

APRIL 1910.

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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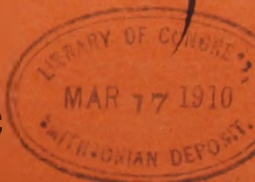
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By Aleister Crowley

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PERIODICAL LITERATURE

REVIEWS



**LONDON: WILLIAM RIDER AND SON, LTD.
164 ALDERSGATE STREET. E.C.**

UNITED STATES: THE INTERNATIONAL NEWS CO., 85, DUANE STREET, NEW YORK.
NEW ENGLAND NEWS COMPANY, BOSTON; WESTERN NEWS COMPANY, CHICAGO.
AUSTRALIA AND SOUTH AFRICA: GORDON AND GOTCH.
CAPE TOWN: J. H. B. AND SONS, LTD. INDIA: A. H. WHEELER AND CO.

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

Price SEVENPENCE NET ; post free, EIGHTPENCE. Annual Subscription, for British Isles, United States and Canada, SEVEN SHILLINGS (One Dollar seventy-five Cents) ; for other countries, EIGHT SHILLINGS.

Entered at Stationers' Hall.

AMERICAN AGENTS : The *International News* Company, New York ; The *New England News* Company, Boston ; the *Western News* Company, Chicago.

Subscribers in *India* can obtain the Magazine from A. H. Wheeler & Co., 15 Elgin Road, Allahabad ; Wheeler's Building, Bombay ; and 39 Strand, Calcutta.

All communications to the Editor should be addressed c/o the Publishers, WILLIAM RIDER & SON, LIMITED, 164 Aldersgate Street, London, E.C.

VOL. XI.

APRIL 1910

No. 4

NOTES OF THE MONTH

I AM publishing in the present issue of this Magazine the records of two instances of alleged spirit photography, which will, I think, be of more than usual interest to my readers. In neither case was there the slightest intention of producing anything but an ordinary photograph ; but in both instances a portrait appeared, when the photograph was developed, for which there was no apparent normal explanation. I received the information with regard to the first case as long ago as last October,

but publication was delayed in order to obtain

SPIRIT certain information, without which I did not feel
PHOTO- justified in making the record public. Circum-
GRAPHS. stantial details of this case are given in the article
referred to. Here it is enough to say that the

photograph, which was taken by a photographer in a small market town in the Midlands, was stated very positively to have been produced on the first plate of a new packet of Ilford plates which had just been opened. This statement appeared to have been made with such obvious bona fides and also it was so evident that there was no idea or intention of producing

anything in the nature of a "spirit photograph," that it seemed necessary to look elsewhere for any possible normal explanation of the appearance of the second figure in the photograph. It was suggested that by some accident a remnant of an old photograph might have been overlooked in a plate that had been recoated, and I wrote to the Ilford Company explaining the circumstances of the case, and asking if such an occurrence was within the bounds of possibility. They replied to me by the next post that "making the necessary reserve for malicious misconduct on the part of a workman, it is absolutely impossible that a previously exposed plate should be packed at these works." They further added that "no exposed plate comes into any making or packing room at any time or under any circumstances, and in the only two instances during the existence of this business that we can recall, in which it was suggested by a correspondent that he had had an exposed plate packed with fresh ones, the correspondent succeeded in tracing the fact that some of his people had themselves exposed his plates without his knowledge, and left them in the dark slide." Messrs. Ilford, further, were courteous enough to suggest that they would be pleased to send their representative to this office to examine the plate and photograph in question. This was accordingly done. Messrs. Ilford's expert, after careful examination, expressed the opinion that there had been a double exposure, and supported his view by drawing attention to the peculiarity of the background, which he thought had been the result of the combination of two screens used on two different occasions. It therefore became necessary to discover what screens had been used by the photographer, and whether this suggestion would be borne out by investigation. Some difficulty arose in following out this idea, owing to the fact that the photographer in question had been for a number of years out of business. Eventually, however, although the screens themselves appeared to have been disposed of, a number of old negatives were discovered reproducing a background absolutely identical with that appearing in the portrait in question. This seemed to be conclusive, and I have accordingly reproduced one of these in the article referred to, so that my readers may be able to satisfy themselves on this point. It was, perhaps, only to be expected that Messrs. Ilford, in spite of this evidence, should adhere to their opinion that in some way or other a second exposure had taken place. As to whether or not this has been so, I leave my readers

to form their own opinion. However this may be, the case appeared to me of sufficient curiosity and interest to warrant my giving publicity to the facts in connection with it.

With regard to the other case adduced, if interest is felt, it will not, I gather, be impossible to make further experiments which might aid in confirming or discrediting the story.

Those interested in the matter will find full details of both occurrences in the article entitled "Spirit Photography" in this issue. I may mention that I hold at this office the actual names of the people concerned in both cases cited. I would also mention that I have both the original "spirit photographs," which can be inspected if desired, by making an appointment beforehand.

Some very curious phenomena of the poltergeist description were reported in the papers a few weeks ago as having taken place at the village of Llanarthney, in South Wales. Among the papers recording these incidents, the *Daily Chronicle* of January 1, 1910, reported as follows:—

A quaint tale of a spook comes from the small Carmarthenshire village of Llanarthney, and in this case the ghostly visitant seems to be peculiarly vicious, missiles being hurled through the air by an unseen hand. The mysterious happenings which have terrified the peaceful villagers have taken place at the *Emlyn Arms Inn*, and a local correspondent says appearances go to show that this old-fashioned hotel must either be haunted or that an exceedingly marvellous conjurer has been able to completely defy police and other detection.

On Wednesday night, just after closing the inn, Mrs. Meredith, the landlady, whose husband was spending his holidays in North Wales, was pelted with stones as she was tending the cattle. She attached no significance to this, but when her servant-girl, aged 13, who bore her company, responded to a knock at the front door, a candlestick came whizzing through the passage. Yet not a soul was seen either in or about the premises.

More mysterious still, various missiles were presently hurled from every quarter of the kitchen, and, terrified in the extreme, Mrs. Meredith shrieked for help. Mrs. Jenkins, wife of the village constable, and her sister-in-law, Miss Jenkins, hurried to the house of mystery at midnight, but so eerie were the antics of the presumed visitant from the spiritual world that neither dared enter the inn, nor would others venture therein, until the arrival at 2.30 a.m. of Police-constable Gwilym Jenkins, who had cycled through the colliery districts on duty.

He believed that his services were needed to arrest a burglar, but search where and how he would, no person could be found, although he heard the tramping of "padded feet" on the stairway and in the upper chambers. Bottles fell at his feet and were smashed, says our correspondent. A heavy black varnished stone ornament "jumped off"

a bedroom mantelpiece and fell close to his head as he was looking under the bed for a burglar, and stones which had been immersed in white lime went hither and thither in most inconceivable fashion, whilst teapot covers and covers of other things came hurtling down, to the astonishment of the constable, his wife, sister-in-law, post-office officials, and the occupants of the inn.

The alleged phenomena being of such a sensational character,

A WELSH
POLTER-
GEIST.

I thought it might be worth while to arrange for first hand inquiry by a competent investigator. I accordingly secured the services of Mr. R. B. Span, whose name is familiar to all readers of the OCCULT REVIEW as the author of many interesting articles on psychical matters, to undertake a personal investigation at the seat of the alleged occurrences. Unfortunately, from our point of view, these disturbances lasted only a very brief time, and had entirely ceased when Mr. Span reached the locality. He was, however, successful in obtaining a considerable amount of interesting information from witnesses of the phenomena and his narrative which appears on a later page forms a curious addition to the now numerous recorded instances of similar psychical disturbances.

Some nine or ten months ago a good deal of interest was aroused in this country by various stories which were current on the subject of the celebrated mummy-case at the British Museum, which has enjoyed for some years past a reputation for bringing disaster and misfortune upon those who had to do with it. I dealt with this subject in the OCCULT REVIEW Notes of the Month at the time, and illustrated my remarks by citing a number of cases not only in connection with this mummy-case, but also

THE
MUMMY
ONCE
MORE.

with various other objects which had the reputation of bringing misfortune to their owners. Some further records of disaster following a too-intimate association with the mummy-case of the priestess of Amen Ra were narrated in the London press at a later date, several stories appearing in the issue of the *Daily Express* of November 10 last. One of these told how a professional man had recently gone to the Bristol Museum, where he had stood face to face with the malignant priestess, whom he likened to a suffragette. The next morning he was discharged from his occupation and had been out of employment ever since. Following this, his son, who had been noted for his brilliant abilities, suddenly developed suicidal mania, which necessitated his confinement in an asylum. This was not all, for immediately afterwards news came that a secretary of a

Building Society in which his money had been placed, had suddenly absconded, disappearing with the last of the unfortunate man's savings.

I should not have thought it worth while to return to this subject had it not been for a further letter which appeared in this issue under the heading of "Merely Ignored." This was signed by a Mr. S. L. Morewood, and ran as follows:—

To the Editor of the "Express."

Sir,—For the past five years—ever since, in fact, the *Express* called my attention to the matter—I have been trying to get that mummy-covering to take some notice of me. In vain; taunts and jeers are of no avail; derisive remarks fall on unheeding ears. I have been a student at the British Museum for the past twenty years, and a pretty constant reader. Also, I have always taken a keen interest in mummies, so I feel this to be hard.

About three months ago I was informed by a spiritual expert that photography was a sure and certain method of calling down the full vengeance of the wooden lid, not to speak of the paint and varnish—only I believe the varnish is modern, so perhaps that does not count. Well, my brother and I promptly visited the mummy-room with a camera and secured a fairly good snap-shot. Surely now we had earned the right to some little trifle of notice?

Alas! even here we were doomed to disappointment!

Is there anything we can do to attract the attention of that mummy?

Yours faithfully,

NOELdene, EALING.

S. L. MOREWOOD.

The interest appertaining to this letter is contained in the sequel. Almost immediately after its appearance the two brothers left England for different parts of the world, one travelling to Buenos Ayres, the other going to North America. The latter was the sole passenger on the Wilson ss. *Martello*. From the

THE MUMMY ACCEPTS A CHALLENGE. commencement of the voyage this ship encountered terrible weather. She lost her rudder and her anchor; her cargo shifted: and she was driven before the gale, a hopeless wreck. After being beaten right off the track of American vessels she drifted about for some ten days. Her provisions began to give out, when fortunately she was sighted by a passing vessel and towed back to Ireland. Meanwhile the other brother, who was bound for Buenos Ayres, was wrecked off Vigo on Christmas Eve, the passengers and crew of his ship landing in small boats. The *Week End* to which I am indebted for the record of the misfortunes of the brothers Morewood, also narrates a story about a youthful daughter of the present Marquis of Salisbury, who, it asserts, has been another of the mummy's victims. Some

months ago this young lady visited the museum for the express purpose of seeing the ill-omened mummy-case, in front of which she stood for quite a long time, mocking at it and making various jokes on the subject of the quaint staring head. After leaving the mummy-room she turned and walked down the great stairs that lead to the sculpture galleries on the ground floor. Halfway down the second flight she slipped and fell to the bottom, spraining her ankle severely, and had to be conveyed home in a cab and was forced to keep her bed for three weeks afterwards. It is said that three of the attendants who look after this collection in the British Museum, have died within the last two years, and though some of the Museum authorities still ridicule the statement that a coffin lid can have occult powers, the opinion is certainly gaining ground that there is more in the succession of catastrophes that has attended the visitors to the mummy-case in question than can be accounted for on the hypothesis of mere coincidence. I might, perhaps, add that an American friend of the Editor of the OCCULT REVIEW who felt interested in the matter through reading the Notes in this Magazine, after expressing entire scepticism as to the powers of the Egyptian priestess, insisted on going to the Museum to investigate the mummy-case on his own account. A week later he had a cable from America summoning him back by the next boat on account of his father's sudden death.

"Physician, heal thyself" is a motto at least as old as the times of Christ, and it is Mr. Eustace Miles' justification for the introduction and popularization of his Health Courses and system of dietetics that, before attempting to apply these to other people, he has tried them himself, and found them beneficial. If Mr. Eustace Miles was not a victim to all the ills that flesh is heir to, at least he suffered from many of those so-called "minor ailments" which sap a man's enjoyment of life, and detract gravely from his capacity for usefulness. Before treating others, Mr. Miles had himself got rid of a serious tendency to Bright's disease, corns, depression, cramp, headache, constipation, and other ailments, purely by attention to diet and simple methods of leading a healthy life. His Health Courses are now one of the most important adjuncts to the Eustace Miles' establishment in Chandos Street, London, W.C., which was first opened in May, 1906. Considerable surprise was felt among his friends when at this date Mr. Miles, who had previously been a scholar at

HEALTH
COURSES À
LA EUSTACE
MILES.

King's College, Cambridge, assistant master at Rugby, and champion racquet and tennis player, took upon himself to start a vegetarian restaurant in the heart of London, and to make it a practical illustration of his special study of the Science of Food Values. The restaurant, however, is only part of a more ambitious scheme. The establishment contains a smoking and games room, a ladies' room, and also what is termed "The Green Salon," a spacious lecture room where various societies, such for instance, as the Cosmos Society, under the presidency of Princess Karadja, and others, hold their meetings. Sets of lectures, debates, classes, etc., are also arranged for ; while at other times dances, whist drives, and "at homes" are given. The establishment includes a school of cookery where mistresses, equally with servants, and also a good many of the male sex, are trained to select and cook scientific meatless meals, and to "avoid the fatal errors of haphazard vegetarianism." A glance at Mr. Miles' twopenny booklet issued monthly will surprise a good many by the character of its contents, and the varied programme which is provided for the mind no less than for the body. The purely philanthropic side is not forgotten, and last winter, through the medium of the "Eustace Miles Barrow," containing free proteid soup, rolls, and biscuits, anchored under Cleopatra's Needle, no less than 70,000 meals were given to the hungry and desolate on the Thames Embankment. Certainly the Eustace Miles Restaurant and Salons have become one of the noteworthy features of modern London.

THE LLANARTHNEY PHENOMENA

By REGINALD B. SPAN

THE little village of Llanarthney in South Wales was recently the scene of some remarkable phenomena, which lasted about sixteen hours, ending as suddenly as they commenced, and were as weird and uncanny as they were unaccountable.

Llanarthney is a pretty, peaceful spot situated in a beautiful valley about twelve miles from Carmarthen, at the foot of a range of picturesque well-wooded hills, on the summit of which stands Paxton Tower, and the ruins of another ancient castle. The surrounding country is some of the most beautiful to be found in Carmarthenshire, and is replete with romantic and historical associations. At the time of these "disturbances" (as they were locally termed), I was staying at Tenby in Pembrokeshire, and later I took an opportunity of going over to Llanarthney by rail to visit the spot where the phenomena occurred, and to make inquiries. I was too late to witness anything, so had to content myself with obtaining accounts of the affair from a number of reliable witnesses who had seen all that had taken place, and going over the house which had been disturbed in so strange a manner. This house is called the *Emlyn Arms Inn*, and stands in the centre of the village, with the post office adjoining on one side, and a grocer's shop on the other, and exactly opposite is the police station, whilst a little way down the road lies the cemetery and ancient church. Mr. Morgan Meredith, the landlord of the *Emlyn Arms Inn*, courteously showed me over the house, but was very reticent concerning the disturbances. He had not been a witness of them himself, as at the time he was away on a visit to another part of Wales. Mrs. Meredith was too unwell to talk, and besides could only speak Welsh, so I could obtain no information from that quarter personally, but before she had been taken ill, she had given a full account of what had happened to others, amongst whom was the police constable. I visited the police station and interviewed Constable Gwilym Jenkins and his wife, who gave me separate accounts of what they had seen and experienced, which they declared to be absolutely true. These accounts of the disturbances were corroborated and supplemented by several

other prominent villagers and witnesses, including the station-master and other officials. The vicar (the Rev. John Jenkins),

EMLYN ARMS INN.



MR. MEREDITH. MARY WILKINS.

whom I questioned on the subject, said he had seen very little, as he did not arrive on the scene till midday the following day, when the phenomena had practically ceased, but the little that

he did see, he confessed was quite unaccountable by natural causes.

The story of the affair, as gathered from various reliable and authentic sources, is as follows :—

On the evening of Wednesday, December 29, Mrs. Meredith and a little girl named Mary Wilkins were alone in the *Emlyn Arms Inn* (Mr. Meredith being away on a visit). It was about closing time, and Mrs. Meredith went out to see that her cows were all right before retiring. When crossing the yard on her return to the house a shower of small stones fell around her. She naturally concluded they had been thrown by some mischievous boys, but on looking around, failed to see or hear anybody, and still the stones flew by her, though she was not struck by any of them. A retreat into the house seemed advisable, but as she entered the door she was assailed from that direction also, and the key of the cellar door was hurled at her head from the passage. This was disconcerting, and she called Mary Wilkins (a child of thirteen) to her aid, and they kept a sharp look out for tricksters. However, nothing further happened. A little later, when seated in the kitchen, knockings were heard on the front door. At first Mrs. Meredith took no notice (as it was after "stop tap"), but as the knocking continued, she sent the little girl to open and see who was there. Directly the door was opened, a candlestick (belonging to the house) came whizzing past her, apparently thrown with force from some one outside, and rattled down the passage floor. The door was shut and bolted after that, but they were not thus to escape their invisible trickster, as queer things began to happen in the kitchen right before their eyes in the full light. Cooking utensils began to jump about and articles fell off the shelves and mantelpiece on to the floor, then various missiles were thrown at them from every part of the room, so they hurriedly left the kitchen to seek refuge in their bedrooms; but as they ascended the stairs, stones, books, clothes and other things were thrown down on them, and when they reached the landing they were so pelted that they had to beat a retreat, and now, thoroughly frightened, rushed out of the house and across the road to the police station, where they narrated to Mrs. Jenkins (the constable's wife) the strange doings in the inn. Police constable Jenkins was away on duty, going the round of the colliery district on his bicycle. Mrs. Jenkins returned with them to the inn, where she was well pelted also, and it was then that the sound of padded feet running about the three front bedrooms was first heard which

continued for hours afterwards, baffling all attempts to catch or discover whatever it was. These sounds were like the footsteps of a man running to and fro from one room to another with feet padded or covered with some thick soft material. Mrs. Jenkins told me the sound was most weird and unearthly, and the impression she got at the time was of something very evil and uncanny—something she could not define or explain. These three rooms I carefully examined. They lead into one another and have no other means of entry or exit, except the small windows,



X
POLICE STATION.

X
CHURCH.

X
EMLYN ARMS.

which were fastened at the time, and front the main street and police station.

Mrs. Jenkins, much alarmed, went out and returned with her sister and some of the neighbours, but the manifestations became so violent that they all had to come out and remain outside, from whence they could hear showers of stones coming from the back part to the front. About 2 a.m. Police constable Jenkins arrived on the scene, and coming to the immediate conclusion that there was either a burglar there or some village youths playing tricks, he instituted prompt and vigorous measures for their capture

and ejection. He organized a band of willing helpers, and first surrounded the house with a cordon of stalwart villagers to prevent any possible escape of the impudent intruders, then he and two others (of whom the railway porter was one), commenced to search the house very thoroughly. The first thing the constable saw on entering, were stones coming from upstairs. Leaving one of his helpers to guard the stairway and another to look through the lower rooms, he at once went upstairs alone and searched the bedrooms (being vigorously pelted with things all the time).

The padded footsteps retreated before him from one room to another and in the end room ceased altogether, only to sound again in the rooms he had just passed through. Backwards and forwards he rushed through the rooms pursuing the invisible footsteps, and never being able to see any one or anything. Every room was searched thoroughly. He ascended to the attic by a ladder, but there was nothing there. Once when bending down to search under a bed, a heavy black stone ornament was projected from the mantelpiece and nearly struck him. Bric-à-brac was thrown at him from all parts of the bedrooms. At last, very much puzzled and bewildered, and somewhat tired by his strenuous efforts at capturing the unknown, he descended to the rooms below, but as he was on the stairs a doormat was thrown after him and, going over the banister, landed on his wife's head, who was below waiting (with some anxiety) for his arrival. He then went over the rooms below once more and searched the outhouses, and every cupboard, nook and cranny where any one could hide—doing his duty most zealously—but all in vain. There was not a sign of any one on the premises who could possibly be playing the tricks, though all the time stones were falling around them—apparently from the ceilings—and a quantity of lime was being thrown about—though where it came from no one could say. Hot coals flew about the kitchen, jumped on to the table smoking hot, apparently materializing from thin air. Mrs. Jenkins said they were just as if thrown out of a fire, though she had no idea where they came from, as the kitchen fire was out.

Empty bottles and glasses were thrown into the kitchen from the passage and bar and smashed at their feet. A dog-chain was thrown at the constable and narrowly missed striking him in the face. He bent down and picked it up, and as he did so a cry of fright and pain came from the little girl as a tablespoon hovering in the air struck her sharply in the face. Curiously

enough, this was the only instance where any one was struck so as to cause any pain amongst the hundreds of stones and other missiles thrown about violently for hours. I asked Mary Wilkins about this incident, and she said it frightened her very much, though the pain was not severe and no mark was left on her face. The vicar told me he thought it must have been a female ghost, as the missiles so seldom hit any one, which proved the ghost could not throw straight.

The covers of saucepans and teapots flew around their heads in the most remarkable manner, but no one was hit. Corks kept bobbing about on the floor as if endowed with animation. Constable Jenkins on one occasion noticed the blocks of wood



LLANARTHNEY CHURCH.

attached to the wooden horses which hold the beer casks actually coming up the stairs from the cellar, exactly as if they were living creatures. He ran forward and picked them up; as he did so a tremendous crash sounded somewhere behind him, so dropping the blocks he rushed in that direction, but could find nothing. A moment after, a tea-tray was hurled violently into the kitchen from the bar. He then rushed in that direction, but still there was nothing to be seen. A toasting fork which was hanging in the kitchen dropped in the passage, though the door between the kitchen and passage was closed at the time. A polish box was seen to drop from a waistcoat belonging to Mr. Meredith which was hanging up in the kitchen. Mrs. Meredith had been ironing that garment a few hours before and there was certainly nothing in the pockets then. The railway porter, who

was in the thick of the disturbances, told me he had kept some of the stones which were thrown at him as souvenirs. The stationmaster was there for some time and saw most of the phenomena. He said the occurrences were most amazing and incredible. He confirmed Constable Jenkins' account, as also did all the other witnesses. They all said trickery was out of the question, as any one playing tricks must have been caught.

The constable and his wife were absolutely convinced that it was due to some supernatural agency, though they are practical, matter-of-fact people who do not believe in ghosts and know nothing about psychic phenomena. Mrs. Jenkins said she felt distinctly the influence of something evil, and added that everybody was afraid of it except the little girl. I met the child, Mary Wilkins, as she was coming from school, and so was able to question her alone and have her unbiassed opinion and evidence. I found this little girl—who, I hear, is the adopted daughter of the Merediths—to be of a commonplace, healthy, country type with fair hair, chubby rosy cheeks, and an open straightforward expression. There was nothing but truth in her clear frank eyes, and I am sure she told me nothing but the truth.

What she narrated was practically the same as what I had heard from others, but when I said I had been told she was the only one who was not afraid, she laughed and replied she was very much frightened indeed, and very glad to get out of the house, when she and Mrs. Meredith retired to a neighbour's house at 3.30 a.m. to spend the rest of the night there. When first I heard of these "disturbances," I jumped to the conclusion that this young girl was probably the unconscious medium for the phenomena—as such cases are by no means rare or infrequent—but there was nothing in the child's appearance to favour this theory nor could I "sense" that she was in any way a psychic—and I flatter myself I can generally tell.

Mrs. Jenkins told me that many of the phenomena occurred directly around the child, but her husband reminded her that most of them occurred upstairs, when Mary Wilkins was downstairs.

Mrs. Meredith was greatly affected by the affair, and for some time was seriously ill. When I saw her she had only just been able to leave her bed, and was sitting crouching before the fire in the kitchen, a weak and feeble old woman with a much-lined haggard face, muttering a few broken sentences in Welsh. Her husband, however, is a fine-looking man, a typical Welsh-

man, thick-set and strongly built, with bearded face and keen grey eyes. He declined to say anything about the affair. He was not there at the time and didn't know anything about it, but surmised it must have been tricks, as there was nothing else in the world to account for it, though possibly the cat may have had a good deal to do with it. He brightened up at his idea of the cat, and said emphatically it must have been the cat; he had just remembered that the cat had had some kittens upstairs, and the noise of the "padded feet" was the faithful tabby running to look after its little ones. Thus did Mr. Meredith summarily dispose of the remarkable "disturbances" which roused up a whole village, baffled the majesty of the law, and lasted sixteen hours. Another explanation, equally amusing, was put forward by many who heard or read about the affair, and was voiced by a constable in the train coming from Carmarthen to Tenby, and that was that poor little Mary Wilkins had done everything by means of wires and threads, etc. It would be difficult to imagine that stolid-looking little person, with her honest open countenance, as capable of playing the simplest of tricks, let alone feats which would have beaten anything Messrs. Maskelyne and Devant could perform.

The Rev. John Jenkins, who was present at the end, said he carefully watched those present and he was confident no one was playing tricks. The Rev. Mr. Rees witnessed many of the phenomena, but I was unable to interview him as he was away travelling in North Wales, and was only temporarily at Llanarthney. The postal officials were very reticent, though they witnessed some of the occurrences, and declined to give any explanation or opinion. A Mr. Thomas, residing in the village, and a Mr. Perkins, a farmer living near by, actively assisted the constable in his search, as also did Lloyd the porter.

It is possible there may be a recurrence of the phenomena in the village, as the unseen operator would probably still be there and is only awaiting favourable conditions for manifesting its presence again and emerging from its habitat in the fourth dimension sphere to startle humans with absurd antics and proofs of the close proximity of the Unseen Spheres in which not only good and evil spirits have their home, but all sorts and conditions of grotesque, undeveloped, mischievous and indescribable entities exist, and which are often so close to us that only certain atmospheric and physical changes are necessary to bring them into immediate contact.

ANDREW JACKSON DAVIS

BORN AUGUST 11, 1826; PASSED ON, JANUARY 13, 1910.

By J. B. SHIPLEY.

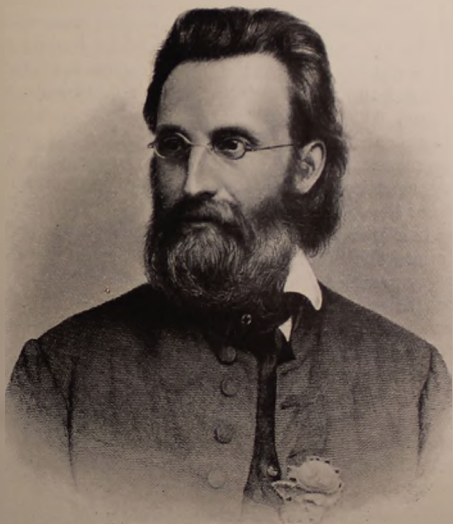
THE remarkable teacher who has recently passed away has been called "the Father of Modern Spiritualism"; but his life and achievements have an interest that is not confined to professed Spiritualists. In his voluminous writings Occultists, Transcendentalists, Swedenborgians, Theosophists, and followers of the "New Thought"—even Christian Scientists—will find set forth many of the truths which they regard as part of their several systems. The story of the development of his psychic powers has a special interest of its own, because it exhibits a combination or harmonization of the two methods which have often been held to be antagonistic and conflicting: trance-mediumship and seer-ship or "higher clairvoyance."

Andrew Jackson Davis was born at Blooming Grove, Orange County, N.Y., on August 11, 1826, his father being a poor shoemaker, who often removed from place to place in search of work.* From his mother he inherited a pure and gentle nature, as well as the clairvoyant faculty. Always delicate and sensitive, the tie between soul and body was still further loosened by his being run over by a wagon, and this accident incapacitated him for hard work, especially that of a shoemaker, as bending over his work gave him great pain. His education, if such it may be called, amounted only to about five months' attendance at an elementary school, all his later attainments being the result of psychic illumination and his own efforts. His psychic tendencies were exhibited occasionally in early life; one day on reaching his home he had a vision of his mother in a beautiful palace—and on entering the house, thus transformed in his vision, he learned that his mother had just passed to a higher abode. Once, in the sleep-walking state, he painted a representation of the Garden of Eden, and at other times he had ideas as to labour-saving machinery.

In 1843 a travelling lecturer on "Animal Magnetism" unsuc-

* For most of the details in this article the writer is indebted to an Address by Mr. E. Wake Cook before the London Spiritualist Alliance, published at the office of *Light*, 110, St. Martin's Lane, W.C., and to articles by Mrs. M. V. Farrington in *Light* for 1909.

cessfully attempted to mesmerize him, but a Mr. Livingston, a tailor at Poughkeepsie, where he was then living, succeeded in inducing the magnetic sleep, which resulted in the liberation of his interior sensibilities. He read the titles of books, apparently through his forehead, told the time by a watch, and performed other feats which were then considered highly astonishing. His powers soon became greatly enlarged, and he seemed to enter into the very constitution of nature in its various kingdoms. As he expressed it, "I saw that everything in Nature was arranged



ANDREW JACKSON DAVIS.

in accordance with universal law, and by it all true sympathetic relationships were established and maintained" (*Magic Staff*, p. 222). At this time he had not the slightest consciousness, on awaking, of what he had done or said during the trance.

His next development was the power to diagnose disease by clairvoyance, and to prescribe remedies. He also made journeys (as it seemed to him) in the trance state, and held converse with Galen, Swedenborg, and other spirit beings.

In 1845 he announced, in trance, that he was to go to New York and place himself under the mesmeric control of a Dr. Lyon; the Rev. William Fishbough, of New Haven, was similarly designated as the amanuensis to take down the lectures which were given before witnesses and occupied thirteen months in delivery, being slowly dictated, sometimes for four hours at a time. The lectures were published under the title of *The Principles of Nature, Her Divine Revelations, and a Voice to Mankind*, the book being usually spoken of as *Nature's Divine Revelations*. This may be regarded as the first instalment, or introductory statement, of the complete system known as "The Harmonial Philosophy," which occupies thirty volumes. The leading principle of the "Revelations" is that the Great Positive Mind, the Divine Sun, energizes the whole universe with life and light, and this deific centre, which is perfect Love, perfect Justice, perfect Wisdom, animates and forms everything in an unbroken unity of development. In every atom are the same constructive, perpetuating agencies, having every divine, harmonizing, eternal attribute of the source from which they flow. By this universal law the whole of creation is governed, so that all Nature is "locked together into one brotherhood of harmonious relationship by a chain of sympathies whose heart and head is Deity."

When these first lectures were completed, it was found that the influence of an operator was neither necessary nor beneficial to the exercise of clairvoyance. The young man's spiritual faculties had become so greatly unfolded that he was able to pass at will into what he called the "superior condition"—a term which will be explained later. Adopting a simple, healthy method of living, he was able, as Mr. Wake Cook says, "to pass spontaneously into the higher state, his spiritual perceptions were opened, and he was free to explore the whole range of existence in search of the desired knowledge. He was on the plane of being on which we shall emerge when we quit this mortal frame. He was also able to place himself in connection with the best scientific minds of the time, and summarize their knowledge."

The Harmonial Philosophy, which was the result of this added illumination, extends, as has been said, to thirty volumes, but it is more especially contained in five volumes forming *The Great Harmonia*, their respective titles being: *The Physician, The Teacher, The Seer, The Reformer, and The Thinker*. These cover an immense range of interest, ranging from "The Great Divine Mind" to inanimate nature, and especially dealing with man, his constitution and relationships to the rest of creation,

visible and invisible. The Great Divine Mind in essence is Love and Wisdom, and in love and wisdom the whole universe is framed and governed, and these are intended also to be the chief main-springs in all human activity. Man himself is eternal spirit individualized in matter, and from the embodied state he ascends and progresses through all the spirit spheres until he reaches the heavenly home of perfect, unbroken harmony. Soul is the body of spirit, and this body becomes refined and perfected as it progresses, yet throughout all the spheres and kingdoms every created thing maintains relations with all other things, by a force—denoted as electricity—which is the medium of communication and transference throughout every form and manifestation, and by which thought and feeling are instantaneously telegraphed throughout every sphere and organization. The world of eternal principles is not far off, its blessings are about us at all times. Davis says :—

Streams of perfection spread everywhere from these loving fountains, and we are admonished to aspire to make progress to grow larger and purer, and to let each contribute faithful service to the happiness and prosperity of others. Let us measure our steps by the march of the progressive army ; let us bring the kingdom of universal justice to earth, through the reign of universal love and harmonial development.

In response to an inquiry from the editor of *Light*, Dr. Davis gave the following reply, published in that journal for March 28, 1908, and written in the third person :—

On entering upon the "superior condition," the entire mental possessions or powers of the clairvoyant become sufficiently exalted to associate with the *Sun of Knowledge* perpetually shining in the second (or next) sphere of human existence. This sun is the accumulated intelligence and wisdom of the consociated inhabitants of the spirit world. The clairvoyant's mind was fed and illuminated by direct contact with the focal knowledge, producing a feeling of living in the state after death, and of being a spirit like each of those who reside in the higher world. From the *fountain* of this higher world came all the contents of *Nature's Divine Revelations*, and all the contents of the books subsequently written and published.

But it should be remembered that frequently, while in the "superior condition," the clairvoyant has seen and held converse with many spirit individuals. On such occasions he has invariably given, as near as possible, the exact words of the individual giving the communication.

In reply to a question from Dr. Densmore, as to how the quotations in the various books were obtained, Dr. Davis replied by a letter which is quoted in *Light* for February 6, 1909, stating that one of his books, *The Pantheon of Progress*, was written in a summer cottage where there were no books except light literature ; and yet, he says :—

I made many extracts from published volumes, all seemingly impossible.

But all at once the "impossible" vanished, and the certainty came plainly to the senses. I find that where my orbit, so to speak, intersects the orbit of any other mind, in the line of my special investigations, the thoughts and the actual words of that mind seem as familiar to me as are my own. So perfectly plain and familiar are the thoughts and verbal clothing of the other mind that I can, as it were from memory, quote the very living sentences and reflections of the other personality. This experience is what I call an intersection of orbits. There are also occasions when some other exalted mind (unsolicited) yields me, by direct impression, the aid I need at the moment, whereby errors are corrected, or some mistake effaced from my chapters. And yet, doubtless, I continually make mistakes, or something equivalent, and thus I live and learn.

When Davis was nearly sixty years of age, he took up the study of medicine in the regular way, and obtained the degree of M.D. from the United States Medical College in New York. For the rest of his life, until his last birthday, he practised medicine in Boston, but even then his method of diagnosis was peculiar to himself. He placed the tips of his fingers on the palm of the patient's hand, and was immediately able to sense the physical condition without any of the usual questions or examination. He was immensely popular, and his wise and humorous counsel, marked by sound commonsense and genial, kindly philosophy, aroused hope and courage, and stimulated his patients. Much of his time was devoted to poorer patients, who could pay little or nothing. His old age was passed in efforts to do good.

A special feature of Dr. Davis' work, which should not pass unnoticed, was the establishment of what are known as "Children's Progressive Lyceums," being an improved form of Sunday Schools, in which moral lessons are conveyed in an interesting and attractive manner, varied with singing and other exercises. The movement has spread to England, where there are over two hundred of these Lyceums held every Sunday. They form an attempt to imitate on earth the institutions which Dr. Davis saw at work in the spirit world, for the instruction of those who passed into spirit life at an early age, and are there "received into groups for improvement, growth and graduation. In those heavenly societies and spheres the young grow and bloom in love as well as in wisdom—in affection as well as in true knowledge." This quotation is taken from the *Lyceum Manual*, written by Dr. Davis. Each child, he wrote, is "a bundle of infinite possibilities," and to bring out these possibilities was part of his work of love and wisdom—the fundamental harmony of his whole life and writings.

SPIRIT-PHOTOGRAPHY

By J. ARTHUR HILL

THE phenomenon known as spirit-photography is one of the most dubious in the whole range of psychical research. The photographs are common enough, the "forms" are there all right, and the supernormal nature of the occurrence is established, *if*—and here's the rub—*if* the photographer is an honest man. This point is extraordinarily difficult to decide. Even if an outsider is allowed to watch the exposure and development of the plate, no absolute certainty can be attained; for the tricks of the trade are many, and the heart of the spirit-photographer—in many historical cases at least—is deceitful above all things, and desperately wicked.

This, however, may be supposed to apply more particularly to those professionals who make money out of the production of such photographs. In these cases, there is every incentive to fraud, and, usually, there is plenty of opportunity; for the sitter cannot conveniently take his own camera, plates, and background. The question therefore arises: Do these things ever happen when the photographer is an amateur, with nothing to gain by fraud?

If this question could be affirmatively answered, and careful investigations undertaken, we might eventually reach some conclusion; but amateur spirit-photographers seem to be as rare as great auk's eggs. It is true that I have seen about a dozen photographs, taken by people whom I cannot suspect of conscious fraud, in which inexplicable appearances occur; but the "forms" are usually columns or masses of mist, very different from the sharply-featured "spirits" of the professional. In one rather curious case, a friend of mine—an amateur, but an old hand, and very expert—was photographing his little daughter, out in the garden. When the plate was developed, there was no little girl visible, though all the surroundings were there, clear and in good focus. Where the girl ought to have been, there was a large white mass (white, i.e., in the *print*) which had apparently eclipsed the sitter. But, though the shape was, roughly, that of a human figure, no features were distinguishable. The plate looked all right, and certainly had not been previously

exposed. My friend does not affirm his belief (nor, on the other hand, does he deny) that there was anything supernatural in the affair. He simply says he doesn't understand it, which, as it seems to me, is all that there is for a sensible man to say.

In my own small experience, then, results from amateurs have been almost *nil*. Some time ago, however, a friend of mine (vicar of a parish in an agricultural county in mid-England) informed me of a case which had come under his notice, in which the photographer, though not entirely an amateur, is decidedly *not* one of the ordinary "spirit-photographer" tribe. As in so many of these cases, everything depends—or *almost* everything, for there are a few points which render fraud very improbable—on this individual's honesty. He is, however, known to my friend (the Rev. W. Romney), who regards him as "absolutely trustworthy." The following are the details of the case:—

On May 15, 1905, between 12 and 1 o'clock, Mr. Binns,* photographer, of S—— (a village, or small market-town), took a photograph of a working-man named Warren. The plate used was the first of a new packet of "Ilfords." The only persons present in the room were the photographer and the sitter. Nothing supernatural was seen or expected. The people concerned are none of them spiritualists.

The plate was developed on the 19th. The result is seen in the facing illustration. In developing, the spirit form came out *first*.

It will be found on examination, that, to the left of the sitter's pocket-handkerchief, and almost exactly between his shoulders, there is distinctly to be seen a man's face. Below, his turn-down collar is plainly visible, with tie, also the shoulders of his coat. Lower, at the edge of Warren's coat, the "form's" watch-chain stands out against the dark clothing. Further down, against Warren's trousers, a little above the knee, the "spirit's" right hand appears, with white cuff showing very distinctly.

Now, in the print—however it may come out in the reproduction—the face is extremely clear, almost as clear as the sitter's. In other words, it is recognizable enough, if it represents anybody in particular. And it undoubtedly does. *It is an excellent likeness of Warren's cousin, a Mr. Ground.* This latter, however, was not dead; but he was lying in an hospital, fifteen or twenty miles away, suffering from a gunshot wound, from

* These names are altered as it is not desired to give general publicity to them. There is no wish however to withhold them from the serious investigator.—Ed.

the effects of which he died ten days later. Mr. Ground's mother recognizes the "form" as that of her son, and this is confirmed by other witnesses who knew him. This question of likeness



No. 1.

PHOTOGRAPH OF MR. WARREN WITH (?) SPIRIT-PHOTOGRAPH OF MR. GROUND
SUPERPOSED.

cannot be satisfactorily proved to non-acquaintances, as there is no recent photograph of Mr. Ground extant. Here, however, is an early one, showing him in militia uniform, age about

eighteen. His age at death was about thirty-four. Though the difference in years is considerable, there is still some resemblance, in the ears, eyes, and general contour. This, however, is almost



NO. 2.

(MR. GROUND AT THE AGE OF EIGHTEEN.)

unimportant ; the notable thing as to identity is that the "form" is recognized by relatives and friends as being undoubtedly his ; in fact, one relative ordered half a dozen copies extra because of the likeness in the spirit form.

What is the explanation ? The form is much too clear to be due to any flaw in the plate, or even to any reflections of the persons present. The first thing to consider is double exposure, with fraudulent intent or by accident. Apologies are due to Mr. Binns, but in these cases we simply cannot evade the necessity of considering this hypothesis. There has been so much faking in this line that we must not take any one's honesty for granted, however strongly we may feel that his integrity is above reproach. If I myself obtained a photograph of this kind, I should ask my friends not to rely on their notions of me, but to assume that I might be a fraud.

There are features in this case, however, which render fraud unlikely, quite apart from moral certainty of the photographer's good faith.

1. He asserts, and so far as our investigations go the assertion is true, that, previous to the taking of the photograph, he was unacquainted with Mr. Warren, *and that he did not even know of Mr. Ground's existence.*

2. We cannot find that Mr. Ground had been photographed at any time by Mr. Binns.

3. So far as can be ascertained, no such person as appears in the photograph had ever been photographed by Mr. Binns; though, of course, this is impossible to prove. It was, however, the *first plate* from a *new box*, bought on the day of the exposure.

Mr. Binns affirms on oath that there has been no faking of the negative, and Mr. Romney, knowing him, has absolute confidence in his honesty and veracity. His brother is choirmaster at Mr. Romney's church, and the latter is well acquainted with the family.

It may be suggested, however, that double exposure may have occurred accidentally. This supposition involves difficulties, for it necessitates the assumption that the plate was *not* the first from a new box, as Mr. Binns is sure it was; and that he *had* photographed Mr. Ground recently, which he is sure he had not.

Nevertheless, the thing seemed just possible, and further investigation was required. The *background* would settle it. In a plate exposed twice by accident, the two backgrounds will blur each other and produce a composite. If, however, the photographer could produce other negatives showing exactly the same background as the spirit-photograph, accidental double exposure would be rendered unacceptable. I made the request accordingly, and was sent five negatives (different sitters) showing unmistakably the same background as the spirit-photograph. A print from one of them follows. Several dozens of other negatives can be seen, I am informed, showing this same background. Accidental double exposure seems therefore out of court.

If we put aside the hypothesis of accident or deliberate intent to deceive, it would seem that some supernatural explanation is required. Perhaps the astral form (?), or "mind functioning at a distance," of Mr. Ground—who seems to have been insensible at the time—was the cause of the phenomenon. There seems some reason to suppose that in coma and similar states there is

exaltation of psychic powers; for in many cases of veridical visions the agent has been in some such condition. No doubt



No. 3.

(PHOTOGRAPH SHOWING SAME BACKGROUND AS IN No. 1.)

the obscuration of the normal consciousness may permit other powers to come to the front.

Personally, I do not feel able to reach settled convictions on either spirit-photography in general, or this case in particular.

I see no great *à priori* difficulty, for we know that there are light-rays which affect a sensitive plate, though invisible to our eyes and it is only necessary to suppose, in order to explain a spirit-photograph, that the "form" is composed of matter which reflects some of these rays, while remaining transparent to the rays which affect our retinas. It is noticeable in the case under discussion that the spirit seems to be consciously "posing," and that the lighting is the same as the sitter's.

Finally, I have to thank my friend Mr. Romney for his kindness in supplying me with the facts, and for the careful and systematic way in which he investigated the case and interviewed his informants. I have altered several of the names, for obvious reasons; but the true names have been given, in confidence, to the Editor of this journal, in proof of *bona fides*.

Curiously enough, just after I had arranged to insert the above article, another photograph of a somewhat similar character reached me from an entirely different source, and I think I cannot do better than reproduce this with a few remarks explaining its peculiarities, as an addendum to Mr. Hill's article.

The illustration given has been carefully reproduced from a photograph by an amateur—rather badly focussed, I may mention—of an old farmhouse not far from Acton (Middlesex). The intention of the photographer, as will be obvious from the illustration, was merely to take a family group in front of the house. Two photographs were taken on films, but in both films there appeared what I think most of my readers will decide is the portrait of an elderly lady in a white cap looking out of the window on the left-hand side of the door. The room, of which this is the window, was uninhabited and locked up at the time and was absolutely unfurnished, with the exception of the curtains before the window, and from between which the old lady appears to be looking out. The room was unused on account of its having the reputation of being haunted. A brief quotation from the photographer's letter to Mr. R. B. Span, from whom I received the photograph, may perhaps be of interest.

"The photograph mentioned by you in your letter was taken by myself about four years ago. I had been taking some farm-yard snapshots, and after tea it was suggested that as the farmer and his wife and family were all there I should take a snapshot of them. I did so, taking two at an interval of a few minutes, and when later in the evening I took the films out to develop them, to my astonishment it looked as though some one was peering through the window. This I knew could not be the case,

for no one was left in the house, and in addition to this, excepting the curtains up to the windows, the room was entirely empty. Both films, however, contained the same figure, and I am unable to account for it in any way whatever, although I went and tried to see if reflection could in any way explain it, but I could make nothing of it."

I understand that the house was an old one, but I do not know if there is any tradition to explain the haunting. Perhaps I should add that I have shown the photograph to a number of people and I find that about two out of every three claim to see the old lady's face quite distinctly. About every third person



(FAMILY GROUP SHOWING OLD LADY'S FACE LOOKING OUT OF WINDOW OF EMPTY ROOM.)

is more sceptical, and suggests the possibility of the appearance of the face being the result of accident. For myself I may say that I noticed the face immediately I took the photograph in my hand; but it is clear that people's visual perceptions differ to a more marked extent than might readily be credited. I consider the reproduction of the photograph a very faithful one, and should be pleased to show the original of this, as also the one reproduced in connection with the previous record, to any one who has sufficient interest to call at this office.

EDITOR.

CURIOUS FORMS OF WORSHIP

By A. M. JUDD

NO. III. BAAL WORSHIPPERS

THE principal divinity of the Phoenicians was Baal, originally a sun-god, worshipped sometimes in his beneficent aspects and at others as the fierce god of fire and summer heat. He was early worshipped on the tops of mountains, where his presence was indicated by upright conical stones. The Phoenicians gave separate names to different aspects of the deity—"Baal" meant "lord," thus Baal-Zebub stood for "Lord of flies"; Baal-Peor, "Lord of Peor"; Baal-Tsur, "Lord of Tyre"; Baal-Tsidon, "Lord of Zidon," etc. Moloch, "king," another name for Baal, represents him in his fiercest aspect, and was a god who required his worshippers to sacrifice to him their dearest possession, often an only or eldest son. In later times a ram was substituted. The temple of Baal-Melkarth was said to be the oldest building in Tyre. No women, dogs, or swine were permitted to enter his temples, where the altar-fire was kept continually burning. Whether these separate aspects of the deity became united, and the common term Baal was prefixed, or whether they gradually separated from a common origin, is uncertain.

Usually, male animals and birds were sacrificed to Baal, but human sacrifices were offered on exceptional occasions, children, especially first-born sons, being the principal victims. Moloch, or Chemosh, was the god of the Ammorites and Moabites. Among them the practice of child-sacrifice was prevalent. In 2 Kings iii. 27 it is related how the king of Moab sacrificed his eldest son as a burnt-offering upon the wall of his city, as a last resort when threatened with destruction by the Israelites; and that afterwards the invaders raised the siege and returned home. Such examples had an influence over more than one King of Judah, who acted in similar fashion, as mentioned in 2 Kings xvi. 3, xxi. 6. The people followed in their wake, and "high places" were built, where they slew and then burnt their sons and daughters, "making them to pass through the fire to Moloch."

In certain villages of the remote Upper Tigris a remnant of these ancient Baal-worshippers still exists, between seven and eight thousand in number. They are called Kissil Bashi, or Red Heads, from the distinctive high red caps the men wear. In addition, they wear the kissil mahak, or red bridle, a red knotted

cord passing round the neck, secured in front by a tassel and showing through the white under-vest open at the throat. This red bridle is an indispensable token of brotherhood, indicating that the possessor is an initiate of the craft. It is never removed from the body after it is once tied on, not even in death, being buried with the corpse. To cut the mahak or take it from the wearer is to declare him degraded and make him a pariah and an outcast.

The modern Baal-worshippers possess no temple; they have no sacred books, no liturgy, neither do they employ any formula or observe anything in the nature of a religious ceremony at birth, marriage, or burial. Their only sanctuary is the sacred tree enclosure, "the grove" of the Bible, their only religious symbol the wooden trunk, or ashera emblem in front of it, and their only priest and prophet the Khammar-Att, or father-priest of the village.

Sheep are the victims sacrificed at their religious festival, or rather feast, for it consists mainly of eating and drinking, the Gathering for the New Moon. This takes place every month, directly the moon makes its appearance as a clear and distinctly visible crescent.

It would seem as though these modern Baal-worshippers had substituted the worship of Istar, or Ashtoreth, the moon, for that of Tammuz, her bridegroom, the young and beautiful sun-god slain by the cruel hand of night and winter. It is mentioned in Ezekiel that women were weeping for Tammuz at the very gate of the Lord's house in Jerusalem, which circumstance raised the prophet's indignation.

At any rate, about the time of the expected appearance of the new moon, a Pir, or lay priest, is set to watch for it. The moment he perceives the crescent in the sky he beats upon a drum. On hearing the rattle, women, in white gowns and yellow aprons, come out of the houses in the village, bearing between them a score or more of big iron cooking-pots. Fires are prepared in readiness a little way beyond the sacred tree. Upon these the pots, filled with water, are placed to boil. The head-priest takes up his position in front of the tree-stump, but outside the enclosed space, with a Pir beside him. Twenty sheep are driven up to him, and one by one he cuts their throats. A hole dug in the ground receives the blood, a little of which the high-priest takes on the tip of his forefinger and smears upon the trunk emblem. The younger men haul off the carcasses, flay them and cut them into joints, which are placed in the boiling cauldrons, together with great quantities

of vegetables of all sorts. While the food is preparing, a number of boarded trestles are ranged round the tree enclosure in a semi-circle, and upon these are placed wooden platters, horn spoons, salt boxes and heaps of coarse, flat wheat and millet cakes. As soon as the food is ready the men are summoned to the feast. This lasts for a couple of hours, the food being washed down with copious draughts of raw spirits. No blessing or benediction is asked, no religious formality marks the feast. When it is ended, music and dancing, in which both sexes take part, succeed. Marriage involves no religious ceremony among this sect, it is simply a matter of private bargaining between the two families concerned, of talking, eating and drinking.

A singular custom, said to have been handed down from the ancient Baal-worshippers, is still practised. Directly a child is born, it is taken, placed upon a wooden platter, warmly covered, and carried to the Father-priest. There, in front of the sacred enclosure, it is solemnly salted over. For this the priest is entitled to a shoulder from the sheep which is slaughtered on such occasions for the feast which follows.

Another surviving Baal ceremony is the cutting of the forehead for the dead. When a death occurs the Pir attends at the house of the relatives, and in the presence of the corpse makes three light horizontal cuts in the foreheads of the survivors, with the sharp edge of a dagger, just above the level of the eyebrows and exactly between them.

There is a secret ceremony of initiation which every male is bound to undergo on attaining his seventeenth year. It involves seclusion for seven days, and fasting, without bread or even water, for three, from sunrise to night-fall. The neophyte is then taught certain passwords and grips by which he may recognize his brethren in light and in darkness. Finally he is marked with the distinctive red circle of the Kissil-Bash just where the tassel of the mahak falls on his chest.

The Kissil Bashi have no temple in which to worship. A feature of their villages is the open space at the eastern extremity, within which is the sacred tree. Under this tree is reared their special religious emblem, the upright wooden stem of a small evergreen oak, with the branches removed and the top lopped off short, so as to stand about ten feet high from the ground. The space around the tree is protected by a railing, for it is deemed sacred, and no one is permitted to enter it except the Father-priest. On the occasion of the feast, offerings are made, small dishes containing food or coins being placed at the base of the

wooden stump. Behind the sacred tree, bamboo canes, ten or twelve feet high, are stuck into the ground at an angle, and from these depend long streamers, to which are attached little flags, strings of small coins and large coloured beads. It is in front of this "grove" that the Kissil Bashi celebrate the religious festival of their cult, the Feast of the New Moon. This is probably a reminiscence of the ancient Phoenician worship of Ashtoreth, their principal goddess, who represented the moon. Her name Ishtar, or Ashtoreth, is derived from the Accadian Istar, the goddess of the evening star, the wife of the sun-god Samas, or Tammuz.

In ancient Babylonian times the moon was represented as a masculine deity and the sun-god as his offspring. This moon-god took a predominant position among the Babylonians as the father of gods and men, under the name Sin (the bright). Tammuz was represented as his son, whose wife was the evening star Istar; later she developed into the Ashtoreth of Semitic worship.

Ishtar, or Ashtoreth, represented the moon in Phoenician times and came into such general favour as to serve for the generic name of a goddess, and by the side of the Baalim, or sun-gods, were the Ashtoreth, their consorts. Under the title "Queen of Heaven" and under her own name, Ashtoreth appears as an abomination to the Hebrew historians and prophets, having often led the people astray into idolatry (Jer. vii. 18; xlv. 25). In Genesis xiv. 5 she is called Ashtoreth Karnaism, Astarte of the two horns, in allusion to one of her symbols, the head of a heifer with crescent horns. A Semitic-Babylonian myth recounts "the descent of the goddess Istar into Hades in search of the healing waters which should restore to life her bridegroom, Tammuz, the young and beautiful sun-god, slain by the cruel hand of night and winter."

At Byblos, eight miles north of Beyrout, the death of Adonis, or Tammuz, was yearly commemorated, by a funeral festival of seven days, when the river Adonis became red with mountain mud in the flood season. "Gardens of Adonis," pots filled with earth and cut herbs, which withered away almost immediately, were planted. The streets and gates of the temples were filled with throngs of weeping and wailing women, who tore their hair, disfigured their faces and cut their breasts with sharp knives in token of the agony of their grief. Their cries of lamentation went up to heaven mingled with those of the Galli, the priests of Ashtoreth, who shared with the women their festival of woe over the goddess' murdered bridegroom.

One of the early names under which the sun was worshipped was "Adonai" (master). There are numerous references to these divinities in the Old Testament, which can be understood now that Semitic religions are better known. The sun was also known as El, "the exalted one."

At Stonehenge, in the long avenue leading to the circle of trilithons there lies a single stone called the Sun Stone, because at midsummer the first rays of the sun fall upon it. Numerous bones of animals have been found in the vicinity, supposed to have been victims sacrificed to an unknown deity. May not this deity have been the sun, who seems to have been worshipped in ancient times in almost every land and clime?

With regard to the worship of Baal and Ashtoreth it will be remembered that, "King Solomon's heart was turned away from the Lord God of his father David by his strange wives, and he went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites, and built high places for Chemosh and Molech in the hill that is before Jerusalem, and burnt incense and sacrificed unto the gods of his strange wives," whereby he incurred the anger of the Lord (1 Kings xi. 5).

METHODS OF HYPNOTISM

By MICHAEL WEST

ONE of the chief reasons why hypnotism has advanced so little of late years is that, while the great investigators have spent much time on futile discussions of the theory, not one has given his attention to the practice, to an attempt to evolve a perfect method of hypnotism. And hypnotism will never be of practical use in medicine till it is possible to put to sleep safely, surely, and speedily anybody, whatever his temperament or constitution.

The three chief requirements of a perfect method of hypnotism are :

1. That it should be speedy.
2. It should be capable of producing a deep trance.
3. It should be harmless both (a) to the operator, (b) to the subject.

Now the Braid method, though it is speedy in producing a fairly deep trance in a good subject, once the first process is over, is incapable of leading the subject any deeper ; for in the deeper stages the subject, unless his eyes are open (which they are not in deep stages), takes very little notice of passes. There are persons who will contradict this, but after long and careful investigation I have reached this conclusion. For if the light of the room is so arranged that no shadow is cast on the face of the subject, and the sleeve of the operator is freed so as to make no noise, the subject does not know that passes are being made. If you like to rely on magnetic emanations—well and good ! but there is so much doubt as to their existence and efficacy, that it is surely far better not to use a method which places its sole reliance on a doubt.

But my chief quarrel with the Braid method is its harmfulness ; no subject's eyes in existence can stand the strain of the preliminary gaze ; no surer method could be found of giving him astigmatism, than that of making him gaze upwards at a small bright object, which is slowly lowered towards his eyes. This makes this method absolutely useless for a long series of experiments—several times a week with one subject—which is the only successful way of investigating scientifically.

But the other shoe pinches in most of the mesmeric methods ; this time it is the eyes of the operator which suffer. For some time I used these methods, and found that while—with patience—they gave very deep trances, the tears streamed down my face

at experiments (and then I was experimenting only about once a month; if it had been twice a week, heaven knows what my eyes would be like).

Moreover I said "with patience." They are terribly slow: it is not that I mind giving up the time, but the strain is so great, not only on myself, but also on one far less fitted to bear it—the subject. It acts so slowly that it loses its effect, and, as it were, inoculates the subject against itself, so that when he ought to be sleepy, he is merely bored.

What is the reason of this? I think it is the frequent and disturbing changes: first, the gaze, then "a distance" passes with the eyes open, then short contact passes, then long contact passes, each a cataclysm in itself to a drowsy man, each change undoing all the effect of the former process. It is not the number of the changes that matters so much as the diversity; a slight change of process retains the soothing effect while getting rid of the possibility of the subject becoming bored, or of his getting accustomed to the process,—just as a clock, or a dripping tap, which at first seems to send us to sleep, after a few minutes is hardly heard.

But why use either gaze or "bright object"? To tire the eyes. Why tire the eyes? In order to close and fix them, and thus reach the first stage, in which the eyes cannot be opened, and the lighter kinds of dreams can be obtained, and in a short time also the easier muscle-tests. It is absurd, therefore, after having tired the eyes, to go on with visible passes, during which the eyes are rested. If they are closed and fixed after the first step, the first stage will be reached for certain; if they are not closed then, there is a considerable risk—nay, a certainty of the subject retreating.

If, however, the eyes are closed then, how are further results to be obtained, since passes when the eyes are closed are of very little use? By contact passes? For my part I have found contact passes most unsuccessful; it is almost impossible to get a smooth pass over the many wrinkles of the coat of a male subject, beside the fact that each time the hands touch, it is a slight shock to the subject, and a very considerable shock when the passes cease, while with women they cannot usually be employed.

There are only two methods of influencing a subject when his eyes are closed: (1) By touch; (2) By sound.

But if suggestions alone are employed—as is done by some French practitioners—half of your resources are immediately thrown away; it is obviously better if, at the same time as the

suggestions, some monotonous excitement of the senses can be devised.

To gain this object I first used an electric tuning fork, giving one deep and continuous note. This I found of great use, as being most soporific in its effect, and also helping me greatly with my suggestions, by keeping the voice level and smooth. I found that if the fork was not made exceedingly expensively and well, it was apt to give harmonics, and other strange effects: at the same time I recommend the use of a good electric tuning fork in conjunction with any method of hypnotism, and also with that which I am about to propound. (I shall be pleased to give drawings of my machine to any one who wishes to see them.)

Now abandoning the long sweeping contact passes, the only other method is that of De la Motte Sage. The hands are placed on the head above the ears; the thumbs resting together on the forehead about three inches above the root of the nose; the right-hand thumb then passes down to the root of the nose, while at the same time the left-hand thumb passes out over the forehead towards the ear. I have found it a slight improvement to press lightly with the right thumb at the root of the nose. This always has a slightly dizzying effect. As a change from this both thumbs may be placed on the outside of the forehead, almost by the temples, and brought down simultaneously to the root of the nose, where both press lightly.

If this method is used there is no longer any reason why we should not fix the eyes shut as quickly as we possibly can, since we no longer need visible passes. I therefore recommend this method:—

Tell the subject to close and open his eyes as you say "Open" or "Close." At first have the "closed" and "open" periods of equal length; then slowly lengthen the closed, at the same time suggesting that each time it is harder to open the eyes. After this has been done for some time, go up to the subject and lay your left hand on the head, with the thumb actually *on* the root of the nose,* and pressing the skin downwards, thus slightly forcing the eyelids down; then holding the right hand ready above the eyes, each time the subject tries (at your command) to open his eyes, make a pass down in front of them—employing suitable suggestions, of course, all the time.

* I have since found it more effective to put the second finger just above one eyebrow, and the thumb above the other eyebrow, the first finger pressing at root of nose, while the second finger and thumb thrust the eyebrows down.

I have found that it usually takes about two and a half minutes to close the eyes of a fairly good subject, often a great deal less ; in the case of a poor subject up to seven minutes. After this process, the De la Motte Sage passes, as described above, are used. When this is finished, it is sometimes found difficult (as in all other methods) to turn the corner from semi-consciousness to complete unconsciousness, and I have two hints to offer to those who deal with difficult subjects :—

Mr. Ash, whose book on hypnotism is well known, recommends the use of chloroform ; but I have found this quite unnecessary ; I make use of a substance called amyl alcohol, which has quite as much effect at that stage, without the danger—for it has no effect whatever in ordinary life, but it smells very like its famous sister, and with an appropriate suggestion is quite as potent so far as our case is concerned.*

Another useful device is the “sleep-dream.” At that period—just before unconsciousness—the dreams are very vivid, and so if the subject be made to dream that he is going to sleep, he may often pass without any trouble into the completely unconscious hypnotic trance. Some such dream as the following may therefore be given :—

Lying in a hammock—summer’s day—trees around you—sweet scent of flowers—rather overpowering—making you feel sleepy. Insects buzzing—drowsy hum—very soothing. (The humming of insects may be accentuated by telling the subject he will hear them when you place your hands on his ears and then pressing the palms to the ears so that a roaring in the ears is produced.) You want to go to sleep—well then I will leave you, and when I come back you will be asleep. (Then leave the subject for a couple of minutes.) You may also suggest that the hammock is swinging, as this effect is very easy to imagine in sleep—as any victim of nightmares will know.

Another useful scene is the seashore, with the continuous roaring of the waves, etc.

With these observations I will close my brief and hurried account of ceaseless and untiring experiments during the last three years, at the same time expressing the earnest hope that others will follow in my footsteps, and join with me in bringing nearer the happy day for the human race when a perfect method of hypnotism is discovered, and thereby the whole resources of that grandest of healers laid open to all men.

* Use very little on a bit of cotton wool. Don’t let it touch the skin.

THE HAUNTED VILLA

A TRUE STORY

By C. MILLIGAN FOX

DR. DURNFORD * three years ago lay basking on the verandah of one of the prettiest villas on the outskirts of the town of M. in the south of France. The villa had been rented by his sister, a Mrs. Norris, a charming widow, who, with her two children and English servants, had taken up her residence at M:

Her favourite brother (Dr. D.) had been very ill, and a couple of months' complete rest were ordered him by his medical colleagues. "Get away from England and forget you ever had an overworked heart, and rest, rest, rest," were the words of parting advice. So it came to pass that Dr. Durnford found himself comfortably settled in his favourite sister's villa at M. That evening after a cosy dinner and a long and intimate chat with Mrs. Norris he went to his room. A wood fire crackled cheerfully in a wide fireplace. A quaint round mirror hung over the mantelpiece, and the rest of the room was furnished scantily, but with refined taste. The floor was inlaid, brightly polished, and an electric switch was conveniently placed beside him, with a reading lamp. He went off to sleep directly, and was awakened by the feeling that some one was gazing intently at him. To his horror the doctor saw an evil face belonging to a man of huge bulk, and he felt powerless to withdraw his eyes from this sinister-looking being. Hours seemed to pass in that long and compelling gaze. At last the figure raised itself, and the doctor noticed again the enormous height of this unwelcome visitor. The figure then moved towards the fire, and stood with its back against it. Then Dr. D. noticed that his visitor's head reached the top of the *mirror*, which hung over the mantelpiece. "Now!" thought the doctor, "is my time;" and he threw out one hand and seized hold of the electric switch, but before he could say or do anything, the figure dissolved into air, just as if it had been made of vapour. No more sleep came to soothe his excited nerves, and in turning over the matter in his mind he decided to say nothing to his sister, who was a highly-

[* The names are altered.—ED.]

strung nervous woman, and keep the unpleasant visitation to himself.

That morning his sister told him he did not look very well, but he put her off by saying that he never slept extra well for the first time in a strange house. The day passed quickly, and a long spin with friends in a delightful motor made the doctor completely forget his strange nocturnal experience.

That evening after dinner his little niece Muriel came bounding into the room, and going up to her mother, whispered something. "What!" said Mrs. Norris, "Gerald refuses to go to bed? What has he been reading?" "No, no, indeed, mother, he has not been reading anything, but he keeps on saying, 'I saw your burglar, and he was such a big giant.'" Turning to Dr. Durnford, his little niece continued, "You see, uncle, the burglar came one night and stole all my nice pretty things, and he was so very, very *big*." "There, there," said the doctor's sister, "don't think of that wicked burglar; I'll go and quiet Gerald." On Mrs. N.'s return she looked quite distressed, and said Gerald seemed terrified to be left alone, and that she had arranged for one of the maids to sleep in the room with him. "The poor child insists on the burglar being alive, when we all know he killed himself a year ago."

"Tell me the whole story," said the doctor, now thoroughly roused, and remembering his own strange experience he felt sorry for his little nephew and for the fright he must have had.

"We certainly had an ugly experience," said the doctor's sister. "One night Muriel was awakened by seeing a giant bending over her. She then saw him crawl on the floor towards my room, which opened into Muriel's. Muriel said she simply screamed, and held her finger on the electric bell till the servants came running; and the burglar, she said, crawled into the balcony and disappeared, taking with him all Muriel's little silver ornaments, but she certainly saved me, and my jewellery, and was a good plucky child," said Mrs. Norris proudly.

"What happened to the burglar?" Dr. Durnford asked.

"A few months later he was arrested from Muriel's description in the town of M., and being of great strength he was able to overpower the gendarme; drawing out a revolver he fired on him, and then turned and shot himself through the head. He was a notorious criminal, and I shudder to think of what might have been."

"Let us go up and see Gerald," said the doctor thoughtfully. On going into the room the little boy was wide awake and talk-

ing to the maid. "Yes! I saw him go right *up* the chimney like a puff of smoke."

"Why, to be sure," said the doctor, "no doubt you did, for it must have been dear old Father Christmas, who came to pay you a visit in France, and wanted you to tell him what *nice* present you would like for next Christmas."

"But I thought he always had a long white beard, and this man was not dressed up like Father Christmas, and was just an ugly big giant like Muriel's burglar."

"Ah!" said Dr. Durnford, "he had to disguise himself, no doubt, and besides, what would have brought him to see you? Perhaps Father Christmas may have left something for you. Just look! What is this?" picking up something from the floor. "A gold coin. Ah! well, little boy," said the doctor, "when he comes again you won't be afraid of him, will you?"

"No!" said Gerald decidedly. But he never came again, and the villa was left in peace.

THE TENT

By ALEISTER CROWLEY

ONLY the stars endome the lonely camp,
 Only the desert leagues encompass it;
 Waterless wastes, a wilderness of wit,
 Embattled Cold, Imagination's cramp.
 Now were the Desolation fain to stamp
 The congeal'd Spirit of Man into the pit,
 Save that, unquenchable because unlit,
 The Love of God burns steady, like a Lamp.

It burns! beyond the sands, beyond the stars!
 It burns! beyond the bands, beyond the bars!
 And so the Expanse of Mystery veil by veil
 Burns inward, plume on plume still folding over
 The dissolv'd heart of the amazed Lover—
 The angel wings over the Holy Grail!
 CHOTT EL HODNA, SAHARA DESERT.

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.]

To the Editor of the OCCULT REVIEW.

SIR,—In your January number, it is repeatedly stated that Eusapia Palladino is, or may occasionally be, a fraudulent medium. This being the case, why is she not discredited, as so many others have been ?

It is nonsense to say her talents or her powers so far transcend those of others that she stands excused. This is utter nonsense.

If this woman can, under any possible circumstances, descend to fraud or trickery, then I say all her phenomena are flyblown, and the honest or pseudo-scientific investigator ought to go elsewhere.

God knows, no form of mediumship is so rare as to need to condone trickery ! When it comes to this pass, psychic investigation has, indeed, come to a low ebb !

Very truly yours,

LOFTUS RESIDENTIAL HOTEL,
EARLS COURT, S.W.

BIANCA UNORNA.

[I cannot agree with the writer of this letter. I think it is one of the most hopeful signs of the times that the personal character of a medium is ignored for the sake of obtaining (as in this case have been obtained abundantly) valuable scientific evidence. Madame Unorna, I gather, if I understand her rightly, takes up the position that as good evidence could be obtained elsewhere, but she does not mention a single name. I should, I confess, like to hear the name of one medium for physical phenomena now alive who would give regularly such satisfactory results as Eusapia and at the same time be willing to submit to any and every scientific test. Madame Unorna seems to miss the point. It is not a question of condoning trickery, but of scientific search for facts. Surely her own statement that "if this woman can, under any possible circumstances, descend to fraud and trickery, then all her phenomena are flyblown," gives away her own case. It

is precisely this position which has, very naturally I admit, been taken up by so many, and to which the Eusapia Palladino investigations have given the *coup de grace*. It is now no longer possible for the scientist—i.e. the genuine up-to-date scientist—to adopt it. The point is a most important one, and one to which, as readers of this Magazine know, I have frequently drawn attention. It could only be fully dealt with in a lengthy article. Are mediums of this class sufficiently their own masters, under certain psychical conditions, as to be accounted responsible agents? Personally I doubt it.—ED.]

A CURIOUS DEATHBED PHENOMENON.

To the Editor of the OCCULT REVIEW.

SIR,—The following facts relating to the above may possibly be of interest to your readers.

In December of 1909 an old and respected neighbour of mine passed away. Two nights prior to his decease, his son, a man of thirty, was sitting by the bedside when suddenly a small globe of light came from the far end of the room^{so} slowly that one could only just be sure that it was moving. It passed over the foot of the bed, traversed the length of the bedquilt, encircled the father's head, then deliberately retraced its track and vanished as mysteriously as it came. To continue the story in the son's words :—" I said nothing to any of my people about this strange occurrence, as I thought they would say I had been dreaming, but the next night a few hours before my father's death, mother and myself were both sitting by the bed, and I had one arm under father's neck, when, to my surprise, the globe of light appeared as on the previous night, traversing the same path and vanishing as before. My father saw it and said, ' Tom, do you see that light ? ' I replied, ' Yes, father. ' He then said solemnly, ' Boy, it is the light of God. ' "

The son told me it was a solemn but not awful sight. The globe of light was a most beautiful object, and the only thing he could compare it to, was the rayed beauty of the evening star.

I should like to ask if any of your readers have met with similar phenomena.

Yours truly,

PSYCHO.

[A similar story was told to me by a hospital nurse of a deathbed at which she was present. Perhaps other readers can give parallel instances.—ED.]

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I was sorry, and a little surprised, that your last issue contained no reference to the recent death of Dr. Andrew Jackson Davis, whose case is the most important and instructive in the whole range of Psychology.

As my knowledge of this marvellous seer has widened and deepened, so has my admiration (and astonishment) at the work of Davis grown; and it will take a century of growth before we come abreast of him, and are able to fathom his depth and significance. Lest I should be thought singular, I give a few quotations of scholars, expressed when the first work appeared.

Theodore Parker said that the case of Davis was "the literary marvel of the nineteenth century." The Rev. T. L. Harris said, in the *Troy Budget*, "He (Davis) has healed me of a dangerous disease which had baffled the skill of physicians. He has read my most secret and deepest thoughts. He has made, in my presence, most astounding prophecies which have met with exact fulfilment. I have seen him in states of mental elevation which transcended all history or knowledge—states when earth had apparently no secret, and the future no marvel which he did not see and know."

A writer in *Hunt's Magazine* said, "For boldness of conception and comprehensiveness of plan, so far as we know, it is without a parallel in the history of literature, philosophy and religion . . . ! It seems to take in the whole range of human knowledge, and, not content with our earth, the author visits other planets and other worlds, and discourses to us of their inhabitants and peculiarities," etc.

The Rev. W. M. Fernald, writing in the *Boston Courier*, said, at the close of a long account of "The Principles of Nature; Her Divine Revelations; and a Voice to Mankind" (his first work): "It is a vast storehouse of spiritual and intellectual treasure such as the world has never before known. I say this, after much reflection, coolly and deliberately."

The New York *Sunday Dispatch*, whose editors knew all about the production of the book, said, "Never have there been presented at one view a cosmogony so grand, a theology so sublime, and a future destiny for man so transcendent," etc. I could give others, much fuller, but these scraps must suffice. In the production of this stupendous work we see in the making what will yet be one of the Bibles of humanity.

I hope, Sir, you will do something to remove the reproach of

blindness and ignorance which rests on our Psychical Researchers while they neglect this gold mine of psychological interest.

Yours truly,

E. WAKE COOK.

20, FAIRLAWN PARK,
ACTON LANE, CHISWICK, W.

[The early date at which the OCCULT REVIEW goes to press was alone accountable for the omission to which my critic refers. He will see it is made good in the current issue.—ED.]

To the Editor of the OCCULT REVIEW.

SIR,—I should like, through the medium of your valuable paper, to make known my experience of magnetic healing by Mr. W. H. Edwards. I had a nervous breakdown and for four months suffered from incessant headache, inability to bear anything but a subdued light, loss of appetite, extreme weakness, and general depression of spirits. I consulted Mr. Edwards, and after the first magnetic treatment had a sense of well-being to which I had been a stranger for many months, and after the third a distinct improvement resulted. After a few more treatments I was cured.

This winter I had a bad attack of influenza, and at the end of eight days, being still very ill and in bed Mr. Edwards gave me one treatment, with the result that the next day I was up and about my usual occupations. I am happy to give this testimony to Mr. Edwards' power, both of magnetism and clairvoyance, in the hope that it may be the means of guiding other sufferers.

Yours faithfully,

M. C.

[The name and address of writer can be given to those interested.—ED.]

DENTISTRY OPERATION UNDER HYPNOTISM INSTEAD
OF GAS OR CHLOROFORM.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I recently took a patient—a young woman, twenty-one years of age—to have a number of very bad teeth extracted. She was suffering with constant toothache and neuralgia. I hypnotized her and had seven of her teeth ex-

tracted. There was very little bleeding and while still asleep she sang a song, "Love me and the world is mine." She was perfectly well when awakened and quite free from pain.

I took her a second time a few days ago and had three more extractions performed. She had no remembrance of the operation and no pain. The teeth were very troublesome ones to extract.

I am, Dear Sir,

Yours faithfully,

S. G. JAY.

I, GILSTON ROAD, THE BOLTONS,
SOUTH KENSINGTON.

REINCARNATION OF ANIMALS ?

To the Editor of the OCCULT REVIEW.

[DEAR SIR,—Can anybody explain the following case? A lady in R—— had a pet poodle dog. This animal seemed to have almost human intelligence and to understand nearly everything that was said. It was especially fond of the lady's mother, Mrs. S——. In the course of time Mrs. S—— died, and not long afterwards the dog was killed by being run over by a carriage.

About a year after this accident the said lady obtained another poodle dog, a puppy, which in its external appearance had a great resemblance to the defunct animal. Now there was a life-size oil-painting, a portrait of Mrs. S—— hanging in the parlour, and when the puppy for the first time was introduced into the parlour and saw the painting, he jumped upon a table in front of it, stared at the portrait and gave a continuous howl as if of recognition and grief; but on no subsequent occasion did he repeat the same manifestation.

I will not attempt any explanation of this event, but merely give the facts as they occurred.

Yours truly,
H.

PERIODICAL LITERATURE

THE second issue of Mr. Mead's quarterly, *The Quest*, fully maintains the interest and the promise of the first number, especially for students of comparative religion—and, we might say, comparative occultism. Dr. W. F. Cobb, writing on "The Nature of Culture," distinguishes between culture and civilization, considered as the sum-total of all discoveries, inventions and appliances by which the outer life of man is enriched, while culture stands for a different order of facts:—

Its primary concern is with that inner world where man escapes from the outer world of necessity, and is free to obey his own impulse to freedom. Civilization places man at the head of the visible world; culture delivers him from subjection to it, and makes him free of the ideal world; teaches him that while he is one with nature he has also power to transcend nature, and enter into inner communion and living relationship with the Power of which Nature is but the symbol or sacrament. Culture spiritualizes and frees man, and its high-priest is the artist.

Dr. Cobb proceeds to consider the three functions by which culture serves man's higher purposes, viz., science, religion and art. Miss Maud Joynt, by a mixture of mathematics and mysticism, arrives at the seeming paradox that "only when we have reached absolute zero do we attain to the primal Unity and ultimate Infinity." Ancient beliefs are studied in the articles entitled: "Anthropology and the Old Testament;" "The Resurrection of the Body" (illustrated from a Mithraic ritual); "An Early Judæo-Christian Hymn-book," recently discovered by Dr. J. Rendel Harris; "Orpheus—the Fisher," compared with fish-symbols in various cults; "The Gods and Creation-Myths of the Kalevala," showing that the Finnish epic contains a mixture of Shamanism and Animism with Christianity. The Aura, the philosophy of Eucken, and the mysticism of Maeterlinck, also form subjects of consideration by competent writers.

The Annals of Psychical Science, in addition to an appreciation of the late Professor Lombroso by M. C. de Vesme, and a continuation of Mr. H. Dennis Taylor's article on the physiology of visual hallucination, contains a discussion by Mr. Hereward Carrington of "The Psychology of Planchette Writing," in which he quotes with approval an explanation given through planchette itself as to the manner in which a spirit can act even upon inanimate matter, provided that by contact or proximity it is for the time being *en rapport* with the medium. Mr. F. C. Constable describes and discusses a "veridical dream," by which a person in Ireland became aware of a colliery explosion at his native place near

Bath. Some remarkable phenomena arising out of experiments in "table-turning," or rather, tilting, are described by Dr. H. Salveton. The table gave correct replies to questions, even when the facts were at the time unknown to any person present, such as revealing the author of a delinquency, who was sent for by an officer who was present, and taxed with the fault, which he thereupon confessed. The last incident narrated is in a high degree dramatic and exciting.

In the *Journal of the American S.P.R.*, Dr. Hyslop, in commenting on Mr. Podmore's latest book, takes the same ground with regard to "suggestion" that he has several times previously done in denying that "telepathy" can be considered as an explanation of the facts for which it is in reality only a descriptive term. He affirms that "suggestion" is not an explanation of anything whatever, nor does it render hypnotic and therapeutic phenomena intelligible, because it only assumes, without indicating, the causal agent intermediate between the idea in the operator's mind and the result produced on the patient. Dr. Hyslop says :—

"Suggestion" is a mere name for a situation and the concomitant incident of an unknown cause for the effect observed. It does not even classify a phenomenon, because it does not indicate the characteristic which assimilates it to the known. It is only an index of a complex situation whose explanation and causal agent we have still to find. We are as ignorant of the cause in "suggestive" therapeutics as we are of the mode of molecular activity in the brain. There is a wide chasm to be bridged between "suggestion" and the cures attributed to it, and we know nothing about the intermediate agents producing the effect. . . . What we need to know is the "missing link" of causal agency between the "suggestion" and the cure. . . . We have still to seek and find a scientific account of mental therapeutics. . . . The use of the term induces Philistines to accept facts which they would not accept under any other phrase, and prepares the way for really scientific men to investigate and explain them rationally.

Among the miscellaneous incidents given after investigation are some curious dreams, one of which was that a certain hen laid an egg in the shape of a Bartlett pear. The lady to whom it occurred told her dream at the breakfast table, and everybody laughed at the foolishness of it. But when she went to her hen-house, she found an egg laid by the very hen she saw in her dream, and in shape the egg was a perfect Bartlett pear. The shell was preserved to show to sceptics. Other dreams, of a more complicated nature, turned out equally true to facts which subsequently occurred. Another incident relates to a peculiar manifestation said to be seen near Fishkill, on the Hudson River, on the night of October 20 every year, while at the Van Cortlandt Manor House,

near Croton, N.Y., there is a "frequently recurring incident" of a carriage being heard to drive up to the house, and apparitions are said to be seen at an old colonial mansion in Massachusetts.

An answer by Mrs. Besant, in the *Theosophic Messenger*, throws light on the question formerly debated in this REVIEW, "Do Ghosts have Clothes?" or, as Mrs. Besant puts it, "Do clothes have ghosts?" She says that when a man is out of the body, either temporarily or permanently, the "ghost clothes" are the clothes which the man thinks of himself as wearing; and she tells of an English Theosophist, who was always very particular about his dress, appearing on the astral plane at the house of a Master, in evening dress, a most incongruous garb in the Himalayas.

The Psychic, for "Aquarius, 1910" says that desire added to concentration can wrench any secret from Nature. Men concentrate their minds on the problems of science and of life, and we have the astronomer, the geologist, the philosopher. The real business of man is "the development of his spiritual nature, the unravelling of those conditions that blind the vision of the perfect Self, resident in the innermost soul of all." Savonarola, as quoted in *The Word*, said :—

The Divine Life is all powerful. It can overcome and surmount every obstacle, and lead us to estimate earthly things at their true worth by assuring us of the existence and enjoyment of it within ourselves. It is the great mystery from the beginning of the ages, hidden from the worldly wise, undiscovered and therefore unappreciated by the selfish and carnal, unrevealed and therefore unknown to the sensualist and wrong-doer.

Michael Wood, in *The Healer*, argues ingeniously and curiously to prove that the sacrament of extreme unction may have a real effect on the body of a dying person. Matter is an interplay of energies, and mind has a creative or formative power even over the physical body, but much more so over the finer (yet perhaps semi-physical) body which separates from the physical body at death, and forms the vehicle for the spirit.

If there be any truth in the idea that there is a *permanent physical element* in the body, the garment of the Life Immortal, stamped as it were with the individual colour of the created spirit, it is possible that the sacrament of Extreme Unction was originally designed to free this permanent element in the body from the creation of the perverted human will—sin.

With regard to the establishment of holy wells as centres of religious observance in the early days of the British Church, this writer believes that spiritual knowledge, and not superstition, lay at the root of this practice; they were for "the cleansing of the true body from the canker of evil-doing."

REVIEWS

CHRISTIANITY AT THE CROSS ROADS. By G. Tyrrell. Longmans & Co.

To the general reader the most interesting and perhaps the most enlightening part of Father Tyrrell's last volume will probably be that which deals with the problem of Modernism in the Roman Church as contrasted with that same problem in the ranks of Liberal Protestantism, and which shows how great a gulf lies between the followers of Loisy on the one hand and those of Harnack on the other. To the former Christ's personality "is that of the indwelling Spirit." He is not the Christ of philosophy or humanitarianism or anything else, but the Christ whose Christhood stands for "all that they mean by God," while the latter "could only find the German in the Jew—the nineteenth century in the first, the natural in the supernatural. Christ was the ideal man; the Kingdom of Heaven the ideal humanity. If God remained, it was only the God of rationalism and moralism." Such at least is Father Tyrrell's criticism of Harnack's *Das Wesen des Christentums*.

Few will be able to read the chapters that follow, setting forth for the modern man with his modern needs the real harmony that exists between Catholicism and the Gospels, without realizing their touching beauty and their spiritual insight; without realizing too, perhaps, the shadow of pain that lies behind them, since it is precisely here that the writer's own soul-tragedy steps in. For while conceding to the Church which he loved with all that was deepest and truest in himself, a catholicity of substance, he denies her catholicity of form.

"Religion must be as catholic as science—its form must grow lest its spirit burst that form asunder," is the burden of his cry, leaving one tempted to ask if the comparison is a possible one. For surely the catholicity and growth of science are dependent upon intellectual processes and accretion, that of religion upon experience and apprehension of the implicit, and does not this again imply a growth of the individual spirit rather than of the Spirit of an Absolute Church? To the mere outsider it looks as though Father Tyrrell, with his passionate idealism, wanted both to keep his Church and to destroy it. But this may be because his whole conception of the evolution of religion is difficult to follow, partly because, owing probably to a reaction against the rigidity of Jesuit thought and training, he has a tendency to fly off at argumentative tangents and so confuse the main issue, partly because he apparently makes no distinction between Hegelian logical evolution in which the Absolute is present in each stage as well as in the Whole, and Darwinian evolution in which the Whole as such is not present in any of the parts. It is, however, only right to recall that this and some minor obscurities, such as his use of the phrase "development of categories", which surely has no meaning, unless it be a vague memory of Hegelianism, might have been removed had the writer not died, leaving his work unrevised.

N. A.

TWO THEBAN QUEENS. By Colin Campbell, M.A., D.D. London: Kegan Paul, Trench, Trübner & Co., Ltd., Dryden House, Gerrard Street, W. Price 2s. 6d. net.

ALL that we know of the life and history of the great Egyptian civilization has come to us by the hands of archæologists, whose patient and arduous researches among the tombs of the dead have given us a chronology which is practically intact and indisputable. In the present instance the author is solely concerned with the records of the two Queens, Nefert-ari Mer-en-Mut, "the beautifully resplendent one, beloved of Mut," and Ty-ti, wife of Amenhotep III, and mother of the great Reformer. A very graphic and elaborate description of the tombs of these illustrious Queens is given by Dr. Colin Campbell, together with a translation of the inscriptions which adorn the walls of the various chambers of the buildings and an interpretation of the symbolical pictures thereon.

In addition to the author's work the attractiveness of the book is further enhanced by reproductions of the mural paintings and sculptures to be found in the tombs, most of which have inscriptions quoted from *The Book of the Dead*. This valuable work is, I believe, the latest note upon the subject of these famous tombs, and in regard to that of Nefert-ari, at all events, is unique in many respects.

SCRUTATOR.

JUDAISM AS CREED AND LIFE. By Rev. Morris Joseph. London: George Routledge & Sons, Ltd. Price 3s. 6d.

SOMEWHERE between the orthodoxy of Judaism which appeals to the authority of the *Talmud* and the *Shulchan Aruch* and the liberalism of modern times which sets but little store by historic sentiment and tradition, there is a viewpoint which has equal regard to the conservative sentiment and the exigences of contemporary life. Dr. Friedlander's work may be taken as a type of the conservative standpoint, and this is the general one among writers on Judaism. The *Liberal Judaism* of Mr. Montefiore is at the other extremity of Jewish teaching. A study of these works will fit the reader of the present volume by Rev. M. Joseph to appreciate the moderate or middle-ground view of Judaism. The following sentences fully convey the purport of the work:—

"Judaism is the growth of thousands of years, and countless minds have contributed to its evolution. It is the task of the modern Jew to establish a *modus vivendi* between this necessarily heterogeneous product and the great intellectual and social movements of his age."

Obviously it must be a process of selection, and what is out of harmony with the modern environment must be allowed to fall out of the system. What is perennially good and true, and therefore adaptable to all conditions of life, will be retained. A new Judaism will arise in contrast with the traditional orthodoxy, a Judaism which will be employable in modern circumstances. To this end, having due regard to the value of evolutionary experience, the learned author has presented the teachings of Judaism both as creed and life to all those among "the people of the Book" who are in search of a modern adaptation.

SCRUTATOR.

THE OLD AND NEW MAGIC. By Henry Ridgeley Evans. London: Kegan Paul, Trench, Trübner & Co., Ltd.

THE book that is written to explain, or I had rather say to explain away, all the Thaumaturgy of the ancient civilizations, has need of a certain degree of reservation. Dr. Carus, in a creditable introduction to the work of Mr. Evans, derives "Magic" from the Akkadian *Imga*, Assyrian *maga*, the Rab-mag being the supreme Magus or Hierophant. The close association of the magical art with every sacerdotal religious system is an obvious temptation to spell priestcraft. Probably "magic" followed the known degeneration of mediumism in that the spurious presentment followed upon the loss of the original faculty. Cagliostro is held up by Mr. Evans as "a study in charlatanism," but we have to thank him for some very conclusive testimony regarding the extraordinary faculty of this singular person. He cites the authority of the Countess du Barry regarding the use made by Cagliostro of magic mirrors. On his introduction to the Countess by Cardinal de Rohan, who described him as "a genuine Rosicrucian who holds communion with the elemental spirits," he gave the Countess a leather case containing a magic mirror—"a metallic glass in an ebony frame, ornamented with a variety of magical characters in gold and silver"—and told her she might therein read her future. "If the vision be not to your liking," he remarked impressively, "do not blame me. You use the mirror at your own risk." Cagliostro recited some cabalistic words and bade her gaze intently on the glass. She did so, and in a few moments was overcome with fright and fainted away.

So much for the story as it appears in Du Barry's memoirs. No clue is afforded by her as to the nature of the vision, but it is suggested that she may have beheld her blonde head "sneeze into the basket." Even so, the preparation of such a picture by any artificial method by Cagliostro would be an admission of his own faculty of reading the future, whether by the magic mirror or *au clair*. Cagliostro and Borri are parallel cases. There are those among the sober-minded who find something acceptable in the teachings of Borri. Mr. Evans gives us a very complete and exceedingly interesting account of all the great conjurers and their special tricks, his work engaging over five hundred pages, many of which are adorned with fine illustrations and portraits of his chief subjects.

SCRUTATOR.

THE CLASSIFICATION OF RELIGIONS. By Duren J. H. Ward, Ph.D. (Leipsic). London: Kegan Paul, Trench, Trübner & Co., Ltd. Price 3s. 6d. net.

AN epitomized study of religious philosophy which tends to distinguish those elements of belief which are more or less universally characteristic in every way a useful and valuable piece of work. In all religious systems there are phases which are distinctive and others which are common to them. A comparative analysis, such as this so boldly attempted by Mr. Ward, cannot fail of appreciation. The fact that religious thought has in all ages and climes dominated racial evolution and left its mark upon physical, social and political development, extending even so far as to preserve certain vegetable and animal species because of their

religious associations, should serve to impress on us the importance of its study. Other limitations do not allow a critical review of Mr. Ward's book, but inasmuch as he has included the classification of Professors Tiele and Whitney and of Dr. Fairbairn, it will go without saying that his own views must adequately cover the ground of inquiry. It is a work sincerely to be commended.

SCRUTATOR.

THE MESSAGE OF PHILO JUDAEUS. By Kenneth Sylvan Guthrie, A.M., Ph.D., M.D., etc. London: Luzac & Co., 46, Great Russell Street, W.

It will be generally obvious that the burden of thought held by a constructive and useful mind such as that of Philo is worth sharing. The dignity, loyalty and philanthropy of Philo recommend him in places where his Jewish evangel may not be entertained. On his own showing Philo was a visionary and an ecstatic, though at mature age political and civil duties appear to have obscured his spiritual perception. But what Philo has to say of himself is worth knowing since what he has to say of others is of so much consequence to those who have explored the thought of his time. Some useful synoptic notes on the psychology of Philo show that he was an eclectic and as much influenced in his beliefs by the opinions of Aristotle as by the teachings of Plato or of the Stoics. A book that embodies the whole of his thought in conveniently digested and orderly form is sure to prove very acceptable to the student of religious philosophy.

SCRUTATOR.

THE REVELATION TO THE MONK OF EVESHAM ABBEY. Rendered into Modern English by Valerian Paget. London: Alston Rivers, Ltd., Brooke Street, Holborn Bars, E.C., 1909. Price 5s. net.

THIS is the first appearance of the "Revelation" in modern English dress, and it is to be welcomed accordingly. The unique impression in the British Museum was copied and edited by Professor Arber, but this did not secure wide popularity. The present volume gives us the old classic in readable and pleasant form.

The "revelation" is a kind of pre-Dantean *Divina Commedia*. Its date is 1196—about a century before Dante began his great work. The narrative is probably a true account of the visionary experiences of the mystical author (a monk of Evesham Abbey in Worcestershire) mixed with some imaginative embellishment. The first part describes the illness and trance of the monk, with details concerning life in the monastery; the second and main portion gives the story of his journey through Purgatory and Paradise, to the gates of Heaven itself, and his return to this life, with complete recovery from his sickness. The monk's guide—his Virgil, so to speak—was St. Nicholas; and the teaching of the book, as partly epitomized in words put into the guide's mouth, is directed against the depravity of religious life—indeed, its "deadness," as inveighed against by Milton in *Lycidas* four hundred years later—and to inculcate, in general, the importance of good works, as illustrated in dramatic literature by such morality plays as *Everyman*.

The eschatology is of the usual orthodox stamp, and, like much of Dante, is rather painful reading. Modern nerves are too sensitive to find zest, or even aesthetic pleasure, in descriptions of the torments which lost souls endure in "scorching flames," and of devils that "beat them sorely with scourges and forks," piercing them "with fiery nails even to their bones," etc., etc. But in those rude times, strong morality medicine was needed, and very material tortures were all that could be understood.

The rendering into modern English is excellently done. The language is readable, yet the ancient flavour is not lost; and there is literary charm throughout. The book is well worth a place, say, between Dante and Bunyan.

J. ARTHUR HILL.

CHRONICLES OF CLOISTER AND CAVE. Eighty Texts illustrated in Anecdote. By the late Rev. L. M. Dalton, M.A. London: Skeffington & Son, 34, Southampton Street, W.C.

THESE anecdotes, or legends, were translated from a collection printed in A.D. 1490, and the quaint style of the original pious compiler has been retained as far as possible in the present version. Some of them appear to be ancient, being ascribed to various Fathers of the Church and early Christian writers. While many of them are moral tales only, there is also a considerable proportion of stories, whatever may be their authenticity, which deal with visions, clairvoyance, and various psychic and spiritual experiences. They form a curious and interesting collection of typical mediæval religious stories.

S.

THE WISDOM OF PLOTINUS. By Charles J. Whitby, B.A., M.D., Cantab. London: William Rider & Son, Ltd., 164, Aldersgate Street, E.C. Price 2s. net.

MANY scholarly translations of the *Enneads* of Plotinus have been succeeded by as many learned expositions of his philosophy, but with the exception of Mr. Mead's able work and perhaps that of Dr. Bigg on *Neoplatonism*, nothing of coherency involving a system of thought is to be found in the discussion of the Plotinian principles outside of the commentary on the *Enneads* by Bouillet. The work of interpreting the thought of the disciple of Ammonias Saccas to the English reader has, however, found a man equal to deal with it in a sympathetic and masterly manner. Dr. Whitby has his subject thoroughly in hand, and many obscure passages in the *Enneads* find ready and intelligible meaning when referred to the system of Plotinus as conceived by this exponent. There can be no doubt that Plotinus had access to Oriental philosophy, and those who have argued that no such system of philosophy was extant in his day, do violence to the reputations of many competent Orientalists. It is also clear that he was imbued with the Platonic philosophy as revived and interpreted by Ammonius, and it is equally evident that Plotinus alone attempted a comprehensive exposition of the Neo-Platonic teachings in a concrete and systematic form. In fact, it is to him that we

owe our ideas regarding the teachings of Ammonius, who himself left nothing in writing.

In Dr. Whitby's work we have a thoroughly intelligible and complete exposition of the classic of Plotinus, and probably no writer has given us a clearer or more synthetic view of the truths contained in the *Enneads* than he. It is a work of considerable merit, and one that can confidently be recommended to the general reader.

SCRUTATOR.

THE PHYSICS OF THE SECRET DOCTRINE. By William Kingsland. London: The Theosophical Publishing Society, 161, New Bond Street, W., 1910. Demy 8vo. Price 3s. 6d. net.

THE volume before us forms a valuable contribution to the literature of Theosophy in its scientific aspect. The able author of *Scientific Idealism*, however, in the present work is more especially concerned with showing how the trend of modern Science more and more fully vindicates the conception of the Cosmos put forward in Madame Blavatsky's *Magnum Opus*, the *Secret Doctrine*. In the words of the author himself, "Our main object is to set forth in as clear and concise a form as possible certain concepts which it (Occult Science) presents as to the nature of Matter and Force (or Substance and Motion), so far as these concepts have been presented to the public in Theosophical literature within the last twenty-five years or so."

Starting with an elucidation of fundamental principles, Mr. Kingsland points out that the fundamental difference between orthodox Science and Occult Science lies, primarily, in the point of view from which the question of *phenomenon* is regarded. Whilst orthodox Science regards the phenomenal universe as a definite reality to be investigated and known altogether independently of any question as to the nature of life and consciousness, Occult Science, on the other hand, recognizes that all phenomena are modes of manifestation of Life. Occult Science, however, is in agreement with orthodox Science in regard to the question of the indestructibility of matter and of energy, and in upholding the great law of Evolution.

Space will not permit of our following the author's exposition of his subject in detail. Suffice it to say that the chapters on Primordial Substance, the Nature of Force, Evolution, etc., form an illuminative synthesis of much valuable information scattered throughout the three volumes of the *Secret Doctrine*. In dealing with the "Matter" of Science, a diagram is furnished, illustrating the ultimate physical atom according to the observations of trained clairvoyants, who have endeavoured to supplement by first-hand investigation the scanty information on the subject of the constitution of the physical "Protyle" given by H. P. Blavatsky in the *Secret Doctrine*.

In so far as it is possible in a work of this nature, technical terms have been avoided, so that those who are unacquainted with the *Secret Doctrine* may advantageously study these pages by way of introduction to that monumental work; whilst those who have already delved within it will find in this carefully-written book an explanation of many puzzling allusions, and the solution of many obscure points.

H. J. S.

SPACE AND SPIRIT. By R. A. Kennedy. London: Charles Knight & Co, Ltd., 227, Tooley Street.

BETWEEN the matured world of our sense-perception and the immaterial world of our thought and consciousness, there is a nexus which, while perfectly obvious to us in reason, is most difficult to trace in a manner which is at once satisfactory to both science and philosophy.

Mr. Kennedy has attempted in the present work to demonstrate that all things are resolvable into two absolutes, Space and Spirit. He apprehends a spatial universe and a spiritual universe, the former being dependent on the spiritual for what it contains. What we cognise as matter, energy and mind are in this scheme recognized as emanations into the spatial universe from the profound storehouse of the spiritual, being, in fact, spatial forms assumed by spiritual forces. This concept is suspiciously near to the doctrine of correspondences, wherein matter is the ultimate expression of Spirit, as form is that of Force, whence it arises that for every spiritual form there is a corresponding material form. But inasmuch as Mr. Kennedy derives mind from spirit, he must logically derive Space, a mental concept, from spirit also. Then it can hardly be maintained that there are two absolutes. The concept is illogical.

Yet there is so much in Mr. Kennedy's work that is provocative of deep thought that it is perhaps premature to draw conclusions as to its value as a system of thought from a first statement of its principles, and I would earnestly commend it to an impartial consideration by others who possibly may view it in a better light. In any case Mr. Kennedy's commentary on Sir Oliver Lodge's work will be found to suggest many new issues.

SCRUTATOR.

MUTUAL RECOGNITION IN THE LIFE BEYOND. By H. H. T. Cleiffe, M.A. London: Elliot Stock, 61 and 62, Paternoster Row, E.C. Price 2s. net.

THIS book, which contains a Preface by Archdeacon Sinclair, is one that touches an important aspect of the Other-world problem. Psychical research is coming very near to an experimental proof of soul survival. It is of some interest, therefore, to review the traditional evidences for mutual recognition in the world beyond. Archdeacon Sinclair says: "If we take recognition out of the scheme of the future world, then all that the inspired writers tell us of it ceases to have meaning and purpose." While admitting the *à priori* argument which involves individual memory as a necessary factor in any intelligible scheme of a future life, we cannot be wholly persuaded by tradition. Evidence of a more weighty nature is required and is forthcoming. Yet it is of interest to learn that the orthodox teachings of Christianity are wholly in support of the logical assumption that immortality includes familiarity and intimacy with our earthly associates, and even extends to an intuitive or spiritual recognition of those whose names are beacon-lights in the religious and social history of the world. Mr. Cleiffe has embodied in his book all the scripture evidence on this subject which makes particular appeal to the Christian reader.

SCRUTATOR.

NATURE'S HELP TO HAPPINESS. By John Warren Achorn, M.D.
 London: Wm. Rider & Son, Ltd., 164. Aldersgate Street, E.C.
 Price 1s. net cloth, 6d. paper.

DR. ACHORN may be called "the ground doctor," for he has taken a new line of thought and practice in the treatment of nervous diseases by employing the soil as a therapeutic agent. He says:—

"As children we played in the dirt and were healthier for it; as old men we should return to the soil. This is where old age rightly belongs, for this is where it flourishes best. . . . Until one has tried the real thing, he cannot expect to appreciate the difference between it and a compromise."

That the best sort of rest for growing and healthy people is a change of occupation everybody is agreed; but after a certain period of life is reached, any radical change except a return to nature is harmful. Those who are suffering from nervous debility, depleted energies, ennui, and the concomitant troubles of mental irritability and insomnia are among the prematurely aged, and their treatment is exactly that which is recommended for old age, the ground treatment. What this method properly consists in may be best gathered from a study of Dr. Achorn's clever and enlightened treatise, which I would heartily recommend to all and sundry. The book is a valuable addition to the *Mind and Body* handbooks published by this firm, and is uniform in style with the rest of the series.

SCRUTATOR.

THE WORLD REAL BUT INVISIBLE. By "Aziel." London: Chas. Taylor, 22, Warwick Lane, E.C.

THIS book is an attempt to throw light upon many disputed points of doctrine in Christian faith, the argument being of an inspirational rather than logical character. The author claims a degree of inspiration and finds his authority in the intelligence whose name the work bears. The teachings have the support of the Rev. Arthur Chambers, who contributes a Foreword to the book. Of the sincerity of the author there can be no doubt whatever. Many of the subjects treated are of deep interest to those who, in this age of spiritual seeking, are alive to the value of knowledge of this kind, regarding rather the nature of the communication than the putative source of its inspiration.

SCRUTATOR.