

OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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No. 3

NOTES OF THE MONTH

THE art of crystal gazing (or scrying) is one which has exercised a fascination on the human race from time immemorial. This art has taken various forms, one of the most common in earlier times being that of gazing into a concave mirror. I am sometimes asked whether it is easier to see in a so-called magic-mirror or in a crystal. It appears to me that it is much more a question of what the experimenter is used to, or naturally adapted to. Self-concentration is easier to one through the medium of a crystal, and to another through the medium of a mirror. To a third the mental distraction of studying a pack of cards may have an equally efficacious result. To-day the crystal is more popular than the mirror, but in earlier days it seems that the mirror was utilized for the purposes of divination to a much more universal extent. The early Christians of the fifth century

had recourse to this form of divination which excited the grave disapprobation of their bishops. At a Synod held about the year A.D. 450 it was decreed that any Christian who believed that there was a witch or familiar spirit (*lamia*) in the mirror, was to be anathematized and not again to be allowed inside the pale of the Church until proper penance had been performed. The general belief in these times was doubtless that the visions seen in the crystal were of an actually objective nature. The view now usually adopted—at least in more scientific circles—is that the reflection in the mirror is merely the reproduction in objective form of the thought images already subsisting subconsciously in the mind of the gazer. As a matter of fact, as early as the year 1332 a Persian writer, Ibn Kaldoun, had already arrived at the conclusion that this was the true interpretation of the phenomena of crystal gazing.

Some believe (he observed) that the image perceived in this way takes form on the surface of the mirror, but they are mistaken. The diviner looks at this surface fixedly until it disappears, and a curtain, like a mist, is interposed between him and the mirror. Upon this curtain are designed the forms he wishes to see, and this permits him to give indications, either affirmative or negative, concerning the matter on which he is questioned. He then describes his perceptions as he has received them. The diviners, while in this state, do not see what is really to be seen (in the mirror); it is another kind of perception, which is born in them and which is realized not by sight but by the soul.

This singularly acute analysis of the experiences of the crystal gazer is noteworthy as probably the first record in which attention is drawn to the fact that before any objects are visible in the crystal or mirror a curtain or white mist appears to intercept the surface and that it is not until this has cleared away that the visions make themselves apparent. The crystal has been used to call back forgotten memories, and in the same way

WHAT THE
CRYSTAL
REVEALS. it has been employed to concentrate the telepathic powers of the mind. An instance of this latter is given by Glanville in his *Sadducismus Triumphatus*.

The more ordinary powers of crystal gazing seem to resolve themselves, in fact, into pictures of what actually exists at the moment elsewhere, and is telepathically conveyed to the mind of the gazer. At other times crystal gazers will see sentences written across the crystal which have relation to an inquiry in the mind of the gazer, either self-suggested or put by the consultant. Thus, too, dates have been known to appear. There is, however, an obvious danger in the interpretation of such appearances. The thought or the wishes of the con-

sultant may reflect themselves via the mind of the gazer in the crystal or the mirror, and there is a sense in which the wish of the inquirer may be father to the response given in the crystal. There are clairvoyants who will tell you that they are afraid of using the crystal for this very reason. Consultants come to them with their minds made up as to the reply which should be given to their inquiries, and by the very intensity of their wishes imprint their own idea upon the thought atmosphere of the clairvoyant, which in turn takes objective form in the object gazed at. There are again numerous people who see visions in the crystal, frequently taking the form of scenes or people with whom they are quite unfamiliar, but which do not lend themselves to any obvious form of interpretation. A case of this kind is cited by Mr. Andrew Lang in connection with a lady to whom he gives the name of Miss Angus. Here the lady in the vision was satisfactorily identified, but there are cases innumerable in which no such identification is forthcoming and we are left in doubt as to whether the vision has any corresponding reality or basis in fact, any more than the phantasmagoria of a dream—

A lady (says Miss Angus) one day asked me to scry out a friend of whom she would think. Almost immediately I explained: 'Here is an old, old lady, looking at me with a triumphant smile on her face. She has a very prominent nose, and nutcracker chin. Her face is very much wrinkled, especially at the sides of her eyes, as if she were always smiling. She is wearing a little white shawl with a black edge. But! she can't be old, as her hair is quite brown! although her face looks so very, very old.' The picture then vanished, and the lady said that I had accurately described her friend's mother instead of himself; that it was a family joke that the mother must dye her hair, as it was so brown, and she was eighty-two years old. The lady asked me if the vision were distinct enough for me to recognize the likeness in the son's photograph; next day she laid several before me, and in a moment, without the slightest hesitation, I picked him out from his wonderful likeness to my vision.

Miss Goodrich-Freer (Mrs. Spoer) has told us how she has been able to utilize the crystal for the purpose of recalling a forgotten address, and a lady novelist narrates how she is accustomed to utilize the same medium to recover the lost thread of her story, the crystal revealing to her the scenes and personages of her tale mirrored on its surface, and carrying on the plot at the point where her normal imagination had played her false. Many clairvoyants from Dr. Dee and Cagliostro onwards have employed the crystal either directly or by proxy in their attempts to penetrate the future. Among those who utilized this method

CRYSTALS
AS AIDS TO
MEMORY.

was Commander Morrison, the founder of Zadkiel's Almanack, who, though an expert astrologer, frequently had recourse to the crystal-gazing powers of his daughter. He would probably have done more wisely if he had confined himself to his astrological prognostications.

Various kindred methods have been employed in all ages for divination, but they appear to be little else than crystal-gazing in other forms. There is, for instance, the golden ball which the Arab author Haly Aban Gefar tells us was used by the followers of Zoroaster in their incantations. There was again the silver cup of Joseph referred to in the story of Genesis, and of which his messenger asks: "Is not this the cup in which my lord drinketh and whereby indeed he divineth?" Presumably the idea is that Joseph saw visions in the polished concavity of a cup of a somewhat shallow form. Cups, however, have been used for divination in another manner, and divination by the

DIVINATION
BY TEA
LEAVES.

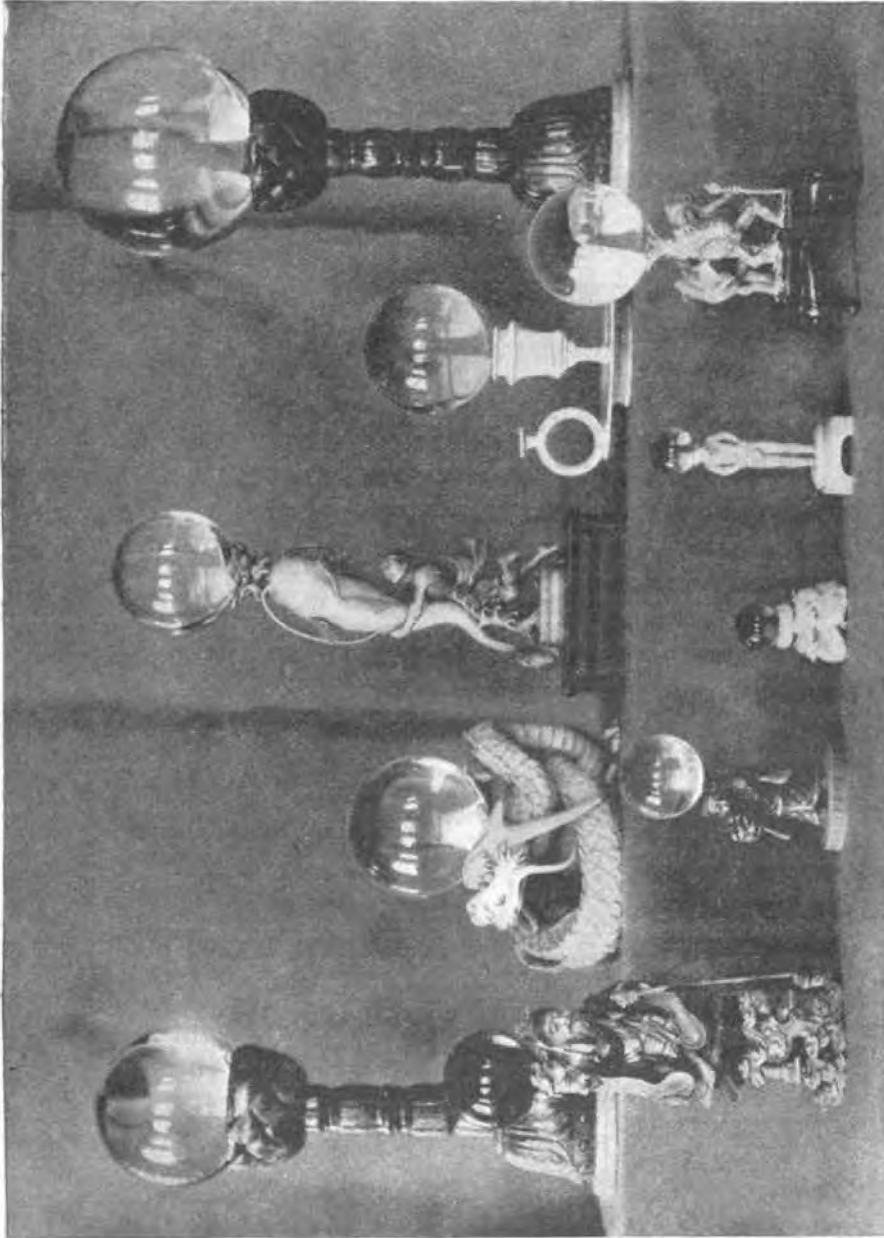
tea leaves in the teacup is a practice which is by no means yet fallen altogether into disuse. Probably this is an easier form of divination than that by the crystal, the tea leaves forming themselves into shapes which suggest to the mind of the gazer a symbolical interpretation. There is again the time-honoured practice of looking into a pool of ink, and watching the pictures or symbolical figures that form themselves upon its surface; or again hydromancy, or looking into a dark pool of water, of which we have a record as long ago as the ninth century A.D. The Archbishop of Rheims of that date characterizes the appearances from which interpretations were made as images or deceptions of the demons. Apparently in this case the hydromantii by gazing into the depths of the water threw themselves into a hypnotic trance of a somewhat advanced kind, as they maintained that they received audible communications from the spirits of the deep. The above cited instance raises the question as to

IS IT AUTO-
HYPNOSIS?

how far the ordinary scryer or crystal-gazer is a self-hypnotist. Is the whole thing merely a modified form of auto-hypnosis* which stops before actual trance conditions are reached? And does the crystal or polished surface act upon the optic nerve in a manner calculated to produce semi-stupefaction of the normal consciousness, and thus bring the sub-conscious personality to the fore? Whatever

* A case was given in the papers the other day of a woman who was burnt to death through passing into a hypnotic trance while crystal-gazing before the fire.

the means by which the effect is obtained, this effect seems always to involve the shifting from the normal of the centre of consciousness, even if only to a slight extent.



ROCK-CRYSTAL SPHERES: JAPANESE.
(By permission of the J. B. Lippincott Co.)

One of the questions that has been naturally raised, is how far it is possible to foresee the future in the crystal; or, indeed, whether it is possible to see anything but the present and the past?

I think in this matter we must recognize the fact that what is possible with other forms of psychic perception is probably equally so with the mirror or crystal. If there were no means of foreseeing the future by intuition, spiritual perception, or otherwise, we should naturally rule out all predictive possibilities in the case of the crystal also. But we have, I think, no justification for differentiating the crystal from other means of clairvoyance. And though, as a matter of fact, the large bulk of authenticated stories which we possess in connection with visions seen in the crystal do not fall under the category of prophecy or prediction, there is still one here and there which cannot be said to fall into any other class. An interesting article appeared upwards of twenty years ago (October, 1893) in *Borderland*, by Miss X. (Mrs. Spoer), with some prefatory remarks by the late Mr. W. T. Stead, and in this foreword Mr. Stead referred to a celebrated crystal which was in the possession of the wife of a journalist in the city of London, who was possessed of clairvoyant powers, and in which many of the most remarkable events in modern European history had been seen before their occurrence. Among these he mentions the explosion in the Winter Palace, from which the Czar Alexander II of Russia narrowly escaped, and the subsequent explosion which cost him his life. He states that many eminent people had consulted this clairvoyante, among others Lord Beaconsfield, to whom the result of the Berlin Congress was predicted before he left London. Two members of the Royal family consulted the owner of the crystal before Prince Napoleon started for Zululand. The lady described to them what she saw in the crystal—first, the great Napoleon looking very sombre and sad; then Napoleon III; and then other pictures, leading to the last scene of all, the funeral of the young Prince. The communication was not taken seriously, "but," says Mr. Stead, "when the remains of the Prince were brought home, one at least of those who consulted the sibyl, wrote to express his deep regret that the warning had passed unheeded."

WILL THE
CRYSTAL
FORETELL
THE
FUTURE?

by an elaborate religious ritual, including invocation of spirits and powers of the air, but we have no evidence to show that the citation of any list of unpronounceable names might not have served the purpose equally well, nor, indeed, unless such ceremonial acts as an aid to concentration, is there anything to make us believe that these introductory ceremonies

MEDIÆVAL
RITUAL
FOR
CRYSTAL-
GAZING.

exercised any practical result upon the visions appearing in the crystal. In any case, the more practically-minded crystal-gazer of the present day discards them altogether. Nor does he or she attempt, as was done in earlier ages, to bind the spirit of the crystal by a spell. An elaborate method of doing this is cited by the author of the article above mentioned, from a MS. in the Ashmolean Collection at Oxford. This method involves a good deal more trouble than citing the spirits by their names or the angels of the seven planetary heavens. The glass or crystal to be employed has to be "laid in the bloud of a white henne three Wednesdays or three Fridays." It must be then taken out and washed with holy water, fumigated, etc. You have next to take three hazel sticks or wands of a year's growth with which to write the spirits' names, and these have to be buried under some hill which the fairies or spirits haunt the Wednesday before the invocation takes place. This invocation is to be held on the following Friday at eight, three, or ten o'clock, "when there are good planets and hours for that time." If any reader of the OCCULT REVIEW proposes to try this ceremony, he must not forget in invoking to turn his face towards the east. He must also be careful that when he has bound the spirit he does not let her go. The ingenuous instructor in this matter observes naively, "For myself I call 'Margaret Barence,' but this will obtain any one that is not already bound." One might try Mary Anne and chance it!

A point of more interest to the modern would-be crystal-gazer is how to set about the task of seeing the visions. It is pretty easy to concentrate one's gaze on a crystal, but for the ordinary run of humanity the reflections of adjacent objects are all that

WHO CAN
CRYSTAL-
GAZE ?

meet the eye. Miss Goodrich-Freer (Mrs. Spoer) offers a certain specific test by which people may be enabled beforehand to judge if they are likely to be possessors of this power. The clue, she says, lies

in the answer to the question, "Are you a good visualizer?" That is to say, when you read a novel or history, or a play, or have a story told you, do you conjure up the scenes of the story in your own mind? Do you see them mentally? This celebrated adept at the art gives us a few sample questions. "Was King Alfred sitting to the right or left of the hearth, the day he burnt the cakes?" "What was the breed of Mother Hubbard's dog?" "Was Miranda dark or fair?" If you have a clear idea in your own head of the precise answer to these questions, then you have latent in you the capacity to be a successful crystal-gazer. I do not know whether we can take such a test too liter-

ally. Sometimes I think there is a good deal in the actual shape of the eye which helps or hinders, and certainly the more easy concentration is in an ordinary way, the more easy it should be to see visions in a crystal. Those who, like Mrs. Spoer, have a natural aptitude for this art from early childhood, can perhaps hardly gauge the difficulties which confront others who wish to acquire it. Two or three simple rules in this connection will, I think, be generally recognized as likely to be of assistance.

Before sitting down to the crystal make yourself as comfortable as possible, so that nothing in the nature of your bodily posture may distract your mind. Use a black velvet cloth as a background to the crystal, and put yourself in such a position

that the reflections of adjacent objects give the minimum of inconvenience. Sit with your back to whatever light there is, and do not sit unduly long if you meet with no results. Look steadily into and *beyond* the crystal. With many, under these circumstances, the crystal assumes by degrees the appearance of a creamy white disc which gradually clears before any pictures develop. These are rules that are suggested partly by common sense and partly by the experience of those who have been in the habit of utilizing the crystal for clairvoyant purposes. I do not myself speak as a practical crystal-gazer. The illustration appended is from the *Curious Lore of Precious Stones*, published by the J. B. Lippincott Co., and is of spheres of rock crystal made in Japan. Whether rock crystal is at all more efficient than ordinary glass I have no means of knowing. The main advantage lies, I should imagine, in the fact of the crystal globe being as far as possible without flaw. I have myself a large hollow globe some six inches in diameter, made of dark blue Bristol-ware, which can be suspended by a cord attached to a small piece of wood inside the bulb, which is employed for this purpose. I should like to hear of any experiences my readers may have had in the art and practice of crystal-gazing. Probably much light might be thrown on the subject by a collection of individual experiences. Apart from what has been written by Miss Goodrich-Freer for *Borderland* and the S.P.R., very little of any importance has been given to the public. Mr. Andrew Lang has indeed written something, and expresses his surprise at the large proportion of seers among those whom he induced to experiment in this direction. I am the more anxious to solicit communications on this subject as I understand that Mrs. Spoer has in preparation a book on this subject, and

HOW TO
SEE IN THE
CRYSTAL.

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will, I am sure, be glad of any assistance that my readers will be kind enough to render her in order to make the volume in question as complete as possible.

An almost endless amount of ingenuity has been exercised by writers and students of occultism on the characteristics of the various precious stones and their natural sympathies and antipathies. But the discordant views taken by different writers as to the correspondences between the different stones, the qualities which they are held to typify, and the astrological signs with which they are associated, has left the average student of this branch of occult lore in a state of acute bewilderment and confusion. The basis of the conception is clear enough, and goes to the root of all occultism. "If," says Paracelsus, "I have manna in

HAVE
PRECIOUS
STONES
SYMPATHIES
AND ANTI-
PATHIES?

my constitution, I can attract manna from heaven. Mellissa is not only in the garden but in the heaven. Saturn is not only in the sky but also deep in the ocean and the earth. What is Venus but the Artemisia that grows in your garden? And what is iron but the planet Mars? In other words, Venus and Artemisia are both products of the same essence, while Mars and iron are manifestations of the same cause. What is the human body but a constellation of the same powers that formed the stars in the sky? He who knows Mars knows the qualities of iron, and he who knows what iron is knows the attributes of Mars. . . . To grasp the invisible elements, to attract them by their material correspondences, to control, purify and transmute them by the powers of the living spirit, this is true Alchemy." That is to say, the law of correspondences holds good throughout creation, and by taking advantage of this law you can compel the planets or the elements to your will. But obviously you must get your correspondences right. If the correspondences are mixed, or if they are merely fanciful, and do not exist deep down in the nature of the metal, the element, the stone, or the planet, the magnetic attraction by which the effect is to be achieved will be inoperative. For the vital essence does not consist in the name, though the true name is ever typical of the vital essence. Especially in the case of precious stones have names been given capriciously and at random, and particular care is therefore necessary in consulting authors, to be sure that the stone described is the same which in present popular parlance bears the name given to it.

Further confusion has arisen through the fact that the planets

and their corresponding signs of the zodiac have had precious stones allotted to them, on the one hand as being sympathetic and corresponding in character to the nature of the said signs and planets, and on the other as being qualified by their peculiar properties to act as antidotes to the special dangers or drawbacks to which the signs in question are liable. In other words, a sign of the zodiac may hold rule over a particular stone through being similar and correspondent in nature, as intimated by Paracelsus in the passage above quoted, while, on the other, it may possess a mystical talismanic virtue calculated to counteract its special defects or excesses.

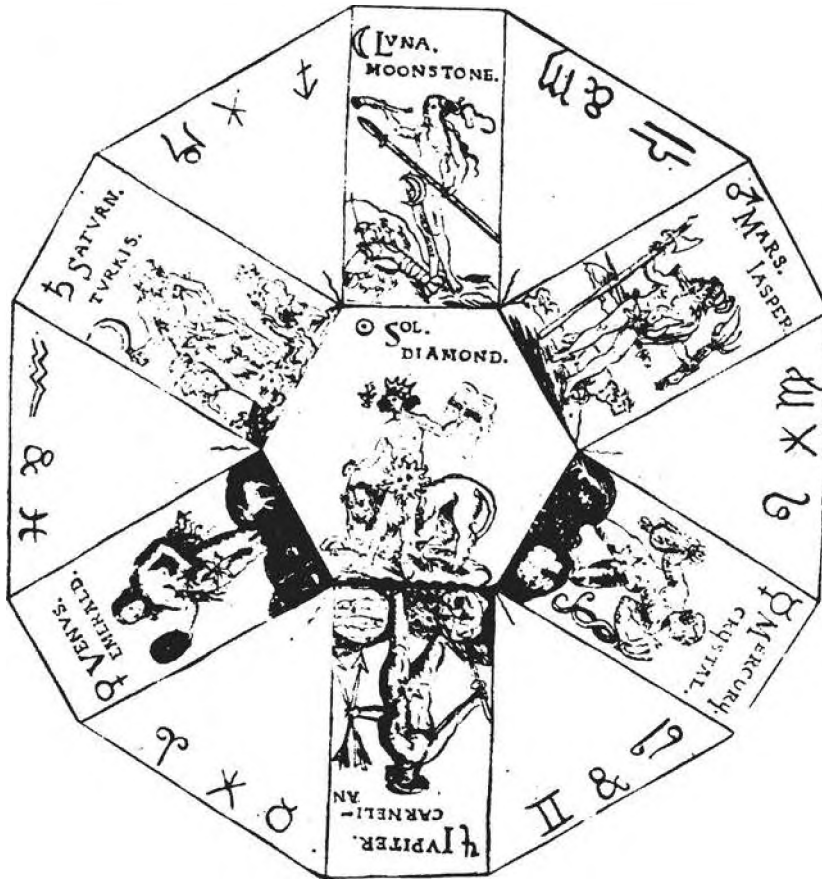
From time immemorial the mystically minded have seen a parallel between the twelve signs of the zodiac and the twelve tribes of Israel, and numerous attempts have been made to identify each sign of the zodiac with its corresponding tribe. The basis of this identification rests, on the one hand, on the blessing bestowed by Jacob before his death upon his twelve sons (see Genesis, chap. xlix.), and, on the other, on the essential characteristics which the signs of the zodiac have been empirically found to confer upon those who were born under their dominating influence. Thus of Benjamin Jacob says, "He shall ravin as a wolf; in the morning he shall devour the prey and in the night he shall divide the spoil." This would appear to typify the sign Aries, the day house of Mars, a planet that has the wolf under its dominion. Issachar, again, would naturally correspond to Taurus, the patient, plodding nature of this sign being typified in the words of Jacob, "Issachar is a strong ass couching

TRIBES OF
ISRAEL AND
SIGNS OF
ZODIAC.

down between two burdens." It may be mentioned that the translation of this latter part of the verse is given in the Revised Version as "couching down between the sheepfolds," but the point in question is the tenacious and patient character of the beast of burden. The sign Gemini, the third sign of the zodiac, is most naturally associated with Simeon and Levi, who, in Jacob's address, are coupled together, while only one division was allotted to them, no special section of Palestine having been set apart for the priestly tribe of Levi in particular. As the author of *The Light of Egypt** observes, the Greek myth of Castor and Pollux avenging the rape of Helen is only a repetition of the Biblical story of Simeon and Levi slaughtering the men of Shechem for the outrage committed upon their sister Dinah. Of Simeon and Levi, says Jacob, "Instruments of cruelty are in their habitation." We

* To whom I am much indebted in regard to these observations.

here see typified the most cruel side of the scientific temperament associated with this sign, which, on the other hand, typifies the mysteries of spiritual affinities and the conception of the brotherhood of man. It may be mentioned in parenthesis that Jacob's blessings so-called seem frequently to partake rather of the nature of a curse than a blessing, and remind one of the story of the



THE FIGURES OF THE PLANETS WITH THEIR SIGNIFICANT STONES.

Old print showing the Roman types of the days of the week and also the stones and zodiacal signs associated with each day. Here we have Diana, with the sign of Cancer and the moonstone, for Monday; Mars, with the sign Capricorn and the jasper, for Tuesday; Mercury, with Gemini and the rock-crystal, for Wednesday; Jupiter, with Sagittarius and Pisces and the carnelian, for Thursday; Venus, with Taurus and the emerald, for Friday; and Saturn, with Capricorn and Aquarius and the turquoise for Saturday.

(By permission of the J. B. Lippincott Co.)

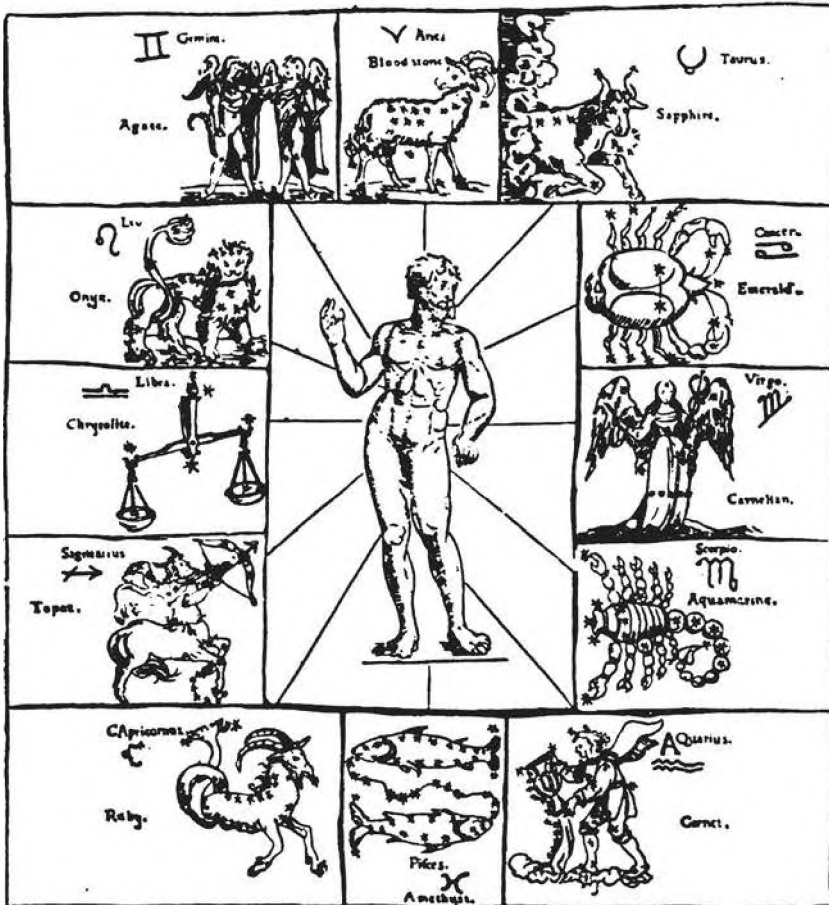
late Dean Burgon, who was taken to task by a young girl in the Sunday School for addressing her with the exclamation, " Bless you! my girl." The Dean protested that he had said nothing wrong, but his pupil retorted, " Oh! but Dean Burgon, you know what you meant!"

To " return to our muttons," the fourth sign of the zodiac,

Cancer, is, I think, rightly associated with Zebulun, of whom Jacob declares "Zebulun shall dwell at the haven of the sea, and he shall be for a haven of ships." Cancer is a watery sign, being the highest emanation of the Watery Triplicity, and its name is peculiarly suggestive of the tribe upon the seashore. With regard to Leo, there can be no question that we must associate this with the lion of the tribe of Judah. "Judah," says Jacob, "is a lion's whelp. From the prey, my son, thou art gone up. He stooped down, he couched as a lion, and as a lioness. Who shall rouse him up? The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come." The sign Leo is perhaps the most vital and most optimistic of all the signs, and symbolizes strength and courage.

With regard to Virgo, this has been associated with Asher, of whom it is said, "Out of Asher shall his bread be fat, and he shall yield royal dainties." Presumably this is one of the interpretations open to question. The author of *The Light of Egypt*, to whom I again refer, considers that Jacob's blessing typifies the riches of the harvest, but the parallel is not a very obvious one, nor indeed does Asher convey a very clear idea to one's mind. We find, in regard to Libra, two fairly obvious and definite parallels. Libra is the sign of the balance, and consequently symbolizes justice and judgment. Jacob says of Dan that "He shall judge his people as one of the tribes of Israel." We are, however, confronted here with an alternative interpretation, as in a second verse Jacob continues, "Dan shall be a serpent by the way, an adder in the path that biteth the horses' heels." The suggestion here is surely of the Scorpion, and it almost seems as if the two contiguous signs were typified by a single tribe. The author of *The Light of Egypt* is disposed to attribute Gad to Scorpio—here again, I think, without any very obvious justification. Of Gad his father prophesies, "A troop shall overcome him, but he shall overcome at the last." The obvious association of Sagittarius (the Archer) is with Joseph. Of him says Jacob, "His bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob, even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb." . . . "They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." This most characteristic of all the blessings is appropriate to a sign, which is the day house of the planet Jupiter, the Major Benefic.

Capricorn, on account of the period at which the Sun passes through this sign, is traditionally associated with the birth of the Saviour, and the atoning sacrifice for sin. The death of the old year under this sign and the birth of the new is also symbolically suggestive of the mystery of rebirth. The sign is associated with the tribe Napthali, of whom it is said, "He is a hind



THE ZODIACAL STONES WITH THEIR SIGNS.

Old print illustrating the influence believed to be exerted on the different parts of the body by the respective zodiacal signs, and through their power by the stones associated with them. This belief often determined the administration of special precious-stone remedies by physicians of the seventeenth and earlier centuries.

(By permission of the J. B. Lippincott Co.)

let loose." The hind or young deer is convertible into the horned goat which is the proper symbol of the sign, and as already hinted corresponds to the scapegoat of the Israelites. Aquarius, the water bearer, typified by two wavy lines (☾) is symbolized in Reuben, of whom says Jacob: "The excellency of dignity and the excellency of power, unstable as water, thou shalt not

excel." Pisces, the polar opposite of Aries, the lowest emanation of the Watery Triplicity, sympathizes in its character on the one hand with Neptune and on the other with Jupiter. The author of *The Light of Egypt* associates it with the tribes of Ephraim and Manasseh, Joseph having already been given a sign to himself. The well-known proverb "Still waters run deep" typifies the placid and receptive nature of the sign. The tribal correspondence in this case does not appear to have much justification, and it will be obvious that in a certain number of instances some ingenuity has been exercised in the attempt to make the sign fit the tribe. Discrepancies arise in the first place in agreeing the number twelve, as although Jacob had twelve sons, Simeon and Levi, as already indicated, are counted together, whilst Joseph has two tribes, corresponding to his two sons, Ephraim and Manasseh, instead of one. On the other hand, the obvious parallelism between the blessing accorded to Joseph and the sign Sagittarius makes it difficult to omit Joseph himself from the zodiacal circle. The whole system of correspondences may be regarded possibly as more fanciful than legitimate, though the parallelism goes sufficiently far to give interest and fascination to the inquiry. There is also the probability that the characteristics of the twelve sons of Jacob were representative rather of types of humanity than actual individuals. And if this is so, the investigator who is searching for correspondences is not without a certain justification.

A handsome and weighty tome dealing with the curious lore of precious stones* has just been published in Philadelphia and London by the J. B. Lippincott Co., and treats among other things of the correspondences between months, signs of the zodiac, precious stones, etc. It also gives a list of the tribes of Israel, and the signs that are held to correspond to them. I have not, indeed, followed the list given in this book, which will, I think, hardly bear investigation from the astrological point of view. Among the curious lore given in this work is an elaborate table in which each month has attributed to it a natural stone, guardian angel, talismanic gem, special apostle, zodiacal sign and flower. It doubtless represents some ancient traditional system of interpretation. The book is a mine of stories and traditions dealing with amulets, talismans, crystals, precious stones and all kinds of superstitions connected with them.

* *The Curious Lore of Precious Stones*. Fully illustrated. 21s. net. J. B. Lippincott Co.

MADAME BLAVATSKY :

A PERSONAL REMINISCENCE

By SCRUTATOR

IT is generally admitted that a certain degree of eccentricity is to be expected where there is a marked degree of genius. Undoubtedly, Madame Blavatsky was the embodiment of eccentricity. Nothing in or about her ever took place normally. From infancy she was accepted as an anomaly, and she appears from records of her early history to have gone off at a tangent and pursued an eccentric orbit of her own under an impelling law known imperfectly even to herself and to others quite bewildering.

Let us put aside for the time being the controversial ground of Theosophy itself, and consider the unique personality who so ingeniously made use of the Neo-Platonism of Ammonius Saccas as a vantage-ground from which to hurl a torch upon a sleeping world. For there can be no doubt in the minds of those who knew her intimately, that Madame Blavatsky had an unfeigned contempt for orthodox theology and an equally fervent belief in her mission to do all that was humanly possible towards curing it of the sleeping sickness by an injection of the true virus. And in this connection it is well to observe that from first to last she never on any occasion took credit to herself for initiating or directing the movement.

I first came in touch with Madame Blavatsky at a time when I was saturating myself with the study of comparative theology, and intent upon getting at the truths fundamental to all religious systems as a basis for a constructive system of thought. By some one of the threads of destiny that extend in all directions from one's armchair to the world outside, H. P. B. got into communication with me. It happened among other favouring circumstances that the Blacksmith Adept was well known to me, and close readers of her biography will find some cryptic references to a mysterious visit of H. P. B. to this man. He used to spend his days at the forge and as I first saw him standing there in his leather apron, his brawny arms bared to the elbows, the sweat upon his great forehead, and his eyes, bright and deep-set, peering from beneath abnormally long eyebrows, he reminded me of Tolstoy acting the rôle of Vulcan. His evenings were spent

with astrolabes, crucibles, and books such as never were found in such close proximity to a forge before, and in the midst of all this medley of uncommon things the Adept made common lodging, for in the single room over the forge he pursued his studies, took his meals, and slept. It did not strike me as unhealthy, peculiar, or incongruous. That he was intellectually big enough



H. P. BLAVATSKY.

to engage the attention of so masterly a mind as that of H. P. B. is all in his favour.

So there were links which in 1887 led to a definite proposal that I should go to London and throw in my lot with the new movement. Madame was sorely perplexed about several matters which her peculiar position thrust upon her. There were students

about her who were clamouring for instruction of a recondite and intimate nature, and there were dangers and difficulties in conducting a species of conventicle wherein occult training and domestic affairs elbowed one another in a quite uncomfortable manner. She could not build a house or even an annexe, but would I be the Vice-President of her Lodge? she inquired of me with characteristic inconsequence.

It was in April, 1898, that I permanently took up my abode at what may be considered the headquarters of the Theosophical Society in those days. True, the official headquarters were at Adyar, in India, but the head itself was quartered at Lansdowne Road, Holland Park, London, and as in the case of Peter who was beheaded at Rome but whose head fell in Athens—the guides will point you the exact spot—the ancient dispute over the dead body of Moses was in danger of finding a parallel, the situation being somewhat complicated by the fact that Mr. Sinnett had already founded a Lodge of the Theosophical Society over the way. Certainly one can say that so long as Madame Blavatsky was alive, nobody ever disputed the fact that she was the head, heart and soul of the Theosophical Society the world over.

It would not be possible to convey a correct pen portrait of H. P. B. as she was in the midst of her work. You could seize her portrait at one moment and find it falsified an instant later. She was playing her usual game of "Patience" when I came upon her first of all one evening. This was her custom. She looked up and arrested your attention by the steady gaze of her large, pale blue eyes. Most people regarded them as the redeeming feature of an otherwise excessively plain face. They were set to advantage in a somewhat wide angle on either side of what did duty for a nose but which she playfully described as "no nose at all, but a button." Her mouth was wide with lips that were close-set, thin, and mobile, and when she laughed she opened her mouth and eyes wide with the abandon of a child. I have never seen a woman of mature years laugh with such child-like naturalness as she. Her complexion may be described as coffee-coloured, a yellowish brown, and the face had no square inch that was not scored by a thousand wrinkles. This and the whites of her eyes, which were not white at all but yellow, gave one the impression of "liver" or the tropics, and either would have been a safe guess. The size and shape of her head was very remarkable. No student of phrenology would convict her of material tendencies or attribute to her anything but a

highly spiritual and intellectual nature, for the vault of the head from the bore of the ear upwards was exceptionally high, as was also the forward development, and these were sustained by an adequately broad base, while the lateral development was comparatively insignificant. Her iron-grey crinkly hair ran in fascinating little ripples to where it was gathered in the most unconventional of knots on the nape of the neck, as if it were something to be got out of the way merely, and stuck through with a broad comb. The inevitable cigarette called immediate attention to her hands. They were really beautiful hands, but uncanny; so like a child's with their dimples and soft cushions, and every phalange of her lithe, tapering fingers was double-jointed. They seemed to be endowed with a life of their own. They were seldom still for more than a few seconds together. Later on she gave some sort of a reason for this. Holding her hands perfectly still over a table, the palms curved so as to form a sort of inverted cup, she remained so for perhaps two minutes or more, when suddenly there was a loud explosion like the crack of a rifle and one expected to see that the table itself had split from end to end. I have heard what are called "Spirit raps" on various occasions, but none voluntarily produced in full gaslight like this.

How far she had control over the psychic forces with which she was undoubtedly invested by nature it is impossible to say, but from what I have seen and heard I am fully convinced that the forces at work were more under control than controlling. Thus it happened on one occasion when she was on a visit to a friend in Yorkshire that the musical bells were heard in cadence through the dining-room, and the gaseliers rang in sympathy. Later, when saying adieu to her friend, she said she would think of her, and "if you hear the little bells again, you will know." About three days later when the family were at dinner, they heard the gaseliers ring again, and a peal of fairy bells echoed from end to end of the room. These bells used sometimes to ring in her own bedroom, which led off from the study in which she worked, and on all such occasions she immediately rose and went to her bedroom and locked the door. Sometimes I heard voices talking together in her room, just as I have heard them since her death in places that were frequented by her, when I have been absolutely certain that nobody was present. If I am correctly informed, Sir William Crookes had personal evidence of this bell-ringing faculty of hers when Madame was living in London.

That she was clairvoyant appears certain from more than one

incident which came under my personal observation. I remember on one occasion we fellows of the staff were disporting ourselves in what was called "the workshop" upstairs after the day's work was over, when suddenly Madame called out vociferously for her secretary, Mr. Bertram Keightley, and on his arrival sent him back quickly for pencil and paper, so that he might take down something that she had "seen." In effect it turned out to be one of those scurrilous attacks upon her—a *réchauffé* of the Hodgson report, I believe—which she said had been published in Bombay. The extract was given verbatim, but we had to wait until the next Indian mail came in to get corroboration of the fact. Among the delivery was a copy of the *Bombay Gazette*, containing exactly the original of what she had dictated, the old libel in a new guise. In strange contrast to her deeply philosophical mind, she appeared to possess a nature that was extremely sensitive to criticism, and I often wondered at the amount of energy and the glorious breadth of the vocabulary she lavished upon people whom I regarded as so many puppies barking at the heels of a Hercules. But so it was. Any character more protean it would be difficult to imagine. Leaving her in a playful mood you would return with some sprig with which to garnish your merriment, and would be met with a look of thunderous astonishment which seemed to question your identity if not indeed your right to existence. These kaleidoscopic changes were sometimes not a little disconcerting, and some even went so far as to advance the theory that there was no "H.P.B." at all, except what you saw of her, and that was considerable, but that her body was long ago abandoned, and was now only maintained as a sort of instrument through which a variety of intelligences could manifest as opportunity afforded. The elaboration of the theory of multiple personality among psychic researchers served to support the view of those who first of all applied it to the problem of Madame Blavatsky's many-sided character, but in her case it most certainly did not apply.

The hypothesis of clairvoyance may be used to cover a certain number of incidents in which Madame Blavatsky showed unusual powers, but it cannot be applied in the case of phenomena of a physical nature which may be described as either "apportements" or what looked like direct integration.

But these phenomena, which are interesting enough in themselves, pale into insignificance when compared with the work which she made the main purpose of her life. Doubtless at times this work was interrupted and her purpose obscured, but in the

main she held to it with a steadfastness and patience that of itself constituted the greatest phenomenon of all. The conditions under which this remarkable woman used to work may well prove of interest, and they go a long way, not only to establish her own sincerity, but also to refute the aspersions of those whose chief object appears to have been to belittle and discredit her.

She was ever an early riser, frequently commencing work before daylight. Indeed one would suspect her of sometimes having worked the whole night through, for I have myself often enough put in an appearance at seven o'clock, to find, to my astonishment, that she was hard at work and still adding to the pile of manuscript which appeared to have risen during the night. Except in some few instances, where technical words of modern scientific use were employed, I have never seen her refer to any other author or use any book of reference whatever. Nevertheless, her volumes are full of lengthy quotations, not always literally accurate, but always essentially so.

Her writings usually occupied her until six in the evening, with a brief interval for lunch, two or three books engaging her powers at one and the same time, in addition to the writing of her articles for the *Journal*, and a large mass of correspondence which she always had on hand. After dinner, or some nondescript meal which took its place—and which often enough was none at all—for her appetite, voracious at times, was extremely uncertain,—she would sit down to her table in company with her staff and a variety of callers, playing the perennial game of "Patience," laying out her cards with those deft fingers which seemed to have a language of their own, playing with a care which suggested that the destinies of an empire rested upon the solution to the problem in hand; but often enough she would break away to answer the unspoken question of some waiting student, to intercept a statement between people in conversation, employing—for it was a mixed audience that usually gathered about her on these occasions—every language but her own.

She was a charming conversationalist and had a spontaneity of manner which was exceedingly attractive. Indeed, I have heard it said that the most beautiful woman in England was like a faded wallflower in the presence of this remarkable personality.

Perhaps her attractions were largely enhanced by the great disparity which existed between her uncouth personality and her brilliance of intellect, readiness of wit and perfect abandon. She was no respecter of persons, and particularly of those who

were sensitive upon points of social etiquette. Far from commanding her esteem, social qualifications did not appear to weigh with her, and she was more often accessible to those of low degree than to many whose social distinctions seemed to warrant her attention. Tested by the ordinary standards of human ambition and endeavour, it cannot truly be said that she answered directly to any one of them. Neither gold nor fame nor power appeared to be incentives to her. She was always poor in a worldly sense, and but for the liberal support given to her by those who were impressed by the magnitude and importance of her work, it is certain that a very large and important body of teachings, which in themselves practically constituted a new statement of the "Old World" philosophy, would never have seen publication. Such fame as she enjoyed among the then limited body of her followers was more than off-set by the criticism, abuse and slander through which her enemies—and they were many—made her notorious.

Power she undoubtedly had. It was in every line of her face, in her every action, and sat enthroned in the steady glow of her remarkable eyes ; but it was not a power which, on any occasion, she was known to use tyrannously, either by way of mental suasion or direct command, and such services as those who were in her immediate environment gave to her, were given willingly and under no sense of compulsion. This remarkable being, man in everything but physical form, powerful in utterance, strong in pose and gesture, who could on occasion fulminate like a volcano in eruption, had ever kind words and a caressing touch of the hand for those who were in any trouble or distress of mind or body.

Throughout her public career Madame Blavatsky had an abiding consciousness of and belief in the living personality of her Master, and his continual guardianship of her. At times it is true the agony of her solitude weighed heavily upon her. In such moments the favoured few who came into direct relations with her could never have any doubt as to her sincerity and transparent genuineness. I, who have heard her call upon her Master in sheer distress of soul, know full well that she had the fullest faith in his powers. Nay, more, she believed in his benevolence and fidelity. Neither can it be said that he failed her, and she at least was sustained by that knowledge through all the darkest hours of her turbulent and storm-beaten career. Let us see what evidence there is for this inspirer of her strange destiny.

It is obvious from her sister, Madame Jelihovsky's narrative (*Personal and Family Reminiscences*) that H. P. Blavatsky never disguised the fact that from childhood up to the age of twenty-five she was a pronounced "medium." But it is also clear that after that age she came directly under the mental influence of her Master M., a Râjput and attaché of one of the Indian princes. It was in the year 1857 that she first came into the personal presence of the man whose image had haunted her young imagination and later had found substantiality in her dream-life. Until then she had been a mere experimentalist in all occult and psychic matters, allowing herself to follow the bent of her inborn nature. But from that day she learned that she was marked out for a destiny for which she would have rigorously to prepare herself. As stated in a recently published biography—

We have no written record of the impression this interview made upon the mind of our young heroine, but it is not difficult to realize that the meeting in the physical body with that Guardian whom she already knew in an interior way, and the counsel which she then received, must have had far-reaching consequences in her life.*

The testimony of Mr. A. P. Sinnett will be found in his striking work *The Occult World*. That of Colonel H. S. Olcott, President of the Theosophical Society, is given by him in these words—

I was seated alone in my room quietly reading when all at once . . . there came a gleam of something white in the right-hand corner of my right eye ; I turned my head, dropped my book in astonishment and saw, towering above me in his great stature, an Oriental, clad in white garments and wearing a head-cloth or turban of amber-striped fabric . . . long raven hair hung from under his turban to the shoulders ; . . . he was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above the average humanity, that I felt abashed in his presence, and bowed my head and bent my knee as one does before a god or a god-like personage. A hand was lightly placed on my head, a sweet, though strong voice bade me be seated, and when I raised my eyes, the Presence was seated in the other chair beyond the table. He told me he had come at a crisis when I needed him ; that my actions had brought me to this point ; that if lay with me alone whether he and I should meet again in this life as co-workers for the good of mankind ; that a great work was to be done for humanity, and I had the right to share in it if I wished ; that a mysterious tie, not now to be explained to me, had drawn my colleague and myself together a tie which could not be broken, however strained it might be at times. . . . How long he was there I cannot tell . . . but at last he rose, I wondered at his great height, and observing the sort of splendour in his countenance—not an external shining, but the soft gleam, as it were, of an inner light—that of the spirit, and . . . benignantly saluting me in farewell, he was gone.

* *H. P. Blavatsky : An Outline of her Life.* By Herbert Whyte.

So far as Madame Blavatsky was concerned, however, the knowledge of this "Presence" and guardianship had a very marked effect upon her career.

In *Incidents in the Life* we read—

Madame Blavatsky already knew she had a task before her, the task of introducing some knowledge concerning these mysteries to the world—but she was sorely puzzled to decide how she should begin it, but had to do the best she could in making the world acquainted with the idea that the latent potentialities in human nature—in connection with which Psychic Phenomena of various kinds were already attracting the attention of large classes in both hemispheres—were of a kind which, properly directed, would lead to the spiritual exaltation of their possessors, while wrongly directed, they were capable of leading downward towards disastrous results of almost commensurate extent. She alone, at the period I refer to, appreciated the magnitude of her mission, and if she did not adequately appreciate the difficulties in her way she had, at all events, no companion to share her sense of the fact that these difficulties were very great. Probably she would be among those most willing to recognize—looking back now upon the steps she took in the beginning—that she went to work the wrong way, but few people who have had a long and arduous battle to fight in life, especially when that fight has been generally waged against such moral antagonists as bigotry and ignorance, would be in a position at the close of their efforts to regard their earliest measures with satisfied complacency.

We find her accordingly skirmishing in all directions in search, not of phenomena of the kind above referred to but rather of suitable agents to assist her in carrying out the work which she had set her mind to do. Not that she neglected in any degree the accumulation of experience of all sorts which tended to increase her knowledge of these latent human powers, for we find her successively among the North American Indians, in New Orleans, studying the strange magical rites practised by a sect of West African Indians there known as the Voodoos; in Mexico, where she gathered much "Old World" material among the Mayas and Quitches; then off to India, back again to America, then to Egypt, where she studied the ancient ruins of the Temples at Karnak, Memphis, the Pyramids and obelisks and all that storehouse of masonic and sacerdotal lore with which that wonderful country is filled.

In connection with her special quest, that of getting into direct personal touch with the school of thought which her Master represented, we find her proceeding again eastward, while she essayed a journey into Tibet via Kashmir.

Here I may cite a curious incident from among her many experiences at that time.*

* *Outline of the Life of H. P. Blavatsky*. By Herbert Whyte. T.P.S. London.

Like the Abbé Huc she was one of the earliest travellers to record recollections of these little known lands. Madame Blavatsky saw many strange things, and her interest in all forms of magic was amply justified. Her friend, the Shaman constantly carried a stone talisman under his arm which excited her curiosity, and in answer to her questions would only promise to explain when a convenient opportunity offered. One day when a ritual ceremony had called all the people of the village away, Madame Blavatsky repeated her question about the talisman. The Shaman agreed to explain, but first he fixed up a goat's head at the entrance to the tent as a warning to the villagers that he was not to be disturbed. He then settled himself down and proceeded, as it seemed, to swallow the stone. Almost immediately he fell into a deep swoon and his body became cold and rigid. Here was a worthy situation for our adventurous-loving heroine. In mid-Mongolia, with the sun sinking rapidly in the west, and the profound silence enveloping all, her sole companion an apparently lifeless Shaman—is it any wonder that her thoughts turned to Russia and her friends?

Presently, however, a deep voice spoke through the closed lips of her companion, asking what she would have. Madame Blavatsky was fairly collected, having seen such trances before and knowing something of their nature and possibilities. She therefore demanded that the invisible questioner who spoke through the body before her should visit three of her friends. First she sent him to an old friend, a Roumanian lady of somewhat mystic temperament, who was described as sitting in her garden reading a letter, which was dictated slowly to Madame Blavatsky, who wrote it down. Then in a corner of the tent the mystic form of this old lady appeared for a few minutes. Months afterwards it was ascertained that on that very day and hour the old lady had been quietly sitting in the garden reading a letter from her brother. It was this letter which the Shaman dictated to Madame Blavatsky. Suddenly the old lady fainted and remembered dreaming that she "saw Helen lying in a deserted place, under a gypsy tent."

For two hours the astral body of the entranced Shaman travelled at Madame Blavatsky's bidding, and reported to her as to far distant friends and places. In particular she directed him to a friend, possessed also of occult powers, asking for means to return to more civilized parts. A few hours later a party of twenty-five horsemen rode up and rescued her from the perilous situation in which she had involved herself.

With the controversy which arose in regard to the exhibition of some of her phenomenal powers I am not now concerned, but enough has been written and said under this heading to enable any impartial reader to come to a correct decision. In this connection I particularly recommend the impartial statements and convictions of Mr. A. P. Sinnett in *Incidents in the Life*, chap. x.

Coming down to the close of this remarkable career, we find Madame Blavatsky in 1891 established at the headquarters of the Theosophical Society in St. John's Wood. There her work was carried out under the most favourable conditions, and a tran-

quillity altogether strange to a life of such vicissitude and strife enveloped her physically and mentally.

All through these long years which we have been reviewing there had been growing upon her a dread disease which I should perhaps rightly designate as Bright's disease of the kidneys.

She suffered inordinately at times, and perhaps had grown used to suffering, for it was only at intervals that she ever complained of any intolerable pain. Nevertheless she had a constant apprehension of the devastation that was going on in her physical body, and at all times spoke of it as a hindrance and a burden.

Her physician was of opinion that she was mending under his treatment and only twenty-four hours before her demise spoke hopefully of her condition.

"The Old Lady," as she was called by her intimates, knew better. For a week past she had been busy collecting and docketing her papers and, on the eve of her departure, her desk and study generally were the neatest that I had ever known her to be associated with. She sat in her large armchair, rolled innumerable cigarettes which she lighted and threw away in succession. She was impatient and restless. Her staff, with the exception of two members and the nurse in personal attendance, were laid low with influenza. Mrs. Besant was returning from America, and was then in Ireland.

She spent the night sitting in her chair and the next day she did not leave her room, but had her armchair removed to her bedroom. It was clear that she intended to die fighting. Nature, however, had its way with her, and she finally passed away on May 8, at about 5.30 in the evening, and, in due course, was cremated at Woking, being one of the earliest to avail herself of this process in England.

The good men do lives after them as certainly as does the evil others may think of them, and the present widespread interest in occultism, psychic research, and allied subjects, and the existence of numerous societies for the study of these things, can be traced very largely to the leavening influence which Madame Blavatsky's work has had upon the orthodox public mind. That work was carried out under enormous difficulties, and in the face of a persistent hostility which might well have stifled and crushed the life out of a less resolute soul than she. She lived her enemies down. Men and women assailants she forgave freely. Prejudice and Ignorance she overcame by Patience and Endurance, and from the wreck of everything that the world holds estimable she built up an imperishable Fane where man might worship in spirit and in truth.

A THEORY OF COLOURS

BY MARJORIE HAMILTON

WHEN one thinks of the wealth of colour in the world it seems curious that so very little has been written on the importance of colours and their connection with individual sounds, notes, letters and names. As everyone doubtless sees colours differently, and colours have different effects upon them psychically, so each individual who has a feeling for colour and a psychic perception of it, probably has a different opinion of, for instance, the colours of the letters of the alphabet.

One can trace the characteristics of a nation by studying the colours they chiefly affect. Among the more passionate natures of the southern nations, there is a wealth of strong and vivid colour which is seldom seen in the northern countries, where temperaments are as a rule calmer and less passionate. Contrast the brilliant reds and yellows which an Italian peasant loves to wear, with the blacks, dark browns and blues in which an English countrywoman attires herself.

When joy or sorrow are to be expressed—the first thought is colour, as a means of doing so. In Europe black is worn for mourning; the Chinese choose yellow, the Japanese white to show their sorrow, and the Indians take away all jewels and coloured garments from a widow and expect her to wear sackcloth, as being the most colourless garb and therefore fitted to wear as mourning. On the other hand, the first thought when honour is to be done to a passing royal procession, or a victory is to be hailed and celebrated, is that plenty of colour must be exhibited in decorations.

The effect of colours on temperament is exceedingly strong, and cannot be too carefully studied. As the aura of one man has a great effect upon another, to attract or repel, to calm or to agitate him, so do the colours of every man's surroundings affect him, whether he is conscious of it or not: and to ensure the happiest and most harmonious psychic state each individual should select for the colours in their houses, and the colours they wear, those which harmonize best with their name colours.

The more colours and their effects are studied, and the more

carefully they are chosen, the sooner will each individual ensure for him or herself harmonious surroundings which will enable him to work better, and to develop more successfully.

With reference to name colours. These account for the fact that so many people are not called by their own names. It is instinctively felt that the colours of some people's names do not harmonize with the colours of their auras—are not expressive of their characters. Also those people who, in signing their names, put only the initials of their Christian names before their surnames, probably do it because the colours of their Christian names clash with those of the surnames. Where names are always written out in full they will always be found to harmonize in colour. The colour of Mary is blue—a very pure blue, and perhaps a rather serious colour. Leadbeater gives blue as the colour of religious love in his list of the colours of the aura, and crimson as the colour of love. Now several people whose names are Mary are never called Mary, but may be Mollies, or else called by quite different names or nicknames which are felt to suit them better. O is a red letter, and consequently the name Mollie is red, a name which would harmonize with a gay loving nature, very likely, far better than the blue name of Mary. As I see the vowels of the alphabet they are: A, white; E, yellow; I, green; O, red; U, violet. But, as for instance in the case of Mary, a name with A, for the only or principal vowel is not necessarily white. The white names all begin A, but none of them are pure white, so I suppose they are affected by the consonants. Amy is a whitish-greenish yellow name, the tinge of green being probably due to the presence of the Y, Y being very like I in colour.

Anthony is whitish-grey, with a dash of crimson in the second syllable.

Anne has a very, very pale blue tinge over the white.

Agnes is white and yellow; the yellow doubtless coming from the E in the name.

A R has a blue-grey sound, and the names Margaret, Marion and Marjorie are all blue-grey names of various shades—weaker forms, I always feel, of the strong blue of Mary, to which name they are all related. But they vary in colour, as all names do, according to the way in which they are pronounced. Marion repeated quite quickly is a light grey name; pronounced slowly the flick of green and the strong crimson of the O are apparent, and pronounced with an accent on the first syllable, and making the A a long Italian one, causes the colour to be much deeper. The same with Marjorie; pronounced quickly it is simply a pretty blue-grey—

enunciated more slowly the first part is a darker blue grey, the second dark red and the third part yellow.

Many Johns are never called John—which is rather a serious blue—the strongest blue there is in names—and one which corresponds with the colour of Mary; but they become Jacks or are given other names which suit them better. Jack is a much lighter colour—a light very blue grey. Nearly all abbreviations or alterations of names are lighter shades of the original name. Reg is lighter than Reginald. Maggie is a paler name than Margaret. Jimmy is much lighter than James. Of course in that case the root-vowel has changed, and consequently the sound is different. James is a grey name, pronounced with a dash of yellow at the end if you look at it closely, while Jimmy is a green name. But it is a much paler shade than James, although different in colour.

Edith, Evelyn and Ethel are yellow names of varying shades.

Rose, Ross and Douglas are all red names. Douglas is a dark red with a dash of blue-grey at the end. Of course with all these colours the shades vary, but it would take too long in a short article on the subject to give the exact shade of each name. I can only generalize and call them red, yellow or grey.

Some names are puzzling and refuse to follow any rule. John, of course, is one. O is distinctly red, and Rose, Ross and Mollie are all red names; but John remains a true blue with no hint of red in it. Miriam too, which according to my theory should be green with grey, is red. But I suppose every rule must have exceptions.

Isabel is a green and yellow name, but Belle is yellow, and a lighter shade.

Turning to music, the upper notes always seem yellow to me, the highest of all becoming nearly white. Middle A is grey; all the notes half an octave below and half above it are grey and grey-blues. The bass notes are dark red, merging into dark brown the lower they go.

Wagner, writing of his student days, says: "A work of this period, an overture in B flat major, left an indelible impression in my mind on account of an incident connected with it. I made a special point of bringing out this mystic meaning in the orchestra, which divided into three distinctly different and opposite elements. I wanted to make the characteristic nature of these elements clear to the score reader the moment he looked at it by a striking display of colour, and only the fact that I could not get any green ink made this picturesque idea impossible. I employed

black ink for the brass instruments alone, the strings were to have red, and the wind instruments green ink."

Evidently colour symbolized a great deal to him, and he felt its inseparable connection with music.

If the colours of various pieces of music are considered, it will be found that they harmonize beautifully with certain states of mind, and not with others. The low tones and colours of Chopin's Funeral March, for instance, give a certain pleasure, because of their fitness, to people in sorrow, who could not bear the brilliant colours of his polonaises.

Concert halls should be painted the colours of music to ensure perfect harmony. The colours of the walls of most concert halls clash terribly with the exquisite colours of the music, whereas, if only they were the right colours, the effect would be beautiful. The perfection of the music in Westminster Abbey is probably very largely due to the fact that the old walls form such a good background to the colours which float up from the choir and organ.

The music of the wind varies in colour too. Gently stirring the leaves of a poplar tree on a summer day, it is grey and silver, whilst roaring through big oaks and elms crimson and dark warm browns mingle with the grey, and the little silver notes don't appear at all. A little puff of wind by itself is a clear azure blue—a fact which Shelley probably noticed, as he says in his "Ode to the West Wind": "Their azure sister of the spring shall blow."

SOME PRACTICAL EXPERIENCES IN PSYCHO-THERAPY

BY W. J. COLVILLE

AMONG the many subjects now attracting world-wide attention there are few, if any, taking precedence over the healing power of suggestion ; and by suggestion we need to include very much more than the word at first appears to signify. Having dwelt in a previous article on the power of the human Will when intelligently co-operating with the intellect (though not otherwise) to completely transform conditions, and even re-organize character, we shall now undertake to relate a few incidents serving to demonstrate how a much advocated theory is capable of actual demonstration.

As widespread opposition is properly manifested against hypnotic action, wherever this is taken to signify the subservience of one human will to another, it is essential to prove that far from the subjugation of will, its strengthening and re-enforcement is what is not only aimed at but actually accomplished in the legitimate and benevolent practice of Psycho-Therapy.

We can readily divide patients into three distinct classes—Physical, Mental, Moral—and it should never be difficult to show how with all these classes of sufferers it is primarily necessary to strengthen will and to call upon the afflicted or inefficient person for further exercise of individual sovereignty over perplexing, and often extremely painful, circumstances.

It practically goes without saying that though there is a will to be well in all human beings, and even in animals also, there is no will to be ill, consequently no practitioner is called upon to run counter to the essential will of a patient, no matter how frequently it may be necessary mentally to contradict false beliefs and work to extricate a fettered intellect from the chains of fear and predisposition to anticipate calamity. Once having clearly assured ourselves that we are working together, not striving mentally apart, we can set to work with confidence and zeal to liberate from thralldom all such victims of conscious or unconscious error as may come or be brought to us for relief.

It is altogether unnecessary that a mental healer should know

anything of pathology or be competent to diagnose a case from a medical standpoint, though such technical information is not always a drawback to success in mental practice. The entire theory of the sort of mental treatment we are now mentioning is totally distinct from any medical idea, therefore the special kinds of knowledge required by physicians and surgeons are not needed by those who administer no medicine and handle no instruments. It is true that many a duly qualified physician and surgeon is also a psycho-therapist who accomplishes much good work in the distinctively mental field, but again many of the most successful mental healers are avowedly ignorant alike of materia medica and surgery, and even sometimes ignorant also of even the rudiments of anatomy and physiology.

How, then, it is often asked, do they pursue their work and succeed in their undertakings? The answer is so simple as to be virtually obvious. If a fire be lighted in a cold damp room it makes no difference whether the person who lights and replenishes that fire knows something or nothing of the state of that chamber's atmosphere, because the radiant heat does its warming and drying work as a matter of necessity. Supposing, then, we accept the theory widely entertained by several schools of Occultists and others, that a healer is an individual who radiates a healing effluence, much as glowing embers give forth light and warmth, it is easy enough to see how a healing ministry may be entirely independent of such knowledge as can be gained in medical or other colleges. Learned and illiterate alike can and do heal exactly to the extent that they succeed in arousing a patient's own will and understanding on his own behalf.

It has become necessary of late in many places to completely restate the true position taken by practical and successful healers regarding the co-operative nature of the work performed, so many false reports having been in circulation concerning the attitude taken toward the actual relations existing between healers and their patients.

Many of these misconceptions are clearly traceable to a confounding of mesmeric with simply suggestive methods, but even in mesmeric treatment there is no necessary interference with perfect individual mental liberty, because those who purposefully seek a certain kind of treatment are clearly responsible for placing themselves in a receptive or submissive attitude toward an influence of which they desire to partake.

On the question of permanent *versus* transitory will much confusion in thought still exists in some quarters, but the fog is surely

clearing and the majority of recent writers on suggestion have taken some pains to show wherein the real difference continually lies. We may, any of us, transiently will, or earnestly desire, anything which we believe to be beneficial at the time when we desire it, and as soon as we come to perceive that we were mistaken in our belief we desire that object no longer.

This is particularly the case when one is indulging a pernicious habit of any sort, for there seem to be only two causes for an undesirable practice: (1) a desire to obtain some benefit or pleasure which one fancies the indulgence will confer; (2) a weak conception of one's own ability to resist temptations to wrongful indulgences or to withstand the pressure of prevailing opinion or surrounding custom.

As inebriety, the morphine habit, and many other pernicious and destructive practices are blocking the path of progress for many otherwise capable persons, it is desirable to place great emphasis upon the efficacy of suggestive treatment to remove radically these distressing handicaps.

Any practitioner who resolves to help an afflicted person to conquer a weakness must acknowledge unfalteringly, and before all else, the vincibility of the weakness and also the victim's own desire for self-liberation.

The writer knew a man in Australia several years ago who was, when sober, extremely polite and kindly and unusually regardful of the rights and liberties of his neighbours, but when under the influence of alcohol one of the most aggressive and disagreeable men imaginable. The wife of the man who exhibited two such opposite kinds of disposition was contemplating separation from her husband on their children's account even more than on her own, for when the father was intoxicated he made the lives of the little ones a terror to them, and often endangered their safety by his brutality. The man had been treated at various times in different ways, but no permanent benefit had been the result and his wife knew not what course to pursue to keep the household together. Hearing of mental treatment as a remedy for the ills they were enduring she resolved to consult a mental healer who worked on independent lines and declared he could help any one to overcome any weakness, provided he could have the full mental co-operation of the sufferer, but not otherwise. The wife was afflicted with the common false belief that her husband was unwilling to reform and unwilling also to submit to mental treatment, but these unfounded objections were quickly swept aside in a private interview which the healer had

with the patient, the latter expressing a very earnest desire to be relieved from his affliction.

Taking the man at his word, the practitioner immediately looked him straight in the eyes and quoted the mantric words "According to thy word and according to thy faith be it unto thee," and then proceeded to give him a little instruction in the philosophy of psycho-therapy. Far from opposition, the teacher-healer encountered nothing but eager response and willing agreement with all the doctrine presented, and from that moment a radical change for the better took place in the conduct of the man who had been for at least a dozen years a victim of frequent inebriety. It would not be true to say that the deliverance was instantly complete, for it was actually gradual, but steadily progressive and soon manifested as permanent. There was no further thought of separation between husband and wife, and children as well as wife soon came to realize that the father and husband had undergone a wondrous transformation from a condition of servitude to error into the glorious liberty of righteous self-control. No error can well be greater than to try to cure a bad habit either in yourself or in another and at the same time hug the delusion that you or that other have no real desire to be set free from its clutches.

We cannot entertain two mutually exclusive ideas at the same instant, therefore if we would heal ourselves or others we must adopt entirely in thought, as well as in desire, that side of the case on which we are working.

It seemed at first a mystery to the wife of the man we have referred to that a stranger should have succeeded where she had piteously failed, and the old question arose as to whether he was not indifferent to her entreaties but desirous of standing well in the esteem of a new acquaintance to whom he had taken an instant liking. The successful psycho-therapist at once dissipated that fallacious supposition and proceeded to convince the troubled woman that it was purely a case of confidence winning a triumph where doubt had scored defeat.

The case is scarcely different when we take an illustration from lists of so-called physical cases where it is commonly (but erroneously) believed that mental and moral considerations are almost negligible.

A case of seemingly complete physical breakdown came under the writer's notice not very long ago in California. A woman compelled to earn her living, and very willing to do so, was rendered utterly incompetent despite her training and ability by

such extreme weakness that for days together she often found it difficult to leave her bed. The office work for which she was best fitted required intense mental application together with rather long hours of sitting at a typewriter. In her weak condition whenever she succeeded in struggling through two or three days in the office she was obliged to keep her bed for the remainder of the week, and though sorry to lose her services, no employer could continue to keep on his pay-roll a person whose debility was so painfully in evidence. No medical treatment seemed of any avail, and none of her acquaintances appeared capable of doing anything more than recommending futile changes in diet, etc., all of which she tried successively but invariably in vain. Mental treatment of the right heroic sort brought this invalid completely out of bondage, but not without a strenuous effort of her own to substitute a new view of things in general for the old.

At first it was extremely hard for the emaciated woman to act as though she was hale and hearty and able to work side by side with the strongest of her fellow-workers, but persistent effort enabled her to bring into actuality the mental claims which she made dauntlessly in communion with the healer, a charming woman glowing with health and displaying exceptional mental vigour.

We have, most of us, become so accustomed to petting weaknesses that we feel ourselves hard-hearted when we refuse longer to notice infirmities, but if we only realized how we ease the burdens of the afflicted oftentimes by taking no notice of these burdens, our good-heartedness would soon cause us to adopt and maintain an outward attitude actually kind if seemingly indifferent.

The lady in question, during her first interview with the healer, exclaimed: "What a relief it is to meet some one who inspires me with courage and gives me hope. I'm always being told that I'm a chronic invalid and must not exert myself, and while it's hard enough to bear my weaknesses it's ten times harder to hear the list of them perpetually reiterated." "Indeed you are right," replied her new friend, "and that's why I'm often called unsympathetic, because I steadily refuse to give any suggestions either openly or secretly which I do not consider helpful and invigorating."

Again in this instance the work of upbuilding was not instantly completed, though there was doubtless a particular moment when it definitely began.

About three months elapsed between the first treatment and

the day when the patient declared herself no longer obliged to take days from work to spend in bed, but immediately she began to collaborate with the healer intelligently and by the exercise of her will power, a change for the better commenced in her inner or unseen organism, which soon proceeded to expression through her visible external body.

To the trained occultist, or clairvoyant, the process of bodily reconstruction from within outward is not difficult to comprehend as well as to observe. All who know something of our inner as well as of our outer bodies can mark prior changes in the former followed by marked improvements in the latter. Genuine mental treatment never works from without to within, but always in reverse order, therefore the earlier sense of benefit is invariably mental without, necessarily, any outward signs of improvement. "I don't see that these treatments are doing you any good; you don't look any better," is a remark often made by casual onlookers who know nothing of interior processes. A patient who is inwardly conscious of help need only reply, "I know how I am feeling, and I am feeling an immense benefit."

Having had many opportunities of witnessing the excellent effect of suggestive treatment in vanquishing moral delinquencies, the writer delights to recall a striking illustration of ethical benefit in the case of a boy, fifteen years of age, who had earned an abominable reputation as an inveterate liar. The lad in question seemed incapable of telling the truth, and this was no case of vivid imagination or a habit of exaggeration, or anything else that could be lightly dealt with. Falsehoods of malicious character were frequently told by this boy, which got other people into trouble, and he had therefore to be dealt with in a summary manner. Punishments of several kinds were tried, but they proved utterly ineffectual, as harsh measures usually do, seeing that they are generally blind endeavours on the part of unenlightened persons to overcome evil with ferocity, when it can only be conquered by methods which unite love with wisdom. The psycho-therapist who worked the cure in conjunction with the boy himself was a man of strong intellect and wisely sympathetic tendency. By wise sympathy we mean an intelligent acknowledgment of some latent desire within the culprit to reform, in complete contradistinction to that misdirected sympathy which invariably proves enervating instead of enlightening, because it bemoans and excuses weaknesses and makes no sort of heroic appeal to the victim to cast aside the chains which fetter him. So essentially righteous are natural

and universal human tendencies that we find it by no means difficult in a majority of instances, to appeal successfully to the benignant impulses of even the most depraved characters when we rightly approach them. Judge Benjamin Lindsay (of Colorado), Miss Jane Addams (of Chicago), and several other notable philanthropists who have had an unusually large acquaintance with seemingly undesirable citizens, maintain strenuously that when the lower strata of society, morally speaking, are rightly approached they often respond with amazing readiness to appeals made to their higher proclivities. In that excellent work by Dr. Paul Emile Levy, *The Rational Education of the Will*, numerous instances are cited in exact accord with the views here presented, the experienced author of that learned treatise rightly insisting that it is in conjunction with the will of a patient, never in opposition to it, that a psycho-therapist scores lasting victories.

Dr. Elizabeth Severn, in her very instructive manual, *Psycho-Therapy: Its Doctrine and Practice*, takes very strong ground in this connection, and shows conclusively how necessary is the right co-operative mental attitude to the securing of results really worth striving for.

Turning now to a brief consideration of the truly marvellous results obtained by representatives of different, and often peculiar, bodies of people who make healing a speciality of their ministry, the question of "faith" enters very largely into the reckoning, for it frequently happens that the means employed seem ridiculous in themselves, yet the reality of the cures is quite beyond cavil. World-wide and age-long testimony to the efficacy of charms, amulets, incantations, etc., etc., presents a wide field for study among inquirers into Occultism. Does much, if any, virtue reside in the talismans themselves, or is their reputed efficacy due altogether to the faith reposed in them by those who employ them? Two answers may well be given to this constant inquiry, and one reply by no means invalidates the other. Whatever is consecrated or magnetized by one who possesses some genuine occult power, and who believes firmly in the efficacy of his acts, does surely become endowed with a subtle force emanating in part from the consecrator and in part from unseen influences with which he is in psychical conjunction. This answer may account for the work performed by the operator or healer. On the other side, the faith of the person receiving the treatment must not be ignored, therefore self-treatment in such cases actually enters in very largely in many instances where at first sight it does not

appear to be a possible factor. It is often cited that young children and imbeciles derive great benefit from treatment in which they cannot intelligently participate, but this contention in no way detracts from the fact that sub-consciously they may be participants, and furthermore it may be reasonably argued that infants and feeble-minded persons are peculiarly susceptible to extraneous influence to an extent far beyond the average susceptibility of normal adults.

The writer has known of healing at consecrated shrines, and through the ministry of healers attached to extraordinary organizations, which have bordered closely on the miraculous; destruction of cancers and other abnormal growths and recovery from seemingly incurable tuberculosis have been among the most prominently convincing. A lady pronounced at death's door by eminent physicians was restored to perfect health a few years ago in France by ministers of a fraternity which takes the ground uncompromisingly that health germs can be communicated precisely as germs of disease can be conveyed from place to place and from person to person. The lady in question was so weak when admitted to the "holy house" that she had to be lifted out of a carriage and carried to bed. In six weeks' time she was able to walk considerable distances without assistance, and in the course of less than six months she became strong enough to do all the work of a fair-sized house and comport herself as any other vigorous woman in the prime of life. Her age at the time of her healing was between thirty and forty, and she had been a despairing invalid for over ten years, constantly declining, until at length physical decease seemed inevitable.

There must surely be some common meeting-place where all earnest conscientious workers for health on all planes of consciousness and activity can unite in spirit if not in ceremonial, and to find this ground of unity should be an object of most diligent research. Schools and books multiply, and each cult has some good message for humanity, but as yet we have not been sufficiently united either in theory or in practice. These are days of increasing unification of thought and action, and the next great step along the road of healing ministry must be a further discovery of the great principle underlying all successful ministries, and a consequent setting aside of all needless party spirit and fettering exclusiveness.

“CONCERNING SOME THINGS LITTLE UNDERSTOOD”

Footnote to an article by Colonel Frith in the *Journal of the Royal Army Medical Corps*, August, 1913.

By A. GOODRICH-FREER (MRS. H. H. SPOER)

THIS is not a Journal in which one would have expected to find an attempt at the solution of Occult problems, and it is an interesting sign of the growth and expansion of psychic inquiry, that Colonel Frith should open his paper with the assertion that “no apology is offered” for his subject-matter. “It is put forward in no controversial spirit,” he says, “but rather planned to stimulate thought upon subjects which we, as members of a scientific corps, are bound to think about, and not infrequently to express an opinion upon.” In some fifteen octavo pages he attempts to deal with a problem which, briefly stated, is as follows.

Natural laws are continuous through the universe of matter and space; are they continuous through the world of spirit? Do they—to begin with—apply to the action of that “psychic force” which is offered as the explanation of a variety of phenomena, mainly because there seems to be no other to offer?

Colonel Frith postulates that consciousness, or mind, has no separate entity, but that it is part of the complicated machine which goes to make up a human being, the actions of which are explicable from the basis of matter or energy, and that individuality is brain-functioning or matter in motion. Therefore, while not seeking to deny the potential existence of a super-normal—and to most of us—an invisible world, he contends that psychic force may be expected to follow natural laws, to be subject to continuity, that if a super-normal world exist, it must operate through physical agencies.

So far we have heard before; what is—I believe—original in Colonel Frith’s article, is his choice of illustrations; and these are best given in his own words. “Why,” he asks, “should a visitant from the unseen be regarded as a breach in the law of continuity?”

“To an uninformed person the appearance of a precipitate when one mixes a clear solution of silver nitrate with a clear solution of common salt, is unexpected and suggestive of discontinuity; but to the informed person, the appearance of that precipitate does not suggest breach of continuity. Similarly, if we burn a piece of paper in a sufficiently hot flame, we get smoke and vapour; these are continuous and direct representatives of the paper; there has been no breach of continuity though we have destroyed the familiar material form.”

The difficulty remains, that we cannot conceive of action at a distance whether of electricity, gravity, magnetism, or will-power without there being a *medium* for the transmission of energy displayed ; and a still greater difficulty is to appreciate the method by which it acts upon our senses. This medium, it is contended, may be supplied by heat, light, electricity and magnetism, which are vibratory in their nature, which permeate matter without affecting its mass or weight, and are transmitted through space by " a hypothetical substance we call the æther—and it is in this all-pervading medium that magnetic and electric fields exist." We thus advance " beyond the boundaries of a crude materialism associating matter only with mass or substance, and realize the conception that ultimate matter is represented by an intangible, invisible entity, having a differentiating force or power, and from the latter it acquires those properties by which energy is manifest to us—as the magnet is keyed to the æther, so the whole physical universe is keyed to a sub-universe, or unseen entity which is an integral of all mass or substance, yet not evident to our senses."

These explanations, we may suppose, are intended to apply to the phenomena of telepathy, thought-transference, and hypnotism : the phenomena of automatic-writing and speaking, and presumably other automatisms, are taken as akin to hypnotic facts. " If thought be a disturbance of æther affected by human or animal magnetism, is it too much to suppose that a polarization of two organisms [similar to that of the magnet for the " soul " of the iron] may go far to explain any transfer of thought between them."

Levitation is explained on the analogy of magnetic attraction. The passage of matter through matter, as of a body through a wall or door, has another analogy. " A gramme of oxygen at 200° C. occupies 0·807 c.c. A gramme of sodium at ordinary temperature occupies 7·015 c.c. These two elements combine in such proportion that 46 gm. of sodium occupying 46·7 c.c. unite with 16 gm. of oxygen occupying 12·9 c.c. The sum is 59·6 c.c., but 62 gm. of the compound occupy only 21·7 c.c. Nearly 38 c.c. have disappeared, and we cannot explain the disappearance as due to pressure, for both sodium and liquid oxygen are incompressible. In this case, which is an accepted chemical fact, it is difficult to deny interpenetration of matter."

THE STRANGE HISTORY OF TWINS

SOME PECULIAR AND SIGNIFICANT EXPERIENCES

By R. LOWRIS PEARSON

AS a general rule, the extraordinary likeness attributed to twins is a novelty that the public thoroughly enjoys. Forming the themes of plays, novels, romances, anecdotes, it is usually presented in such interesting and attractive forms that the true basis of the resemblance is quite obliterated. Twins are, and always have been, a novelty, and until such knowledge as that which lies at the bottom of these unique likenesses is widely dispersed, instead of being retained among a few, the novelty which surrounds them will remain.

In the young couple of "gods of mischief" who trot along as "like as two peas," bewilderingly defying distinction even to the tone of their voices, there exists a wealth of interest deep down beyond the public ken, that is so concealed as to be only accessible to those who have an intimate connection with twins themselves, and to those professional investigators who make it their business to find out these things.

And consequently while in its one phase the remarkable resemblance of twins is interesting on account of the amusement it affords, it is in its other phase equally fascinating on account of its importance and significance.

Of the ludicrous situations that it creates and the fun that thereby arises, there seems to be no end, and they can be almost as easily imagined as discovered in reality, but the writer can bear witness that all cases stated here are not merely creations of fancy or imagination, but true instances for which he has the highest authority.

As a general rule, it is the twins themselves who "get the laugh" in matters of mis-judgment, and they can so successfully impose upon people, as to bring to ridicule persons who are eminently sane. But occasionally the tables are reversed, and the twins themselves fall victims to their own misdoings, and one of the unfortunate jokers gets punished for something he hasn't done, or else is forced to take some horrible physic that was not meant for him at all, and so on.

THE STRANGE HISTORY OF TWINS 163

Such an occurrence happened some years ago in the north of England. Two twins were so alike in both features and voices that their father, fearing mischief, sent them to separate schools. But the schools were only a short distance apart, and it was a common thing in the summer for one brother to visit the other contrary to the rules, but one day when such a visit had been made, and the brothers were walking to the school gates, the porter, who happened to be a new man keen on his duty, rushed out and refused to let them pass, for although they stood side by side, he declared that he was utterly bewildered as to which ought to go by, and he kept them wildly expostulating for so long that the visitor was discovered returning to his own school, and was severely punished.

In another case in the same district, the resemblance was so close that it was totally impossible for a stranger to make any distinction. The brothers in question, who went by the names of John and George, were one day walking along a street, when they came across a very beautiful girl outside a milliner's shop. She was about their own age, and they both simultaneously fell in love with her there and then, but George, who was more skilful than his brother, managed to get an introduction and he escorted the lady home. Shortly afterwards, when she began to respond to his attentions, he arranged meetings with her, and John, who was very jealous, made it his business to intercept her on the way. This he did on two occasions quite unknown to her, but the second time he unfortunately stumbled across his brother as he was taking her home. Of course there was a fearful row, and the lady, thinking herself the victim of a cruel joke, dismissed them both. As she walked away she turned round and saw them gesticulating fiercely, and borne along by the wind she could hear their voices, while each raved at the other for an "idiot."

Twins—the very word is a synonym of mischief to many persons, for it is only too well known how absurdly easy it is to fall a prey to their plots. But then, if we examine it, we find that it is mostly when twins are young that they obtain notoriety. When they grow older and separate, people take little notice of them, and as they do not attempt practical jokes when they have advanced further in life, but are more sober and thoughtful, it is only to be expected that the common conception regarding twins should be chiefly concerned with their childhood or boyhood and with the mere resemblance of their features and voices. How far this resemblance pene-

trates, people seldom trouble to inquire. And yet the likeness extends deep, far deeper than they ever imagine, and it is down in those depths that the most interesting part is buried.

When a man grows up and separates from his twin brother or sister, the connection between them is not more altered than outside circumstances compel. Whatever peculiarities they both inherit at birth, these never change, and abundant evidence amply illustrates this in strange and almost weird ways.

In his *Clinique Medicale*, Trousseau mentions a very remarkable case in the following words :—

I attended twin brothers so extraordinarily alike that it was impossible for me to tell which was which, without seeing them side by side. But their physical likeness extended still deeper, for they had, so to speak, a yet more extraordinary pathological resemblance. Thus, one of them, whom I saw at the Neothermes at Paris, suffering from rheumatic ophthalmia, said to me, " At this instant, my brother must be having an ophthalmia like mine " ; and as I had exclaimed against such an assertion, he showed me a few days afterwards a letter just received by him from his brother, who was at Vienna, and who expressed himself in these words : " I have my ophthalmia ; you must be having yours." However singular this story may appear, the fact is none the less exact ; it has not been told me by others, but I have seen it myself ; and I have seen other analogous cases in my practice.

This is merely a typical case. A very dramatic tale concerning two twin brothers who had been confined at l'Hospice de Bicêtre, Paris, on account of monomania, is told by Dr. Moreau, in his *Psychologie Morbide*. He writes of them as follows :—

Physically the two young men are so nearly alike, that the one is easily mistaken for the other. Morally their resemblance is no less complete, and is most remarkable in its details. Thus their dominant ideas are absolutely the same. They both consider themselves subject to imaginary persecutions ; the same enemies have sworn their destruction, and employ the same means to effect it. They always keep apart and never communicate with each other. An extremely curious fact which has been frequently noted by the superintendents of their sections of the hospital, and by myself, is this. From time to time, at very irregular intervals of two, three, or many months, without any apparent cause, and by the purely spontaneous effect of their illness, a very marked change takes place in the condition of the two brothers. Both of them at the same time, and often on the same day, rouse themselves from their habitual stupor and prostration ; they make the same complaints, and they come of their own accord to the physician, with an urgent request to be liberated. I have seen this strange thing occur even when they were some miles apart, the one being at Bicêtre, and the other living at Saint-Anne.

Another even more curious case is told in great detail by Dr. Baume in his *Annales Medico-Psychologiques*, and concerns

two brother, François and Martin, fifty years of age, who worked between Quimper and Chateaulin as railroad constructors. Martin had twice had slight attacks of insanity. On January 15, the box in which they had both deposited their savings was robbed, and the thief got clear away. On the night of January 23, both François (who lived at Quimper) and Martin (who lived with his wife and children at St. Lorette, two leagues from Quimper) had the same dream, at the same hour, 3 a.m., and both awoke with a violent start, calling out, "I have caught the thief! I have caught the thief! they are doing mischief to my brother!" They were both extremely agitated and gave way to similar extravagances, dancing, leaping and jumping about. Martin sprang on his grandchild, crying out that he was the thief, and had he not been prevented, he would have strangled him. Afterwards his condition became steadily worse, and he complained of pains in the head, and making some excuse or other, he went outside and attempted to drown himself in the river Steir, but was forcibly stopped by his son, who had followed him. He was taken to an asylum by gendarmes, but he died within three hours. On the other hand, François calmed down on the morning of the 24th, and spent his time inquiring about the robbery. However, by a strange chance he crossed his brother's path at the moment when the latter was struggling with the gendarmes, and then he himself became maddened, and gave vent to gestures and incoherent language exactly similar to his. He then asked to be bled, and afterwards, declaring himself to be better, he made an excuse and went out on the pretext of executing some commission, but really to drown himself in the river Steir, which he actually did, at the very spot where Martin had attempted to do the same thing a few hours previously.

What these strange things signify is still a matter of doubt, but the matter is being investigated on all sides, and before long we may hope the world will awake to the fact that in such curious phenomena lies the key to many of the now disputed beliefs concerning those two great factors in life—nature and nurture.

[I have inserted the above article, as it seems to me to give interesting data in connection with this curious subject. The explanation, however, as the majority of my readers will probably be aware, is to be found in Astrology, and this holds good whether the twins closely resemble each other, as so frequently happens, or whether their characters and appearance are divergent.—Ed.]

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.*]

CHRISTMAS GHOSTS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—On the night of December 25, 1913 (Christmas Day), I woke at 12.15 and fancied I heard the carol singers outside.

In a few minutes I heard it much louder—the voices of some dozen boys. I got out of bed and raised the curtain and looked out.

It was moonlight, and I could see a row of figures, but they were standing on a road with a railing behind and the sea beyond with a slight ripple on it on which the moon shone; there were trees along this road, and I noticed particularly that one tree was growing beyond the rails, on the edge of the beach.

The water came right up to the road, only a few feet of beach.

Now the house I am living in is an extremely old house in the country, no sea or water in sight, and my bedroom is on the second floor; but when I looked out of the window I seemed to be on the ground floor.

I could not understand what it meant, and as I turned to go back to bed again I saw three women dressed in black, in the costume of some sixty years ago, with black bonnets, coming towards me from my dressing room (which is called the haunted room).

There was a bright fire, but the electric light was out. They came towards me, the leader being slightly stouter than the other two, all of medium height. The leader took my hand (her hand felt like any ordinary person's), another came and stood at her right hand, and the third stood behind between the two.

The stouter lady said, "It is too awful." Then, after a pause, "We have come from the church" (the family vault of the family owning the house is in the church). "This is the old house?" questioningly. I said, "Yes." Then I noticed that the two ladies nearest me had very red, inflamed faces, like people suffering from some fever or skin disease.

I asked: "Is there a God, who is All-loving and All-powerful?" She answered, "Yes." I asked (my little dog having got off my bed and standing crouched against me): "Has this a soul?" The other lady answered very quickly and determinedly, "Yes."

I was going to ask some more questions, but I suddenly felt as if something was lifted, and woke up in bed.

I looked at the time, and it was 12.45.

PUZZLED.

P.S.—Since writing the above, I have seen a man who knows all the history of the house, and he tells me that, from my description of the three ladies, they must be three sisters (the stoutest married) who used to live in this house, being relations of the owner, and were buried in the church.

[I regret that this interesting record was inadvertently held over so long.—Ed.]

THE "DAILY MIRROR" GHOST.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The coincidence between the story related by a preacher in a Kensington church and that in Mrs. Tweedale's book does not surprise me in the least. I can distinctly remember being told that story when I was a child, as long ago as the eighties, only the clergyman was a Roman Catholic priest, and there was certainly no taxicab.

Yours truly,

HERMIONE RAMSDEN.

BULSTODE, GERRARD'S CROSS, BUCKS.

APOLLONIUS AND JESUS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In the discussion in your columns as to whether Jesus, Apollonius and Paul were one and the same person, the peculiar occult signification of the name Jesus has been overlooked. The name of God spelt יהוה (Yod Hé Vau Hé) in the Hebrew scriptures, never pronounced but always called Tetragrammaton, or the four-fold word, typifying the four elements, etc., is full of deep-meaning. By the insertion of the Hebrew letter ש (Shin), which represents the Divine Fire, we get the word יהושua (Yod Hé Shin Vau Hé) Yeheshua, the Kabalistic mode of spelling the name Jesus, typifying the descent of the Holy Spirit into matter, the great All-Father incarnating in flesh. There are other Arcana involved in the name Jesus which I cannot enter into here, but the above is sufficient to show that there is more in the name than is generally supposed.

Both Jesus and Apollonius were undoubtedly great Adepts, but they appear to have been such different characters in other ways that it is difficult to believe they were one and the same person; while Paul, a totally different character, if we accept the records, was certainly a less advanced Adept than either.

As to Jesus having left no writings, neither did Buddha. May not this have been because Jesus personated, rather than propounded, the truth like the other great teachers of antiquity? He, as it were, embodied it. Abstract propositions are of little use to those whose need is life.

The discrepancies in the letter of the Biblical narrative of the life of Jesus naturally cause thoughtful persons to hesitate before accepting, as literally true, all the incidents stated. Many of these contradictions disappear when read in the occult, instead of the literal, sense. Jesus himself is reported to have said that "the letter killeth, but the spirit giveth life."

I do not write for the sake of controversy, but to elucidate the truth.

Yours faithfully,
UNITY.

REINCARNATION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Your correspondent "A" asserts that my queries "have been answered so many times and in so many different ways," etc. I think it would have been more to the point if he had answered only one of my queries instead of making the above assertion.

He next speaks of "the Truth of Reincarnation." Would it not be more correct to call it an unproved hypothesis?

"A" says, "Omnia Vincit Amor denies the fact of evolution on all planes of Being." He is under a misapprehension. It is because I believe in the fact of evolution on all planes of Being that I asked "A" in your September issue "where is the necessity for repeated (earth) lives?"

The reason I omitted to quote the whole of "A's" sentence was consideration for your space, not *wilful* perversion. It was open to any of your readers to refer to "A's" letter and read it *in extenso*. No insult being intended, none was implied.

"A" evidently misunderstands me. It is not a "*petty* personal heaven in the gratification of my own (personal) desires," but the ultimate welfare of the *whole* that I look forward to. This is why I repudiate the crude and callous dogma of human Reincarnation.

Some of "A's" quotations are both true and beautiful, especially the sentence, "If thou *art* mine, I cannot lose thee."

I agree that it does matter if we oppose Nature's purpose, only let us be sure that it is Nature's purpose and not simply our individual conception of it.

Sepharial's reply to my letter on Madame Blavatsky and Reincarnation is so fully answered in your editorial, in which you quote a long passage from *Isis Unveiled*, that comment on my part is needless.

In the face of this I do not see how any one can logically maintain that Madame Blavatsky taught the doctrine of Reincarnation *throughout her career*.

Yours faithfully,

OMNIA VINCIT AMOR.

REINCARNATION.

To the Editor of the OCCULT REVIEW.

SIR,—In your "Notes of the Month" for February I notice that you quote from *Isis Unveiled* what to the casual reader may appear as a statement lending support to the view that Mme Blavatsky did not hold the doctrine of Reincarnation in the earlier stages of her career. Of course, I am not in a position to say what she did or did not hold as personal belief, but I think you will see that she herself was, at all events, taught the same then as at the end of her life in regard to the truth of Reincarnation; and this must inevitably be the case if, as I claim, and she herself steadfastly maintained to the end, she was inspired from the same source from first to last.

Your misapprehension has arisen from the fact that you were unfamiliar with her nomenclature or terminology, for you evidently refer to the astral monad as if it were the reincarnating entity, which it most certainly is not. Mme Blavatsky, you will observe, from the quotation you make, distinguishes between the astral monad and the spiritual monad. The astral is that part of the human by which, through the Manas or rational principle, the spiritual comes into relations with the physical world; while the Spiritual Monad is the Higher Self, the veritable Ego which persists through all incarnations. Thus we have the astral monad, the manas, and the spiritual monad, the manas being the connecting link between the two, and possibly the product of their interplay. On the death of a person this manas undergoes a process of disintegration and screening, by which the lower or personal elements of the mind become separated from the higher spiritual aspirations and attach themselves as material intelligence to the astral monad, which thus perpetuates the material memories and desires until it in turn becomes subject to disintegration under astral laws. The higher aspirations and spiritualized part of the mind, on the other hand, attach themselves to the Spiritual Soul (Ātma-Buddhi), which is the same as the Spiritual Monad.

In this sense it is perfectly consistent that the reappearance of the astral monad twice on the same planet is not the rule in nature. When such is the case, however, it will be found to apply only to such as have died a violent death, and this agrees exactly with Mme Blavatsky's statement to me on this point. It is confirmed in the passage you have quoted from *Isis Unveiled*, where it states that this anomaly "is preceded by a violation of the laws of harmony in nature, and only happens when the latter (Nature), seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which has been tossed out of the circle of necessity by crime or acci-

dent." Nothing could be plainer or more consistent when once the terminology is understood, and the fact that her teachings from first to last were identical served to convince me that she was all along inspired from a single source and that she herself only came to understand her own writings after an interval of time.

Yours, etc.,

SEPHARIAL.

[I admire the tenacity with which Sepharial adheres to his ground, but I confess it seems to me worthy of a better cause. I am surprised that two interpretations can be placed upon the quotation which I made from *Isis Unveiled*. A temperament so extremely mediumistic as that of Madame Blavatsky is in the nature of an open door, and it is incredible to me that all her psychic communications should be traceable to the same source.—ED.]

To the Editor of the OCCULT REVIEW.

DEAR SIR,—May I be allowed to express my dissent from the views expressed in a letter by A. E. A. M. Turner in your Christmas issue and claimed to be held by all Theosophists, viz.—

- (1) That "we" expect shortly a re-incarnation of Christ.
- (2) That "we" "differentiate between Jesus and Christ. . . ."
- (3) That "the followers of Dr. Steiner do not base their opinions as to the so-called impossibility of the fresh 'coming' on clairvoyant investigation."

Also, may I ask A. E. A. M. Turner—

- (1) Was not Dr. Anna Kingsford a Theosophist?
- (2) Was not Dr. Franz Hartmann a Theosophist?
- (3) Is not Dr. Rudolf Steiner a Theosophist?

My reason for asking the above questions may be discovered by reading what those named in them have said about Jesus Christ, as also what the first-named would say to-day, were she embodied among us, about His "expected" re-incarnation.

Sincerely yours,

THEOSOPHIST.

THE EVILS OF HYPNOTIC SUGGESTION.

To the Editor of the OCCULT REVIEW.

DEAR SIRS,—With reference to your correspondent's communication signed "F.," I would like to point out that he is in error in classifying Mental Science and Higher Thought with Hypnotism. There was a time when hypnotism was considered to be a harmless operation, and there is no doubt it was harmless until people found out to what extent they might go for personal ends. But your correspondent is in

error in stating that mental suggestion, when used for self-development, is akin to black magic.

So far as I am personally concerned, I always teach people never to think of others when demanding supply of any sort, because it is totally unnecessary to do so, and it is wrong absolutely to fasten one's mind upon another person for any purpose whatever. I know there are people who very unwisely teach others to try to get, by occult means, what belongs to their neighbours, but it always proves a fiasco. The only true way in which we can use our hidden forces is to demand for ourselves from the Infinite what we need, and that does not at all savour of hypnotism or anything akin to it. So much are we against hypnotism that we are publishing a series of booklets describing the unjustifiableness of using such a power over other people.

Yours sincerely,

S. GEORGE.

Director of Studies of Students of New Life.

35 & 59 BANK CHAMBERS,
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To the Editor of the OCCULT REVIEW.

SIR,—As my appreciation of the work of the author of the Third Gospel and the Acts has been greatly increased by studying the writings of Professor Adolf Harnack, may I be allowed to make a few remarks with reference to the "Notes of the Month" in the January issue of the OCCULT REVIEW?

Professor Harnack's estimate of the work of Luke the Evangelist inspires confidence by reason not only of his learning, but because his mental attitude is so fair and his attention to detail so scrupulously careful. His detailed analysis of St. Luke's writings occupies three books: *Luke the Physician*, *The Acts of the Apostles*, and *The Date of the Acts*; all three are very interesting and instructive. Whilst he quite recognizes that the Evangelist was sometimes careless in his statements and fell into inaccuracies (which were thought little of in an age in which the historical sense was comparatively undeveloped) yet, he says, "We cannot say that on the whole he is either credulous or uncritical. Credulous and uncritical writers of those days produced works of an entirely different character from his."

His admiration for the literary skill and general character of the writings of the evangelist has deepened with his increased study of them. He insists that in view of our "insuperable ignorance" of events and other details of the period we should beware of assuming that, "what we do not know or cannot prove, cannot be right"; an axiom which, he says, "still exercises a tyrannical sway in the sphere of history" and which leads to the formation of "hasty judgments concerning primitive tradition."

Without expressing any opinion as to whether the earlier chapters

of St. Luke's Gospel formed a part of the original (a point on which I am quite incompetent to form a judgment) I should like, profiting by Professor Harnack's warning, to suggest that the apparent discrepancies referred to in the "Notes of the Month" may be more apparent than real.

For instance, the statements that Christ was born in a stable and the tradition that he was born in a cave are capable of being very easily reconciled.

Dean Farrar tells us in his work, the *Life of Christ*, "that in Palestine it not unfrequently happens that the entire Khan, or at any rate the portion of it in which animals are housed, is one of those innumerable caves which abound in the limestone rocks of the central hills" (p. 4). Again, it is quite possible that the apparent inaccuracy connected with the date of Christ's birth and the census of Quirinius might be explicable if we had more detailed knowledge of the history of the time; for Dean Farrar points out that Strabo speaks of censuses as common, and three are actually recorded. And if it is objected that the date of this census is fixed by the mention of Quirinius' Governorship that does not settle the matter, for an inscription found at Tivoli (1764) shows that Quirinius also held office in Syria at an earlier date, when he was engaged in subduing a troublesome tribe (*ibid.* p. 6). His office at this earlier date was a military, not a civil one, but it is easy to see that some confusion in connection with these two occasions may have crept into the source from which the writer of the Third Gospel drew his information concerning these events, which occurred, be it remembered, about sixty years before he compiled his Gospel.

I venture to bring these considerations before readers of the OCCULT REVIEW, because they show how wise is Professor Harnack's caution, and how carefully we should heed it if we wish to avoid doing injustice to those "Silent Ones," to whose labours we owe so much, and who can no longer explain their apparent errors.

I am, dear Sir, yours faithfully,

H. A. DALLAS.

[I have received several letters from correspondents on the subject of my last "Notes of the Month," but considerations of space compel me to hold over others until next month, when I hope to make a few further observations which seem called for by my critics. I am of course aware of the attempts that have been made on the orthodox side to explain Luke's apparent discrepancies, but these have no historical foundation, and are simply built on very improbable surmises, such as Quirinius' supposed two Governorships and two censuses. The arguments advanced seem to me, I confess, weak in the extreme, and I do not think they would ever have been adduced if it had not been for orthodoxy a case of "any port in a storm." With regard to the cave, the importance of this point, I admit, can readily be over-emphasized, but I would suggest that the housing of

animals in caves, likely enough in the open country, is hardly in accord with the probabilities in an old-established township such as Bethlehem.—ED.]

THE CAUSE AND VALUE OF STILL-BIRTHS.

To the Editor of the OCCULT REVIEW.

SIR,—As it has been stated recently in your correspondence pages that both Theosophy and Theosophists had failed to give the reasons for and value of still-births, I trust that with your usual sense of fairness—even in respect to subjects which you do not altogether approve of—you will publish the following.

Still-birth arises or happens for the following reasons: When an individual ego is about to incarnate it views the three transitory worlds (i.e. the physical, astral and devachanic) and sees what kind of life or lives it may have when it functions in the personality once more, the variety and definition of which depend on the ego's self-created opportunities for experience—usually called Karma. In viewing the "future" it must be remembered that the individual ego takes no interest in the scene, nor has it any pleasant anticipations or, on the other hand, aversions—it simply sees what is necessary and indulges accordingly. If it sees that through connections it has made in the past it may advance its own evolution, or that of its future earthly parents, by indulging in one of "nature's abortions," it takes up the karmic connections with its parents to be, and as a result they produce a physical body which it never really uses, and hence its advent on earth is relatively delayed, while the parents have the very definite experience of the pain and disappointment, etc., arising from the still-birth, which, as we progress as much (if not more) by experiencing relative pain as we do by pleasure, is a valuable happening. Usually after the experience of still-birth, the same ego is born successfully into the same family during a period varying from eighteen months to twenty years, the writer knowing a case where an ego after paying a debt to nature by attempting to incarnate as a first child (still-born), incarnated in two other children of the same parents, who, however died young, but "successfully" took birth in the tenth child by the same mother but with a second husband. As might be supposed, this ego's present earth-life for the first twenty-five years or so was a relative hell, which he stood up to simply because he was personally conscious that he had chosen it.

The above, I will admit, is not a palatable teaching for sentimentalists, higher emotionists and love-wailers, but it is, I can assure your readers, the outcome (in one case) of personal recollection and relative knowledge, which shows that the individual ego is out to do or go through what is necessary, irrespective of whether it is pleasant or painful to the personality.

Yours faithfully,
A. E. A. M. TURNER.

PERIODICAL LITERATURE

PROFESSOR HYSLOP writes with much clearness in *The Quest* on the facts and problems of "The Subconscious," giving the following simple and serviceable distinction. "Consciousness or normal consciousness represents the mental state of which we are directly aware. . . . The subconscious or the subliminal, as psychic researchers have called it, defines a class of phenomena to which consciousness does not have direct access, but which seems to have all other characteristics of intelligence or mental action." Some notable illustrative instances explain the class of phenomena to which reference is made, and they are distinguished carefully from those which are called supernormal, though these are intimately connected with the subconsciousness, and Professor Hyslop is of opinion that if we can postulate "a world of energy transcendental to sense, it is possible that rapport with it might be established through the subconscious, with or without normal sensibility and memory." Mr. Mead writes on "The Gnosis in Early Christendom," an important part of his thesis being that "Gentile Christianity was involved from the start with a gnostic element," thus making it possible, for, e.g., St. Paul to be understood by those whom he addressed. He did not write to "a wholly unprepared and ignorant populace," but to people acquainted, "not only with the popular terms of Hellenistic religion, but in some places at any rate with the technicalities of a special form of tradition . . . people moreover who were, and had for long been, chiefly interested in cultivating certain spiritual gifts." Mr. A. Hardcastle has interesting things to tell us of the Mandaean Chrism, drawn from a Mandaean mystery-ritual, called the "Book of Souls." This is still in use by a few Mandaeans who live near the swamps of Bosra in Mesopotamia. The chrism in question was administered in signing or sealing with oil "in the name of the Life." Dr. Eisler writes on the mystic epitaph of Bishop Aberkios, probably of Hieropolis in Phrygia. The inscription belongs to the close of the second century and describes how Aberkios was taught the true writings of life by a Holy Shepherd—meaning, no doubt, Jesus the Christ—who commissioned him on a journey to Rome, with Paul for his guide. Finally, there is a paper by Mr. Claud Evans on "Some Religious Revivals of the Thirteenth Century"—(1) that called Alleluia in Italy of 1233; (2) the Children's

Crusade ; (3) the Hungarian Pastoureaux, mentioned in terms of strong condemnation by Matthew Paris ; and (4) the Flagellants, whose aberrations are sufficiently well known. It is a discouraging page of religious enthusiasm passing into riotous mania.

The last issue of *La Revue Théosophique Belge* includes a very interesting conference on Emmanuel Swedenborg, by the Pastor of the Church of the New Jerusalem in Brussels. This is not to say that it offers anything notable in the way of new facts or materials, but at least it reminds us of some things which are frequently forgotten or overlooked. It recalls in particular, by means of a brief allusion, the fervid devotion of Abbé Pernety and the other *illuminati* of Avignon, to the doctrines of the Swedish seer. In this connexion the old alchemical dream concerning Elias Artista recurs rather curiously. It was expected that in his glorious day whatsoever had been whispered in secret would be proclaimed on the roofs of houses and that the face of the world would be changed by the revelation of the Hermetic Mystery. Paracelsus was the precursor of this prophet, and Helvetius believed that he had come in the person of an anonymous adept who performed transmutation in his presence, all which is related with almost convincing details in that wonderful tract called "The Golden Calf." The visitor in question may have been Alexander Seton ; in any case he was not the expected Messiah of alchemy, for he vanished as he came, leaving nothing behind him but ingots made out of lead in the crucible of Helvetius. The *illuminati* of Avignon did not suppose that Swedenborg was Elias Artista ; but it was rumoured that this cryptic personality was the seer's friend and adviser, that he revealed to him alchemical secrets and deposited bars of gold in his name at a bank of Hamburg. The New Church pastor points out that these things are romantic inventions, and that Swedenborg was a person of only moderate means throughout his days. One fable reminds us of another which obtained greater vogue and still commands the implicit faith of many Parisian occultists, including Dr. Papus. We refer to the imputed relation of Swedenborg with the High-Grade movement in Masonry at that restless period. He is supposed to have been, if not the creator of High Grades, at least the person to whom they owe their most important developments. This is more than mythical, for even its good faith is suspect, and the so-called Rite of Swedenborg is of fraudulent ascription. There is not the least reason to suppose that Emmanuel Swedenborg was ever made a Mason.

We learn with satisfaction that *The Seeker*, which has com-

pleted its ninth volume, will be continued for at least twelve further months, during which period we trust that it will attain the satisfactory circulation which we have wished it on more than one occasion, and so be always with us. The current issue is good, as we should expect it to be, though we miss the arresting articles of Mr. W. L. Wilmshurst, who continues only to work in the reviewing department—earnestly and thoughtfully as usual. Prominence is given to some aphoristic pages on "Truths of Life," by the late Editor, G. W. Allen. They are full of beautiful things, put forward in the quiet, impersonal manner with which we were familiar of old. In "The Evolution of Love," Mrs. Heath seeks to express her understanding of that wonderful giving and taking, taking and giving, between which the universe hangs in equilibrium. Here is a suggestive paper in the higher sense of the word and Christian also in its deepest, widest sense. There are memorable and true intimations on the "sanctified fold" and "mystical union" of Christian marriage. The true keynote is given when it is said that the secret of love is the illumination of desire, not its extinction, its spiritualization, not denial. A word must be added concerning a personal record, called "The Vision Splendid." It is the account of an experience during morning service in a humble dale church, and it is told with a force and simplicity which raise it into literature. As any attempt to summarize would cause all the life and essence to evaporate, we leave it with a recommendation to our readers that they should learn and read for themselves. The account is anonymous, but we are much mistaken if we are to seek far for the authorship. However, we respect the veiling, and therefore leave the question of identity to those who adopt our recommendation.

Professor Ernst Haeckel has recently attained his eightieth birthday, and the event is commemorated in *The Open Court* by a brief monograph illustrated by some excellent portraits. The German monist himself contributes an article on "The Boundaries of Natural Science," in which we hear of "anthropistic romance" and the "poetical fiction" of a personal God. We learn also that "Nature is everything," and hence all true science is at bottom "natural science." Another writer tells at great length how Professor Haeckel has spent fifty years in the service of the evolution theory, for which spontaneous generation seems to be a necessary hypothesis. The important significance of the German monist's work seems, however, to centre in the fact that it proclaims the downfall of "the ancient dogma

of the immortality of the individual soul." So also the Church falls. *The Open Court* itself appears to exist in a monistic interest, but the editor states that it has occasion now and then to criticize "other monisms," and in the present issue he writes a defence of religion, because in all its forms it teaches "the cultivation of the ideal." On the soul and immortality he says nothing—perhaps rather wisely, as the issue is chiefly devoted to the praise of Haeckel. We ourselves are acquainted with intelligent persons who would have to be classed as monists and yet believe in post-mortem states of the soul which are very like simple spiritualism. Meanwhile, the Church has seen Haeckel born, and while we wish him on our part a yet riper and still more green old age, we are very certain that he is not going to see the Churches die, or even become conscious that they have fallen. It seems to us further that the Haeckels come and the Haeckels go, but that which remains is the doctrine of immortal life. Monism itself is a kaleidoscopic glass of vision and one may watch its variations, its fluidic and counter-certitudes, with much interest, but not with very real concern. Perhaps in the last resource there is a higher monism, and on this basis we may see the intellectual values of the whole subject standardized one of these days.

The Co-Mason gives for the first time a portrait of Mlle. Maria Deraismes, out of whose initiation in the year 1892 by the Lodge *Les Libres Penseurs*, the Co-Masonic movement may be said to have taken its origin. There is some account, in connexion, of its early history, but it is unintendingly expressed in such vague terms as may lead to the conclusion that "many Lodges were founded in France" for the reception of women, under the authority of the recognized Supreme Council of the Scottish Rite. It was, however, under the auspices of its own Council that the movement grew and flourished, there as elsewhere. Considerable attention is still devoted to the Operative Masonry which has emerged recently into something like public view, but lays claim to considerable antiquity.

Orpheus contains an appreciation of the "Art of William Shackleton" and a long dramatic episode entitled "The Apricot Tree." We observe that one contributor seems to regard it as possible that the Supreme Being "may have created the universe in a state of mental inebriation," apparently because matter is illusion.

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THE CURIOUS LORE OF PRECIOUS STONES. By G. F. Kunz, Illustrated. J. B. Lippincott Co. Price 21s. net.

THIS book, which is most profusely illustrated throughout, is a veritable compendium of superstitions and traditional lore, mainly in relation to precious stones. There is a considerable section dealing with the talismanic use of many of these stones, and the occult properties they were traditionally supposed to possess for their wearers. Thus the Carbuncle was recommended by mediæval writers as a heart stimulant, and therefore of assistance to those who suffer from weak hearts and sluggish circulation. On the other hand, its effect upon wearers of an excitable and passionate disposition was to render them more irascible than usual, and even to threaten them with danger from apoplexy. The Emerald endowed its wearer with the gift of prophecy, enabling him to foresee future events. It was also believed to be of assistance in strengthening the memory. The Jacinth was recommended as an amulet for travellers, on account of its reputed protection against the plague and against wounds and injuries. The Turquoise was said to possess the curious property of protecting the wearer from injury by falls. Volmar in his *Steinbuch*, originally published in the thirteenth century, says that: "Whoever owns the true turquoise set in gold will not injure any of his limbs when he falls whether he be riding or walking, so long as he has the stone with him." The Diamond was said to bring victory to the wearer through the fortitude and courage which it conferred. A special section of this book is devoted to crystal balls and crystal gazing, and the records of various crystal gazers of all ages are cited, including Friar Bacon, Dr. Dee, Kelly, Cagliostro, and many others. The use of precious stones in religious service is also dealt with, and there is a chapter specially devoted to the breastplate of the Jewish high priest. A treatise on birth stones, on planetary and astral influences and on the therapeutic use of precious stones, completes a very remarkable volume. It must be understood that the book is not written from the standpoint of an occultist, but those interested in folk-lore, tradition, talismans, and superstitions generally, would find it hard to discover a single volume which abounds with such diverse and curious information.

CHILDHOOD. By Alice Meynell. FAIRIES. By G. M. Faulding. ROMANCE. By Ernest Rhys. The Fellowship Books. London: B. T. Batsford. Each 2s. net.

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off fears, dreads, delights, and aspirations which made the days of childhood so vastly big with possibilities, and yet so quickly past. Only on one point—though indeed an important one—will the average child-lover be inclined to quarrel with the author of this charming book. "A belief in fairies," she declares, "is a terrible and an adult thing. . . . We are child-playing with serious things and with serious words when we ask our children to say they believe in fairies." And she cites, as example, the case of an Irish woman who was burnt to death because her family thought her to be a fairy changeling. But surely a deed such as that was brought about, not by a *belief* in fairies, but by a craven and superstitious *fear* of them? Miss Faulding, at any rate, has no such misgivings. "This belief," she says, ". . . is so inconsiderable that it will never harden into a creed. . . . It has been left since the beginning to grow free like the daisies. . . . Science cannot examine nor reason grasp it"; and she forthwith launches into an impassioned pæan, with such a wealth of fairy lore and fairy wisdom, that the reader is carried along with her, breathless and rejoicing, to the very last page. This is a book that should be bought with fairy gold. To appropriate one of Miss Faulding's own quotations: "By my faith . . . she has wonders in loom, revelations, delights!"

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E. M. M.

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The ghost girl not only gives a title to the book, but is an important character in it. She is apparently the original of a photograph from

which an artist—under protest, though with consummate, one might almost say uncanny, skill—has painted a beautiful portrait; and upon this portrait the plot of Mr. Webster's story mainly depends. Stolen by a gang of Spiritualists for the purpose of a fake, it is restored to its owner, from whose studio it was taken—by the head of the police, who, despite the artist's assertions that his subject has been dead two years, declares the portrait to be that of a woman who has just been murdered.

Here is a situation brimful of possibilities, and Mr. Webster, who, be it to his credit, is not overwhelmed, extracts from it the uttermost.

Psychism, especially when allied to a clever plot, will, we know, appeal to a large number of our readers. For the rest we venture to assert that *The Ghost Girl* will hold her own in any company. A. O'D.

WHAT IS OCCULTISM? A Critical and Philosophical Study. By "Papus." Translated from the French by F. Rothwell. London: William Rider & Son, Ltd., 8-11 Paternoster Row, E.C. Price 2s. net.

What is Occultism? is a short study by "Papus" (Dr. Encausse, of Paris), the best known living French exponent of Occult Science, of what he conceives Occultism to be. "Occultism," he writes, "claims to play the part of a universal reconciler of all systems to one another. It teaches that dualism and materialism are true, if their application is confined to the physical plane; but that it is erroneous to extend this application to other planes." Quite so, everything is true on its own plane. The wildest hallucinations that ever tortured an unbalanced brain are no less true on the plane of madness than are the mathematical deductions drawn from the exact sciences on the material plane. The occultist endeavours to discover the truth of each plane; hence I heartily agree with "Papus" when he writes: "Were we compelled to classify it (occultism), we should have to create a new category and catalogue it as *synthetic or integral idealism*." In the chapter, "Occultism from the Philosophical Point of View," the student will note that considerable light is thrown upon the nature of the astral body and the laws and principles to which it conforms. We read that, "to be well acquainted with the astral body is to possess the most important of the keys of the doctrine with which we are dealing. . . . Man may be compared to an equipage: the carriage representing the physical body; the horse, the astral body; and the driver, the mind." Meditation on this analogy will reveal much. In company with most occultists of note, Dr. Encausse regards the apparitions which attend spiritistic meetings mostly as the exanimate phantoms of the astral light. There is an interesting chapter on "The Practice of Occultism," where magic is explained from the practical standpoint. A sharp distinction is drawn between magic and theurgy (which has sometimes been alluded to as Divine Magic). In the next chapter, "The Traditions of Magic," the problems of ethnology and planetary physiology are briefly examined as interpreted by occultists. In the following and final chapter, "Occultism and Philosophy," the reader will find a long list of the names of the principal philosophers and mystics "whom occultists look upon and claim as belonging to themselves." Then follows a list of "the true masters of contemporary occultism and its most famous representatives, whether ancient or modern." This concludes the volume. MEREDITH STARR.