

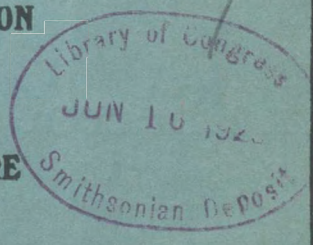
Rider's review

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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**LONDON: WILLIAM RIDER AND SON, LTD.
CATHEDRAL HOUSE, PATERNOSTER ROW, E.C.4.**

UNITED STATES: THE INTERNATIONAL NEWS COMPANY, 85 DUANE STREET, NEW YORK;
NEW ENGLAND NEWS COMPANY, BOSTON; WESTERN NEWS COMPANY, CHICAGO.
CANADA: THE AMERICAN NEWS CO., TORONTO.
AUSTRALASIA: GORDON AND GOTCH, LTD.
SOUTH AFRICA: CENTRAL NEWS AGENCY, LTD.
CAPE TOWN: DAWSON AND SONS, LTD.
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OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus furare in verba magistri"

Price ONE SHILLING NET; post free, ONE SHILLING AND TWOPENCE. Annual Subscription, TWELVE SHILLINGS (Three Dollars).

AMERICAN AGENTS: The *International News Company*, 85 Duane Street, New York; The *Macoy Publishing Company*, 45-49 John Street, New York; The *Western News Company*, Chicago; The *American News Co.*, Toronto.

Subscribers in India can obtain the Magazine from *Thacker & Co.*, Bombay and Calcutta; or from *The Theosophical Publishing House*, Adyar, Madras.

All communications to the Editor should be addressed c/o the Publishers, *WILLIAM RIDER & SON, LTD.*, Cathedral House, Paternoster Row, London, E.C.4.

Contributors are specially requested to put their name and address, legibly written, on all manuscripts submitted.

VOL. XLII

JULY 1925

No. 1

NOTES OF THE MONTH

THE indestructibility of matter is one of the axioms of modern science. Matter, science alleges, was neither created out of nothing, nor can it go back into nothing. Ernst Haeckel defines it as "infinitely extended substance." It is, in short, the substance of the universe which makes up the objective world. It is the sum total of what can be perceived by the senses and cognised by the mind. Just as this substance of the universe is always objective, so spirit or mind is always subjective. One is the knower, and the other the known. The two exist permanently in relation to each other, and they cannot consequently be thought of independently or separately. It follows from this that the materialistic theory which admits the existence of the object (matter) and denies the existence of the subject (spirit), is essentially false, as it overlooks the fact that the object cannot exist except as related to the subject. Surely a more absurd logical blunder could never have been made than the assertion that the object, matter, the cause of sensations, produces the very thing which feels those sensations, and without which matter itself could not have existed. Goethe made this point plain when he observed: "Matter cannot exist and be operative without spirit, or spirit without matter." We cannot, in short, think of mind the cogniser without admitting that which it

COEXISTENCE
OF SPIRIT
AND
MATTER.

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cognises, any more than we can admit matter and deny mind, inasmuch as the two exist in relation to each other and must be looked upon as the two modes of the one eternal Substance.

In the Indian Vedanta this absolute Substance of the universe is called Brahman, and is defined as the infinite and eternal source of matter and mind, of object and subject. From this infinite

THE
VEDANTIST
DOCTRINE.

Substance or Brahman, according to the Vedantist theory, the whole universe has been evolved. It follows, then, if one-half of the world, or objective matter and force, be indestructible, the other half, spirit, must be indestructible also. If matter, the object, be eternal, then spirit, the subject, must be equally so; for the existence of matter and force, the object, apart from spirit or the subject, is logically unthinkable. In other words, the eternal character of matter and force, presupposes and implies the eternality likewise of spirit and mind. The disappearance of the one involves the disappearance of the other.

We cannot imagine one pole of a magnet without the other pole. The universe itself is just such a magnet, one pole of which is matter and the other spirit. Between the two, as the neutral point, is the absolute Substance. This Spirit or Atman as it is called in the Indian philosophy, the cogniser and perceiver, is our true Self. It has existed for ever in the past and will continue to do so in the future. Matter, though it is eternal, is subject to transformation. Not so the Atman, or spirit, which is unchangeable. Matter as objective substance is one, although it appears as many on account of its innumerable manifestations within space and time. Similarly, according to the Vedantist philosophy, spirit, too, the subject of the universe, must also be one, and the individual spirits or egos are but so many manifestations of the One Great Spirit.

We are accustomed to associate the theory of evolution with Herbert Spencer, but the principles on which this natural law is based were taught clearly in the Sankhya system of Kapila, who lived, it is generally held, in the seventh century B.C.

KAPILA
AS PRE-
DECESSOR
OF HERBERT
SPENCER.

"There is," says Swami Abhedananda, in his *Study of Cosmic Evolution and its Purpose*,* "no ancient philosophy in the Western world which is not indebted to the system of Kapila." Professor Hopkins, in his *Religions of India*, observes: "Plato is full of Sankhyan thought, worked out by him, but taken from Pytha-

* See *The Complete Works of Swami Abhedananda*, Part I. Sri Ramkrishna Math. Mylapore, Madras. London: Luzac & Co.

goras. Before the sixth century B.C. all the religious philosophical ideas of Pythagoras were current in India. If there were but one or two of these cases they might be set aside as accidental coincidences, but such coincidences are too numerous to be the result of chance." Professor Garbe, again, remarks: "The views of Plotinus are in perfect agreement with the Sankhyan system. Porphyry, the disciple of Plotinus, has the yoga doctrine of the immediate perception of truth leading to union with the Deity. As is well known and indeed undisputed, Porphyry copies directly from the treatise of Bardesanes, which contains an account of the Brahmins, while in many instances he simply repeats the facts of the Sankhya philosophy. Pythagoras himself is believed to have travelled in India and there learnt the principles of this philosophy, which he afterwards promulgated in Greece."

Swami Abhedananda writes as follows: "According to Kapila, Prakriti, or the undifferentiated causal energy, is uncreated and eternal, but insentient. It is the state of equilibrium of all forces, which are correlated to one another. Here we find the first idea of the correlation of forces which manifest in the subjective and objective world. In that state there is no creation, no pheno-

HOW
EVOLUTION
BEGAN.

mena. It is when the balance of these forces is disturbed that there begins the process of evolution. This process continues for millions of years, and afterwards begins the cosmic involution or dissolution which is the reverse process. The chain of evolution, involution, and again evolution, is a circle. It is beginningless and endless. . . . The first stage of the evolution of the cosmic energy into objective phenomena is akasha, or what we now term ether. When the ethereal particles begin to vibrate and move, the result is light, heat, and the gaseous state of matter. Then gradually liquid and solid."

"The Hindu evolutionists," continues the Swami, "differ from the modern scientists in the belief in the continuity of each germ of life from lower to higher." Huxley maintained, in accordance with the views then and still prevalent in scientific circles, that "the cosmic process has no sort of relation to moral ends."

HAS
EVOLUTION
A MORAL
PURPOSE?

It was, in his view, a question of a struggle for existence, the survival of the fittest, and the effects of natural selection. There is nothing in the modern theory of evolution which explains how the moral and spiritual nature of man comes to be developed out of the original animal propensities. The theory of natural selection in the struggle for existence cannot explain this. As

Professor Huxley himself admits," the practice of that which is ethically best, what we call goodness or virtue, involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint. In place of thrusting aside and treading down all competitors, it requires that the individual shall not merely respect but shall help his fellows. Its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible of the many to survive. . . . Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community."

How, then, are we to explain the evolution of the lower into the higher? How account for the development of the nobler, more spiritual, and more altruistic type? Only through recognition of the law that "that which exists in the end existed also in the beginning." As the oak is implicit in the acorn, so is the highest type of mankind implicit in the unicellular germ of life

THE
PARABLE
OF THE
OAK AND
THE ACORN.

which, passing through countless stages of evolution, manifests ultimately in the form of a highly developed human being. In the words of the Swami, "that which existed potentially at the time of the beginning of evolution, has gradually manifested in the various stages and grades of evolution." The germ of all that is to be, however unsuspected, lay dormant in the first seed of life. If we deny this we must answer the question: "How can non-existence become existent; how can something come out of nothing?" Each germ of life, then, according to the Vedantist philosophy, possesses infinite potentialities, and infinite possibilities. The latent powers have a natural tendency after æons of time, to become actual and attain perfection. Variation is caused by this effort of the potential powers to manifest themselves. "The human form and organism," says Swami Abhedananda, "is the only one suitable for the manifestation of higher love, self sacrifice, and self control. If the human body be the perfection of animal form, must we not say that perfection is the goal of evolution?" When spirituality is fully acquired, the soul realizes its divine nature, and then, and then alone, the purpose of evolution is fulfilled.

The evolution of the spirit must proceed *pari passu* with the evolution of the form. Hence the necessity for the doctrine of reincarnation.

The subtle body of an individual changes from animal nature, through

moral and spiritual into divine. As this gradual growth cannot be expected in one life, we shall have to admit the truth of reincarnation, which teaches gradual evolution of the germ of life or the individual soul through many lives and various forms. Otherwise the theory of evolution will remain

THE PLACE
OF REIN-
CARNATION
IN THE
COSMIC
SCHEME.

imperfect, incomplete, and purposeless. The doctrine of reincarnation differs from the accepted theory of evolution in admitting a gradual but continuous evolution of the subtle body through many gross forms. The gross body may appear or disappear, but the subtle body continues to exist, even after the dissolution of the gross body, and remanifests itself in some other form. The theory of reincarnation when properly understood, will appear as a supplement to the theory of evolution. Without this most important supplement, the evolution theory will never be complete and perfect. Evolution explains the process of life, while reincarnation explains the purpose of life. Therefore both must go hand in hand. . . . If we admit a continuous evolution of a unit of the germ of life through many gross manifestations, then we unconsciously accept the teachings of the doctrine of reincarnation. . . . This doctrine teaches that the cause is not outside the effect, but lies in the effect. The cause is the potential or unmanifested effect, and the effect is the actual or manifested cause. . . . This process will continue until the germ can express most perfectly all the powers that are coiled up in its invisible form.

The law of action and reaction holds good alike in the case of objective phenomena and on the subjective plane of consciousness. As Frederick Myers intimated, the force behind evolution is not materialistic but psychical in its character. "The shaping forces which have made our bodies and our minds what they are may always have been psychical forces from the very first living slime speck to the complex intelligences of to-day."

UNIVERSAL-
ITY OF
LAW OF
ACTION AND
REACTION.

is but the law of cause and effect, of action and reaction, and though its bearing on reincarnation as part of the process of evolution is not yet admitted by science, the fact is not denied that it is a fundamental verity and law of nature, whether it be termed the law of causation, the law of compensation, or the law of action and reaction. "Just as a germ of life," says Swami Abhedananda, "will develop a grosser form by cellular subdivision, by growth, and by its assimilation of environmental conditions, so the germ of the human soul will manufacture the body by obeying the laws which govern the physical plane. Parents are nothing but the channels through which the migrating souls receive their material forms. They do not create these souls. They have no power to create. They can only give the suitable environments necessary for manufacturing a gross physical body."

The following story will illustrate the conception underlying the whole Vedanta philosophy. A seeker after truth once asked

his spiritual teacher: "Revered Master, please tell me in a few words the whole truth of Vedanta."

To this the Master replied: "In one sentence I will tell you that which has been told in thousands of volumes. Brahman is truth, the world is unreal, and the individual soul is one with Brahman."

The basis of Vedanta is this recognition of the oneness of the universe, and its identification with the Supreme Being who is himself that universe and who cannot be thought of, as in so many other creeds, as creator and ruler outside the universe which is his creation. "Vedanta is at once a philosophy and a religion. Philosophy gives the theoretical side of religion, and religion gives the practical side of philosophy." Science, which has quarrelled with all the religions in turn, can have no quarrel with the Vedantist philosophy, for science asserts that there is One

Reality and that that Reality is manifested in the universe in various forms. Vedanta recognizes, while it amplifies, the doctrine of evolution, and maintains that the various forces of nature are but the expressions of One Eternal Energy. Even Herbert Spencer has admitted that "Matter, motion and force are not the reality, but the symbols of reality." This reality, according to the Vedanta, is expressed in the objective world as matter, and in the subjective world as mind. But whereas the manifestations are diversified, the reality is one. For this philosophy there is no supernatural revelation as in other religions. It does not separate religion from science, or philosophy from either. The central idea lies in that unity which is expressed in the manifested world in infinite variety. But whereas the multiplicity of forms in this manifestation partake of necessity of the nature of maya or illusion, the ultimate reality is ever the One Universal Spirit. The Vedanta therefore admits of no personal God who dominates the universe from outside, but rather an immanent Deity who is the soul of all souls, and of whom all conscious animate life is a part.

The Vedantist God is therefore, in the true conception of the word, infinite. He is not limited either by time or space, and therefore in the whole universe there can be nothing outside of him. For if there were, he would be limited and in consequence no longer infinite. For in saying that God is infinite, we deny the existence of any other thing besides God. We cannot conse-

quently admit from the Vedantist point of view that matter is separate and outside of the Deity, for in this case the Deity would be limited by matter, and therefore no longer infinite. In the same way we cannot think of ourselves as separate from Deity, for by that very thought we deny his illimitable nature. If the Deity is infinite, and one, our bodies and every part of the universe from the minutest atom to the largest planetary system exist in and through and are part of that infinite existence, "in whom we live and move and have our being." We are too fond, in an illogical manner, of maintaining our belief that God is infinite, and at the same time ignoring the inevitable implications of our basic postulate. We are too fond of thinking of God as the supreme ruler and monarch of the universe—something that is far removed from us and hopelessly unapproachable. We should rather think of this Infinite Being as pervading the entire universe and interpenetrating every particle of matter, the one ocean of self-existent and self-luminous intelligence, outside of which no consciousness can exist. Such a conception rules out of court all ideas of a mythical story of some special creation. In looking upon the Deity as a creator we must not consider him as the creator of something out of nothing, but the projector into manifestation of all those forces and phenomenal forms which existed potentially from the beginning as eternal latent energy. He is

in short the Soul of the universe and each individual soul is related to him as a part is related to the whole. God is love because love is the expression of oneness and harmony, and as the lover and the beloved are one in spirit, so the aim and object of all religion is the attainment of a perfect harmony between the creator and his creation, between the one and the many who are but the expression of that unity in variety. It is obvious that in such a religion and in such a philosophy we are very far removed from all those anthropomorphic conceptions of Deity which have taken form in the many world religions, whether they be Jewish, Mohammedan, Christian, or Persian. Such a faith has no need to be bolstered up by any historical records, divine revelations or stories of supernatural births. Science can have no quarrel with it, for it gives a scientific basis to religion. A student of Vedanta does not belong to any sect, creed or denomination. He is a follower of that religion which is the underlying basis of all the great religions of the world. For, as Professor Max Müller observed, "Vedanta has room for almost every religion. Nay, it embraces them all."

IMPLICATIONS
OF DIVINE
INFINITY.

THE AIM
OF ALL
RELIGIONS.

It may be urged that even the Vedantist philosophy does not satisfactorily explain to the human mind the profound mystery and problem of the existence of good and evil. We conceive of the Vedantist Deity as beyond either, but in his manifested form

he includes them both, for there can be no good without the presence of evil, any more than there can be light without darkness as its shadow. It is part of the essential nature of things that manifestation must include these pairs of opposites. The gods as imagined elsewhere in such a tremendous conception seem indeed but puppets in the grasp of an inexorable destiny.

THE
PROBLEM
OF GOOD
AND EVIL.

Some power too stern, too strong
Even for themselves to conquer or beguile,
Bears earth and heaven and men and gods along,
Like the broad volume of the insurgent Nile.

Perhaps, after all, such conceptions as good and evil merely mark the comparative stages of a soul's progress, and the time may come when the highest attainable good at one stage of advancement may be looked back upon from a far higher standpoint as the expression of a lower nature which has by that time been long outgrown, and cast aside. We view all things from the point of view of the stage of progress which we have reached; good and evil are in themselves but relative terms, and what we understand by them is but the gauge of that level of spirituality which we have at the particular time attained.

Granting this, however, it is useless to shut our eyes to the extent of the evil that is present in our own world, and presumably, if we may draw a general inference, elsewhere in the cosmos. We are face to face with a difficulty here. We have no real knowledge as to whether our own world is, from the moral standpoint, a better or worse world than others in the cosmic scheme. It may, of course, be an average world. On the other hand, for all we know to the contrary, it may be a sort of purgatory among paradises. We can only guess with nothing really to go upon. One fact, however, emerges without doubt or question. The evil

GOD
CANNOT BE
AT ONCE
INFINITE
AND
ALL-GOOD.

in our own planet is vast in extent. It is, indeed, appalling both in quantity and quality. If God or Brahman be the All, if, that is, he be infinite, this evil is part of himself. If we accept the Vedanta philosophy, we cannot at once maintain that God is infinite, that is, that he includes the all, and that at the same time he is all-good. Many attempts have been made to escape from this dilemma. It has been

urged that by giving man freewill God has, so to speak, washed his hands of all the evil that man may do. But we must turn once more to the basic principles of Vedanta. This philosophy tells us that what is in the end must also have been in the beginning. I would refer my readers back to my own observations in these notes, and to the parable of the acorn and the oak. Man, we are justified in maintaining, does evil because he has

THE
DOCTRINE
OF ORIGINAL
SIN.

within him the seeds of what has been termed "original sin." This phrase, with which we are so familiar, occurs in the Ninth of the Thirty-nine Articles, and St. Augustine among the early Fathers seems to have been the main person responsible for developing the idea. It is, however, implicit, as I have shown, if not directly so termed, in the philosophy of the Vedanta, and in spite of the abuse of the phrase by innumerable parsons in innumerable pulpits, the basic truth implicit in it seems hard to escape from. We cannot shut our eyes to the fact that many of the human race are in the words of the Psalmist "born froward from their mother's womb." And even as regards the rest of us, the evil tendencies inherent in human nature may be ignored, but cannot be denied. The evil is there, and it is present with the child at his or her birth, even if the fruits of it do not at once become apparent. This evil may indeed in most cases be the result of ignorance, but it is useless to dispute the fact that there are many alive on this earth to-day who love evil rather than good. If God is infinite, if he comprehends the All, he must surely take responsibility for the evil as well as the good. It has been customary, in giving attributes to the Deity, to heap superlative upon superlative regardless of the fact that one attribute may well be inconsistent with another, but, looking at the matter from the purely logical point of view, infinity and perfect goodness cannot co-exist.

In regarding the problem from the standpoint of Vedantist philosophy, it is well to draw attention to one other point. The basic idea underlying this is the inbreathing and outbreathing of Brahma, that is to say, a succession of states, alternately negative and positive, which follow one another in an interminable series of cycles. This postulates succession, and succession postulates time. A popular philosophic school at the present time denies the reality of time *per se*, but, according to the Vedantist philosophy, this must be an essential attribute of Deity. In other words, the law of rhythm, which we see in operation in nature wherever we look, is a law of God, and the time

element is implicit in this law just as much as is the eternal ebb and flow.

What we observe, as far as evolution on this planet enables us to draw inferences, is that all things tend to the eventual development of character and individuality. Is this, we may ask ourselves, the ultimate goal? If so, the object of life is comprehensible. We can get an inkling of the "meaning of the game." If, however, we are reabsorbed into a state of things

IS INDIVI- in which all individuality is again lost, what can
DUALITY we suppose has been gained by the long upward
LOST? struggle of countless ages? Such a result would,
indeed, be unsatisfactory. May we not, on the other

hand, assume that archangelic intelligences, evolved in a previous cycle, are employed after æons of time in the construction of a new cosmos? If not, we shall be merely revolving in a vicious circle. The teaching of Vedanta in this matter does not seem any too clear. If, however, this more optimistic view is justified, must we not look upon Deity as a something ever striving towards greater heights of perfection, to which possibly there is no limit? It is small satisfaction to know that we survive our present life unless we can see in a continuance of our existence some promise of a greater and ever greater future in store.

I gave some instances in the issue before last of this Magazine of people who claim to have recalled previous lives. Another and noteworthy instance of a similar kind is brought back to my recollection by Mr. G. Baseden Butt, who cites it in his new work on *Modern Psychism*.* The instance had already been quoted from *Les Miracles de la Volonté*, in which it originally appeared, in Professor Richet's *Thirty Years of Psychological Research*. It is certainly not one which should be overlooked.

A distinguished physician of Palermo, M. Carmelo Samona, well acquainted with metapsychic science, lost his little daughter, Alexandrina, aged five, in 1910. Mme. Samona was wild with grief. Three days after she saw the child in a dream, who said to her, "I have not left you; I have become tiny like that," designating some very small REINCARNATION ONCE MORE. object. A fresh pregnancy was the more unlikely in that Mme. Samona had undergone a serious ovarian operation a year previously. On April 10, however, she became aware that she was pregnant. On May 4 it was predicted by Alexandrina, communicating by means of the table, that Mme. Samona would be delivered of twin girls, one of whom would entirely resemble Alexandrina. This came to pass. One of the twins had a mark on the

* London: Cecil Palmer, 7s. 6d. net.

left eye and another mark on the right ear, with asymmetry of the face, precisely like the deceased child.

Another curious instance is given in the same book of a lady who was born in Petrograd of Russian parents, and who had strange visions and recollections of an earlier life during the French Revolution. This lady when a child had, as a spirit companion, a woman who would come and sit down on a chair by her bedside, and in whose existence her family naturally refused to believe. The spirit in question "had masses of grey hair done up in a fashion quite unlike the people the child was accustomed to see, as also was her dress, which was of a brown

A CHILD
AND HER
SPIRIT
FRIEND.

colour, with a flowery design, while around her neck and shoulders was a fichu, the ends of which hung down in front." Night by night the child saw the figure glide into her room, and if the chair was occupied, she stood at the opposite side or at the end of the bed, watching her. Though terrified by the apparition at first, little by little the little girl got accustomed to her coming and even watched for it, and grew to like it, for her childish instinct told her that the woman was her friend. Sometimes the apparition would put a cool, slender hand on her head, while she bent down to look into her face. "Her eyes," writes the lady in question, "especially struck me. They were of a deep blue and brilliant like stars, though at times the lids looked very heavy, as though she had been crying." On one occasion when she was about six years old, an incident took place which had the effect of making a great impression upon her. Her mother was going to a fancy-dress ball, and the child entered the room just as she was dressed. "I rushed forward," she says, "with a shout of joy, on seeing her. It was the dress of my silent friend," and one, it appears, of the Louis XVI period.

This apparition visited her till she was nearly ten years old. After this she had constant dreams of the same period, in which she saw a palace or a park, and watched Marie Antoinette herself playing billiards or cards with Louis XVI, and Mme. Elizabeth

MEMORIES
OF THE
FRENCH
REVOLU-
TION.

and herself playing on a spinet in a salon full of people, while Marie Antoinette stood near. "The odd part," she says, "of these dreams, was that I always saw myself as a boy. Never as a girl." On one occasion she stayed at a small village not far from Versailles. "Wherever I walked," she remarks, "I was haunted by the sensation that I had looked on all this scenery before." She gives many details of her recollec-

tions in connection with this place, and her knowledge of the particular rooms and the alterations that had been subsequently made in them. "One night," she says, "while sleeping at an hotel at the corner of the Rue St. Honoré, I had a horrible nightmare. I heard the savage howling of a mob, and on looking out of the window saw Marie Antoinette passing in a tumbril, and myself in a crowd struggling frantically to push my way through and shouting incessantly 'The Queen! Let me get to the Queen! I must get to the Queen!' I have tried," she continues, "to find some solution to this mystery which has haunted me since my earliest childhood, but there seems no plausible explanation. I seem on the point of reconstructing a remembrance of some former existence while in France, but no sooner do I appear to hold the thread than I lose it, which is a very painful sensation."

I regret that through a printer's error the concluding sentence of my last Notes of the Month was misprinted. What I wrote was: 'If the true vehicle of life and mind is ether, and not matter at all, it is surely in the etheric body that disease finds its origin, and the only sound method is to attack it at its source. However this may be, it is pretty clear that the knife is no true cure for cancer, because the knife cannot eliminate the causes which lead to the poisonous condition of the germ cells in which cancer finds its opportunity for development.'

BIRTH-SONG

By VICTOR B. NEUBURG.

THE bud beneath the winter's ice,
 Earth-fire beneath the snow;
 The unborn Spring's supreme device,
 The virginal soft glow.

Beneath the snow the sacred Fire,
 Beneath the bud the Fruit;
 The all-unquenchable desire
 Hid in the holy Root.

The Word set free! the secret Flame
 Burning in breath and bud,
Known at the naming of the Name,
 The shedding of the Blood.

The priest who guards the altar-fire
 Breathes on the holy Flame,
Calling upon the arcane Sire
 By the forbidden Name.

So once the Mystery was done,
 And set the world aflame;
Hereby was known the sacred one,
 Hereby the Guardian came.

The winter's fire is dead; the moon
 Is worshipped now; anon
The Fire shall blaze anew, and soon
 The holy Rites be done!

The Fire returns; the Sun's reborn!
 Oh, joyance to the world!
Joyance! within the coming corn
 The secret Spark lies curled!

The silly Moon shall flee for shame
 At the coming of the Sun!
Soon, soon the mystic Fire shall flame!
 Soon the old Rites be done!

Soon, soon the wiser Priest shall stand
 Before the sacred Pyre,
Watching within the green-gold land
 The working of the Fire.

Dawn! It is thine, and mine, and his!
 Rejoice! Come forth! Be wise!
These be the olden Mysteries
 Whereby shall Earth arise.

DIFFICULTIES OF PSYCHIC COMMUNICATION

BY HORACE LEAF

THE well-known exodus from Christian Churches is largely due to the development of a state of mind no longer content with a religious belief unable to give tangible proof of its primary doctrine that man is a spirit and survives death. As the claim of psychical investigators is that survival can be proved experimentally, one would expect seceders from Christianity to test this claim.

Some do, but the majority do not. Of those who do, comparatively few appear to find conviction for a reason not difficult to discover. Impressive as the claims of the psychical researcher are, it is often difficult to support them with convincing phenomena. In Great Britain, at least, the phenomena are rare; but they are known to vary according to climate, so that some countries are better off than others. Many psychic phenomena will pass muster when confidence is won; but for the hypercritical inquirer there is often little wheat among the tares.

This, however, is not the fault of believers, and it is unfair to blame them, except where, as members of an organized movement, they fail to do their utmost to obtain the best results. Unfortunately, in this respect they are greatly to blame. The real fault, if fault it be, is Nature's, and Nature does not consider particular wishes of mankind, but pursues its unruffled way, and if man refuses to obey its dictates he must be the loser. No intelligent chemist, for instance, would be so foolish as to prescribe a formula for the production of a substance, simply because he wishes that formula to produce it. He knows his desires have nothing to do with the matter. If Nature has decided otherwise, that must be sufficient. Nothing appears to be exempt from this rule, and certainly psychic phenomena are not. If this is borne in mind by investigators they will be greatly assisted, and psychic science escape a lot of sincere, but ill-advised, condemnation.

There is a scientific dictum to the effect that failures prove nothing. If a thing is once discovered, or an incident once experienced, although every effort to reproduce it may fail, that does not prove that the original experience did not occur; it only shows that the circumstances necessary to its reproduction are not understood. Doubtless, repeated failures do not strengthen the evidence of the first witnesses, especially in regard to some things, which it is almost essential should be personally experienced before they can be accepted as facts.

This applies to nothing more than to supernormal phenomena, and is a great impediment to the advancement of the study. In this respect the movement is particularly unfortunate. The materials necessary for psychic manifestations are uncertain because mediums are human beings, the most unreliable and complex of things. The qualities of such elements as hydrogen and oxygen are known with considerable definiteness, and once their powers have been discovered, they can with certainty be used. Given hydrogen and oxygen in sufficient quantities, the chemist can produce water; but given a psychic, a séance-room, music, and whatever else is deemed necessary, there is no one qualified to say whether the experiment will be a success. Even the repetition of what before brought good results may on the next occasion cause signal failure.

It is this uncertainty that makes the practice of psychic powers distasteful. There is no reward for the medium equal to success; for whatever may be the peculiarities of the psychic constitution, its possessors are, in all other respects, normal.

The exercise of mediumship is very difficult. With rare exceptions, obtaining proofs and successful communications from the metethereal world is difficult, for reasons often impossible to make plain to those without personal experience.

One of the commonest difficulties arises from the perplexed condition of the spirit-entity. We learn from well-authenticated spirit-communicators that the act of manifesting to a clairvoyant frequently reduces them to a state of confusion and inactivity so great that they are often unable to convey information regarding themselves, much as they may desire to do so. This appears to be owing to the fact that the process is of a scientific nature requiring skill and experience. Indeed, so technical is the task, that comparatively few spirits seem to be able to perform it satisfactorily.

A considerable amount of interesting information has been received in support of this statement; and at a series of successful materialization séances held some time ago by a member of the Church of England, direct, unsolicited testimony was given. The best materialization at each of the four séances was that of the investigator's son, who had died some eight years before, at the age of thirteen. When materialized he appeared as a young man of about twenty-one. His parents and others recognized him, and had no doubt as to his identity, for he spoke to them on each occasion. The most remarkable thing about him was that he showed himself several times at each séance with great ease, while other manifestants appeared to experience great difficulty. At the last séance, the spirit purporting to be in charge said to the father: "Mr. T., you have been wondering why your boy manifests so frequently and so well, while others have done so badly. It is because since being over here he has studied the art of building materialized forms."

On another occasion an investigator was requested by a control to

attend a materializing séance, where she promised to endeavour to appear to him, for the express purpose of convincing him of survival. "You will know me," she said, "because I was a negress with very dark, full features, large eyes, and fine white teeth." The gentleman did as instructed, but failed to see the promised form.

He returned to the medium and again spoke with the control. "Well," she said, "you did not see me. I will tell you why. When I arrived at the séance, there was a band of spirits standing in a circle, inside of which stood a very big man [presumably the famous spirit, John King]. This spirit said that relatives only would be allowed to manifest that evening; and as all the sitters were white people there was no chance for me to show."

The gentleman, impressed with this explanation, said he would go to another materializing séance, where he hoped the control would again endeavour to present herself. "You tell those in authority," he remarked, "that if they would convince me, I want you and no one else to manifest to me."

The control promised to do her best. The gentleman obtained permission to attend another séance, with striking results. The full face of a black woman with beautiful white teeth distinctly appeared but the large eyes were missing; in their places were two holes, which seemed to grow larger and smaller, as though in an effort to produce them. Every time they grew larger the observer noticed the teeth grew fainter, and vice versa. The investigator was satisfied that he had seen something of the promised manifestation, and accordingly repaired once more to the medium for further information. The control again appeared and asked what success he had had. "I think I saw some of you," he said. "You didn't see my eyes," replied the spirit, "I'll tell you why that was. When I arrived at the séance I succeeded in obtaining permission to show myself. Then the big man asked me to enter the circle and put over me a lot of peculiar substance. 'Think of yourself as you were when on earth as distinctly as you can,' he commanded. This," she continued, "is a very difficult thing to do properly without practice. I remembered I had spoken to you about my fine teeth, and I got them in all right; then I remembered my remarks about my large eyes. I immediately commenced to think of them, when the spirits said, 'Look out, you're losing your teeth.' My attention, you see, was divided, and before I could make things right, the time allotted me was gone."

From this narrative it appears that there was required some special qualification for the production and use of the peculiar ectoplasmic substance, which the manifesting entities moulded into a representation of themselves by thought.

Many other instances evidencing this need of skill on the part of spirit-operators in connection with other forms of psychic phenomena, might be quoted. The following incident relates to an experience that occurred in the life of a well-known public medium during the

development of a peculiar psychic gift. Upon awaking from sleep one morning he was surprised to find himself in a state of catalepsy and unable to move his body. He then became aware of the presence of several spirit people, who appeared to be in a state of excitement. With great difficulty the medium succeeded in returning to the normal state; but exactly a week later the condition recurred. Very much disturbed by the thought that he might be unable to recover the control of his body he began to pray earnestly, and almost immediately heard a sardonic laugh and felt a distinct though painless blow on the neck, after which he was restored to his normal state.

Through this extremely unpleasant experience, he determined to cease his investigations unless a satisfactory explanation could be given of the strange affair. A few days later it was explained by some accredited spirits that, discovering he possessed the power requisite for a rare form of psychic phenomenon, they were anxious to develop it. Catalepsy was essential to success; but not being themselves qualified to produce this, they applied to a spirit who was to assist them, and he consented to do so. Observing the medium's fear, and being of a "jocular nature and given to horse-play," he amused himself by laughing in the manner complained of, and causing the sensation of a blow on the medium's neck. "But," they assured, "he is not bad, only indiscreet." Rather than an end should be put to the experiments they promised to dispense with the services of the expert, and wait until they were themselves qualified. This, they stated, would delay matters several months, and experience proved this to be true.

These and similar stories can only give an imperfect idea of the difficulties that hinder psychic communications; but they are sufficient to afford the uninitiated some conception of the complexity of a matter about which they know so little and from which they expect so much. Those who have pursued psychic development must, if they have been observant, have had sufficient experience to know how important this aspect of the subject is, and how little we know about the circumstances connected with it.

Some of the commonest processes of psychic development give clear evidence of these difficulties. It is generally understood that the unfolding of a medium's powers is performed by spirit "guides," and frequently a number, or "band," of spirits are said to be involved. These vary in their methods and qualifications, and may even adopt modes which are not productive of the best results. A change of guides is often very fortunate, for the new-comers, substituting their own system in place of the previous one, may greatly improve the psychic's capacities. This is what appears to have taken place when the "Imperator Group" requested those in charge of Mrs. Piper, the psychic used by the Society for Psychical Research, to transfer her mediumship from "Phinuit's" care to theirs on the grounds that "Phinuit's" methods were harmful and spoiling the medium, whom they compared to a "battered and

worn " machine, needing repairing, which they promised to do to the best of their ability. The "Imperator Group" were apparently experts in this kind of psychic work, having previously successfully controlled the Rev. Stainton Moses. After the change had been agreed upon, marked improvement took place in the powers of the medium.

The nature of the communications varies widely, and these differences confirm the difficulties. Very rarely the "direct voice" may be used so that all present may hear it, just as when a human voice is heard; sometimes a voice perceived only by the medium, to whom it may sound quite distinct, may be used. But the two methods most frequently adopted are impressions and symbols. The signification of these terms are sufficiently well known to give an idea of the difficulty the psychic may experience in endeavouring correctly to interpret the information thus conveyed.

Psychic impressions include thought transference, and much more; for in addition to the transference of thoughts, there is also transference of peculiar mental feelings and bodily sensations, which may become so strong as to impose on the medium a new personality. In this manner a perfectly conscious psychic may become an excellent impersonator, expressing all the peculiarities of the entity influencing him. Very often the communications reach him in a vague disconnected way, and the difficulty is to distinguish them from those originating in his own consciousness. Further confusion may arise from more than one spirit being in the zone of communication at the same time, resulting in the thoughts being related to each other as if from the same entity. That such confusion of ideas received from different minds at the same time can occur has been established by telepathy.

Nothing demonstrates the difficulties of psychic communication more clearly than the use of symbols, one of the oldest methods by which such messages have been transmitted. Ancient religious literature teems with examples of priests, prophets, and saints, who have experienced them. The Bible contains many over which a vast amount of labour has been spent in vain efforts to understand what they mean. It is very hard to believe they have no meaning in view of the high intelligence of those who recorded them. The critic naturally wonders why some less ambiguous method of conveying the ideas was not adopted. The same question is often asked at the modern séance when symbols are used.

There are probably two reasons. Sometimes it is because the information to be conveyed is of a nature so deep and significant that the desire is to obscure the meaning, so that it may be comprehended by certain individuals only; but the usual reason is that no simpler method can be found at the time.

Symbology often seems a very complex and uneconomical process; it appears as if direct communication must be easier. An excellent example of this is the following. An inquirer, who was anxious to

receive evidence of the unseen, endeavoured on several occasions to get some satisfactory test, without success. The lady was now thoroughly pessimistic. On one occasion, however, success was remarkable but peculiar. Among other things the clairvoyant saw a number of heads of cattle, all of which showed signs of the slaughterer. It was obvious to the medium that a communicator was present who had during earth-life followed that occupation, and for some reason, being unable to represent himself, adopted the method of conveying the nature of the trade he had followed. The lady understood immediately, a near relation of hers, now dead, having been a slaughterer. But the puzzling question still remains: Why, if he could show several heads of cattle, he did not show himself? As an intelligent being he would surely have done so had it been possible.

Psychic symbols frequently form a kind of "system" peculiar to the medium. The forms can be used for conveying very abstruse information, and abstract ideas as well as concrete. Examples are the recurring images experienced by a well-known clairvoyant. They were composed of a sword and a cloud which appeared from time to time in varying relations. The sword symbolized "fighting" or "contending," the cloud trouble. If the cloud appeared moving towards the sword it signified approaching trouble, the intensity of the trouble being expressed by the size and density of the cloud; nearness by its distance from the sword. If the sword was in the cloud the trouble was actually occurring, intensity again being depicted by the size and density of the cloud as well as by the depth the sword was buried in it. If the cloud was receding from the sword, so was the trouble.

There is no reason for supposing that symbols of this kind always have their origin outside the consciousness of the medium. Many of them are doubtless formed subliminally for the purpose of conveying the desired information to the waking mind, although the information is often derived from an extraneous intelligence. Mediums usually attribute *all* their supernormal experiences to spirits, but this is unnecessary, and even unreasonable. The subliminal origin of symbols is shown in the different meanings attached to the same images. One medium regarded interlaced triangles as signifying trouble and perplexity; another regarded them as meaning spiritual aspiration; and a third, spiritual attainment. One sensitive began by believing that the symbol of a black cat meant bad luck; but after some one had informed him that in popular usage it stood for good luck, he successfully adopted that interpretation. Obviously, therefore, the symbol was due to himself, although the idea it expressed may well have been spiritual in origin.

Our principal difficulty in realizing the cause of partial and bizarre spirit-communications is probably linked up with the question of dimension. The fact that our world is three-dimensional is no reason for concluding that there are no states of existence with other dimen-

sions. One dimension more or less would be sufficient to remove them beyond our ken, and any effort to establish communications between their inhabitants and ourselves would involve tremendous difficulties, which might be overcome only by the adoption of curious and bizarre methods. This argument applies to psychic communications. The theory that the next world is like this world may be true, but it is equally certain that it is also very unlike it, owing no doubt to the introduction of new factors of environment and consciousness. At times its inhabitants appear to adopt our ways and approximate our state, then the communication is fairly straightforward; but at other times they fail to do this, and roundabout methods are adopted, among them being symbology. The investigators must try to realize these things, otherwise injustice will be done to a great subject, more expected in the way of results than reasonably should be, and undeserved dissatisfaction felt with those who are labouring at the "other end of the tunnel." When all the facts are known we shall find that, in view of the obstacles to be overcome, we have more occasion to marvel at the success attained in the matter of psychic communications than to complain of the failures.

OCCULTISM AND MEDICINE

By R. M. SIDGWICK

THE aim of the student of Occultism is to comprehend the hidden forces and powers which ensoul matter, forces which are all powerful for good or ill. Man caught in the surging tide of cosmic force struggles to attain complete mastery over his environment, of which his physical body may be regarded as a part; and a part which has proved itself singularly intractable. Man is the victim of a vast number of diseases, and in order to combat them, has evolved innumerable remedies. We have the orthodox or Allopathic system, opposed by Homœopathy, and in addition to these a host of others, such as the Schussler Bio-chemic system of treating disease as due to a deficiency of certain tissue salts. Then there are the naturopaths, who regard all drugs as injurious. To them all manifestations of disease are due to an accumulation of morbid matter in the human body. Their watchword is elimination, and they can point to many successful cures.

All systems of medicine apparently succeed at times in curing disease, in spite of their contradictory methods. This points to the need of a wider generalization based upon a deeper understanding of the human body. A new physiology is needed, one which takes into account those immaterial forces which are the driving power of the human mechanism. It is here that the Occultist steps in. Behind the physical mechanism he sees the etheric body regulating and vitalizing the bodily processes. To the Occultist, health is mainly a matter of maintaining a perfect balance between the forces which permeate the physical body. An attempt was recently made by the late Dr. Rudolf Steiner to apply in a practical way the knowledge acquired by his investigations into the bodily ills of humanity. The result is a system of therapeutics based upon a physiology widely different from the accepted version of that science.

In a lecture given at Dornach, Dr. Steiner pointed out that humanity did, in former times, realize the importance of understanding the action of the etheric or formative forces body. The men of those ancient days regarded disease as a conflict between the forces of death and other forces which gave life.

These people were less deeply involved in matter than we are to-day, and as a consequence they were able to perceive clairvoyantly the forces which regulate the growth and disintegration of the human body. They looked upon themselves as beings from the spiritual world who had come down to earth. The sick man was one in whom the earth forces were acting too strongly. In order to correct this action they drew upon the super-earthly forces which build up the plant world. They gave remedies which counteracted the action of the earth forces. The juices of suitable plants were used to counteract certain hardening processes. These efforts were an attempt to use the cosmic forces of the plant world to reinforce and adjust the life forces of the sick man, the plant and man being cosmically related. Clairvoyantly, the disordered condition was diagnosed by the appearance of the etheric body.

As man became more deeply involved in matter, he lost this perception of the etheric body, and its function as the power behind the life processes of the physical body. According to Dr. Steiner, it was in the time of Galen when the art of healing began to take on a purely material character. There remained for some time a reminiscence of the action of the etheric body in the recognition of the four temperaments. In time this, too, was forgotten. The orthodox medical science of to-day is purely material. It is, as a matter of fact, largely based upon pathology, so that the medical student is occupied in studying end processes, the culminating disaster of what is often a long and insidious process of bodily deterioration. The final result of this process is seen, and by noting the symptoms which accompany it, a definite picture of disease is constructed. But of the forces behind the physical result nothing is known.

Many medical men have recognized the need for a deeper knowledge of the forces underlying disease, and it was at the request of a number of physicians that Dr. Steiner gave a three weeks' course of lectures to medical men and women in which he dealt with the medical aspect of Spiritual Science.

Dr. Steiner's conception of the human body is a three-fold one. He regards the body as consisting of three systems, which are, to some extent, independent of each other, though their harmonious combination is essential to the health of the organism as a whole. The first system may be called the Head System. This is the physical foundation of the consciousness, of sense perception, and the power of forming mental images.

The second, or Rhythmic System, consists of the functions of

breathing, the circulation of the blood, and all rhythmic bodily functions.

The third, or assimilating or Digestive System, is concerned with the transformation of food material. This system is more particularly located in the abdomen and limbs, though all three systems interpenetrate every point in the body. The subconscious processes of our psychical life have as a physical basis the third system. According to Dr. Steiner, it is the physical basis of will. This, of course, is in contradiction to the conception of modern psychologists, who base all man's mental life upon the nervous system.

Dr. Kolisko, in an article published in *Fruits of Anthroposophy*, says: "Through the system of the nerves and senses, light, heat, and what we may call the *imponderabilia* of the physical world—work on man. The digestive system, on the other hand, assimilates, transforms, and incorporates the *ponderable* materials. The characteristic processes of the upper man, the man of nerves and senses, are thus altogether different from those of the lower or digestive man."

The balancing element between these two systems is the rhythmic system. The life of feeling is based on this system, on the rhythmic processes of breathing and the circulation of the blood. The processes of the rhythmic system are not destructive, as are those of the nervous system, nor are they constructive like those of the digestive system, but mid-way between the two. In the life of ideas based upon the neural system, man is awake. In volition, based on the digestive system, he is less conscious; and in feeling or emotion he experiences a kind of dream consciousness half-way between waking and sleeping.

There are thus three systems, each governed by its own laws. The unity of the body is attained by the action of the rhythmic system as it maintains equilibrium between the other two.

The heart, according to this new physiology, is not a pump driving the blood through the body. The digestive organism transforms and absorbs the food, and the fluids formed are met by the air drawn in by the activities of the upper organism. There is an interplay of liquid and air currents, and the action of the heart is the result of this interaction of the nervous and digestive systems. The heart is set in motion by this interaction of currents, it does not produce them. One pole of man's inner bodily activities is represented by the action of the nerves and senses in connection with breathing. The digestion and distribution of food is the other pole. These two are balanced in the

rhythmic activities of breathing and the circulation of the blood.

"Health," says Dr. Kolisko, "is the outcome of a right balance or adjustment of the two extremes; illness results in a multitude of ways, from an excessive development of the activity of the one over and above the other. For every human being there is an individual and specific, though perfectly definite, relation between the processes in the upper system and the processes in the lower—a relation which determines his health."

Dr. Kolisko points out that the task of the physician is to recognize the symptoms of disease in such a way as to realize the loss of balance between the two poles in man. Each illness has its own peculiar characteristic indicating in which system the lack of balance is located. Hysteria is due to certain irregularities in the digestive system. The upper system lacks the strength to regulate them. The materials absorbed by the digestive system follow certain laws of chemical change which govern the external environment of the human body. These laws must be subjected to the inner law of the human organism. If the upper or nervous system lacks the power to control these chemical processes hysteria may appear. Hysteria is only one manifestation of this type of disturbance.

If, on the other hand, the upper system acts too powerfully the other extreme of this type of disturbance appears in the form of neurasthenia. The lack of balance between the upper and the lower systems is most clearly shown in these two forms of disease. In various diseases of the abdomen and lower parts of the body, and in diseases of the head and throat, this lack of balance between the two extremes is clearly recognizable. In these cases the disease has penetrated more deeply into the physical body.

This recognition of the threefold order in nature leads to the consideration of therapeutics. It is necessary to understand the relationship of the plant nature to that of the human body. The plant is also threefold in nature. The root grows downward into the earth. It absorbs liquids in which the food stuff is distributed. In the flower, the organ of fertilization, the plant reaches up towards the cosmos. It absorbs light and warmth. In the leaves a balance is struck between the earthy and cosmic influences. The plant exists between the two poles of gravity and light.

Man is the complete opposite of the plant, even in the way he stands in the universe. The organs of fertilization turn downwards, and in the upper man the tendency to mineralization is seen. The animal is at right angles to both plant and man.

Man has passed from the plant stage through two right angles ; the animal is only half-way through this process.

In plants in which the fruit and flower element predominate the affinity is towards the lower system. Stem predominance indicates an influence on the lower and upper organism, and the leaf element predominating gives affinity with the middle man.

In mineral medicines the polar contrast is that between such substances as the salts, and such substances as phosphorus, which bind to themselves the imponderable elements, especially light and warmth. In the formation of salts all imponderables are excluded. Between salt and phosphorus lies the metallic element which occupies a midway position. The metallic element is not so closely united to the imponderables as phosphorus, nor does it liberate them so freely as the salt-like substances. Phosphorus and sulphurous material are one pole, the salt-like substances the other. Where disease is due to the fact that the psychic-spiritual element is too detached from the body, phosphorus, with its power of binding the imponderables to itself, is the remedy.

For the opposite condition, when psychic-spiritual is too strongly bound to the physical, as in certain disturbances of the organs of secretion and excretion, the salt-like substances are the appropriate remedy, as they have the power of throwing out the imponderables.

The metallic substances effect a balance between these conditions, and by their properties and behaviour in nature it is seen how each individual metal has a definite relationship to the processes of the body.

Dr. Kolisko indicates that in mental and psychical illness and the treatment of morbid growths, including cancer, there is a possibility of remarkable results. Dr. Steiner teaches that changes in the human brain are secondary to morbid processes in other organs, which can be dealt with by physical remedies. It is the psychical illnesses which are least amenable to purely psychical remedies. Dr. Kolisko remarks: "The tragedy of materialism lies in its inability to recognize the real nature of the material."

"Modern medical science," says Dr. Kolisko, "is too much occupied with secondary effects, as in the bacillus theory of disease. What is needed is the power to recognize the reason for bacterial invasion."

Those medical men who attended Dr. Steiner's course of lectures signed a declaration acknowledging the great importance

of the application of Spiritual Science to the solution of the problem of disease. This acknowledgment by qualified men removes the subject from the attacks of those critics who regard all applied spiritual knowledge as so much moonshine.

One practical result of Dr. Steiner's lectures has been the opening of the clinical and therapeutic Institute at Arlesheim-Dornach, Switzerland. The medical superintendent is Dr. Ita Wegmann, who is thoroughly acquainted with the practical application of Dr. Steiner's medical teachings.

Since Dr. Steiner's first course of lectures in 1921, much progress has been made and many remedies evolved with excellent results in cases which have defied other treatments. Those who are interested in a remarkable effort to place medical science upon a new basis should communicate with Miss. D. Pethick, International Laboratories Co., Ltd., 55 Dorset Street, Baker Street, W.1, who has charge of the medical propaganda work of the Anthroposophical Society in England. Full particulars of the composition and therapeutic action of the various remedies will be furnished to any medical man who is interested in this fascinating subject, of which only a slight and incomplete outline is given in this article.

The writer of this article wishes to acknowledge his indebtedness for many of his facts to the article "Physiology, Pathology and Therapeutics," by Dr. E. Kolisko, translated and reproduced in *Fruits of Anthroposophy*.

BLAKE AND SWEDENBORG : A FURTHER STUDY

BY H. STANLEY REDGROVE, B.Sc.(Lond.), A.I.C., F.C.S.

IN an article published in *THE OCCULT REVIEW* for November, 1923, under the title of "Blake and Swedenborg: a Study in Comparative Mysticism," I pointed out certain concordances between the thought of Blake and that of Swedenborg, especially as concerns the reality and substantiality of spirit, the nature of God, and the personality of Jesus Christ, and endeavoured to explain in what sense it is true to speak of Blake as being influenced by Swedenborg and yet at the same time not to detract from the originality of his own genius. At the conclusion of this article I stated that many other points of contact between the thought of Blake and that of Swedenborg, no less important than those indicated, might have been dealt with did space allow; and I intimated that on another occasion I might undertake to deal with some of these; to do which is now my intention.

In a passage from Blake's *Descriptive Catalogue*, which was quoted in my former article,* there is reference to a doctrine which Blake wholeheartedly accepted from Swedenborg, and which coloured the whole of his work. It is that the Bible is essentially a book of vision—an inspired work written in a symbolic language. On this matter Mr. E. J. Ellis writes as follows:—

Unless we go to Swedenborg's own works and see what he has to say, we cannot form any picture to ourselves of either the character or the power of Blake's mind, and we shall at one moment over-estimate him, while at another we shall do him very much less than justice.

. . . One Swedenborgian idea Blake had accepted on the mere hearsay of home teaching, and adopted without any hesitation already, and he never abandoned it. As time passed it was more and more approved by his imagination, and its importance to us, now that we are all trying to understand him, consists in the fact that it changed every idea that he would otherwise have found in religion, and affected his standard of poetry and directed the flight of his poetic imagination.

* "The Prophets describe what they saw in Vision as real and existing men whom they saw with their imaginative and immortal organs; the Apostles the same; the clearer the organ the more distinct the object," etc.

This idea was that the Bible is a secret writing that inspiration contrived and that inspiration only can read. . . .

Blake adopted the code idea as not merely true of the Bible, but as containing the essence of the highest poetry wherever found. Inspiration he took to be truly one of the intellectual powers of man, high above that lower faculty called *reason*, which is a mere "ratio of the five senses," and not properly intellectual at all. "Allegory," as he wrote after he had used it for thirty years, "which is addressed to the intellectual powers, while it is altogether hidden from the corporeal understanding, is my definition of the most sublime poetry." This passage occurs in a letter to his friend and patron Mr. Butts, dated July, 1803.*

Whether Blake accepted this idea "on the mere hearsay of home teaching" as Mr. Ellis asserts, or not, it was one that he certainly did accept and which played a most important part in his thought and its expression.

Swedenborg had elaborated the ancient Hermetic axiom, "What is below is as that which is above, what is above is as that which is below, to accomplish the miracles of The One Thing," into a precise philosophical organon of thought, which he called "the Law of Correspondences." According to him, all causation is from the spiritual realm; hence everything of this world is the product and symbol of some spiritual verity, to which it is said to correspond.† Divine Truth, as it descends to man, clothes itself in such correspondential and symbolic forms; and this is true both of Nature and the Sacred Scriptures,‡ each of which, therefore, contains, according to Swedenborg, a symbolic meaning, which is its true significance, relating to the realities of the spiritual order alone.

The fact of correspondence, as fact I think it may indeed be claimed to be, had been used, more or less unconsciously, by artists and poets from time immemorial: they had experienced something of the vision into the spiritual significance of Nature, though they had not formulated, or aimed at formulating, any precise statement of the relation between spirit and matter. Blake,

* E. J. Ellis: *The Real Blake: a Portrait Biography* (1907), pp. 23 and 25.

† For a full exposition of this doctrine, see my *A Mathematical Theory of Spirit* (Rider, 1912), chap. i, "On the Doctrine of Correspondences," and *Purpose and Transcendentalism* (Kegan Paul, 1920), chap. ii, "Symbolism." As concerns the application of this doctrine to Biblical exegesis, see Swedenborg's *Doctrine of the New Jerusalem concerning the Sacred Scripture and Arcana Cœlestia*.

‡ Swedenborg limited these to certain books of the Bible, and another Scripture supposed to exist in Tibet, a view which most modern students of Mysticism will no doubt regard as unduly narrow.

however, made conscious use of Swedenborg's law of correspondences, both in his poetry and his art. In the *Jerusalem*, as elsewhere in Blake's prophetic books, we are surprised, perhaps, at the introduction of the prosaic names of districts of London and contemporary persons in a work dealing with spiritual and eternal verities. But as Messrs. Maclagan and Russell remark in the Preface to their edition of Blake's *Jerusalem*—*

. . . Blake, like the prophets of Israel, saw in contemporary events such as the French Revolution and the American War of Independence, and even in his own movements, types of eternal things. . . . Strange as the use of such familiar and commonplace names as Norwood, Blackheath, Hounslow, and Finchley may seem in a poem of profound spiritual significance, it is easy for us to forget that Edom and Ammon and Gilead held for the contemporaries of Jeremiah small mystery of association, but were essentially neighbouring districts used emblematically in religious poetry: and it was Blake's deliberate wish to parallel these places with his own geographical symbols in England, as may be observed from the way in which the two are often coupled together.

Mr. Herbert Jenkins, in a paper † read before the first meeting of The Blake Society, did good work in tracing certain of the proper names of Jerusalem to those of men with whom Blake was associated at Felpham during his residence there. But he made a grave error if he supposed, as I gather from his paper to be the case, that this finishes the matter and is the last word to be said in the interpretation of Blake's prophetic books. To reduce these to a mere veiled autobiography is entirely to disregard Blake's attitude towards life and experience. Thoroughly imbued with Swedenborg's doctrine that everything in Nature and Life is symbolical, he saw the play of spiritual forces everywhere and endeavoured to read the signs of the times in their eternal significance.

Mr. Yeats, I venture to suggest, is therefore greatly in error when he remarks that "his [Blake's] illumination was before all else a deliverance from Swedenborg."‡ Mr. Yeats goes on to say that "*The Marriage of Heaven and Hell* is certainly a reply to the latter's *Heaven and Hell*, then recently translated." But whatever Blake may have intended it to be, and he wrote it, as I pointed out in my previous article, in that state when Swedenborg irritated him, it was certainly not a reply to the work of

* P. xiii.

† See *The First Meeting of the Blake Society* (1912), p. 25 ("The Teaching of William Blake").

‡ *Poems of William Blake* ("The Muses Library" edition), Introduction, p. xxx.

the Swedish seer, but a fine and inspiring denunciation of the false morality of his day. Blake never joined together what Swedenborg separated. Blake's hell stands for energy, and his devils are passionate beings in the best sense of that word, afire with inspiration and lofty ideals. They are, in fact, Swedenborg's celestial angels. But Swedenborg's hell is the state of hypocrisy and selfishness; his devils and satans are mean, sordid, selfish hypocrites. I do not know of anyone who hated meanness, hypocrisy and selfishness as vehemently as Blake, and he was the last person to have married such a hell to heaven, unless it were the false heaven of pseudo-Christianity. But in espousing the cause of energy and calling it evil, Blake is, with fine sarcasm, criticizing the hypocritical morality of his day which looked with upturned eyes and hands on every noble passion. Writes Blake, "Nor pale Religion's lechery call that Virginity that wishes but acts not!"* Such extraordinary statements as, "He who desires but acts not, breeds pestilence," "Sooner murder an infant in its cradle than nurse unacted desires," and "You never know what is enough unless you know what is more than enough,"† must have seemed sheer madness to his contemporaries. We can envisage them now as rather exaggerated statements of the danger of what modern psychology calls "repression." Swedenborg had already given more sober expression to the same truth, that the man who is conscious of the sinfulness of his actions is nearer salvation than the self-righteous man whose soul is poisoned by evil desires unacted.‡ But the age called for powerful reactions; and Blake's exaggerations are not devoid of medicinal value.

There are occasions, indeed, when Blake seems to preach that doctrine of salvation by faith alone, which Swedenborg so much, and so rightly, detested; when he appears to fall into the pit of antinomianism, reckoning sin as good, because, unless we sin, we cannot be forgiven.§ Now Boehme had taught that all manifested existence is the result of the union of contraries. This doctrine is foreign to Swedenborg, though resembling, in a way, the Swedenborgian theory of ethical equilibrium, accord-

* From *A Song of Liberty*, Oxford Edition of Blake's *Poetical Works*, edited by Dr. John Sampson, p. 284.

† From *The Marriage of Heaven and Hell*, *ibid.*, pp. 250-252.

‡ To nurse a desire, it should be noted, is neither to eradicate nor to sublimate it.

§ See, e.g., the passage describing a Vision of Joseph and Mary in the *Jerusalem*, which is too long to quote here.

ing to which man's freedom is maintained by the balance between the good and evil forces acting upon him, his own will being the decisive factor. But whilst Boehme's doctrine of contraries was a purely metaphysical one, Blake seems at times to have held it in an ethical sense. At any rate, I think it had a darkening effect on his thought, though before passing any final verdict on Blake's ethical views we must, I suggest, examine them both in relation to his life and to the times in which he lived.

There were occasions when Blake could utter such seemingly extraordinary statements as :—

Men are admitted into heaven not because they have curbed and governed their passions, or have no passions, but because they have cultivated their understandings. The treasures of heaven are not negations of passion, but realities of intellect, from which the passions emanate, uncurbed in their eternal glory. The fool shall not enter into heaven, let him be ever so holy. Holiness is not the price of entrance into heaven.*

But when we recollect what holiness meant for the majority of people in the eighteenth century, we shall, I think, be inclined to agree with this fiery champion of passion. No one knew better than Blake how to draw "the hard and wiry line of rectitude and certainty in the actions and intentions," which "distinguishes honesty from knavery." † And in one of his designs (1797) to illustrate Young's *Night Thoughts*, we have—even if the figure of the woman be so beautiful as to excite our sympathies—"The folly and danger of pursuing the pleasures of sense as the chief objects of life illustrated by the figure of Death just ready to throw his pall over a young and wanton female." The words may not be Blake's own, but he would hardly have allowed them to accompany his design if they did not express its intention.

The whole truth of the matter is that Blake did not like doing good because it was his duty, but because he desired to do it. He was a man of the type Swedenborg calls "celestial," and, realizing that the highest morality springs from the heart and is not forced upon a man either from without or by his own efforts, he aimed at producing men of the "celestial" type. He was a man of strong passions, but they were all good ones, free from selfishness, meanness and uncleanness. If Blake ever wished to punch a man on the nose, that man generally deserved it; or, if Blake was mistaken in his anger, he was always honestly

* From Blake's sequel to his description of the picture of "The Last Judgment," "The Muses Library" edition of his *Poems*, p. 252.

† From the *Descriptive Catalogue*. See Alexander Gilchrist: *The Life of William Blake* (1907), p. 526.

mistaken. If he ever longed for the flesh of a woman, it was because she was his beloved, and for no lighter reason. He had a passion for truth and a passion for freedom, and he could see no reason why such passions should be curbed. Was he wrong in this? Surely he is right in asserting that it is such passions that lead to heaven.

I am reminded, in a way, of Blake by the Innocent Smith of Mr. Chesterton's fantasy *Manalive*. I should like to quote the whole of Michael's speech about Smith on the last pages of this delightful book, but it is too long and I must content myself with a short excerpt:—

If Innocent is happy, it is because he *is* innocent. If he can defy the conventions, it is just because he can keep the commandments. It is just because he does not want to kill but to excite to life that a pistol is still as exciting to him as it is to a schoolboy. It is just because he does not want to steal, because he does not covet his neighbour's goods, that he has captured the trick (oh, how we all long for it!) the trick of coveting his own goods. It is just because he does not want to commit adultery that he achieves the romance of sex; it is just because he loves one wife that he has a hundred honeymoons. If he had really murdered a man, if he had really deserted a woman, he would not be able to feel that a pistol or a love-letter was like a song—at least, not a comic song.*

I think, however, that Blake failed to realize that the "celestial" creed is not suited to all men. He ought to have learnt from Swedenborg that the boundaries of Heaven are very wide, and that the road of right reason leads thereto, as well as the road of right passion; and that the gospel of salvation for some men—Swedenborg calls them "spiritual" as distinguished from "celestial"—is that which teaches that passion should be held in check by reason.

What I have said already about Blake's view of morality naturally leads to a discussion of his attitude towards sex; and here, as elsewhere, it is necessary to consider his statements in their historical setting, and correct them by means of his life.

The Christian Church, it must be regretfully admitted, has always been inclined to view the fact of sex as the work of the devil. Marriage to the Latin Church is, indeed, a sacrament; but it is not necessary unto salvation, as Baptism and the Eucharist are reckoned to be, and it is denied to her clergy. As a modern writer puts it:—

From the earliest times Christianity was suspicious of the normal. An Eastern element came into its scheme of life, and it was never quite

* G. K. Chesterton: *Manalive* (1912), pp. 372 and 373.

reconciled to the idea of service without separation. This was the root of the objection to married priests. It was not merely a question of clerical efficiency; in many cases freedom from the cares of family life would doubtless give more time for the cure of souls; but the point was in the sentiment against marriage as a lower condition of life, if not altogether a state of sin. Some allowance must be made for the fact that one extreme produces another; a general licentiousness gave the profession of celibacy a peculiar value, and the degradation of passion fostered a reverence for virginity.*

With the Reformation, the restriction of the priesthood to celibates was removed. But this was done, not because it was thought that man is only completed in marriage and that the marriage state is more pleasing to God; but because it was recognized that a young, celibate priesthood was a danger to public morality, the burden of celibacy being too hard for most men to bear. "Chastity" still meant "celibacy," as is evident, for example, from many passages in the works of Zwingli. Marriage was degraded from its position as a sacrament, and was regarded as little better than a legalized state of sin, sanctioned by the Church because of the weakness of mankind.

Against this degrading view of marriage, Swedenborg raised his voice in words of protest.† Sex for him is primarily a spiritual fact. Man, he teaches, is only complete in the marriage-state, and it is man conjoined to woman that constitutes one angel. These views profoundly affected Blake and found a permanent home in his passionate heart. "The nakedness of woman is the work of God," he exuberantly shouts. How that must have shocked his prudish eighteenth-century contemporaries, who thought that the nakedness of woman was the work of the devil! Again and again in his poems Blake calls for light upon the facts of sex. Again and again he denounces the shame-faced and mawkish pseudo-morality of his day. He never tires of holding up for scornful criticism the hypocrisy of the times which delighted to parade itself in the guise of modesty. And always he declares that the bodily union of the sexes is only holy when it is the manifestation and outcome of that love which is spiritual union, such a love as he had for his wife throughout the length of his days.

Perhaps it will be thought that he went too far in his demand for freedom as concerns the sexes. Certainly he went beyond

* G. S. Pratt, M.A. : *The Government of Man : an Introduction to Ethics and Politics* (1913), p. 184.

† See his remarkable work *The Delights of Wisdom relating to Conjugal Love, after which follow the Pleasures of Insanity relating to Scortatory Love.*

Swedenborg, who sacrificed everything to the monogamous ideal. Swedenborg, however, seems at times to forget that it is not marriage that sanctifies love, but love that sanctifies marriage, as though the symbol were more to be valued than the thing symbolized. He insists on the monogamous ideal with a rigidity that is not possible with humanity—experimental and liable to error as it inevitably is—and then, as though realizing the impossibility of his demands, he allows certain “permitted evils” which to Blake were intolerable.

The whole question of Blake's views concerning the sexes needs a lengthy discussion, which the exigencies of space do not here permit, but before leaving it, there is one further thought I would like to suggest. It is significant, I think, that Swedenborg says that the angels of the celestial heavens, who are in that state of true innocence which is based on the highest wisdom, wear no clothing. But this world is very far indeed from the celestial state, and perhaps Blake in his diatribes against so-called modesty and decency made the error of supposing that what was practicable in the one was practicable in the other.

As mentioned in my previous article, Blake's annotated copy of Swedenborg's *Divine Love and Wisdom* is in the British Museum. Much light would, no doubt, be shed on the question of the relation of Blake to Swedenborg if his copies of other of Swedenborg's works could be recovered. The late Mr. James Speirs, the publisher, told me shortly before his death that he had Blake's copy of *Heaven and Hell*. I intended to borrow the book and to make a copy of the annotations. Unfortunately I did not act promptly in the matter; other affairs intervened, and the borrowing of the book did not take place. Then, suddenly, Mr. Speirs died. I made immediate enquiries of his executors in order to obtain the book, either as a loan or a purchase, but it could not be found. Blake's copy of Swedenborg's work on *The Divine Providence* was, however, found in Mr. Speirs' library; and it is possible that he was mistaken in telling me that it was Blake's copy of *Heaven and Hell* that he had. This book was purchased by Mr. C. H. Whittington, who kindly loaned it to me in order that I might make a copy of the annotations. These emphasize Blake's rejection of the doctrine of predestination. Now, Swedenborg no more believed in predestination than Blake did; but Blake, misinterpreting certain of Swedenborg's remarks, understood him as teaching this horrible doctrine. Hence, the annotations figure as criticisms of Swedenborg. On one point, however, there does seem to be a real difference of opinion, where Blake, ac-

cusing Swedenborg of teaching predestination after death, registers his detestation of this view also. Swedenborg does teach that the will or character of man, of which his future state, be it heaven or hell, is the objectification, is formed during his life. The "ruling love," to use Swedenborg's own term, is not changed in that intermediate state, called the "world of spirits," the function of that state being the bringing of the intelligence into harmony with the will. This view of Swedenborg's does not, however, seem to limit human freedom, though there are admittedly points in connection with it that are debatable. However, it is possible that had Blake gained a more complete understanding of Swedenborg's eschatology, he would have been less antagonistic to the doctrine in question.

There are many other points in connection with the present enquiry which might be dealt with, such as the belief which Blake held, in common with Swedenborg, that all perfection and all virtue is in particulars. "General Knowledge," says Blake, "is remote Knowledge. It is in particulars that wisdom consists and happiness too."* Again, in *Jerusalem*, he writes:—

"He who would do good to another must do it in Minute Particulars. General Good is the plea of the scoundrel, hypocrite and flatterer." †

Swedenborg, also, shows that to talk of doing good in general, whilst we do not do any good in particular, is to talk nonsense. I think, however, that enough has been educed to prove that, if we would understand Blake completely, we must have more than a superficial acquaintance with Swedenborg, and to show the main points of resemblance between their respective contributions to mystical thought. Blake owed debts to other sources, Boehme in particular; but Swedenborg, I think, is his greatest creditor. Blake has said some very harsh things of the great Swedish philosopher-seer; but he has rendered him good service in putting many of his views into delightful and piquant language, suited to the taste of many to whom Swedenborg speaks in an unknown tongue.

It may be said, indeed, that Swedenborg is the root, Blake the flower. The flower we love for its beauty and fragrance. The root, hidden out of sight, seems unlovely when exposed to our sight. But its existence is necessary to the growth of the flower.

* From Blake's sequel to his description of the picture of "The Last Judgment," see "The Muses Library" Edition of his *Poems*, p. 251.

† Oxford Edition of Blake's *Poetical Works*, p. 399.

SPIRIT WRITING

BY R. B. SPAN

THERE are three ways by which those in the Unseen World can communicate with us by writing. The first is by automatic writing, the second is writing by means of a planchette, and the third direct writing. The last mentioned is by far the rarest power and generally requires a medium with a special "gift," or magnetic force, which spirits are able to use for producing the phenomenon. William Eglinton, one of the most gifted and famous mediums of modern times, possessed this power to a remarkable degree. It was a frequent occurrence for messages from the Unseen to be written in several different languages in entirely different handwritings under the closest surveillance and strictest test conditions. The method then employed was to place a small piece of slate pencil between two slates and bind and seal the slates together and hold them under the table for a short time. A sound of a pencil scratching on the slates would then be heard, and three raps on the slates would be given to indicate that the messages were completed. The slates were then opened, and were generally found to be covered with writing which had not been there previously. Visitors to Mr. Eglinton used to bring their own slates which were quite new and had never been used, and did not let these slates out of their possession until the experiments were over. People recognized on these slates the caligraphy of friends and relations whom Mr. Eglinton had never heard of, so trickery on the medium's part was obviously out of the question. There were several good and perfectly genuine mediums for this form of spirit writing in those days, but to-day we do not hear much of slate writing, and the power seems to be in abeyance.

Baron Guelderstubbe in his book *La Réalité des Esprits* (published in Paris in 1878, and never translated into English) gives an interesting account of his experiments in spirit writing—perhaps the most remarkable instances of "direct writing" on record. As the book is rare and is not known in England, some reference to these invaluable records of Baron Guelderstubbe will doubtless be of interest. He states that in his efforts to obtain conclusive proofs of another world and the reality of the spiritual beings he

had heard so much about, he conceived the idea of trying to see if these alleged entities could communicate with him by writing in the privacy of his own house, where there could be no possibility of fraud or trickery. If there were really such things as spirits could they write a few words without the presence of a so-called medium—in his own words: “l'idée vint à l'auteur d'essayer si les esprits pouvaient écrire *directement* sans l'intermediare d'un medium.”

Accordingly one morning in August he took a sheet of note-paper and a small piece of pencil and placed them in a box which he locked and sealed, and keeping the key always on his person, waited to see what would happen. He waited for twelve days without result; the paper was not even marked, but on the thirteenth day when he opened the box he was astonished and delighted to find mysterious characters and lettering traced on the paper. He put a fresh sheet of paper in the box and locking it, kept the box within his sight—under close observation. At the end of half an hour he opened it again and once more found letters marked on the paper. Later, words and sentences appeared though the box never left his sight for an instant.

This was the beginning of extraordinary phenomena in direct writing which continued for several months. Then it was discovered that the writing would come without a pencil being enclosed, so he placed the paper in the box alone. He next tried the experiment of placing the paper on a table near him instead of enclosing it, and this proved equally successful, as the mysterious writing appeared on the paper without the use of a pencil and right before his eyes. Later, this strange phenomenon would occur anywhere in his presence—out of doors and in various buildings, and was witnessed by others besides himself. Amongst the first witnesses (who testified under oath to the genuineness of the phenomena) were Count d'Ourches of Paris, Baron de Brewern, Marquis du Planty, Colonel de Kollman, and Herr Ravene, snr., personal friends of Baron Guelderstubbe, but none of these were present until the phenomena were fully established, and then other extraordinary things occurred such as the movement and levitation of furniture, matter passing through matter and other phenomena well known to spiritualists, but taking place under more extraordinary conditions than usually happens. Tables rose from the floor, when no one was near them, and floated in the air above the heads of the astounded spectators. Chairs seemed suddenly endowed with life and volition and moved of themselves from one end of the great *salon* to the other.

The author of *La Réalité des Esprits* argues that since spirits were able to act on material things such as tables and chairs in such a wonderful way, it would be comparatively easy to precipitate direct writing by again acting on matter, and to quote his own words: "La pensée, le désir d'un esprit suffit pour agir directement sur la matière et pour produire le phénomène merveilleux de l'écriture directe. La volonté créatrice seule est suffisante pour agir sur la matière inerte." As is well known to all occultists, spirits by the power of thought, will and imagination can mould *ethereal* matter into any form. Under favourable conditions they are able to a certain extent, to act on our grosser matter; and to project their thought on to a piece of paper would be comparatively easy, provided they can obtain the requisite "power," or odic force.

On one occasion Baron Guelderstubbe, in the presence of Count d'Ourches, decided "to try the spirits whether they were of God," as directed by St. John in his First Epistle (1 John iv. 1, 2, 3), and to quote his own words, put the question to his unseen friends: "Connaissez à cette marque l'Esprit de Dieu. Tout esprit qui confesse que Jesus Christ est venu en chair est de Dieu."

At the end of ten minutes there appeared on the paper the signature of an old friend of the Baron's, whose handwriting he at once recognized, and then the words: "Je confesse Jesus en chair," indicating by this confession that he and those with him were spirits of good. After that day the Count d'Ourches witnessed more than forty times the phenomenon of direct writing in his own house and also in the house of Baron Guelderstubbe.

The phenomenon was also produced at the Louvre, in the cathedral of St. Denis, at the church of St. Etienne-du-Mont, and other public buildings in Paris. Sometimes the writing appeared on white walls. One is reminded by this of the incident recorded in the Book of Daniel, of the hand that appeared and wrote on the wall of the banqueting hall in the king's palace, in the presence of the king and his guests (Daniel v. 5).

"Automatic writing" is a much more common form of "spirit writing," or rather, communication with the Unseen, and is not so reliable, as it is often difficult to tell from what source the writing emanates. It may only come from the subconscious mind of the medium (the human mind is a very wonderful and complex thing), or perhaps it is simply thought transference from people in the flesh transmitted through the medium's brain and

hand, or it may come from intelligencies in the Unseen—generally the spirits of deceased relatives and friends. As one who has practised automatic writing for over thirty years, I can speak from long experience, and as the outcome of carefully conducted experiments and close observation I came to the conclusion that many of the messages I received automatically through my hand undoubtedly came from beings in the spiritual world. Of this fact I have had the most convincing proof. A good deal of the matter written through my hand I believe emanated from my subconscious mind, and some came from the minds of living people—for instance, friends at a distance who when their physical selves were asleep were able to come to me in their astral forms and communicate with me by means of automatic writing. These experiments could only be carried on late at night when most people are asleep.

That the soul or astral self leaves the body during sleep I have not the slightest doubt, and it is quite possible, by means of *Faith, Will* and *Imagination*, to draw the soul of any friend to you when that person is asleep. Many of us during sleep mingle with spirits of the other world, and it sometimes happens that the spirit of a living person will attend a séance and speak or write through a medium. Automatic writing is perhaps the simplest method of communicating with the Unseen. There is nothing strained, unnatural, or uncanny about the process. I, for instance, simply take a pen or pencil and hold my hand ready on a sheet of paper, and making myself as negative and receptive as possible, wait for the unseen influence to move my hand and write. I often mentally ask a question, then wait patiently for a reply.

By this means I have learned weeks and months in advance of future events which I could not possibly have foreseen or guessed. My hand often writes backwards, so that the words can only be read in a mirror and sometimes upside down. Unfortunately I cannot call this power up to order. Sometimes the replies are vague, misleading and incorrect, and sometimes startlingly correct, proving beyond a shadow of doubt that the message or information I received came from some exterior intelligence, some entity in the unseen world who knew far more than any human being possibly could. I give the following explanation of the *modus operandi* of automatic writing by another writer on this subject:

“When a spirit acts directly on the medium’s hand he gives to it an impulsion altogether independent of its owner’s will,

causing it to write on uninterruptedly as long as he has anything to say and to stop when he has finished. The soul of the medium under this impulsion directs his hand and the hand moves the pencil. The medium's mind receives and transmits the thought of the discarnate spirit. He is therefore aware of what he is writing though the thoughts are not his."

A spirit gives a somewhat different explanation, as follows: "When we desire to dictate a spontaneous message we act upon the brain of the medium—upon the materials that we find there; and we blend our own materials with the fluidic or magnetic elements which we draw from him; and we do this without his knowing anything about it."

Professor A. Alexander, who studied these subjects very closely, observes concerning spirit writing:

"As a means for obtaining supernormal information I have more faith in automatic writing than in somnambulism. It would appear that it is less interfered with by the personality of the medium and is more guarded against the influence of surrounding minds. It may not be merely fanciful to say that the supraliminal self being awake stands sentinel over the operation and prevents the ingress of disturbing forces."

Automatic writing is really a sort of telephonic communication with the other world, and if the "telephone" is out of order mistakes are bound to occur. In this case the telephone is the sensitive brain and highly strung nervous system of the medium, which is liable to get out of order from various causes, the principal one being excessive use of psychic powers whereby the "power" or magnetic force is depleted.

The following explanation of how some mistakes occur was given by a spirit to a well-known writing medium: "You are right in supposing that your conscious mind is a constant source of error. When I write with your hand your conscious mind is often so eager it intrudes and spoils my messages (I am not complaining but explaining). When I am writing, sometimes my words suggest an idea and *you thrust that idea on me*. I am able sometimes—but only sometimes—to convey this. The brain is so subtle and wonderful an instrument that it is not easy for me to understand, much less to explain why and how these intrusions occur. When you get mistakes they are due:

"(1) To the intrusion of your own consciousness.

"(2) To the fact that the unconscious mind was not living the same life exactly as the conscious mind, *and may report as fact what is only thought*.

"(3) To the intrusion of other influences which may be mischievous and misleading."

Sometimes the force of the communicating intelligences is weaker than at others and sometimes stronger, so the communications vary accordingly.

Some writing mediums have found automatic writing tiring and weakening, and experience a loss of magnetism and vitality, others declare it never harms them. In my own case I sometimes find it weakening and sometimes the reverse, as if power had been given to me.

Mrs. Underwood, a famous American medium, in her experiments in automatic writing found that she got better results when her husband was present, but it always exhausted him, showing that the "power" was being drawn from him.

Communication with the Unseen has always existed—both with good and evil powers—and always will be carried on, though the majority of human beings may know nothing about it. The Bible is full of dealings with Spiritual Powers. In those days God and the angels were apparently in close touch with mankind. The powers of darkness and evil were also a great reality. To-day the Unseen Powers (of Light and Darkness) are as real as they were then and quite as close to mankind. The age of miracles never ceased, and could be with us to-day, had we faith and knowledge.

A LOOKING-GLASS VISION AN AUTHENTIC EXPERIENCE

BY A. J. EDWARDS

ALONE in my room I was seated in a big chair drawn near to the fire. The atmosphere was close and had made me sleepy, and I had been unconscious for some minutes.

Awakening suddenly, the presence of something was felt by me, and moving quickly I looked round the room to discover who kept me company. Nobody!

Next I searched under the table; moved the curtain concealing my lumber-corner with a preparedness to ward off the attacker, without any result.

It was all a fantasy, and had come to me whilst dreaming in the chair. Or was it, perhaps, a premonition? No!

I tried to banish the thing from me and settled down again. The gas I had turned on full, and looking behind me I could see the curtains were drawn over the little French windows.

No eyes could envisage my room from without. Upon the table beside me lay a book for which I reached too far and pushed it to the floor.

Stooping to retrieve it, I saw the face of a man I knew in the large mirror to my left.

His eyes glanced softly at me and he smiled, or so it seemed.

This was uncanny, and I stared harder at the mirror, but the face had gone! and my senses were quickened by the phenomenon, for I could call it no less.

I was entirely alone and there was no one intruding that I was aware of. It was real mystery and I could not read my book. Turning again towards the mirror, I stared into it, but no vision appeared.

Then suddenly the same face, but bearing a sadder aspect, darted into its centre and was looking keenly at me. I looked into its eyes with all the courage I could gather, but again the face vanished like a flash.

The thought tempted me to strike the mirror a smashing blow, but I withheld my arm. Again I shot my eyes towards the mystery glass; and at once I beheld a beautifully scintillating large disc built up, with little lustrous piles in its centre.

Rising from my chair, I approached it, and the mirror became one blaze of flashing light, in the centre of which the diamond object I saw from my seat radiated blinding colours of magnificence.

The whole business was astonishing, for the mirror had never acted like this before.

Later that week the evening paper set out in its "Lost and Found" column details of a precious stone lost in the neighbouring town, and offered a reward for its return.

On my reading it the experience of the previous two nights did not recur to my thoughts.

The same evening my old friend called at my place, and that instant when he stepped over the doorstep I remembered whose face had looked at me from the mirror.

He had returned from Egypt only a week before from the mission of Special Correspondent to his paper.

I told him of my strange experience before he left me that night. Then he related the story of his association in Egypt with a wealthy Egyptian merchant who had given him a very valuable Oriental gem as a talisman, the gem the loss of which had been advertised in the evening Press. He had been told that he was never to lose it for his luck's sake, and if he did so he would meet with an accident. That afternoon he was knocked down by a bicycle and sustained a few bruises, and the same evening the press announcement restored to him the mystery gem from Egypt.

At the end of it all I considered that something might be said for the "telepathic vision."

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.]

FUNCTIONING IN THE SUBCONSCIOUS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—If it is true that the subconscious sphere preserves intact all mental experiences, even though "conscious memory" may be destroyed by accident or disease, then it seems probable that man functions entirely in this realm, upon losing his objective existence at death. A great truth was doubtless dawning on Du Maurier when he penned the adventures of Peter Ibbetson, in the mystical realm of dreamland, who lived again the happy experiences of the past. We, too, may wander at will through the great galleries of the long ago, when we learn more of the deeper aspects of Mind, and regard the many and varied pictures of thought. If a material portrait, which is simply mentality externalized, remains intact for a prolonged period, may not the idea itself exist eternally in realms that as yet seem obscure to our half-awakened sense?

It is evident that man will continue to function in matter, until he knows enough to function out of it! Entangled in the meshes of a material net we struggle in vain, for the most part, to extricate ourselves, being ignorant of the fact that freedom can only be gained by conquering so-called physical belief and demonstrating spiritual Law. If we could but clearly comprehend that man is fundamentally spiritual we should be translated to the "fourth-dimensional" realm which is ever above and beyond the limitations of time and space and what they include. The mental nature of man is no more at the mercy of death and destruction than the multiplication table. It is as absurd to believe that the idea, called man, can be extinguished, as to suppose that number five, for instance, is destroyed when it is erased from a blackboard. As a mathematician will utilize numerals in solving a problem, so may the Master Thinker use us in the execution of some divine scheme. How little any of us actually know! "A limited brain," says Brisbane, "was put here to look after a little limited earth and live in a tiny solar system. That brain does pretty well considering, but it knows as much about the real universe, its size, shape, plan and purpose, as a frog beside a railroad track knows about an express train." It would be well for those that scoff at Spiritualism and other progressive movements to remember this.

Yours sincerely,
EDMUND K. GOLDSBOROUGH.

"THE ATLANTIS OF THE PACIFIC."

To the Editor of the OCCULT REVIEW.

SIR,—Your February number of this year contained, I noticed, a very interesting study by Mr. Lewis Spence on Lemuria, which he rather happily calls the Atlantis of the Pacific.

He refers therein to Dr. Augustus Gould as the first to put forward the hypothesis of a great sunken continent in the Pacific, in a paper published in 1854. Now, I have paid much attention to this subject and can give Mr. Spence a much earlier reference to the hypothesis. If he will kindly refer to a now-quite-forgotten little work entitled *View of the Origin and Migrations of the Polynesians* by the Rev. John Dunsmore Lang., D.D. (the father or grandfather of the late Andrew Lang, so I believe), published in London May, 1834, by Cochran, he will find at p. 4 the following: "It were not less easy to suppose with *certain other philosophers* the existence of a vast continent which had been submerged in some tremendous convulsion of nature and of which the multitude of the isles of the vast Pacific are merely the remnants of the sunken mountains." And further on: "This hypothesis which supposes the existence of a vast TERRA PACIFICA." Dr. Lang, however, demurs to the hypothesis on various grounds.

I believe Ellis in his *Polynesian Researches*, a very old book, has also touched upon the same question, and I do not know, of course, if Mr. Spence has read Charles Gould's *Mythical Monsters*, published by David Nutt in 1886, where a great deal of space is devoted to the question of a sunken Pacific continent. Finally, Captain Herandeen of the American Mercantile Marine, has published works giving his impressions of the island of ΠΟΥΥΝΙΡΕΤΕ, E. long. 158° 22", N. lat. 60° 50", exhibiting mighty Cyclopean buildings.

It is a curious circumstance that *both* Atlantis and Lemuria have been called "The Land of Mu" in different occult records emanating from the Mayas and the Buddhists respectively.

Apologizing for trespassing upon your valuable space,

I am, sir, yours faithfully,

GEORGE ISAAC BRYANT.

P.S.—I have read one copy only of Lang's book above quoted, and that was lent me years ago by the late Dean Stanley of Westminster.

THE DATE OF THE GREAT PYRAMID.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—John Hazelrigg has got the key to the date of the Great Pyramid's erection. My only surprise is that no one has apparently thought of it before.

In one of the private MSS. issued by the Brotherhood of Light on *The Great Pyramid Interpreted*, it gives the date of its erection as

19,685 B.C., as that year the inclination of the descending passage corresponded with the obliquity of the ecliptic. I might mention that on that date the sun by precession had passed into the Zodiacal sign Sagittarius thirty-three and a half years previously. It was probably a crisis time just as in our own day thirty-three and a half years after the sun by precession had entered the Zodiacal sign Aquarius, namely, in July-August 1914, the world war broke out, which ended the old social, political and religious order of things. We entered the Aquarian age or age of knowledge in January, 1881, leaving behind us the dark Piscean age with its mental restriction.

Yours faithfully,

W. P. SWAINSON.

SOME VIEWS ON REINCARNATION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The subject of reincarnation arises often in your very interesting magazine, and I should like to put forward some views of this subject which I have gathered from a few books which I have recently read, in the hope that they may be of some interest to your readers.

I have recently read the *Fourteen Lessons in Yogi Philosophy* (published by L. N. Fowler), one of many books on Yoga by the Yogi Ramacharaka. In this work the author lays down the necessity of option in rebirth. Apparently one is only reborn because one desires to be so, and when this desire works itself out, rebirth ceases. This desire is not necessarily conscious, it may be hidden in the depth of one's being, and the individual may have, and feel, distaste for reincarnation. But this is only due to the fact that one would not like to live the same life over again. Of course not, but as long as one desires to fill some position or perform some function on the Earth plane, one will be reborn to satisfy that desire.

Another view of this subject I have taken from a work named the "Spiritual Universe" by Oswald Murray (published by Duckworth). With regard to the theory of reincarnation, the author says that the atoms which compose the physical body of man (which we call "atoms of life") have, in the course of ages "accomplished their evolution in consecutive incarnations in different living forms, beginning in mineral forms and passing through vegetable forms, and then in animal forms and thence to the outer forms of man" (page 81). "Reincarnation and metempsychosis are true as regards the evolution of atoms of life in matter, *but they have no bearing* on the "becoming of finite selves who *descend* from Divine realms and incarnate here in order to unfold their self-consciousness by taking up external relations." Further he says: "One of the consequences of the integrating into our organisms of previously humanized atoms of life is that it gives rise to theories of reincarnation. Some of such

atoms have been so heavily surcharged with the life qualities of the previous personality in whose form they lived, that these qualities reappear in the new form in which they subsequently become units, which thus manifests more or less of the qualities of such prior form. *This gives rise to the fallacious conceptions of previous PERSONAL existence on the Earth.*" Again he states that the cause of the confusion in this matter originated in the Orient because oriental philosophy did not distinguish between the atoms of life and the finite selves. It may be added that the author claims to have received the teachings in this book by Spiritual Communications. Nearly all views on the subject of reincarnation are contradictory. It is a significant thing that no mention is made of the subject in the Vale-Owen messages, probably the highest and most spiritual that have been received during these latter years, when public attention has been more or less directed towards the Occult. It is interesting to note, too, that they bear the test which St. John has exhorted the faithful to use (1 John iv. 1-3) when dealing with the "spirits," and therefore can be accepted by the orthodox Christian. One could hardly think that such an important subject as rebirth could have been passed over in writings which deal with the future state of every individual.

Christianity must, and ever will be, opposed to the theory that for the majority of people reincarnation is the general rule and not the exception. The general idea of reincarnation is quite logical when one applies it to those who reject a personal Saviour, and who prefer to work out their own salvation. Christianity aims at the union of man with God through the person of Christ, and that is why it does not teach the doctrine of metempsychosis, inasmuch as it is unnecessary. Salvation is not forced on anyone, it is given to those who will receive it. The doctrine of the Atonement, which every Christian must accept, and all that the death of Christ on the Cross signifies, clearly indicates the Christian attitude. Although it is quite permissible to believe that there may be certain individuals who, as the result of former actions, may have to live again to expiate and atone for those actions (in this case the effect is purgatorial), or, again, who are allowed to take up some work unfinished, surely it is not possible to believe that those who "die in the Lord," uniting themselves with God through Christ in a sincere act of Faith, Hope and Contrition, or who have, for the same purpose, received the sacraments which the Church offers—a Christian cannot believe that such people could ever be reincarnated. Only those who reject the Cross, preferring to work out their own salvation, can retain the idea of countless rebirths. Indeed it is their only hope of ever reaching the goal of perfection. It seems also that reincarnation is so much in vogue at present because so many people are afraid to face Hell. They could not, and cannot, understand why an All-Merciful God could permit such a state of misery. The answer is that Hell is created by each individual as the result of his actions, and that God

is not to be blamed for the miseries which man brings on himself of his own free choice. Reincarnation, too, is closely connected with that rose-coloured universalism to which people who do not wish to have "uncomfortable views of the hereafter" seem to be so much addicted. Nowhere does the New Testament warrant such a belief. It states quite clearly the opposite view. The Christian faith permits the possibility of Reincarnation, no doubt, in certain cases as I have already shown. But it teaches us that the *faithful departed* are in the hands of God. The words of our Lord to the penitent thief confirm this: "This day shalt thou be with me in Paradise."

Yours sincerely,

C. D.

[I have not space here to reply to my correspondent's arguments generally, but I would suggest that he would see reason to revise his last statement with regard to the New Testament if he read *Reincarnation and Christianity*, by a clergyman of the Church of England. (London, William Rider & Son, Ltd., 1s. 6d. net.)—ED.]

THE DOCTRINE OF NON-RESISTANCE AND THE SERMON ON THE MOUNT.

To the Editor of the OCCULT REVIEW.

SIR,—I wish to ask Mr. Loftus Hare two questions, and trust he may be willing to give me plain answers. If the Sermon on the Mount is to be regarded as a sermon preached on a plain (according to St. Luke), why does the whole of Christendom call it the Sermon on the Mount? By the Churches, at all events, it seems to show that St. Matthew's account is accepted, and if the plain is "on the side of a hill" what difference does that make? It was on a hill all the same, and our Lord retreated there from the multitude, and spoke to His own disciples, to whom He said later, "Whither I go ye know, and the Way ye know"—what interpretation can reasonably be put on that utterance but that He was addressing those on the Path—not friends and believers, but the disciples?

My second question is: What evidence can Mr. Loftus Hare bring forward to show that the Christ "would wish" that His teaching, given to the disciples alone, should be repeated by them? I am unable to imagine upon what such an assertion is based. The evidence of the gospels goes all to show that the Christ left the multitude and went away alone with His disciples, to whom He gave rules for personal conduct.

Certainly the best is not for the multitude. Mr. Loftus Hare may call that a "dangerous doctrine," but it has been held by all the great teachers. The mystery in which "the best" was shrouded in the far past remains upon it now, and the Scriptures remain a sealed book though read aloud in the churches. Otherwise, why is no attempt made by Christendom to obey the Ten Commandments,

which are somewhat easier to subscribe to than the precepts of the Sermon on the Mount ?

Mr. Loftus Hare himself quotes, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine," which appears to me to support my argument, and not his.

Yours faithfully,
MABEL COLLINS.

To the Editor of the OCCULT REVIEW.

SIR,—It would, perhaps, help to elucidate the subject of "Non-resistance" if we realize that one law comprising counsels of perfection, which can only be followed by those who are near the perfection of the Divine manifestation in the human, would not be laid down as compulsory upon those who may only be *enfants* in regard to the number of incarnations experienced.

If it be a "most dangerous doctrine" that "the best is not for the multitude"—is it not even more "dangerous" to attempt to apply the supreme Ideal to those in infancy—alike ignorant and undisciplined ?

This mistake is made by Socialists to-day—who talk blatantly on the public platform—of basing their politics on "the Sermon on the Mount." Obviously, the claim can have no foundation. If "the Sermon on the Mount" were fulfilled in the lives of "the multitude" there would be no need for politics. If this supreme Ideal is not fulfilled in the individual life—even of those who profess and call themselves Socialists—how can it be organized as a national policy ?

Logic seems to differ according to different minds—and a severe training in logic is needed (which most of us lack) before the full meaning of the teaching of a Master of Wisdom can be comprehended.

There is room, therefore, for more than one view. The alternative to resisting evil is to allow every tyranny to ride triumphant over the defenceless, the young, the weak and ignorant.

If we have become—and when we become Masters—Disciples who have "become *as* their Lord," then we may "resist not evil," because we shall be able to identify ourselves with the evil forces, take them into our own Being and transmute them ; and thus render them back again as the pure current of Life, undiluted with corruption, harmless and beneficent.

The question of personal injuries in this relation is a difficult one. For the public good, it sometimes becomes necessary to seek redress for private injury in order that some evil things that injure the world in general may be brought to light.

This may be "resisting evil" in one sense ; in another sense, it is the Service of Truth. All depends upon the motive.

Again, those who seek to tread the Path of Discipleship become terribly sensitive to the lightest current of evil thought and anta-

gonistic feeling. These sensitives have no defence and find no defence in those around them, who are mostly ignorant of the damage they do. The choice before them seems to be that they must retire from the world into absolute seclusion, into a rarefied atmosphere where the conflict will not reach them, or be wrecked by the forces that oppose now—as ever—all spiritual evolution.

The Titan forces that sought to destroy Jesus feared Him, and they did not fear Him as one who would weakly refrain from resisting their Evil Purpose—to destroy a world. They feared Him as One who could and did oppose the full force of His mighty Will against their foul intent. It is true, in one sense, that His personality suffered. In another sense—it became magnified. For that mighty Will still thrills all space—and every Soul who enters into the Love of the Master can come into touch with that Will, and be revived to withstand the world's assaults. *How* they will stand against them is a matter for the individual choice, not for the dictation of another.

In a wise little book called *The Vow of Poverty* we find, "Not all who have taken the Vow wear an aspect of sweetness and amiability," "He acts not for results but purely that the Soul may be served." "On the outer plane as it stands to-day there is no real Peace but only a base compromise with which the flaming Christ-Sword is ever at war." "To yield to another is sometimes to assist that other in encumbering his higher soul and our own with details the mind should outgrow, but to which, lacking strength, it still clings."

It may sometimes happen that the plea of "non-resistance to evil" may be a trap to cheat us into *becoming channels* of the evil that seeks to defeat the Divine Purpose down the ages.

It was a wise man who said—"We may largely distrust our own judgment at all times";—and in this relation we may hesitate to "oppose" even the teaching of another, unless that teaching challenges us to a battle for Truth we cannot skirk, without the violation of the Vow of the Soul, to obedience in and to the Divine Law—the Supreme Arbitrator!

Yours faithfully,
"A."

THE ASTRAL PLANE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—“W. P. S.” in your May number asks me how we are to look upon “Annie” and “Johannes,” but I must refrain from expressing any opinion on the nature of these entities or individuals, as I consider that closer contact with them and fuller knowledge of their communications than can be obtained from a report or description, is necessary to enable one to form a fair judgment.

The astral plane is certainly not denser nor more substantial than

the physical plane. It is a counterpart of the physical inasmuch as the experience gained in the latter determines the nature of life on the astral plane, and what may be gained there is a realization of what has been worth while and what is useless and vain. When a man whose chief aim on earth has been the development of strength of arm enters the astral plane, he continues, or attempts, to follow it up, but soon finds that his strong arm is useless on that plane, so that there is nothing for him there. On his return to the physical he brings with him the realization that there are other things necessary to his being besides strength of arm. As I said in my article on "The Mystery of Mediumship," there is a working out of physical experiences, so that there is a certain advance gained on the astral plane; but in itself that plane is impermanent and illusive. True, there is much illusion in the physical also, considered separately, but all the planes are interdependent, and are only substantial and permanent in their unity.

A painter died, and on waking up on the astral plane, found that he could go on painting beautiful pictures with greater skill and ease than he could on the physical plane. He could readily find all the colours he could possibly wish, and he went on painting in a perfect delight until he found that his picture vanished as soon as it was painted. Each plane hangs upon another. There are planes for the manifestation of all degrees of man's being; the astral is just what we make it, and this accounts for the different ideas prevalent concerning it. I have no wish to stress my ideas of the method of manifestation, for I consider it a matter of little concern. The important thing is that we go on manifesting, and our opinions on the matter will not alter the plan which is controlled by forces which we are powerless to affect.

Yours faithfully,
DAVID LEARMONTH.

PERIODICAL LITERATURE.

THE two most recent issues of *REVUE MÉTAPHYSIQUE* present the records of Dr. Geley's latest experiences with the medium F. Kluski and also with M. Ossoviecki, who manifests occasionally the faculty of reading sentences written in invisible ink on paper subsequently placed in sealed envelopes, which are not left in the medium's charge. There is one account of a partial failure which seems to us no less convincing than complete success. Dr. Eugène Osty, who is Geley's successor in the direction of activities at the International Metapsychical Institute, is now the most frequent contributor to its official organ. We owe to him on the present occasion a careful study of experimental telepathy which is in part an historical review of the subject at large from the year 1882, when the English Society for Psychical Research was founded by Sir William Barrett, and in part a consideration and comparison of its various aspects and developments. In the second place, Dr. Osty opens the *REVUE* in its most recent issue with the report of some amazing séances held with Ludwig Kahn, whose faculty is similar to that mentioned in the case of Ossoviecki, except that ordinary ink or pencil are used for writing, the successful tests are recorded in dozens and are given with the least possible hesitation—one after another. His custom is to place one of the folded papers for a moment to his forehead; others he does not touch, and they remain in the hands of the sitters. Moreover, before he comes in they are mixed together, so it is seldom only that a sitter holds the message which he has penned himself. Kahn, however, is able to specify the actual writer in every case. Charles Richet, Santoliquido and Humbert took part on one occasion, and the first of these famous investigators arranged for a separate sitting, which took place, and the results included the correct revelation of a sentence written on paper and then burnt, without the medium touching it. Richet concludes that the cryptesthesia of Ludwig Kahn is of an extraordinary value—rapid, multiple and impeccable. Finally, Dr. Osty devotes eight pages to the exposure of a false medium, Albertine Bourniquet, with whom he and others held séances during the first three months of the present year.

To say that the new issue of *PSYCHE* is excellent throughout may seem an uncritical judgment, so it shall be qualified by adding that nearly all its papers appeal in one way or another personally to ourselves. It is impossible to read Dr. F. G. Crookshank's essay on the "Psychological Interest in General Medical Practice" without cordial interest and agreement, at the value of a layman's view. But then he draws us from the beginning on the relation of body and mind by saying that mind is the "predominant partner" and has "the

casting vote." It is a good mental exercise, and attractive also, to compare Mr. J. von Vexhüll's "Time, Number and Measurement" with Miss Adelyne More's lighter and shorter article on "Why Time Flies." It appears, moreover, that there is metaphysical authority for holding that "immeasurable abysses are reached," from whatever point of view we may approach the question of time: we may therefore remember eternity, about which Mr. Vexhüll says in his closing lines that it "can be inferred." It is probably the simpler problem. There is finally Dr. William Brown's lecture on "Religion and Psychology," delivered some time since at Oxford University and here printed in full. We like his view of religion as "a state of mind" and "a mental attitude towards the universe," though it presents the subject in its lowest reduction. We offer also our plaudits when he terms religion "the most important thing in life" and "essential to mental health."

THE THEOSOPHIST has a study of George Macdonald by Miss Hilda Pagan, which shows considerable insight on the memorable man and the writer, the centenary of whose birth occurred in December last. But we miss any real grasp of the side of imagination which belonged so eminently to the author of PHANTASTES and LILITH. . . . Mrs. Bligh Bond gives a curious and rather original account in THE THEOSOPHICAL REVIEW of her own early experiences with the denizens of Faërie. They came in the day and they came in the night, notwithstanding the angry insistence of elders that there were "no such things." The record is worth retaining by those who are wise enough to keep curiosity-scrap-books. . . . The Rev. A. D. Belden, writing on GOD AND YOU in THE HERALD OF THE STAR, reminds us of the mystic Saint-Martin by his uncompromising assertion that "God wants you as you have never yet dreamed of wanting Him." It will stand at its varying value measured by those who read, coming thus in the form of a dogma; but Saint-Martin, as it seems to us, speaks from an intimate experience when he confesses that his desire for God has awakened an inward realization of God's desire for him; and he communicates at least the kind of conviction which admits reality in the experience, so far as the recipient is concerned. . . . PAPYRUS, published in Cairo as an organ of the Theosophical Society in the land of the Delta, affirms that from time immemorial Egypt has been a centre of initiation and that great movements have been always in touch therewith, from the epoch of Alexandrian Philosophy to the Illuminati of the eighteenth century and Emblematic Freemasonry. The evidence does not emerge. . . . We learn from THEOSOPHY of Los Angeles that its long series of articles on the Theosophical Movement, which were reviewed often in these pages, have been collected and issued in a substantial volume, much as we expected at the time. They are of course an *ex parte* statement on the Judge side of the debate, but they are contributions to history from that standpoint.

Camille Flammarion, writing in *LA REVUE SPIRITE*, commands our agreement when he says that the time has come to revise certain theoretical affirmations and those, among others, on pretended collective hallucinations. On a certain date three out of four sisters, all present, erect and wide awake, saw a ghost moving through their room and even reflected in a looking glass. The experience was put into writing, giving full details; but psychical research decides that it was a visual collective hallucination, which begs the vital question, offers no reason on its own part and appears at issue with the facts. We hear also of veridic hallucinations, and they seem comparable to honest mendacities. In reality such camouflage terminology must have originated in a hope of appeasing scepticism at the period of the Belfast Address and its aftermath of complete scientific materialism: it was not successful then and it is in little better case now, at the scornful centres of a psychology which is not psychical and of research which seems always pathological, knowing nothing of "the holy spirit of man." We observe that *PSYCHE*, in one of the minor contributions to its last issue, has little but a courteous disdain for "the standard of evidence demanded by Psychical Researchers in their investigations," as exhibited by a *REPORT* of Mrs. Sidgwick in recent *PROCEEDINGS* of the English Society. . . . An editorial in *PSYCHIC MAGAZINE* expresses the opinion that Alchemy, the dream of long centuries, has ceased to wear the purely chimerical aspect with which it used to be invested. But the most curious thing in the issue is a study of the mode of transmission by which the secrets and supposed power of the Russian sorcerer come down to his chosen heir. We note also that at the end of all the devilries there is reserved for him who practises a narrow loophole of escape from infernal pacts and pledges, so that, as in German folk-lore and French Grimoires, Satan may be cheated in the end. . . . The problem of individuality is discussed in *PSYCHICA* by Dr. H. Jaworski, who affirms that individuality itself is comparatively a modern theory, proposes that the Ego should be distinguished from Consciousness and intimates, tentatively on the surface but in terms of personal conviction, that there is after all only one Consciousness, even as all manifestations of force lead back to an unique energy. We are reminded of Fichte and his hypothesis that normal human consciousness covers but a part and indeed a fraction of the whole field. But we are reminded also of Coleridge, who said that "in our life alone does Nature live," and still more strongly of the seer and prophet Schleiermacher, testifying that: "In still rest, in changeless simplicity, I bear, uninterrupted, the whole of Humanity within me." Dr. Jaworski does not know these quotations and appeals to Freud and Jung. . . . The *JOURNAL DU MAGNÉTISME* begins an historical account of Magnetism in the presence of the penal law which promises to be of considerable interest and not merely a record of the past. It is the work of Maurice Garçon and is being issued also separately in a substantial volume. The

consideration opens with the *BOOK OF THE DEAD* and the laying of hands on the body, that the deceased may live. We are grateful also for the reference to Prosper Alpini's *DE MEDICINA EGYPTIORUM*, published at Leyden in 1718; it has an account of secret remedies known to the priests of old and recalling magnetic practices.

PSYCHIC SCIENCE opens a new volume, and Major C. C. Colley contributes an account of episodes in his psychic life, which will be read with interest, not only for their own sake but because he is a son of the late Archdeacon Colley, whose name will be remembered by elders of the Spiritualist movement on account of his testimony to the validity of materializations in the Monk case of mediumship. We believe that some of the records will be found in old volumes of *HUMAN NATURE*. Mr. F. W. Warrick, the literary executor of Dr. Crawford, publishes the results of experiments with Mrs. Deane, who is known as a psychic photographer, the record being accompanied by numerous illustrations. There are many illustrations also to Mrs. Hewat McKenzie's article on "Evidential Psychic Photography," all which notwithstanding we can believe that for many, if not for most people, the centre of interest will be found in the frontispiece to the present issue, a very beautiful and attractive portrait of Mrs. Le Roi Crandon, of Boston, U.S.A., the now world famous medium Margery. . . . The *JOURNAL* of the American Society for Psychical Research fills fifty pages and is thus practically a number devoted to further evidence on this absorbing subject. Mr. J. Malcolm Bird, the Society's Research Officer, analyses and accounts at length for his own book, recently published on Margery and exceeding 500 pages: it is almost unconditionally favourable to all the claims, except obviously as to the source of communications. Thereafter he devotes another article to the hostile conclusions of Dr. W. McDougall, challenging the consistency of his standpoint and the adequacy of his methods. It will be remembered that Mr. Dingwall, Research Officer of the English Society, reported favourably at a public meeting in Boston; and he has since written "in glowing terms" about the gifts of Margery to Baron von Schrenck-Notzing.

THE *CO-MASON*, founded and edited by Miss A. Bothwell-Gosse, having severed its connection with what is called the Universal Order of Co-Masonry, has changed its title to *THE SPECULATIVE MASON*. The issue before us does not indicate that it represents any organized body, but it will doubtless continue, unofficially or officially, to act as a spokesman of the woman-movement in respect of Freemasonry, and doubtless also will see that no misapprehension is possible on the point of fact. We mention the matter because of the comprehensive nature of the new title. There are articles of considerable interest on "Traces of Masonic Emblems in China," on the term *Hosea*, its possible variants and corruptions, on "Masonry as a Mystic Teaching" and on "Astrology from a World Point of View."

REVIEWS

APOLOGIA ALCHYMIAE: A RE-STATEMENT OF ALCHEMY. By R. W. Councell. $7\frac{1}{4}$ ins. \times $4\frac{3}{4}$ ins., pp. xii + 88. London: John M. Watkins, 21 Cecil Court, Charing Cross Road. Price 5s. net.

A NEW contribution to the literature of Alchemy is always welcome, and Dr. Councell has written a very interesting and suggestive little book. He is convinced that it is foolish to believe that men who could give expression to such pious sentiments and noble aspirations as did the old masters of Alchemy could be capable of making claims that had no foundation in fact. One of the prime errors made by modern critics, according to the author, is the assumption that the various names of substances (e.g., mercury, sulphur, etc.) used by the alchemists were intended to refer to the same substances as are so named to-day. The alchemists, he maintains, grasped the fundamental philosophic truth that the inorganic world is subject to evolution, but in many respects they (very naturally) went astray in their theory. On the other hand, he maintains that they were successful in their practice, and that realizing the financial chaos that would ensue if the knowledge of this practice became public property, they kept this knowledge secret and wrote their books, not for public enlightenment, but to announce to each other that they also knew. The assumption appears to be implied that alchemy was a uniform and coherent body of practical knowledge. To me, however, it seems unlikely that all the alchemists thought the same thoughts and experimented along the same lines. I consider it, for example, highly probable that what one alchemist called mercury or sulphur or any other name was not the same substance that another called by the same name. And I am not convinced that all the experiments described by all the alchemists were real experiments.

Sections of Dr. Councell's work are devoted to Mercury and to Sulphur and Salt, in which by means of the words of the alchemists themselves he shows pretty conclusively that these and other chemical names were not used by them to refer to the substances now so named by chemists. Dr. Councell considers that it should be possible by a careful collation of the various properties attributed by the alchemists to the substances they have deliberately veiled under misleading names, by a careful consideration of the various reactions described, to identify these substances and in particular to identify the first matter of the Philosopher's Stone. He suggests, in fact, that he has done this, or at any rate that he has formed his own opinions. But he does not state what these opinions are. I think this a matter of regret. If Alchemy be true in the sense that base metal can indeed be transmuted into gold—then let the truth be proclaimed. There may be mysteries of the Soul that cannot be revealed; but there should be no unrevealable mysteries in the domain of chemistry and physics.

At any rate, whatever conclusions the reader may draw, here is, as I have said, a book both interesting and suggestive, and which the student of Hermetic Philosophy can most certainly not ignore.

H. S. REDGROVE.

THE EVOLUTION OF SPIRITUALISM. By Harvey Metcalfe. With an Introduction by Sir A. Conan Doyle. London: Hutchinson & Co. Price 7s. 6d. net.

"MATERIALISM is at the base of all the troubles of the world," says Sir Arthur Conan Doyle in his Preface to Mr. Harvey Metcalfe's book, "and will bring about far greater ones if we cannot stem it. We have to make people realize that there really is an invisible world around us, and that we need not go back two thousand years in order to get into close touch with it." And Sir Oliver Lodge, speaking recently at one of the City churches, reminded us that the reality of the spiritual world has been truly called "the preamble of all religions."

All and everything, therefore, which reiterates and rings the changes on this most vital of all facts, should be accorded a welcome, even though it may not contain anything particularly new, for "there is nothing new under the sun."

Mr. Metcalfe, in his survey of the past, covers the ground from the dawn of history, finding in India, Egypt, China and Persia, Greece and Rome, indications that what is now known as "Spiritualism" existed in varying forms. This is, of course, no new discovery, needless to say.

The author brings his interesting and thoughtful book more or less up to date, dwelling upon modern American spiritualism, and enlarging upon many well-known pioneers, American and English, with a brief passing reference to W. T. Stead—the greatest of them all, as I did my own humble best to show, in my record of his dauntless and unflinching psychical activities: *Stead: The Man*.

EDITH K. HARPER.

THE WORD AND THE WORK. By G. A. Studdert Kennedy, M.A., M.C., Rector of S. Edmund, King and Martyr, Lombard Street; Chaplain to H.M. the King. With an Introduction by the Lord Bishop of London. London: Longmans, Green & Co., 39 Paternoster Row, E.C.4; New York, Toronto, Bombay, Calcutta and Madras. Price 2s. 6d. net.

"THIS book will make people *think*," truly says Dr. Winnington Ingram, in his Introductory benediction to the Rev. G. A. Studdert Kennedy's impassioned words, and the Bishop adds further that "the usefulness of this book consists in this: that it shows it to be a possibility, even when you have faced everything, to keep your faith, tremblingly, but still to *keep* it in a good God."

For many people the Great War is over and done—as a tale that is told. But not for all. There is poignant meaning in the author's own dedicatory inscription: "To the Unemployed Men and Women of Great Britain This Book is Dedicated with Sympathy and Respect. . . ."

From beginning to end of these pages one sees reflected the same burning devotion to the Poor Man Crucified that led St. Francis of Assisi to give up all in the service of others—the Poor, the Wretched, the Suffering, no matter what the cost. For in the struggle of the human race the Crucifixion is still going on—Christ still suffers with the innocent, but it lies in the power of every man and woman, whose intelligence is above that of the ape and the tiger, to help to assuage some of these pangs of body and of soul.

Well is it indeed for those who, in the chaos of these present days, can see the inner light of the eternal truth contained in the author's concluding words :—

“ . . . I believe that, right at the heart of the ultimate reality there was in the beginning, is now, and ever shall be, world without end, a Person expressing a rational purpose which men can in some measure understand. I believe that this Person was, is, and ever shall be with God, and indeed is God, though it is nearer the truth to say ‘with God,’ for ‘the Father is greater than He.’ ”

EDITH K. HARPER.

GENESIS INTERPRETED. By G. A. Gaskell. London : C. W. Daniel Co. Pp. 125. Price 3s. 6d. net.

MR. GASKELL is the author of *A Dictionary of the Sacred Language of All Scriptures and Myths*, and the present volume is the second of a series, the first having been entitled *The Gospel Drama : Its Symbolism and Interpretation*, while the third is to deal with Egyptian myths and legends. The author holds that all Scriptures are written in a common symbolic language of cosmic origin, and contain a common universal wisdom ; and that Jesus, like other great Teachers, was not an historical personage, but “ the indwelling Saviour of the Soul.”

In his Introduction Mr. Gaskell tells us that he has here translated the first nine chapters of *Genesis* “ into intelligible terms, without any regard to dubious history, etymology, philology, and the speculations of modern scholars.” Those who understand the Sacred Language will, he says, be assured “ from within ” of the truth of his interpretation. Let us take, by way of example, the immortal first verse of the Bible : “ In the beginning God created the heaven and the earth. And the earth was waste and void ; and darkness was upon the face of the deep ; and the Spirit of God moved upon the face of the waters.” Here is Mr. Gaskell's version :—

“ At the commencement of the emanation from the Absolute of the prototypal solar universe, the primordial elements—Spirit and Matter—were differentiated from that noumenal essence which is itself neither, but which is potential for both.”

At the end of the book Mr. Gaskell quotes two interesting parallels, one from a Japanese and one from a New Zealand scripture, showing the similarity of Creation myths throughout the world. But while casting no doubts upon his knowledge, or upon the truth of his interpretation (which is, in many ways, very convincing), it remains a question whether most of us may not prefer to read our Bible in the old and beautiful language which has so long been familiar to us.

E. M. M.

HAUNTED HOUSES. Tales of the Supernatural, with some account of Hereditary Curses and Family Legends. By Charles G. Harper. Illustrated by the Author. London : Cecil Palmer, 49 Chandos Street, Covent Garden, W.C.2. Price 12s. 6d. net.

CERTAINLY if the various Legends, Omens, Curses, and Hauntings, so racily chronicled by Mr. Charles G. Harper in this attractive book, were not boglish enough in themselves, his drawings and sketches would make them appear so. By a few touches of his clever pencil he creates an atmosphere of inimit-

able ghouldom which says more than pages of descriptive writing. Such collections of "ghostly" records are not uncommon, and in this one as in others we look to find, and are not disappointed, familiar classics like Glamis Castle, the Epworth Parsonage, the Tedworth Drummer, the Lambton Worm, and the Cauld Lad of Hylton. Perhaps the fact that I passed my earliest youth in the neighbourhood of the two last-named spots, caused the familiarity that is said to breed contempt, for the Cauld Lad and the Lambton Worm always seemed to me duller than dull. The "Cauld Lad," one imagines, must have been a "poltergeist," without the poltergeist's sense of fun.

Hampton Court and the Tower of London naturally figure in this author's chronicles, and he recounts most amusingly the story of a midnight vigil on the part of Mr. Ernest Law—the eminent authority on Wolsey's famous palace—and a journalistic companion, in the gallery said to be haunted by the restless soul of Queen Katharine Howard.

Mr. Law, be it said, is no believer in "the supernatural"; perhaps, like the old Highland nurse, he thinks there is "nae siccan a thing"!

Later still, indeed "as recently as February 1907" writes Mr. Harper, "the ghostly reputation of the Palace came again before the public mind, in the reported adventure of a constable of the Metropolitan Police." Quite evidently the constable in question was clairvoyant, and once at least saw through a rift in the veil. His story is extremely interesting, and the fact that it seems to have been hushed up afterwards does not detract from its interest; none would doubt it who have "the sight." But probably, as the author cynically observes: "visions and the seers of them are discouraged at Hampton police station!"

It must not be supposed, however, that Mr. Harper's book contains only well-known examples of uncanny lore, it has much with which I, for one, am unfamiliar; and what he himself so modestly describes as a "book for the winter evenings," will make a welcome addition to the shelves of the collector's library.

EDITH K. HARPER.

THE SHOWINGS OF LADY JULIAN OF NORWICH. Transcribed into Modern English by the Rev. Dundas Harford, M.A. London: H. R. Allenson, Ltd. Price 3s. 6d. net.

WHAT is known as the Amherst Manuscript had been lost sight of for 160 years, and its discovery was considered a most important find in Christian mystical literature. It is believed to be the earliest version of the Revelations of that flower among early English mystics, the Lady Julian, recluse at Norwich during the fourteenth century. Previous versions were known as "Comfortable Words for Christ's Lovers."

"No attempt is here made," says the Rev. Dundas Harford in his Introduction, "to summarize the mystical teachings of Lady Julian. They will bring their own message to those who 'desire to be Christ's lovers.' There are 'hard sayings' among them, mingled with 'words of eternal life.' The wise will know how rightly to divide them."

All who have any glimmering of the Mystic Way, will find intense interest in studying Lady Julian's description of the Three Methods in which the teachings were revealed to her: "By bodily sight," by quickened intellectual understanding, and by the "inner light" of spiritual intuition.

When Lady Julian tells us how to her "ghostly sight" (or what present-day jargon would call "subjective"), our Lord showed her the Littleness of All Things as "the quantity of a hazel-nut," lying in the palm of her hand, and "round as any ball,"—and when in answer to her thought, "What may this be?" came the answer, "It is all that is made," have we not a spiritual apprehension of present-day science in its most brilliant discoveries? "Methought it might fall suddenly to nought for littleness," she muses, but is instantly assured, in her understanding, of the everlastingness of all things "through the Love of God."

Here is the Power that binds the invisible electrons, and directs the planets in their etheric course. So Wisdom is justified of her children.

EDITH K. HARPER.

THE FOLKLORE OF BOMBAY. By R. E. Enthoven, C.I.E. The Oxford University Press. Price 14s. net.

THIS is an important work written with the lucidity, patience and wealth of detail which make Sir John Frazer's *Golden Bough* so invaluable and authoritative. It is impossible for me, in the limited space at my disposal, to do adequate justice to the manifold occult and mystical questions raised by Mr. Enthoven's exhaustive inquiry. India reveals herself once again as an enormous store-house of ritualism, cults and magic.

Naturally there are innumerable analogies with universalized beliefs in the volume. Thus we read of varied charms against the evil eye, of the ancient process of circumambulation, superstitions enacted at the meeting-place of three cross-roads, snake and animal worship, cultivation rites, which reminded me of Red Indian practices, disease deities akin to West African demon dances among the Bori, and a worship of the Mothers clearly indicating that earlier matriarchal civilization which ruled the world mayhap ere Egypt was born, and whose symbolism has come down to us through ravelled and immemorable channels. The chapter on lucky and unlucky numbers contains some strange contradictions which would interest astrological students and much that was new and inexplicable to me. Mr. Enthoven unveils a world in which pure Brahminism and the Vedas are entangled with weird Tantric and dæmonic formulæ, a country where Asuras and devas work their will and wherein Ganpati, Shiva, Indra, Krishna, Hanuman and Vishnu pass in their shining cars.

REGINA MIRIAM BLOCH.

GILGAMESH: A DREAM OF THE ETERNAL QUEST. By Zabelle C. Boyajian. Illustrated by the author. With an Introduction by Sir Ernest A. Wallis Budge. 12¼ in. × 10 in., pp. 110. London: George W. Jones, Gough Square. Price two guineas.

THE legend of Gilgamesh is briefly as follows: Gilgamesh was a great Sumerian king who reigned in Erech of Babylonia. He was two-thirds divine and only one-third human; he was all-wise and all-knowing; he did many great deeds. Eventually a great friend of Gilgamesh dies, and our almost-divine hero is overcome with grief and still more with the thought that he also will one day have to die like all those who have about them some touch of mortal humanity. He travels to the shores

beyond the Waters of Death to ask for advice, which, however, he finds of little use. So Gilgamesh resigns himself to the fact that he must live and die like other men. Each reader will interpret this pregnant allegory according to his personal temperament, just as Miss Boyajian has done. At the very beginning of her beautiful poem she strikes the note which rings throughout: the note of pessimism, the helplessness of man, the cruelty of the gods:

"Great are the gods, and greatly to be praised!
 Immutable their laws and their decrees.
 Shrouded in mystery and silent gloom,
 They stand apart and watch their handiwork.
 Their sovereign wishes shape man's destiny
 Relentlessly as sun, and moon, and stars
 Move in their orbits. Man must needs obey,
 Not knowing which the path ordained for him. . ." (page 23).

Man has to confess that he cannot read the mystery of life, that the gods are greater than he, but at the very end we are shown that there is still hope in the reason of man and in his courage:

"Shine forth, O Sun,
 And with thy brightness fill both earth and heaven
 With life and joy! So be thou great and strong;
 There is no death for him who fears not death" (page 101).

The quotations that I have made show the great beauty of this profound and significant poem. Its meaning and value are, moreover, immeasurably increased by the remarkable illustrations which accompany the book. The author in her previous book of Armenian legends has already shown us what she can do in the region of the strange and grotesque. But the illustrations in this book, with their gorgeous colours, their weird and wonderful imagery, and their great originality, surpass anything that Miss Boyajian has done before. I have no hesitation in saying that this book is a great book.

THEODORE BESTERMAN.

SCIENCE AND RELIGION. By J. Arthur Thomson, M.A., LL.D.,
 Professor of Natural History, University of Aberdeen. Price
 7s. 6d. net. London: Methuen & Co., W.C.

THIS is a work that will appeal to the general reader and more serious student alike. It is a book that will be very widely read and much discussed.

The author has placed his views before us lucidly and in most fascinating manner, his new book is full of matter of quite absorbing interest, and all so simply set before the reader that even the "man in the street" may readily assimilate a great part of the valuable knowledge that the work contains.

This book endeavours to explain much of the modern scientific outlook and its bearing on the revealed religion of to-day; it suggests the hope of a better understanding soon to follow from a finer conception of the just claims of both these great forces being placed side by side in the fast-clearing and more tolerant vision of to-day.

Professor A. Thomson would have us understand that there should be no antithesis whatever between Science and Religion regarding vital essentials; their aims toward furthering the common good of Mankind being similar in degree and, therefore, capable of congruence along the opening way.

It is a very courageous piece of fine work, most ably constructed by a profound scientific thinker.

CHRISTIE T. YOUNG.

YOGA. A Study of the Mystical Philosophy of the Brahmins and Buddhists. With five Illustrations by the Author. By J. F. C. Fuller. London: William Rider & Son, Limited, 8 Paternoster Row, E.C.4. Price 6s. net.

MANY volumes have been penned about Yoga, but there is more sense in this little book of 140 pages than in most of them combined. Colonel Fuller has the rare gift of concentration, and concentration, when equilibrated, results in lucidity of vision.

The symbol of attainment in the West is a pyramid of flame; in the East, the unruffled surface of a lake. But after all it matters little whether we transcend the mind by climbing a ladder of symbols, or undermine it by cutting away the defences of thought. Concentration results either way. As Col. Fuller shows by cross-references to the Quabalah and Western Magic, there are many close parallels in Eastern and Western Methods. Yoga is the art of uniting the mind to a single idea; this is also the basis of most Western systems. The crucial point of divergence (as regards method) appears to be Pranagorma. I consider the latter more suited to the East than the West. In the West the tendency is to control the breath through the mind; in the East, to control the mind through the breath. But once the mind has been mastered, identical phenomena result. Dharana, Dhyana and Samadhi find their Western parallels in Imagination, Inspiration and Intuition.

Personal endeavour is the secret of Transcendence. Hence in his essay on Buddhism Col. Fuller advocates the substitution of work for sorrow. He advises the aspirant to divide life into two compartments; into the first science, learning, philosophy and all things built of words—the toys of life—should be thrown; and into the second, the Invocations to Adonai—the work of attainment. “The key to deliverance is meditation, which opens the lock of concentration; then the door of attainment swings open and the aspirant enters a higher dimension of consciousness.”

This book is a ringing call to work. The only knowledge worth having is the fruit of personal attainment. Others can only point out the way; the aspirant himself must tread it, for each man is himself the way. The most important effect of Yoga on the serious student will be an increase of strenuousness—for strenuousness flames on every page. As the Buddha said:—

“Strenuousness is the Immortal Path—sloth is the way of death. The strenuous live always, the slothful are already as the dead. Impermanent are the tendencies—therefore do ye deliver yourselves by strenuousness.”

MEREDITH STARR.

ETHER AND REALITY. A Series of Discourses on the Many Functions of the Ether of Space. By Sir Oliver Lodge, F.R.S., etc., etc., etc. London: Hodder & Stoughton, Ltd. Price 3s. 6d. net.

THE host of unseen listeners who recently heard Sir Oliver Lodge broadcast his fascinating lectures on *Ether and Reality*, will be very grateful for the opportunity afforded by this volume of studying them at leisure. If it were possible to express in terms of speech the infinitely great and the infinitely small, it has been done in this book.

It is consoling to humbler folk who feel their brains reeling as they read, to find Sir Oliver himself admitting that as yet we cannot wholly specify in words the electric and magnetic properties of the ether—that all-pervading, all penetrating, and all-encompassing substance, in which we “live, move, and have our being.” “But that,” he adds: “is really a difficulty which surrounds all subjects: we know nothing completely, and even our words are only symbols, though they are symbols we have got accustomed to . . .”

In studying this vast subject we become strangely aware of parallels and correspondences. We cannot see the Ether, but we can apprehend some of its modifications. We learn that particles of matter *never* touch, they are sundered by the very medium that holds them together like the stars in the sky, by this mysterious substance which “fills all space.”

Yet “Ether is not to be explained in terms of matter. We have learnt that the problem lies in the opposite direction.” Here is where the Transcendentalist finds infinite suggestion. . . . “Only for purposes of transmission and communication do we need the world of matter: our real existence is elsewhere and otherwise. We—our own nature—must not be confused with the atoms. . . . Reality lies in the unseen, the permanent; where there need be no imperfection, no wearing out and decaying, no dissipation of energy, no loss or waste or fatigue. All these imperfections belong to the assemblage of atoms which we call matter: these truly are temporary, but Reality is permanent.”

With infinite patience and care Sir Oliver leads us through mazes of wonder and apparent paradox, across countless millions of miles of “Space,” and shows us the unending glory of the Universe, of an existence whose wealth “is such as to justify a Faith in our highest conceptions, a Hope in the possibilities which lie before us, and a Charity which enables us to do our daily work and to love our fellow-men.”

Splendid to find that the laborious research of Science leads ultimately to that Kingdom which is within us and may be attained only “by the heart of a little child.”

EDITH K. HARPER.

ASHANTI. By Capt. R. S. Rattray, M.B.E. 9 ins. \times 5 $\frac{3}{4}$ ins., pp. 348 + 78 plates. Oxford: At the Clarendon Press. Price 25s. net.

CAPT. RATTRAY is to be highly complimented upon this book, which contains the results of the first year's work of the Anthropological Department set up in Ashanti, West Africa, and for the whole of which he, as head of the Department, has himself been personally responsible.

I am fairly convinced that a great deal of so-called anthropological knowledge is spurious because of the methods which have been adopted

to obtain it. If the religious beliefs of backward races are treated (as they are usually treated) as superstitions to be rooted up, it is only natural that those to whom such beliefs are fundamental verities should be reticent about revealing them. Moreover there is the tendency for the primitive man to give the reply to the powerful white foreigner that he thinks will please him, a tendency which becomes accentuated when the questioning is conducted by means of an interpreter.

Capt. Rattray has adopted the only right method—he has gained the confidence of the Ashanti people and especially of the older men and women. He speaks their tongue, sympathizes with their beliefs—many of which (in spite of superstitious elements) present aspects devoid neither of nobility nor truth—understands their modes of thought and pride of race, and to him, therefore, they have not hesitated to pour out their store of ancient lore and to lay bare their thoughts. The result is a most interesting and valuable book.

H. S. REDGROVE.

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ADVENTURES IN PERU. By C. H. Prodgers. With fourteen illustrations. London: John Lane, The Bodley Head, Vigo Street, W.I. Price 12s. 6d. net.

THIS is an entertaining book of travel experiences, principally in Peru, but also in places elsewhere in South America.

The author in a breezy open manner describes his adventures into the far Andes and through many of the little-known lands of the Latin continent, for, though this latest work of his sets out more especially to depict both old and new Peru, his pen races on regardless of exact topography, and scenes from various interesting Republics come flashing across the most interesting pages with almost startling vividness and power.

There is a fine quality about this last work of his that separates it completely from other books of modern travel and makes of it a joy to read from beginning to end.

Mr. Prodgers, in characteristic style, places before his readers an open book of barest facts only: deeds that seem most greatly daring are here placed and dealt with as if they were at most of merely passing account, yet somehow the author has managed to make them most vitally alive. He has, without effort whatever, aroused an arresting interest in Races, Religions and Customs very far removed from our own, and in a most subtle manner he has successfully contrived to stimulate, or reawaken, the spirit of adventure in our hearts, and as we read on and on, the glamour of the glowing Tropics surrounds us all.

Adventures in Peru may have no great literary merit to recommend it to the reading public, but it has the much greater and more genuine value of being the plain document of deeds done by a very gallant Englishman in a distant foreign land, and not a few of these seem to us to be quite worthy to rank with some of those simple, glorious deeds that, long ago, won for England her far-flung Empire.

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Mr. Cecil Herbert Progdgers was, without doubt, a man of very strong personality; we venture to think that there is hardly a single Englishman living who might not be very greatly interested in reading this typical Englishman's book.

CHRISTIE T. YOUNG.

THE SPIRIT OF MAN. By Clara Rains and Leon Rains. New York City: Lucifer Publishing Co. Pp. 242. Price \$2.50.

THIS book has much in common with a large number of recent publications; but in the few respects in which it differs from them it offers some really striking suggestions. It is a curious mixture of boldly conceived and effectively presented speculations in cosmogony on the one hand, and on the other hand of what are now almost commonplaces in those forms of moral philosophy which are generically known as New Thought. In the latter respect it says with admirable clearness and serenity what has

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already been said quite adequately by many other writers, notably by the late Mr. Orison Swett Marden. But in its excursion into the remoter sphere of cosmogony, the book achieves the rare distinction of being really original without too severely overstraining the discipline which reason ought at all times to preserve over imagination in matters of this kind. This is not to say that one finds it entirely convincing, for the subject with which it deals lies outside the reach of assured conviction. But it comes as near to satisfying the intellect as any speculations upon the ultimate origin of the universe can hope to do; and to say so much is to give it something more than well-intentioned praise.

It is a pity that one cannot know whose is the mind that conceived this cosmic philosophy. Like the friend who inspired Mr. Oswald Murray's *Spiritual Universe* (recently noticed in these columns), he prefers to remain anonymous; but, whoever he is, he has accomplished no small thing. And perhaps one ought to add that he has been singularly fortunate in the writers who have given to the world in this book the results of his profound and fruitful meditations.

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