrations of others, and so we acquire the increased material which appears in our script. For undoubtedly the automatic script contains a deeper knowledge of the subject dealt with than the medium possesses normally, and can express



this knowledge more coherently and logically than he can express it; added to which is the phenomenon of abnormal speed in the writing.

The two possible explanations of automatic writing also apply to the explanation of genius. We may be controlled by an external influence or we may be using the entire capacity of the mind. By this I do not mean that the subconscious mind is surging up because the conscious mind is dormant, I mean rather, that normally we use only that portion of the mind which is necessary for our immediate needs, and that the larger portion may be called into action when the condition of semi-consciousness or unconsciousness leaves it a free field in which it can appear. Imagination, in fact, may be the liberation of the entire mind.

Bergson says: "Poetic imagination is but a fuller view of reality." Poets and artists are regarded as abnormal and rather childish persons who should be treated with charity and indulgence. Possibly they are closer to the true reality than their fellows. They are perhaps the "supermen" to whom is given the power of using the mind to its fullest extent, or they may be channels through which a greater intelligence is speaking. If we compare, therefore, the writings of the medium once more with the writings of genius, we find that the medium seems to be, as a rule, more definitely a mouthpiece for another intelligence than the genius. Possibly there is no connection between them. The genius may reach the entire capacity of his mind, and the medium may be a mere channel through which other intelligences can speak. Or the medium may touch on the conditions of the genius in inspirational writing which is entirely impersonal and where he is not a mere channel for facts.

So far as I know there have been very few attempts to produce literature through automatic writing. Matters connected with the "life beyond" are usually in the mind of the medium when he uses his pencil, the result being a number of more or less interesting accounts of the other world, which are very definitely coloured by the automatist's personal views. These contradict each other in such a marked degree that they bring us no farther as regards a philosophy of the universe. They may have occasional flashes of originality and interest, but few of them have any literary quality. In one series of scripts we get definite rulings as to the truth of the doctrine of reincarnation, in another equally definite denials of the same theory. The fact is that automatists consciously and subconsciously

are so occupied in attempting to prove survival, that all our scripts turn on that one subject.

Richet states that, though he does not accept the evidence which comes through psychic phenomena as a proof of continued existence after death, he considers that all that can be done in that direction has been done. We cannot prove the unprovable. Flammarion, on the other hand, accepts human survival as an indisputable and scientific fact. I think we may take it that in our untiring efforts to show that death is not the end, we are merely repeating ourselves. It might extend our knowledge in a new direction if our automatists would make attempts at producing literary work and persevere in the hope that the writings would eventually prove of value.

Inspiration comes in many different forms. The genius and the saint are probably closely related. The "voices," which drove Joan of Arc away from her native village into the hazards of a soldier's life and gave her guidance and ability to carry through what had baffled experienced minds, were of the same nature as the Dæmon of Socrates and as the "something dæmonic" which insisted on composing Goethe's poems.

If the "larger mind" can be tapped, let us make an effort to reach it, or if we can get in touch with potent beings whose sense of beauty and wisdom is beyond ours, let us summon them if it is possible, let us ask them to use us for creative work; the experiment is well worth trying. I do not forget the fact that a few books have been written automatically which do not deal with the future life, but so far as I know, none of these have added anything to literature that is worth considering.

## THE FOURTH DIMENSION

BY R. B. SPAN

THERE are few subjects more fascinating than that of the Fourth Dimension of Space, and few of which so little is known.

The vast majority of people have not even heard of the term and would hardly give credence to the theory unless they have some knowledge of psychical science or are geometers of the highest order.

The late Mr. C. Howard Hinton, in his unique and scholarly book *The Fourth Dimension* (John Lane & Co., London), has given an excellent explanation and exposition of the subject from a mathematical point of view, in a clear and concise manner devoid of mathematical subtleties and technicalities.

In referring to this work a reviewer in the *Pall Mall Gazette* described it as "a treatise of admirable clearness. . . . Mr. Hinton brings us panting, but delighted, to at least a momentary faith in the Fourth Dimension, and upon the eye of this faith there opens a vista of interesting problems. . . . His book exhibits a boldness of speculation and a power of conceiving and expressing the inconceivable which rouses one's faculties like a tonic."

In his *Scientific Romances* Mr. Hinton presents the same subject in an equally lucid and interesting manner.

In this mortal phase of existence we are only acquainted with three dimensions of Space, viz. Length, Breadth, and Thickness (such as are contained in a cube), and the idea of another dimension of space is naturally incredible and inconceivable to our limited human senses. Mr. Hinton and other famous geometers (such as Kant, Gauss, Fichte, Lobatchewski, and Schelling) argue that there is a fourth dimension which interpenetrates our world of three dimensions. Mr. Hinton states: "Geometers have taught that Space is not limited as ordinary experience would seem to inform us, but that we are quite capable of conceiving different kinds of Space. Our Space, as we know it, is limited to three dimensions, Length, Breadth, and Thickness. Geometers, by mathematical experiments, have discovered that Space need not be so limited and affirm that there are indications of a fourth dimension which is unknown to us in our present state of evolution."

He further states: "After years of experiment which were entirely nugatory, I can lay it down as a verifiable fact that by taking the proper steps we can feel four-dimensional existence—that the human being, somehow and in some way, is not simply a three-dimensional being—in *what* way it is the province of science to discover. Higher Space is no mere external measurement. It is of course a Spiritual State—a spiritual condition, an inner development and one that we must recognize as abnormal since it is beyond the reach of the senses at our present state of evolution. We may conclude that so far from the Fourth Dimension being remote and far away—being a thing of symbolic import—a term for the explanation of dubious facts by a more obscure theory, it is really the most important fact within our knowledge. Our three-dimensional world is superficial. Those processes which really lie at the basis of all phenomena of matter escape our observation by their minuteness, but reveal to our intellect an amplitude of motion surpassing any that we can see."

Mr. Algernon Blackwood states in one of his books (*John Silence*): "If Higher Space exists and our world borders on it and lies partially in it, it follows that we see only portions of all objects. We never see their true and complete shape. We see their three measurements *but not their fourth*. The new direction is concealed from us.

"The room one sits in has one side open to space—the 'Higher Space.' A closed box only seems closed. There is a way out of a soap bubble without breaking it. Once we learn to see in Higher Space all objects will appear as they actually are."

Professor Zöllner, who spent many years in trying to prove the existence of a fourth dimension (and to his own satisfaction eventually succeeded in doing so), states in his book *Transcendental Physics* (p. 165): "The whole phenomenon of clairvoyance admits of an easy and natural explanation by help of the Fourth Dimension. From the direction of the Fourth Dimension the to us three-dimensionally enclosed space must be regarded as appearing open, and indeed in an interval from the place of our body, so much the greater, the higher the soul is raised to the Fourth Dimension"; and further he adds: "A great step has been made by acknowledging that the possibility of a four-dimensional development of Space can be understood by our intellect, although no corresponding image of it can be conceived by the mind."

Kant alludes to the subject thus: "If it is possible that there

be developments of other dimensions in Space, it is also very probable that God has somewhere produced them; for His works have all the grandeur and variety that can possibly be comprised"; and further he says: "Since everything we conceive is conceived as being in Space, there is nothing which comes before our minds from which the idea of Space can be derived; it is equally present in the most rudimentary perception and the most complete."

Professor Zöllner stated that it is quite possible for a being belonging to the fourth dimension, and operating in our world of three dimensions, to tie knots in a single endless cord and pass articles in and out of closed locked boxes in a (to us) super-physical manner. In fact, these feats were performed in his presence under the strictest test conditions, when trickery was out of the question, in his house at Leipzig. On one occasion the Professor and a friend (a notable medium) were sitting alone at a table in his room at 7 p.m. Two wooden rings (which were without joint or seam) were strung on a long piece of strong catgut, the ends of which were tied in a peculiar knot and then sealed by the Professor with his special seal. The rings were then suspended from the table in a good light, the sealed ends of the catgut being under the Professor's hand. Suddenly, as the two men sat talking, a rattling sound was heard at the other end of the room and they found that the two wooden rings had been transferred with incredible quickness from the catgut to a small table, and were encircling the central leg of the table in such a way that the table had to be taken to pieces to remove them.

By a long succession of extraordinary manifestations it was conclusively proved to Professor Zöllner that there was a fourth dimension of space inhabited by intelligent beings in the closest proximity to our three-dimensional sphere. Monsieur Victorien Sardou, the famous French \* playwright, was another investigator in this field of research and also witnessed marvellous phenomena. He used to relate that frequently when sitting, writing, or reading alone in his study (with the door locked to avoid interruption), roses and other flowers would fall apparently from the ceiling on to his desk or table, and sometimes materialize out of thin air in front of his face. The writer has often seen solid articles vanish and reappear, having evidently been taken into the fourth dimension and then sent back again—and of these manifestations there were

\* Victorien Sardou was an ardent Spiritualist and possessed mediumistic powers. He was author of the French play *Spiritism*.

several other reliable witnesses. On one occasion he witnessed a strange incident when quite alone. He was sitting in his room reading (in an hotel in the south of France) when a sound at the other side of the room (as of something falling) caused him to look in that direction, and there on the polished floor lay a white object that had certainly not been there a few minutes before. He crossed the room and picked it up. It proved to be a parcel of money which a few days before he had placed at the bottom of his trunk for security and very carefully hidden. The trunk had not been unlocked since. On further investigation it was found that the packet of gold coins on the floor was undoubtedly the same that had been carefully locked away in the trunk. The unseen operator from the fourth dimension would not have performed this trick had the writer not been in the room, and the sound was sufficiently loud to attract attention.

Professor Zöllner relates an instance of a table completely vanishing before the eyes of the company, and a short time later reappearing above their heads floating in the air upside down, and then gliding gently to the floor.

At a small séance the writer attended at a house near Mentone many years ago, one of the company suddenly vanished, and when every one was searching for the vanished lady, she suddenly reappeared in the middle of the brilliantly lighted room, looking very white and dazed.

The lady explained that a sudden faintness had seized her, and the next thing she knew was that she was standing in the middle of the room feeling as if she had come out of a trance. Her strange experience had so unnerved her that restoratives had to be applied, and then she had to retire to bed.

The strangest case of this kind occurred many years ago to a Mr. and Mrs. Hill, of Denver, Colorado, who vouch for the truth of it. They were travelling in England at the time, and it so happened that one day they were temporarily without money and found that a bill for £9 for the shipment of some goods by rail had to be instantly paid. They were expecting money from America which had not arrived and did not know what to do. Presently Mrs. Hill, who was holding a pencil in her hand, felt controlled by some unseen force to write something, so she rested her hand on a sheet of paper and in a few moments this was inscribed: "Don't worry, we will help you, sit quite still and keep silence." They remained motionless and silent for about five minutes, when a jingling sound was heard behind them on the mantelpiece like coins clinking on china. Then

Mrs. Hill's hand was moved to write again and this appeared on the paper: "We are so glad to have been of assistance to you—look in the cup on the mantelpiece." They did so and found a number of gold coins which amounted to the very sum that was required to pay the bill.

Adepts in magic are at times able to render themselves invisible. This is done by moving into the fourth dimension of space by certain occult processes, which involve certain oblique movements of the body and passes with the hands. It would seem that when one moves in the fourth dimension one eludes the limitations of our three dimensions altogether and moves in a peculiar oblique zigzag direction entirely at variance with any movement we are acquainted with on this material plane. There have always been a few advanced people who have grasped the secret of this movement and have been able thus to become invisible at will. This power, or secret, was known to some of the wise and holy men of old, also to some of the magicians.

Mr. H. G. Wells, in one of his short stories called *The Inexperienced Ghost*, relates how the ghost of a young schoolmaster who had committed suicide is forced to haunt a house, and one night the unfortunate ghost comes out of the fourth dimension into our world of three dimensions, and is unable to get back, as it had forgotten the correct passes and movements which would enable it to do so. In this plight it meets one of the human inmates of the house (who is not afraid of ghosts) and they enter into conversation. The ghost explains his position, and states that the secret of passing from one dimension to the other consists of *certain passes made with the hands, a complicated series of gestures and passes with hands and arms*, and he had forgotten how to do it. The ghost practises the gestures before his human acquaintance, hoping that he may find out what is wrong, and at last manages to get the whole thing right, and standing erect with arms extended at right angles the intruder from the fourth dimension vanishes, and is not seen again.

In another short story called *The Door in the Wall*, Mr. Wells again makes use of the theory of the fourth dimension and its close proximity to this world. This story is of exquisite beauty and is in Mr. Wells' best style. Here we have an enchanted garden behind a mysterious door—a door in a long blank wall in a quiet and secluded part of West Kensington. The young man notices the door ajar and enters to investigate the charming region he sees within, and inadvertently passes

from our three-dimensional sphere into the fourth dimension.

He describes it thus: "There was something in the very air of it that exhilarated, that gave one a sense of lightness and good happening and well-being; there was something in the sight of it that made all its colour clean and perfect and subtly luminous. In the instant of coming into it one was exquisitely glad—as only in rare moments and when one is young and joyful one can be glad in this world, and everything was beautiful there. . . ."

"It was, I tell you, an enchanted garden, and the size? Oh! it stretched far and wide this way and that. I believe there were hills far away. Heaven knows where West Kensington had suddenly gone to. And somehow it was just like coming home."

Then he goes on to describe the wonderful beauty of the garden, with its lawns and terraces, long pathways and gorgeous flowers, and those whom he met during his wanderings there—as only Mr. Wells can describe things:

"It was a world with a different quality, a warmer, more penetrating and mellower light, with a faint clear gladness in its air, and wisps of sun-touched cloud in the blueness of its sky. . . ."

By this beautiful creation of Mr. Wells one is reminded of the experiences of two English ladies at Versailles, recorded in a book entitled *An Adventure* (published by Macmillan & Co., London). In this case also the fourth dimension is inadvertently entered; but this narrative is sober, well-authenticated fact, and not the fantasy of a brilliant novelist. The story is very well known, and for years was the subject of much controversy, but I do not think it has been mentioned in its connection with the fourth dimension, though all sorts of theories have been promulgated to account for the unique and extraordinary episode. Like the person in Mr. Wells' story, the two ladies pass unconsciously out of this sphere into another on reaching the entrance to the Versailles gardens.

Mr. Algernon Blackwood, in one of his short stories, *A Victim of Higher Space*, gives an interesting account of a man who for years had been trying to find the "Open Sesame" to the fourth dimension and at last succeeded—to quote the words of the narrator: "As a result of years of experimenting I one day slipped bodily into the next world—the world of four dimensions—yet without knowing how I got there, or how I could get back again. I discovered then that my ordinary three-dimensional body was but an expression—a partial projection of my higher four-dimensional body."



He declared that the entry into the fourth dimension was produced by certain vibrations, and having once been into that sphere he was always liable to be carried back again, whether he wished it or not, when the vibrations were in the right key. The vibrations of certain kinds of music generally had the effect of throwing him into a state of intense inner vibration, and was off "inside himself" into the world of four dimensions and there had to stay until the vibrations subsided.

Kant, in referring to the inmates of the fourth dimension, says: "With reference to the high intelligencies by whom we are surrounded, we *feel* them, but we do not realize them. To realize them it will be necessary to develop our power of perception, or *inner sight*. The power of seeing with the bodily eye is limited to the three-dimensional section; but the inner eye is not thus limited, and we can organize our power of seeing in higher space and can form conceptions of realities in this higher space, just as we can in our ordinary space, and this affords the groundwork for the perception and study of these beings other than man.

"Just as some mechanical means are necessary for the apprehension of our fellows in space, so a certain amount of mechanical education is necessary for the perception of higher beings in higher space. Exactly what relationship there is towards us on the part of these higher beings (call them angels or spirits) we cannot say in the least, but that there is such a relation seems clear, and the ludicrous manner in which our perceptions have been limited is a sufficient explanation of why they have not been scientifically apprehended."

In conclusion, I think we may take it for granted that all psychical phenomena have their origin and mainspring in the ethereal world of the fourth dimension—all magic and miracles, ghosts and haunted houses, phantasms and fairies, and other things regarded as supernatural belong to this mysterious sphere. Here we find the Great Secret of the Ages! Our world lies in the Fourth Dimension, which, though invisible and intangible to our limited human senses, is nevertheless a great reality and comprises that "Next World" to which, sooner or later, we shall all go by the transition of death.

## THE CIRCLE OF NECESSITY

COMPILED FROM AN UNPUBLISHED MS. AND EDITED BY  
DR. CHARLOTTE STURM

IF we go back to the European origins of occult philosophy, that is to say, to the actual documents of the early alchemical speculators, we meet with a system so complete in itself, so adequate in its scope, and so truly a portion of the high world of literature by reason of the wonderful symbolism through whose medium it finds expression, that we are forced to believe we have here the offspring of an ancient house, so ancient that its history goes back, across dark ages and through times when learning was overthrown, as it then seemed for ever, and the world in tumult and despair, back to the Arabian Kings who so loved wisdom that they were wont to demand, as a portion of the conqueror's tribute, Greek manuscripts of philosophy and theology, back still further beyond these to the Neo-Platonists of Alexandria, and from thence yet back again, and more remotely still, to the wisdom of spiritual Egypt.

It is impossible to deal with a system of philosophic or scientific thought in one article, but all readers of this Review are aware of the main external purport of alchemical literature, and know how, behind a symbolism that seems to have been rifled from the treasure-house of an Arabian night, it professes to teach the transmutation of base metals into gold by means of the Lapis Philosophorum, the Philosopher's Stone, the jewel of the ages, which when found gives all the heart desires. Avaricious and objective minds have taken these writings to be statements of fact, and accepting them at their face value, have passed lives in dusty endeavour and waste experiment, seeking the Philosopher's Stone and the prolongation of physical life, always in vain, for in this search they found nothing they sought, though what they did find and rejected laid the foundations for the edifice of modern physical science.

The search for the Philosopher's Stone is the story of the adventures of the soul, from life to life through all forms; the story of the soul that rests in the spiritual body, is rewarded in the astral body, and is punished in the body that is terrestrial.

It has been denied that the mediæval occult philosophers, and particularly the Rosicrucians, held the doctrine of re-incarnation. It has been said that this doctrine is a modern addition to Western philosophy, that it dates from the foundation of the Theosophical Society, or at the earliest from the teachings of Allan Kardec. It has been stated both in public lectures and in published works, that the alchemical philosophers were even ignorant of the existence of any such doctrine. Such denials are the result either of an imperfect knowledge of the literature, or of prejudice, or it may be of both. The mediæval occultists were not ignorant of the doctrine of re-incarnation. They were the guardians of it through times when it was a dead secret, to be whispered from mouth to ear at midnight behind closed doors, as I could prove by a thousand quotations. Their published works were certainly not written so that he who runs may read, but were intentionally obscured by an overlay of phantastical allegory and wilfully ambiguous metaphor and symbol, partly, no doubt, because the time was not ripe, nor Western humanity ready, for these truths; and partly most certainly because these ancient servants of truth were in danger of their lives from the two persecuting religions of the old world, Islam and Christianity.

Here it is not possible to go into this question, which has been mentioned because it is my purpose to write a brief outline of the alchemical conception of the Circle of Necessity, compiled from manuscript notes placed at my disposal by a writer who desires to remain unknown. He quotes, as one of the emblems behind which the alchemists concealed the doctrine of metempsychosis, an alchemical maxim of Raymond Lully, who was stoned to death by a Moslem crowd at Tunis in the year 1315. In the fourteenth chapter of the book which Lully calls his codicil are these words: "Oportet enim matrem quæ prius generat filium, inhumari in ventri filii, et ab eo generari," which is to say: "It must come to pass that the mother who bears a son shall be closed up in the womb of that son, and shall be born from him."

The writer whose notes I quote sees in this aphorism proof that Lully was acquainted with the doctrine of re-birth, and knew also, and secretly teaches, the alternation of the sexes.

The notes continue: "In volume V of the *Theatrum Chemicum* there is a work entitled 'The Philosophical Solution' which purports to be the original production of one Rodargirus, but contains strong internal evidence of being partially at least a Latin translation or adaptation of the work of a much earlier

Arabian author. In the introduction to this work there is a hint that is of importance and help in the understanding of the doctrine of successive lives as held by the alchemical philosophers. Our author in his *Epistola* or introduction tells how when meditating upon certain ancient astronomical writers the idea came to him that the circle of the heavens with its quadrants made by meridian and horizon, and its twelve zodiacal signs, could be used not merely as a convenient symbolism to express as it were by a diagram the permutations of the Philosophical Stone, that is to say, the wanderings of the soul through the Circle of Necessity, but was in very truth an actual explanation and not a mere symbol of these permutations and these wanderings. His thought is but an expression of the writing upon the emerald tablet of Hermes: 'As above, so below.' It is but a variant of it, yet a very wonderful variant, as will be seen by following his discovery to its conclusion."

It is not claimed by my writer that his exposition of the Circle of Necessity is to be found in the Philosophical Solution of Rodagirus, nor in any single alchemical work, but there is no part of it that is not supported by the literature as a whole. "As the pondering mind of man," he quotes Rodagirus, "in following after one idea falls upon another, so at first did the distribution of the year, so beautifully and appropriately divided by the signs into twelve months and four seasons, offer to me an opportune occasion of dividing likewise the permutations of the soul into particular parts, so that it may be said to have its Spring, its Summer, its Autumn and its Winter, and each of these quadrants be divided as it were into so many months, each marked by the hieroglyphic of a sign."

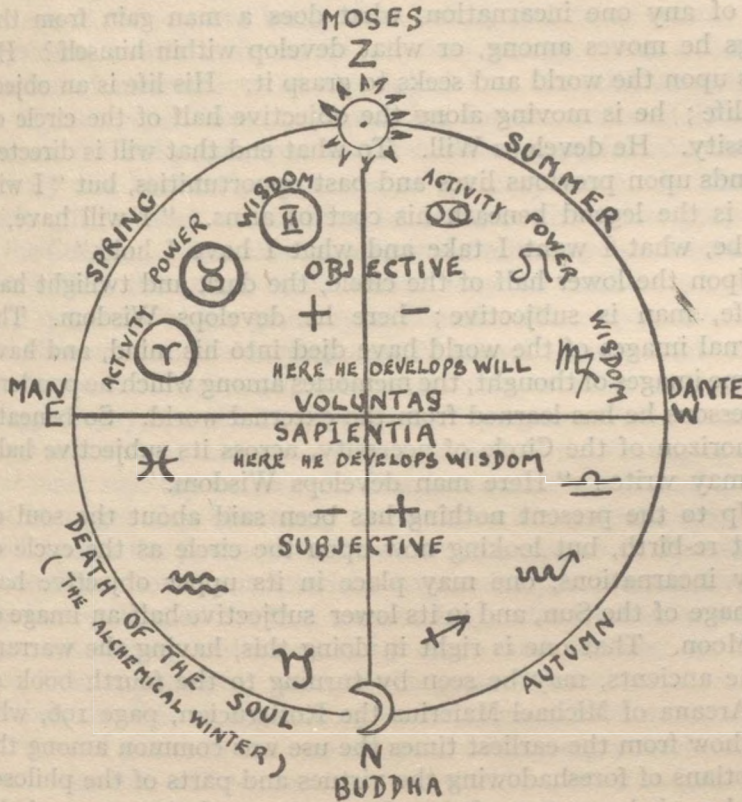
Now, says my writer, if this idea were only a conceit, or a mere arbitrary division of a cycle of incarnations into twelve parts by way of comparison with the circle of the ecliptic, it would be of no more interest or value than a soothsayer's horoscope, but that is by no means the case, for it most wonderfully happens that when we attempt to analyse such a cycle it falls naturally and inevitably into two halves, and four quadrants, and twelve parts, and this natural geometry moreover provides us with the solution to many curious spiritual problems.

Whether, having drawn a circle, one calls it the circle of the heavens, or the circle of a man's life, or a period of history, or a cycle of incarnations, or the circle of one day of twenty-four hours, or a process of thought which goes forth from and returns to a subject, does not matter, for it represents

and explains them all. It reduces all material and spiritual processes to a common law.

Suppose it to be the circle of twenty-four hours ; then it falls naturally into two parts, above and below, day and night, light and darkness, divided from one another by the horizon passing

CIRCULUS ÆGYPTIACVS.



MAIERIUS says: Solis itaque imago vim activam nostri subjecti denotat, Lunae passivam.

KALID says: Signa alchemiae hyemis sunt capricornus, aquarius, et pisces.

REGOR says: Post autumnum oportet te ab opere cessare, et opus novum incipere.

from East to West through the centre of the circle. At the East point the Sun rises, ascends to the zenith at noon, drops to the horizon in the West and falls at midnight to the nadir. So the circle of one day falls naturally into two halves and four quadrants.

Out of this simplicity one may step directly into the com-

plexities of occult philosophy by saying : This circle is now the life of a man.

From the sunrise of birth to the zenith or noon-point is the first quadrant of life, the springtime of youth ; from the zenith to sunset, the second quadrant or summer of life ; from sunset to the nadir its autumn, and from the nadir to the horizon again, life's winter. Now during the first half of life, during the first half of any one incarnation, what does a man gain from the things he moves among, or what develop within himself ? He looks upon the world and seeks to grasp it. His life is an objective life ; he is moving along the objective half of the circle of necessity. He develops Will. To what end that will is directed depends upon previous lives and past opportunities, but " I will do " is the legend beneath his coat of arms. " I will have, I will be, what I want I take and what I have I hold."

Upon the lower half of the circle, the dark and twilight half of life, man is subjective ; here he develops Wisdom. The external images of the world have died into his mind, and have become images of thought, the memories among which he ponders, the lessons he has learned from the external world. So beneath the horizon of the Circle of necessity, across its subjective half, one may write : " Here man develops Wisdom."

Up to the present nothing has been said about the soul or about re-birth, but looking now upon the circle as the cycle of many incarnations, one may place in its upper objective half an image of the Sun, and in its lower subjective half an image of the Moon. That one is right in doing this, having the warrant of the ancients, may be seen by turning to the fourth book of the Arcana of Michael Maierius the Rosicrucian, page 196, who tells how from the earliest times the use was common among the Egyptians of foreshadowing the virtues and parts of the philosophical work by means of the planets or wandering stars of the heavens, that is to say, of symbolizing by known and visible lights those which are and ought to be unknown ; by signs that which is signified ; by an image the thing itself. And after making this appeal to antique custom he goes on to explain the use of such symbols among the alchemical philosophers. The image of the Sun, he says, denotes the active energy of our subject, the image of the Moon the passive energy. And these emblems always denote the active and passive phases of the soul whether it be in the body or awaiting re-birth.

The soul as it enters upon any cycle of incarnations is a young soul. It may have passed through many previous cycles, or not,

as the case may be, but with regard to this particular cycle it is a young soul. In the present evolutionary period a soul which entered incarnation for the first time on this planet, entering the circle at the Eastern point, would be a very primitive being. Let us call him Pithecanthropus, the name given him by the scientists who have recently discovered his skull in Rhodesia. We can imagine his life; he was a creature entirely objective and of the senses, slaying and being slain, eating and being eaten. His physical life was a drama of physical energy. For a certain number of incarnations he developed this material activity to its highest point. But it required a further series of lives to awaken the will-power that would subdue his perfected material activity and his bodily appetites to the purposes of the seed of spirit still dormant within him, let alone to the vaster purposes of the Cosmos. Thus there is a series of minor cycles of incarnation within the great cycle which may be called epicycles. Each quadrant of the great cycle contains three epicycles: the first is devoted to the development of activity, the second to the development of the will-power to subdue in some degree the energy of physical life to an organized purpose. Who was the flower and crown, the most perfect product of the first epicycle? That man, says my writer, who first invented the bow and arrow that he might slay his enemy from afar. The second epicycle, which brings the power to subdue for the purposes of the individual and his tribe all the activities acquired in previous existences, may have produced the first warrior king, who founded the first organized society and ruled it by death and torture, but still ruled it to the greatest good of the greatest number.

When the soul through many lives has gained the qualities of activity and power in the two epicycles of metempsychosis, what remains for him still to win from the world? What indeed but Wisdom? And so we come to the third and last epicycle of the first quadrant, the epicycle of wisdom, the series of lives in which the soul gains the wisdom to subdue all past activities and powers and to make use of them for the establishment of laws and limitations that shall protect the securities of the man, the tribe, and the nation.

The last incarnation of the epicycle of wisdom brings the soul to the end of the first quadrant and leaves him at the zenith. Here, at the zenith, the writer whom I quote places the names of Moses and Cæsar as being the best representatives of this stage of spiritual evolution. He imagines these to be souls who have travelled the first quadrant of the Circle of Necessity, the positive

objective quadrant, for each of these four divisions of the circle is by nature obviously positive and negative alternately. It may with justice be said that Moses was greater than Cæsar and ought not to be placed beside him, but my writer holds any difference between them to be not necessarily a difference of epicycle but of cycle, Moses having come to the zenith of many previous cycles, Cæsar of but a few.

We have now a division of the first quadrant, equally applicable to the remaining quadrants, into three phases: a phase or epicycle of activity, of power, and of wisdom. Each quadrant is so divided, and in each the first epicycle of incarnation develops activity, the second power, the third wisdom, though it will be seen without further elaboration that a soul passing through the epicycle of activity in the last quadrant is developing a different kind of activity than is a soul passing through the corresponding epicycle of the first quadrant, though both are developing activity as distinct from power or wisdom.

The Circle of Necessity has now fallen into twelve parts, and if one follows the Arabians, who followed the Egyptians, each epicycle may be called after one of the twelve signs of the Zodiac, the first being the epicycle of Aries, the second of Taurus, and so on to that of Pisces. But these have no necessary connection with the corresponding constellations as they now stand in the heavens. The letters of the alphabet, or numbers, might have been adopted as conveniently, were it not that there is an important connection between certain very subtle conceptions in the Egyptian mysteries and the stages of the soul's pilgrimage around the Circle of Necessity, and the link between these is found in the original meaning of the Zodiacal signs. One cannot go into that here, but it is noteworthy that the divisions of activity, power and wisdom in the Circle correspond to the astrological division of the signs into cardinal, fixed, and mutable, and these correspond again to the Gunas of Theosophy: Rajas or Mobility, Tamas or Inertia, Sattva or Rhythm. If we draw within the circle, no matter from what point, a triangle whose sides are equal, we shall have activity and a cardinal sign at one angle, power and a mutable sign at another, and wisdom and a fixed sign at a third. It is possible to draw four such triangles only, one of which will hold the signs of earth, Taurus, Virgo, and Capricorn; another the watery signs, Cancer, Scorpio and Pisces; another the airy signs, Gemini, Libra, Aquarius; and the fourth the fiery or etheric signs, Aries, Leo and Sagittarius. This of course in itself is elementary symbolism, but in its relation to the



cycles and epicycles of metempsychosis it is the key to many an unsolved problem.

At the Western point of the circle, between the objective and the subjective epicycles, my writer places Dante; Buddha is at the nadir; but upon the arc of the last quadrant he writes no name, because that represents the phase which is known as the death of the soul. The soul in the first quadrant is positive and objective, looking upon the external world as something to be grasped and used for its own purposes. In the second quadrant, the negative objective quadrant, the man desires material objects as intensely as before, but being in the negative phase of his objective life, he desires them that he may use them for the good of his fellow beings, or what he imagines to be their good. To this second quadrant belongs the intellectual soldier, who believes that wars are good for the world; and here also belong the artist and the writer who paint or write propagandist pictures or books, no less than the materialistic scientist who seeks a physical cure for a physical ill. Dante has been placed at the Western point because in him the objective world is behind, but is still so actual in the memory that the awakening subjective lunar consciousness can be expressed only in images so concrete that in his vision of heaven he saw the very Throne of God. He has reached that point at which the perfected will turns the outer world into an inner world, controlling that by which it was before controlled.

In the third quadrant the soul becomes purely subjective and spiritual, and here my writer thinks of Shelley and Blake, or of some revolutionary or politician who goes to his death for a worthless ideal that may be a memory out of a past life. He believes this quadrant to culminate in Buddha, in whom he sees the complete equipoise of objective and subjective, after which the soul is said to die.

"The last quadrant," he says, "is the path of the saint, who sees all his previous lives as they are, and the world as it is. Here are St. Francis of Assisi, and the prostitute who kept the starving De Quincey in her poverty, and De Quincey himself, with his pint of laudanum a day, and his piece of opium shared with the Lascar. There is many a king in the first quadrant, where all are happy, for raw souls cannot be trusted to make good use of misery. But in the last quadrant we find the beggar's rags and the saint's halo and the pauper dying of cancer in a workhouse ward, and many a lunatic howling in the full of the moon. We call the last quadrant the death of the soul, not

because the soul is destroyed, but because here all images have been cast away, because here no memory of the world of appearances binds the soul who has tasted the dust and ashes of the world and found them bitter in the mouth. So now that soul dies into the spirit, and by the union of the spirit with the memory-bearing and wisely experienced soul, the spirit loses nothing, but gains personality, and passion, and actuality, and from being a drifting cloud becomes an imperishable body, which is the end and purpose of the descent into matter."

## THE TREE OF DREAMS

BY G. M. HORT

. . . "*Quam sedem vulgo ferunt vana somnia tenere, haeruntque sub omnibus foliis. . .*" (VIRGIL)

OLD poets say that in the Shadow-Land,  
Near Lethé's stream, a mighty tree doth stand;  
Wherein the God of Dreams doth make His home,  
And from whose leaves the dreams of mortals come.

Still as the ghostly seasons ebb and flow  
Around that tree, the leaves to fulness grow,  
Or, waning, drift along the wind to fade . . .  
*Dreams, by the God of Dreams made—and unmade!*

In Spring, the mystic tree begins to bud,  
And dreams of promise stir men's youthful blood.  
Glorious the foliage of its Summer-time,  
And glorious visions haunt us in our prime.  
In wild bright tints, its Autumn leaves decay,  
And wild bright dreams beguile life's darkening way.

But when in Winter leafless stands the tree  
(Like men, grown grey, without dream-company!)  
Unveiled, at last, among the branches bare  
The Guardian-God may show His presence there.

\* \* \* \* \*

'Tis said, for those on whom that vision gleams,  
*The God of Dreams proves fairer than all dreams.*

## THE TIBETAN MESSENGER \*

By HERBERT ADAMS

BEYOND a brief review I do not recollect the appearance of anything in the Theosophical magazines regarding the remarkable books recently published by Mrs. Bailey in America. This has seemed to me a curious omission. It is not that the work of Mrs. Bailey needs the special form of advertisement which an eloquent eulogy in the journals would furnish : occult students are very well aware of it. But I cannot help thinking that Theosophists should have been the first to recognize and acknowledge freely and openly in their magazines the exceptional gift passed on to them. I do not hesitate to say that the teaching referred to exceeds in value anything published by the Theosophical Society since the foundation work of H. P. Blavatsky ; nor is there anything, I believe, of such directly practical value in that work as the instruction given in the *Letters on Occult Meditation*.

Perhaps one reason for the silence of these magazines is the fact that this teaching was not entrusted to any recognized leader of the Theosophical movement and published by its Society, and therefore it is not to be considered an authentic

\* It will, of course, be understood that I am in no way responsible for the opinions expressed in this article, or for the author's criticisms of the Theosophical attitude towards Mrs. Bailey's works. As a matter of fact, Mrs. Bailey's books are sold by the Theosophical Publishing House, as well as by my own publishers, William Rider & Son, Ltd., and I would suggest that the attitude referred to is therefore probably rather that of certain individual Theosophists than of the Society generally. The fact that these communications have been received through some entirely independent channel would hardly, I think, militate against their being read and appreciated by Theosophists. As a matter of fact, the *OCCULT REVIEW* itself, as is well known, is entirely independent in its outlook, and yet is very widely read in Theosophical circles. I understand that Mrs. Bailey is a very remarkable woman, and the teaching given through her is certainly calculated to arouse interest amongst Theosophists, whatever view may be adopted as to its origin. For the benefit of inquirers I may mention that Mrs. Bailey's books on sale by my publishers and also by the Theosophical Publishing House are *Letters on Occult Meditation* ; *Initiation, Human and Solar* ; and *The Consciousness of the Atom*.

EDITOR.

work and having the personal sanction of those Masters to whom Theosophists look up with reverence. Such an attitude would be a capital mistake. I know there exist diverse opinions as to the actual source of the teaching which Mrs. Bailey is giving to the world. For my part, I believe that, if not directly given by the Masters of the second ray with whose names we are familiar, it is nevertheless being imparted with the express sanction of those Masters. I have heard it remarked by a well-known Theosophist that the teaching is probably only the work of a chela, the implication being that it is therefore not reliable. This is nothing to the point. Do not the Masters use chelas? Do not the letters of the Masters show clearly enough that through the instrumentality of chelas some of their best work has been accomplished? This is not sound Theosophical judgment. Theosophists should be competent to recognize an occult classic when it appears.

I express my opinion that the Tibetan Teacher who is imparting this instruction to Mrs. Bailey, whether he be a chela or a super-chela, is imparting it with the full knowledge and the express sanction of the Masters of the second ray. I can give no objective proof of this: it is merely my opinion. But my opinion matters little. The intrinsic value of the teaching will be recognized by those who have reached a certain point of occult evolution, and the question of who is the author will not in the least disturb them. For the first time in the history of the Theosophical movement this teaching supplies its members with a lucid and scientific method of attainment on the path. It does not appear that Mrs. Bailey is a member of that movement. That she has the high sanction to publish independently I consider of much significance—especially for Theosophists. Every Theosophical student must reverence the foundation work of H.P.B.; even so, hundreds have been bewildered by the technical complications of it. It is safe to say that from that work only a mere handful of students have been spiritually discerning enough to deduce a practical way of attainment. This statement may be resented by some, but no one acquainted with the private opinions of Theosophical students can conclude otherwise. The Secret Doctrine of H.P.B., grand, impressive and revealing, baffles and perplexes the average student. As he reads he feels that he has set foot in one of Nature's untrodden wildernesses. Trees of giant growth rise on every hand. Around him is a great silence. He glimpses here and there secret paths along which a few strong and skilful feet have passed, and in

moments of unusual enthusiasm he attempts these paths, but unexpected boulders loom ahead and he is compelled to return. He is sure there is a way; he sees the footprints of the great Companions; but they appear to terminate abruptly and he is left in greater perplexity. He has courage, his heart is true, his desire keen; yet he can make little progress. He is helpless without a competent and communicative guide.

This is not an imaginary or an exaggerated picture. It is permissible to write from experience. And in so doing, my last thought is to attempt to disparage the noble work of a pioneer whom I revere. That which was given to her she gave out; and through her men became aware of the existence of the vast unexplored territory of the sages. She fulfilled precisely the purpose of the Masters in drawing a map of this territory, which was to be surveyed from every point of view possible to us. We were to measure the distances in the mind's eye, endeavour to appreciate the difficulties and count the cost of the journey across it, and then raise a petition of such intensity for a detailed chart of the path as would justify the Masters in sending a messenger to furnish it.

There is no doubt in my mind that the Tibetan Teacher who is using Mrs. Bailey to transmit his valuable instruction is an authorized messenger; and it is vastly significant that it is not being transmitted in the name of Theosophy, or to students of Theosophy, *but in the name of the Masters to the occult students of the world.* I am not greatly concerned who the Tibetan Teacher is; I only know that those who are desirous of following the Eastern path can trust his guidance. The information contained in the Letters throws a wonderful light along the whole path which H.P.B. took to the feet of the Adepts. Since her day the books written on meditation have been legion. Nearly all of them profess to teach what is vaguely called the Yogi method of attainment. The barest outline of the science has been published, for the simple reason that the majority of those who persistently multiplied these instructions had little else to give. Yet up to the present time Theosophical students have had to be content with this bare outline in the pursuit of the meditative life: nothing in the form of a scientific method has been presented to them. On their part it has been mainly a matter of faith and the solemn worship of a few outstanding characters several incarnations ahead of them. Again and again I have encountered students who have given the best years of their life to meditation on the real and the unreal, the

Self and the not-Self, who express dissatisfaction with their attainment and who acknowledge that they are still unable to say just where they stand on the occult path, or whether indeed they have made any considerable inner headway at all.

I believe the work in general of the Tibetan messenger is what might be termed an esoteric supplement or key to the foundation work of H.P.B. At least, there are many indications therein which would incline the analytical and intuitive student to so consider it. As in her day, so in ours, few are the really practical Theosophists, and I am far from thinking that the majority of students who read the treatise on meditation will be either willing or ready to test out practically the strong Master vibration in it. Here again it is chiefly a matter of past evolution. It is easy enough to *talk* Theosophy: the question is, What can you *do* with it?

However, Theosophical students are not wholly to blame for not being practical mystics. They could only use such methods of attainment, insufficient as they were, as were given them. With the advent of the Tibetan messenger a new epoch opens, and if he cannot assist them to make good they are poor Theosophists indeed. But let it not be thought that they have here a short cut to adeptship. Far from it: it is still the same old path, steep and difficult, demanding a clear brain and strong hands from the very beginning. The lukewarm Theosophist and the omniscient one will alike go empty away. For it is characteristic of this Teacher that he plunges immediately into the depths of his science, without preamble or explanation, with masterly skill, assuming that his reader comes thoroughly prepared and dedicated to the task and is willing to be taught what he really does not know.

## 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.]*

### THE DANGERS OF SPIRITISM.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I have read with interest Mr. Pim's article on "The Dangers of Spiritism," in the October number of the OCCULT REVIEW. He writes in a polemical vein, and while I should like to say that there can hardly be two opinions concerning the risks incurred by a headlong plunge into promiscuous "Spiritualism," or "Spiritism," especially by inexperienced, hysterical, and unduly nervous persons, yet I confess in the case of Mr. Pim and his friends they seem to have gone out of their way to court the very dangers which have constantly been set forth by careful investigators.

It is an axiom that like attracts like, and anyone wishing to see "Hell" may find many short cuts there, and plenty of helpers both seen and unseen. I do not, of course, refer to an abode of fire and brimstone, but to that hell which, as Milton says, is in the human mind, and just as our Lord says, "The Kingdom of Heaven is within you."

Mr. Pim and his friends evidently blended unusually well, but the Indian Yogi attitude of powerful concentration he describes, is generally deprecated by Spiritualists as being too tense, or "positive," as they term it. For the finer vibrations to manifest it is understood that a quiet, prayerful, and simply receptive frame of mind is best. We who believe we have our own Guardian Angels ever with us feel sure that their blessed influence can and will intervene between ourselves and malevolent unseen forces, whose existence it would be foolish to deny.

Probably the white-haired nun who dealt so summarily with Mr. Pim was angry at a young girl's presence in the midst of what she would certainly deem an unholy rite, and considered that gentleman responsible, as being the *doyen* of the Circle. He was quite wise in his decision to abandon all such investigations for the future, and to leave Bogledom severely alone. But he has no more right to make a sweeping denunciation of the whole psychic realm than a rabid teetotaller has to condemn the vintage so delightfully sung of by Omar Khayyâm, or a man to object to the use of the public telephone because murderers and thieves may have also used the same call-office.

All religions, as we know, are based upon intercommunion with a spirit world; some more, some less. And we know, also, that a false use can be made of religion, as history has shown.

Surely it was the Divine Master's sympathy with the longings of the human heart which made Him so soon reveal Himself to His specially chosen group of friends, in the first crushing sorrow of their bereavement—as when He appeared in their midst in that "upper room," with its closed doors, blessing them, and vanishing from their sight.

Lady Grey of Falloden has written very beautifully of this, "the greatest ghost story in the world," in her book, *Shepherd's Crowns*, under the title, "Some Aspects of the Higher Spiritualism." It would be well that this aspect should be considered by *all* investigators, as it has been by many, including the late Rev. Arthur Chambers, whose fine works are so widely known, and the Rev. F. Fielding Ould, who has written a charming book on *The Wonders of the Saints*, viewed in the light of Spiritualism.

W. T. Stead was never tired of warning novices to beware of "lions in the path," not only in spiritualistic highways and byways, but in all other fields of exploration. "The whole thing," as he once characteristically said, "must be taken *plus* common sense and the Ten Commandments."

Yours faithfully,  
EDITH K. HARPER.

*To the Editor of the OCCULT REVIEW.*

SIR,—With reference to the article on the "Dangers of Spiritism" in your last issue, Mr. Pim gives an instance of hypnotic suggestion to prove the reality of Hell. He willed the Scottish Presbyterian who was losing his belief in it to go there under his suggestion—and succeeded. This he considers proves the existence of Hell.

Now I have seen a hypnotized subject, who thought he was fishing, sitting on the back of a chair, with his feet on the seat. He went through all the actions, throwing the line after baiting the imaginary hook, and caught an imaginary fish, which he landed so vigorously that he and the chair fell backwards with a tremendous bang. That man no doubt was perfectly convinced that he had really been fishing . . . but he had not! And the subject who was convinced he had been to Hell had not—in *reality*—only in imagination. Therefore I fail to be convinced!

Your criticisms on the Johannes script refresh me. I have read the article by Miss Gibbes, and consider Johannes singularly unconvincing.

With regard to death in infancy, I am a strong believer in reincarnation. I am acquainted with several people who claim to remember snatches of previous lives on earth, whose word in other matters is



trustworthy, and would have no object in professing to remember such things unless they truly did. This theory also is rational, and accounts for all the inequalities of life, banishing the idea of injustice altogether. We have ourselves to thank—not our parents—for the environment into which we are born each time. And this also accounts (to me) for the death of infants. No doubt either through carelessness or abuse of power (as in those who lightly cause war) the child who dies early has incurred some Karmic debt, which it must pay off with its own life. I imagine that it is a great ordeal to be born—greater even than dying, and includes a lot of preparation—that appears to be wasted in the futility of early death. But he who accidentally, intentionally, or through carelessness causes another person's death, must accept the inevitable consequences in his own person some time. The Karmic law is relentless. It seems probable that for each life we have for any reason cut short—even most inadvertently—we shall have to pay.

As for the idea that we have only one earth life, I fail to see the reason, unless into one life we could cram every sort of experience that there is on this planet. All experience is useful, and perhaps necessary.

Sincerely yours,

AMY M. IRVINE.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Mr. Moore Pim's article under the title "Dangers of Spiritism" would seem of unusual importance, not only because of the warning it conveys, but because of the personalities concerned, and the open-minded and scientific spirit in which they sought for light and truth in a mayavic and ill-charted region.

Spiritualists may justly object that "Dangers of Spiritism," or, as the OCCULT REVIEW contents bill "features" it: The Dangerous Side of *Spiritualism*, are misleading titles, whatever these terms connote here or in France.

The experiences of Mr. Pim and his associates give striking emphasis to the warning of occultists as to the dangers of "sitting for development," without wise, experienced guidance.

In taking the rare Hindu book as a guide, Mr. Pim was apparently following the Hatha Yoga system—one that no Westerner seeking *spiritual* and psychic unfoldment would follow. True, it brought results. Mr. Pim was able to bring under the control of the cerebro-spinal system a function that for ages had been relegated to the marvellous automatism of the body. This is retrogression, however satisfying it may be to the Hindu, whose psycho-physical "make-up" differs widely from that of the Westerner.

The terrible experiences of the "Scottish Presbyterian" who

doubted the existence of hell, and was promptly "willed" there during hypnotic trance, is not without a spice of humour.

However we may interpret these instructive and often disconcerting experiences, or differ as to where their moral is most needed, Mr. Pim has been as honest and outspoken as he whose gaze was "Towards the Stars."

Yours, etc.  
J. SCOTT BATTAMS.

#### SWEDENBORGIANISM AND INVOCATION.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—On looking through past issues of the OCCULT REVIEW I notice with interest Mr. H. S. Redgrove's article in the November edition, dealing with Blake's criticism of Swedenborg.

Will any of your readers enlighten me as to the principles upon which the theology of the Swedenborgian doctrine is based? From data at hand my inference consists solely in the assumption that the Swedish philosopher's system of communication with angels embodies a type of invocation, and this I take it is distinct from any system of Theocracy, or government of a sacerdotal caste or nation by a Divine Deity or God.

Am I correct in imagining that Emanuel Swedenborg, although professing a knowledge of the Divine Being through spiritual ecstasy, revelation and direct intuition, was not a theurgist, a believer in the ruling of the destiny of man by the angelological system of pneumatology? and that he was therefore not a mystic?

According to Swedenborg all Bibliological substance consists essentially of three important states, viz., the Celestial (or divine), the Spiritual, and the Natural. He accordingly claimed that through the Spiritual desire of his natural body, he was made acquainted with the Intelligence of the Celestial Deity, and in accordance with these revelations he was led to understand that he himself was the one appointed for the founding of the New Jerusalem Church (referred to in the Bible in Revelations).

He believed that the dispensations of divine revelation were concluded by various judgments, and that his founding of the New Church and the preaching of its doctrines in 1759 ended the last dispensation which is mentioned in the Apocalypse.

By a system of communication Swedenborg maintained that man was spiritually acquainted with the angels, and that God created angels after His Own Image just as He created Man, and that therefore we being created man God must necessarily be Uncreate Man.

By divine inspiration (we are told) certain revelations are given to man by the angels; it is in fact by a system of angelology and divination of angels that Swedenborg and his followers had revealed to them

knowledge of Heaven, and it is to be supposed that the three senses which I have mentioned before, are united correlatively by a system of correspondence between Man regenerate, or (I take it) man in the spirit, who is in direct communication with Heaven and the angels, and also that the believers in the doctrine of the New Church are endowed with a singular insight into spiritual matters.

With regard to the universal belief in the mode of revelation by inspiration, it is to be inferred that the spiritual revelations of the Swedenborgians are produced through recourse to the principles of invocation, analogous to the current methods of exorcizing and invoking good spirits and by some termed White Magic, as opposed to the invocation of bad spirits and designated Black Magic, exemplifying the systems of Angelology and Demonology respectively.

I would very much like to be instructed further with regard to my assumption with reference to the Swedenborgian principles of religion, which, as I have before stated, appears to me to constitute a very evident form of invocation.

Yours faithfully,

FRANK W. BRITTON.

#### A BIOGRAPHY OF MARY EVEREST BOOLE.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I have undertaken to help in the collection of material for a biography of Mary Everest Boole, the writer upon psychology and education, which is in contemplation. I should, therefore, be very grateful for your help in appealing to any of your readers who may have letters from Mrs. Boole for the loan of them. Any material lent will be treated with the utmost care and copied and returned immediately. Reminiscences of, or letters from, Mrs. Boole's husband, George Boole, Professor of Mathematics at the University of Cork, and the Rev. Thomas Everest, Mrs. Boole's father, would be welcome also. I am prepared to journey to any part of Great Britain to interview old friends of the family.

Thanking you in advance,

I am, yours very truly,

FLORENCE DANIEL,  
c/o The C. W. Daniel Company,  
3 Tudor Street, London, E.C.4.

#### A PRIMER OF HIGHER SPACE.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—In your review of "A Primer of Higher Space," on page 65 of your July journal, your reviewer has given an example of a magic square. In connection with these squares, please let me

tell you that I can fill up any number of squares (illimitable) of odd values with figures which will give the same sum-total counting vertically, horizontally and diagonally in the following formulæ:

1. When N = number of squares in each line

$$\frac{N(n^2 + 1)}{2}$$

2. When N = the full number of squares

$$\frac{\sqrt{n(n + 1)}}{2}$$

BOMBAY.

Yours faithfully,

P.

FRANK W. BRYTON

A HIERARCHY OF MARY EVEREST BULL

To the Editor of the Occult Review

I have the honor to acknowledge the receipt of your copy of the Hierarchy of Mary Everest Bull, the work upon psychology and metaphysics which is in contemplation. I should therefore be very grateful for your help in referring to any of your readers who may have been from Mr. Bull's list of the book. Any material that will be received with the utmost care and copied and returned to me, I should be very glad to receive. I have been very busy lately and have not had time to write you more fully. I am, Sir, very truly, Yours faithfully, FRANK W. BRYTON

FRANK W. BRYTON

care The C. W. Daniel Company

1 Tudor Street, London, E.C. 4

A PRIMER OF NIGER SPACE

To the Editor of the Occult Review

I have the honor to acknowledge the receipt of your copy of A Primer of Niger Space, the work upon psychology and metaphysics which is in contemplation. I should therefore be very grateful for your help in referring to any of your readers who may have been from Mr. Bull's list of the book. Any material that will be received with the utmost care and copied and returned to me, I should be very glad to receive. I have been very busy lately and have not had time to write you more fully. I am, Sir, very truly, Yours faithfully, FRANK W. BRYTON

## PERIODICAL LITERATURE

WE have received with no ordinary interest a further issue of THE EASTERN BUDDHIST, about which we had heard nothing, to our regret, after an example dated in April, 1923. An editorial now informs us that publication was suspended of necessity owing to the earthquake disaster of September in that year, when the printing-office was entirely burnt out. The undertaking has at length been resumed in the form of a quarterly review, and we trust that it will continue, free from further difficulties, for many years to come. It is produced on behalf of the Eastern Buddhist Society at Kyoto, Japan, and is devoted to the study of Mahayana Buddhism, claiming at the same time an unsectarian character. We have always regarded it as incomparably the best publication which appears in English—or indeed in any European language—on any branch of its important subject. The new issue before us, which opens a new volume, is not less excellent than those that have preceded, even if we can remember two or three in the past which may have been of wider general interest to readers in the West. An article on Enlightenment and Ignorance seems to give the keynote of the magazine itself and its outlook. The value of scholarly research on its own subjects is not likely to be depreciated by THE EASTERN BUDDHIST, as its record exhibits throughout; but it is realized on the other hand that the vital thing in matters which belong to experience is to be about the business of experience, whatever it is, but most especially in matters which concern the soul and its progress in the path of Divine Attainment. As to that which is Buddhism, the study of Buddha's own teaching and the testimony of his disciples—those above all in proximity to his own epoch and those who learned in his presence—are indispensable on the intellectual side. But there is something which lies beyond and does not belong to the records of the Great Work, but is the Great Work itself. This is the spiritual experience on which the age-old eastern Master founded his doctrine and wherein its warrant lies. It is indubitable that the living question of all is the nature of this experience, and here is the main subject of the paper to which we refer. A beginning is made by affirming that what he himself saw and realized in the state which is called Enlightenment is that which Gautama desired his followers to attain and see, each on his own part. The consideration is prolonged through many illuminating pages, but we can epitomize only in the briefest possible way to ascertain its active meaning, so far as we are ourselves concerned. Expressing it in our own language, the thesis is that there is a state beyond intellection, a state which is not comprehended within the measures of logical understanding, and therein a light enters the soul which our rational content, otherwise the material mind, cannot behold or

grasp. It is to be understood, however, that in the aftermath of the experience there is something—be it shadow or similitude—reflected downward, or there could be no witness to the experience. The rational understanding becomes therefore a mediator, a channel of transmission, primarily to the self-part in consciousness and thence to those who are prepared in the world at large.

The kind of experience which converted Gautama from the position of Bodhisattva into that of Buddha is not only described as enlightenment, but release, freedom, liberation, "the destruction of craving, the death of passion, quietude of heart" and—it is added—Nirvana, presumably a foretaste of that which is the source of these in the mode of absolute being. According to the Mahayana School, the state was one of "supreme perfect knowledge" and "understanding of a higher order than that which is habitually exercised in acquiring relative knowledge." It was reached by a faculty described as at once intellectual and spiritual, through the operation of which "the soul is enabled to break the fetters of consciousness." But when this faculty is examined and described further we find that it was known well in Houses of Carmel and other centres of true *theosophia*, for that which Japanese Buddhism terms "intuition born of will" and will made free from its "cognitive conditions" is familiar to us under the name of Divine Love. And that which is reached by the plenary exercise of this faculty is the same in East and West, being the union of subject and object, the knower and the Known, the state of "one-thought-viewing," as it is described somewhat awkwardly in eastern terms, but for us the loving union of the soul and God. In Buddhism it liberates from the circle of rebirth, as well as from what is called ignorance, pain and defilement: in the Higher Christianity it gives knowledge of the soul in God. The conclusion is that it cannot be otherwise than good and profitable to extend our knowledge of eastern paths of experience, but they offer nothing to distract us from our own Way of the Lord, while if there be any understanding of Will in Mayahana Buddhism by which it is distinguished from Love, we are very certain on our own part that we know the better way.

Among other papers in THE EASTERN BUDDHIST there is one on the Doctrine of the Tendai Sect, which divides the life of Buddha into five successive periods and traces their connection with five grades of teaching, the purpose of which is to lead "step by step into Buddhahood." It sees Buddha in all things and all things in Buddha, the ideal in the real and "evil as not different from good." In a word, it is a great system of casuistry. There is also the beginning of a series on the Shingon sect of Japanese Buddhism, which represents an eirenicon "between Shinto and Buddhism," on the ground that their gods are the same, those of Shinto "being personifications of the Bodhisattvas." It is thought by some scholars to have been "directly derived from contact with Christianity through Nestorianism, rather than the offspring of pure Indian teaching," its founder

having come in contact with Nestorian teachers in China, early in the ninth century. It seems to practise a Rite of Baptism, and there are other Christian resemblances.

M. Camille Flammarion continues to chronicle in *LA REVUE SPIRITE* his "curious and remarkable manifestations of survival," authenticated stories of the haunted and the haunters, apparitions of the living and other studies of the unknown coming into sporadic manifestation. They are almost invariably new cases, communicated by correspondents with first-hand knowledge concerning them. In addition to their intrinsic interest and occasional importance, they are illustrated by short commentaries on the part of the venerable astronomer which appraise their value, and sometimes glance at the field that opens before them and calls for explanation, with a view to future discoveries. "The world unknown is incomparably vaster than that which is known about us," says Camille Flammarion, and our studies in this region are gathering slowly but surely the elements of a new science, concerned with the nature of the soul and its faculties. "There is a whole world unseen awaiting our discovery," and its exploration will be the glory of the twentieth century. . . .

M. Henri Durville is following up his vast treatise entitled *LA SCIENCE SECRÈTE* by a discourse on Egyptian Mysteries in the pages of *PSYCHIC MAGAZINE*, which appears under his own editorship. It is treading upon very thin ice, having regard to the fact that Egyptologists who count as such would deny that there were initiations in Egypt—as the term is understood among us—while the Mysteries of Isis, about which we learn from Apuleius, were an exceedingly late development. This notwithstanding, we shall follow M. Durville with interest and see what he makes of his subject, it being understood that his first article is introductory and general in character. It draws something from the story at large of Ancient Mysteries, the secrecy by which they were encompassed and the pledges imposed on those received therein. We note that in the author's opinion the mystical sacrifice of the Christian Mass is an initiatory ceremonial *par excellence*, and for those who have minds to interpret there is no question that it is so described correctly, nor has the view originated with M. Durville. On the other hand, when he affirms that Hermetists, Alchemists and Freemasons have drawn from Gnostic Initiations, it would seem that a ship of great speculation has been launched to navigate a sea of dreams. . . .

*LE VOILE D'ISIS* is also concerned with Egypt in one of its studies, but in respect of its hieroglyphics, not of possible initiations. It affirms that Osiris represents Religion; Isis, the Spirit in man; Seth, infidelity; Hermes, the Awakening of God; Ptah, the Opening of Intelligence; Nephtys, Inspiration; Anubis, Discernment; Typhon, Temptation, and so forth. Side by side with these speculations there emerges a profound discontent with "the platitude of translations" obtained by help of the key provided on the Rosetta Stone, and the thesis is that hieroglyphical writing is still

guarding its inviolate secret. Champollion made two fundamental mistakes: he based his translations on Coptic, and "he was content to identify anaglyphs by their apparent name without having regard to their symbol." The result has been to furnish a trivial surface sense, but to unlock the true and inward meaning demands a very different key. M. Jean de Villodon, the author of these revelations, claims, however, to have found it and to have possessed himself in this manner of facts unknown concerning the science of Egyptian temples. The outcome in his view will be a new Egyptology, unfolding the veritable history of Egypt and furnishing "a criterion by which to estimate the fantasies of misled archaeologists and historians." We presume that we shall hear further concerning this *clavis absconditorum*, whether or not it will be found to offer "an open entrance to the closed palace" of the *Œdipus Egyptiacus*.

Current Theosophical magazines continue to reflect their normal distinctions of outlook, claim and interest, and naturally amidst a wide selection there are many articles which stand at their own value, representing independent subjects of occult concern. In THEOSOPHY IN THE BRITISH ISLES, Mr. J. S. Pattison seeks to present correspondences between the zodiacal Signs, the Gates of the Nile and twelve processes of Alchemy. He appears to identify the White Tincture with Philosophical Mercury, which is at issue with the general consensus of alchemical books; but it should be explained that he is offering suggestions only, to be taken or left as such. . . . THEOSOPHY IN INDIA has an article on the Inner Life, regarded as "conscious recognition of God" and growth therein. . . . THEOSOPHY IN AUSTRALIA has a continued series on the Mystery of Incarnation, which gives examples of many writers, including Jacob Böhme and Charles Dickens, who in the course of creative work have been conscious of "an extraordinary access of inspiration," as if that work were being done for them and in them, but not by an ordinary operation of the rational mind. It was otherwise in virtue of "something above and beyond the release of stored up ideas." . . . THE BEACON appears in New York and is described as "devoted to occultism," but it is mainly Theosophical in character, having articles on the Way to the Masters and Lessons on the Secret Doctrine. . . . In ANTHROPOSOPHY there is a series of papers by Dr. Rudolf Steiner on the Life of the Soul, together with notes of a lecture on Spirit Realities and Shadows. . . . Mrs. Lang continues to issue DIVINE LIFE from Chicago, as the organ of her particular Theosophical Society of America, and her present activities include a series of chapters entitled SON OF MAN, described rather quaintly as "the sequel to evolution." But if true evolution is to be understood as growth in God and the unfoldment from within of Divine Grace and its powers, we should not regard the process as arrested when Shiloh comes, or as giving place to something else. But Mrs. Lang is not always very clear, and it is probably a confusion of terms.



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## REVIEWS

MONTANA TRAILS. By Edna Alberta Bailey. London: Erskine Macdonald, Ltd. Pp. 78. Price 5s. net.

THIS slender volume of verse seems, perhaps, a little overweighted by its Introduction, which, written by a friend of the author, raises the reader's anticipations to a very high level. We are told that Mrs. Bailey is a native of Salt Lake City, that she spent later years in New York and in European travels, and that her poems carry a message which is "the pressed and sparkling wine of much experience and much intuition." Certainly the poems do breathe an ardent love of natural beauty, and a deep sense of the Divine Immanence as seen and felt in Nature. They denote, too,—to quote the preface again—that the author "obviously has constant prescience of something within herself which transcends the limitations of space and time." She is not always equally successful in expressing her intuitions and emotions through the medium of words, but the best of her work has a rhythmical vigour which is effective, even though it shows her to be strongly under the influence of Walt Whitman. "The Trail," "Vision in the Woods," and "Spring Exultation" may be picked out for special mention, but perhaps the best, as well as the most lyrical, of her poems is "Flight of Hope," with its poignant last verse:

"Oh, let me hear the small, pale sigh  
Of Beauty as it passes by—  
Passes and sees the stalking doom  
Of heart-break  
In this little room."

E. M. M.

THE VOICE OF ŌZŌLDON FROM THE GOLDEN BOOK OF LIFE. By Azelda. Transmitted through Paul Black and Oliver Fox, of the Cornish Circle.

IN the prefatory note we are informed that "On November 11, 1923, the Master Azelda began writing *The Golden Book of Life*, transmitting through a group of celestial interpreters, and using the blended rays, or combined psychic vibrations, of Paul Black and Oliver Fox. The First Book is entitled *The Golden Bells of Love*, and is divided into seven chimes. The extracts given in this pamphlet are taken from Chime the Second, which is *The Voice of Ōzōldon*. The Seven Bells of Gold symbolize the Seven Great Primary Emanations from the Absolute—here termed the Love Soul or the Soul of Love—and all their correspondences.

Readers of the OCCULT REVIEW will remember Oliver Fox as the author of several brilliant articles based on occult experiences and the principles which underlie them. *The Voice of Ōzōldon* is a work of Inspiration, in which the masculine ardour of will has been united to the plastic substance of imagination; the result is a work of subtle wisdom and great poetical beauty, as the following extract attests:—

21. O'er the celestial waters have sailed wondrous argosies, laden with fragrant merchandise. . . .

23. They have laid the Garlands of Inspiration at the Gateway of your Being. Have ye perceived their perfume? Have ye kissed the starry emblems? Or have they, unseen, drooped their ethereal petals—to wither and to die?

24. Lift up your heads, O ye peoples, and hail the Inspirers! . . .

26. Not as the thunder shall be the tones of their voices, but soft as the whisper of the wind among the rushes, soft as the delicate finger of the dewdrop upon the rose.

And again:—

31. Let the Bells of Joy make harmony within. Let them ring the exalted changes of the Infinite. Let their melody permeate the daily tenor of your ways. Let it bathe in glory, in radiance, the Valley of the Common Life. . . .

33. Joy is the Soul's Elixir. It is the arcanum which shall transmute the physical into the spiritual. It is the divine heritage.

Spiritual communications must be judged by their intrinsic value, and the standard reached by *The Voice of Özöldon*, both in respect of content and expression, spirit and form, is unusually high. Like chimes from a golden gong at twilight; or like echoes from that wondrous sphere of creative sound, wherein the phoenix-soul of the mystic continually renews its youth, *The Voice of Özöldon* will sink deep into the hearts of those who are prepared to receive it, and will there assist in the weaving of that image of living Light with which the soul that seeks its origin must unite.

MEREDITH STARR.

MY YEARS OF INDISCRETION. By Cyril Scott. London: Mills & Boon. Price 15s.

THE name of Cyril Scott is famous in modern English music as that of a rare and lyrical composer. As a poet, I fear I have thought less of him, but if verse eludes him, song has been his devoted ally. And he has certainly vindicated his literary reputation by giving us one of the breeziest, most natural, unaffected and diverting accounts of people and incidents I have perused for many a day. Also he reveals himself as a deep thinker and an earnest student of the occult. His mind seems to be influenced most by two schools of thought, both in art and ethics, namely the Indian Vedic philosophy and the austere beauty of the mediæval which, even amid its glowing tints, preserved an ascetic restraint of religious exaltation. Mr. Scott is a devoted follower of the great Swami Vivekananda, whose spirit once communicated with the late Mrs. Milligan-Fox (whom I heard at the Irish Literary Society, to which Mr. Tim Healy introduced me) when Mr. Scott was present. I had no idea Mrs. Milligan-Fox was an advanced occultist and I trust Mr. Scott will tell us more when he fulfils his promise of publishing his *Occult Life*, to which he refers several times. All through this fascinating and frank autobiography one senses that mysterious spiritual scale which inspires the musical genius of the author, and hence I could not do better than to quote his closing remarks:

"I write a work—say an orchestral or chamber work—am interested to hear it performed twice or three times at the most, and after that it attracts me no longer—I am impelled to create something new. . . . Nevertheless, in this respect I am somewhat mending my ways, for One whose voice I cannot disobey wishes that I should mend them. I have learnt through Him that

music of a certain kind exercises a definite effect on those who hear it—a mystery I shall enlarge upon one day when I come either to write *My Occult Life*, or a work dealing with the hidden side of music."

Mr. Scott has revealed the secret of all greatness and his own in these final phrases.

REGINA MIRIAM BLOCH.

THE WORLD UNBALANCED. By Gustave Le Bon. London: T. Fisher Unwin, Ltd., 1 Adelphi Terrace, W.C.2. Price 12s. 6d. net.

DR. GUSTAVE LE BON, who is probably the greatest living practical psychologist, points out in this volume the psychological errors that have resulted in the unbalanced social and political conditions of the world at present. He proves conclusively that men, as a whole, are not governed by reason but by sentiments.

"The manifest error committed by President Wilson and his crew of professors," he very justly remarks, "was just their belief in the sovereign power of Reason over the destinies of nations. All history should have taught them, on the other hand, that sentiments and passions are the real guides of human groups, and that rational influences produce an almost negligible effect upon them."

The awakening and consolidation of Islam, which has for a long time ruined the power and prestige of England in the East, was due, as Dr. Le Bon shows, to a psychological mistake of the first magnitude—namely, the total miscomprehension of the great influence of Islam upon the mind in the East. The consequence of this error is that "to-day Islam has become strong enough again to defy Europe."

"No error and no truth either," remarks Dr. Le Bon, "ever fixes itself in the popular mind by rational demonstration." Hence to the violent and repeated affirmations of error we "must oppose affirmations as violent and as often repeated of the truth, particularly by opposing formula to formula." It is by such methods that the Fascisti stemmed the tide of communism in Italy.

Dr. Le Bon is one of those rare individuals who possess a clear vision of the fundamental facts of life and who are able to state them in a few words. Thus he reduces the subject of Political Economy, about which thousands of ponderous tomes have been written by regiments of professors, to thirteen fundamental principles which occupy two pages.

There are many hard truths in this book which will no doubt seriously disturb the equanimity of professors and politicians whose lives consist in the propagation of illusions. But fortunately Dr. Le Bon has the courage of his perceptions. He sees not only the causes of the present world-chaos, but also the constructive methods, the chief of which is the right kind of education, by means of which alone the chaos can be transformed into a cosmos.

MEREDITH STARR.

FOUR RELIGIOUS ESSAYS. By John C. Skottowe. Boston: Richard G. Badger, The Goreham Press. London: Stanley Phillips. Price \$1.50 net.

THE four Essays in this little volume are entitled "Some Thoughts on the Psychic Constitution of Man and his latent possibilities," "Love the Basis of Religious Unity," "Does the Church care more for various

theories of the Truth than she does for the Truth itself," "The Divinity of Man." Though not presented in an original manner, Mr. Skottowe's essays show that common sense can be successfully combined with a lofty idealism, which draws its strength from the Religion of Jesus, which, by the way, is very different from the Christian religion as at present taught by the Church. As Mr. Skottowe pertinently remarks on p. 30: "All forms of Christianity, and in fact of any Religion, on no account should ever be regarded as an end in themselves, as this is the greatest danger to which all are subjected, and if they do not observe care it defeats the very object for which they truly exist. Rightly considered, they are only means to an end, 'guides, signposts, and spiritual tonics to the soul in its endeavours to come into conscious communion with the Divine Source of its being.'" MEREDITH STARR.

THE EVOLUTION OF THE UNIVERSE; OR, CREATION ACCORDING TO SCIENCE. Transmitted from Michael Faraday. Los Angeles: Cosmos Publishing Co.

THE intelligence who has dictated this work claims to be Michael Faraday, who discovered the method of obtaining magneto-electricity from the magnet in 1831-1832. The writer states that Creative Mind, acting upon the Primordial Substance and upon the ethers produces a vortexial motion in the latter which assumes the shape of a spiral. This is the beginning of formative relations in the spiritual cosmos.

"All powers resident in the ethereal relations," our author remarks, "can be made subservient to the soul by the power of will, acting through the ethers, just as the magnetism of earth acts upon the poised magnetic needle."

The book is written in the scientific manner, though many of the conclusions are far beyond the knowledge to which the science of the present day has attained. MEREDITH STARR.

THE MYSTERIOUS MEDIUM. By Sydney A. Moseley. London: Stanley Paul & Co. Pp. 223. Price 5s. net.

It is not unfair to call Mr. Moseley, in his attitude to spiritism, a virtuous but inartistic Mr. Facing-both-Ways. Virtuous he is because he does not stretch materialism hard enough to cover all the mysterious incidents which he has witnessed, inartistic because his book is scrappy, fussy, and (though in parts sensational) not written with an adequate sense of the mystery in everything that is not oneself. As a journalist he has busied himself much in discovering and asserting the fraud in alleged mediumship, and as a result of his investigations we find ourselves in the embarrassing position of knowing that either Mr. William Hope of Crewe ("that spiritualist darling"), or Mr. Moseley, is wilfully or pathologically untruthful, for each of these gentlemen flatly contradicts the other (see pp. 109, 113).

Mr. Moseley's descriptions of séances are lively, and clearly put before the mind's eye the characteristic feats and follies of professional spiritism. At one a voice (alleged to be his mother's) called him Sydney, though in life she never called him Sydney. In such an error it is impossible not to suspect a luckless fraud; and yet nobody can consider discarnation without wondering if survival of ego is incompatible with a prodigious loss of what was once habitual memory. If it be the doom of a human

being to lose at death most of the personal knowledge, thanks to which he was regarded as "all there" on the physical plane, it is clear that only by sympathy, deep and true as love of light and beauty, will people know that they contact with the dead. But you can't spin "copy" for newspapers out of feelings; you can't expect to "interview" a bodiless source of exquisite vibrations.

At the same time, irritating as are innumerable vocal results of the employment of mediumship, of attempts to regulate and commercialize the receipt of wonder, it cannot be denied that occasionally a person at a séance is reasonably astounded by what he sees or hears. Mr. Moseley honestly avers his belief in the survival of a deceased journalist named Hilda Love, whose work from "somewhere in France" I read in the *Daily Mail* for 1918, and he was favoured by two symbolic visions when he was alone in his own room. One may hope, then, that he will be able, sooner or later, to advance the cause of Psychic Research by a book centred on occult phenomena to be believed or disbelieved, according to one's belief or disbelief in Mr. Moseley's sincerity and in the perfect functioning of his senses. Such a book would certainly be more valuable evidentially than a message from Edith Thompson containing nothing that might not emanate from a sentimental novelist trying to lighten the dark shadow of the scaffold.

W. H. CHESSON.

THE CONQUEST OF WORRY. By Orison Swett Marden. London: William Rider & Son, Ltd. Price 5s. net.

THERE is a rich quantity of good mental food most easy of digestion in Dr. Orison Swett Marden's latest (and posthumous) work, *The Conquest of Worry*; moreover, a well of profound common sense to draw from, the waters of which come clear as crystal from the cool depths of this gifted writer's experience.

The doubting heart will be able to take fresh courage while drinking of these welcome counsels of conviction and wisdom; the aspiring disciple will yet more rejoice.

Dr. Marden assures us that the conquest of worry is within the power of every individual to accomplish unaided; the material for waging successful warfare against enemy hosts is ever within ourselves ready to command at will. He proclaims a gospel of hope and courage; his book is full of good cheer. Believing in the Presence of the Divinity dwelling in mankind, he urges us to cast away fear and have done with worry and every anxious care, by constant exercise of the higher emotions that are verily in tuneful harmony with the Infinite Good, for only by recourse to the God-consciousness within us may we be made whole and free. He invites us to realize our most absolute unity with the Source of all Sources, with the Omnipotent Being "Who solves all our riddles, answers all our questions, satisfies the longings of our heart, the yearnings of our soul."

Dr. Marden has here bequeathed a truly great treasure of knowledge, a book wonderful in its sweet simplicity, telling in its clear reasonableness and briskly tonic in its tone. It is a volume most pleasant to read and to handle; the ideal book to give to a despondent friend.

CHRISTIE T. YOUNG.



THE SOUL—WHENCE AND WHITHER? By Inayat Khan. Published by the Sufi Movement. London: 94 Baker Street, W.I. New York: 129 West 79th Street. Price 5s. net.

In these pages Inayat Khan tells of the experiences of the soul while travelling towards manifestation, while manifesting on earth, and while passing away from manifestation. In descending, the soul covers itself with the veils which become bodies; in ascending, it gradually strips itself of these veils. For the essence of the soul is truth, and truth is naked. Even light, the radiant covering of the Angelic sphere, Budhi, is a veil; in the heart of the light dwells the Nameless, the Ineffable, the Painter of the picture of life, the Bearer of the wine of existence. Beautiful as the picture is, the Painter is infinitely more beautiful; when the Bearer of the wine-cup has once been glimpsed, the wine is forgotten:—

“For glee of God knowing no want or will;  
World-heedless; seeing—whatever vintage fill  
Earth’s jewelled Cup—the Cup-bearer so splendid  
That, all for ecstasy, His wine they spill.”—SIR EDWIN ARNOLD.

For “the uncovering of the Soul is the discovery of God,” as our author aptly says.

Inayat Khan throws considerable light on the relation between the souls which pass to and from the earth, and shows how they imprint the sigil of their wisdom and experience upon one another. The soul becomes that with which it is most impressed; so the soul most impressed with Truth, Beauty, or a person, becomes Truth, Beauty, or the person. Our impressions create us in our image.

The book has an individual style and character and there are many felicitous phrases, as for example when the Idealist is likened to a bird that builds its nest on a tree in the air, descending to earth to pick up a grain when hungry, and then flies off again. The Artist is compared to the deer, which is now in one part of the forest and a little later far away; so the soul of the artist lives in its impressions and then lightly tosses them aside. Inayat Khan reveals in his work that delicate balance of heart and head, of inspiration and intuition, which is essential to the pursuit and dissemination of truth.

MEREDITH STARR.

VENICE AND OTHER POEMS. By Albert Buhner. Erskine MacDonald Ltd., Featherstone Buildings, London, W.C.I. Price 6s. net.

THIS, the third volume that Mr. Buhner has published, is a notable addition to the poetry of our time. In it the passionate love of Beauty, the rich imagery and verbal music which were so manifest in his earlier poems, are again apparent. Venice has stirred the passion of poets and painters of many ages, but she is, in one sense, a stern mistress. She demands sympathy, intuition and the philosophic spirit so rarely found to-day. Mr. Buhner is richly endowed with these. A poet-painter himself, Venice has yielded to him the secret of her genius:—

“that genius Who arose  
Singly against the darkness on the flood  
And out of chaos carved the world’s fair face,  
And all things from the mountain to the rose  
Gave out His soul, His love, His mind, His blood  
To swing the skyey cupola in place.”

In "The Swimmer," a lyrical poem of rare beauty, we are shown the witchery of the Adriatic as only a poet can reveal it. In this poem magical phrases abound: "O Lady wondrous fair, Carnelian and white," "Harnessed in Dion's pearl, The sunfish draws thy ship," "And all the billows slant Their mirrors to thine eyes."

"Nude as the new-risen sun,  
Over the yellow sand,  
Fearless and fast I run,  
Cloudless and white I stand;  
'Come,' cries the rollicking sea,  
'Come and take all of me,  
Take of my heart and make free.  
Here is my hand!'"

But to quote is difficult since a lyric passion and movement rhythmic as the pulse of the sea is felt throughout the whole poem.

"A Venetian Night" introduces us to a Venetian café. No resort this of English and American tourists, but a haunt where artists foregather; and where, against the luminous background of the Italian night, Venetian girls and their lovers come and go "like gods across the threshold of a fane."

Mr. Buhner, it is evident from his work, belongs to no clique and does not affect the latest "isms" and "isms." His artistic ideal is pure as that of Keats and Shelley, and if England took half the interest in her living poets that she takes in her dead ones, he would not long continue to "scream a song into the ears of apathy." R. B. INCE.

THE SURPRISE, AND OTHER POEMS. By Elise Emmons, Author of "Songs For All Seasons," etc., etc. London: Arthur H. Stockwell, 29 Ludgate Hill, E.C.4

THE modest ambition of Miss Elise Emmons is simply to give happiness and pleasure to others by communicating through her verse something of her own serene outlook on life. In this she succeeds entirely, and her present volume is on much the same lines as those which have preceded it. It is dedicated to Alexander Stuart "In gratitude for his friendly criticism," and includes some lines to her friend Miss Lillian Whiting. Also a fervent sonnet to Michael Collins, the Irish patriot. The poem entitled "Open the Door" is delightful alike in sentiment and treatment, and the same may be said of "Thoughts" and "In the Silence." The following lines, from "The Other Side," are very typical of Miss Emmons's best work:—

"The virtue which I thought would win a crown  
As nothing lingers in the Angels' sight!  
They know not, care not, for the world's renown—  
Such things are non-existent in their light!  
So courage take, my Soul, nor fear to scale  
The ramparts black, that often give a fall!  
Perchance we triumph when we seem to fail,  
And what looks great here, is not great at all!"

The volume contains three illustrations, including a charming portrait of the authoress herself and her dog "Spider."

EDITH K. HARPER.