


# THE OCCULT REVIEW



EDITED BY **RALPH SHIRLEY**

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# OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"*Nullius addictus jurare in verba magistri*"

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## NOTES OF THE MONTH

ALL those to whom the kernel is more than the husk, the spirit than the letter and the truths that underlie all religions than the dogmas of any particular sect, owe a debt of gratitude to the joint authors of the *Perfect Way*, and, secondarily, to the publisher \* who has once more put their work upon the market. However much we may criticize this work in certain of its details, we must admit that in their difficult task of attempting to re-

construct the esoteric doctrine they attained no small measure of success. It is no slight matter that they have interpreted the divine drama of the soul in its pilgrimage and ascent through matter back to spirit, and translated it from the well-nigh incomprehensible jargon of ancient occultism and mysticism into language that comes home to the intelligence of the generality of mankind of the present day.

Some previous reference has been made in the pages of the OCCULT REVIEW to the two authors here alluded to—Anna Kingsford and Edward Maitland—but it was not found possible to elaborate on the character of their work within the narrow limits assigned to the article in question. I gladly,

\* J. M. Watkins, 21, Cecil Court, Charing Cross Road, London, W.C.

therefore, seize upon the present opportunity of the publication of *The Perfect Way ; or The Finding of Christ*, by Mr. J. M. Watkins, to supplement the notes on the lives of these two remarkable characters which then appeared, by some further observations with regard to the unique work which they accomplished. In a certain sense the original publication of the *Perfect Way* was premature. The interest that it aroused when first it appeared in the year 1881 was slight compared with the effect its appearance would almost certainly have produced if it had seen the light in the first instance at the commencement of the present century. The minds of men are now much more fully prepared for the principles that it enunciates, and if its doctrines may still be said to be "to the Jews foolishness and to the Gentiles a rock of offence," the large circle of deep and serious thinkers to whom it makes appeal is widening ever more and more rapidly. It is not, however, so much in the increasing number of the converts to the specific views enunciated, as in that subtle leavening both of religion and science by the principles of exegesis and interpretation that it advocates by which we can gauge the influence it has exerted on the world of modern thought. It is not too much to say that since the publication of this work the whole standpoint of the religion and science of the era in which it was written have been undermined, and that for the basic principles on which they were built has been substituted, or is in process of being substituted, something far more nearly akin to the Kingsford-Maitland interpretation than could have seemed possible to its first readers. The world that ridiculed these opinions then is bound to take stock of them now from however sceptical a standpoint, and, admittedly or not, its own views have been greatly modified by their influence.

INFLUENCE  
OF THE  
GOSPEL OF  
THE NEW  
INTERPRE-  
TATION ON  
MENTAL  
ATTITUDE  
OF THE  
AGE.

There is no pretence on the part of the joint authors of the *Perfect Way* to the enunciation of any new religious doctrine or any fresh up-to-date theory of the coming into being of the universe or of individual life. Their doctrine may appear novel to many, but "the apparently new is not necessarily the really new ; but may be"—and is, it is implied, in this instance, "a recovery providential, timely and precious, of the old and original which has been forgotten, perverted or suppressed." While, therefore, the authors propound (as they aver) "a system of doctrine at once scientific, philosophic and religious and adapted

to all the needs and aspirations of mankind," in substitution for traditional and dogmatic conventionalism on the one hand and for agnostic materialism on the other, they do not lay claim to be teaching what has not been taught before, but rather to be interpreting the basic truths common to all religions alike, in the light of the ancient hermetic wisdom.

While accepting the latest discoveries of modern science and the essentials of religion they bring forward the tenets of the initiates and interpret in their light the conclusions of the evolutionists and the dogmas of the orthodox. They find religion and science alike warped by the narrowness and one-sidedness of their respective standpoints. Through this New Gospel of Interpretation they would call back the old truths to redress the balance of the new.

There is always a certain danger in this kind of method. There is the tendency to read everything in the light of the

DANGERS  
OF THE  
METHODS  
ADOPTED. Mystic's own standpoint, to give meanings to passages and records which they were never intended to bear, and to find symbolical interpretations in incidents or in phrases which must needs appear fanciful and far-fetched, if not actually disingenuous,

to even the sympathetic reader, and the introduction of which, in consequence, weakens rather than strengthens the line of argument adopted.

I think the warmest admirers of its talented authors must realize that in *The Perfect Way* they carried this striving after allegorical interpretations quite beyond all legitimate bounds.\* This same tendency is evinced by them in their method of playing with words and names. For the sake of pointing a moral or

SYMBOLISM  
RUN TO  
SEED. illustrating their own view-point, they are ready to adopt any derivation, however grotesque, apparently quite oblivious of the ridicule which their lack of the most rudimentary scholarship

must bring upon the hypotheses which they are attempting to defend. Tricks of this kind—unedifying and puerile enough—are played with such names as Simon Peter, Janus, Mary, Eve, Isis, and various others. To support a thesis by arguments of this sort might have appealed to the readers of the Epistle to the Hebrews, but nothing could be more fatally calculated to impair the credibility of an author of the present day in the eyes of all his educated contemporaries.

\*For futilities of this kind readers are referred *inter alia* to pp. 45, 46, etc., of the preface to the fourth edition of the *Perfect Way*.

Having said this much by way of criticism it is only fair to state that Anna Kingsford and Edward Maitland were partners in one of the most remarkable and successful efforts of collaboration that modern literature has witnessed. The style is singularly lucid and the argument, taking into consideration the abstruseness of the subject-matter, is extraordinarily easy to follow.

Following the ancient occultists the authors take up the position that the substance of the soul (and therein of all things) and the substance of Deity are one and the same; since there exists but one substance. The Divine substance being in its

BASIS OF  
OCCULT  
DOCTRINE  
AND ITS  
IMPLICA-  
TIONS.

original condition homogeneous, every monad of it possesses the potentialities of the whole. And it is of this substance projected into lower conditions that the material universe consists. Thus partaking in essence of the nature of God each individual is infinitely perfectible, and it was no mere figure of speech that Jesus Christ used when He said, "Be ye therefore perfect, even as your Father in Heaven is perfect." He was merely enunciating the ultimate destiny of each monad that fulfils the divine injunction and does not by its own misdeeds forfeit the priceless treasure of individuality with all the boundless possibilities it involves. There is no such thing as new creation properly speaking, for as the divine substance is originally one, so also nothing can be added to or withdrawn from it. Each fresh birth which occurs in the lowest modes of organic life is due to the working of the Spirit in the matter concerned and physiologically is the result of "the convergence of the magnetic poles of the constituent molecules of some protoplasmic entity." The new condition thus constituted implies a fresh act of individuation, but no addition to the substance already existing. There is no such thing as development in the original substance, but there *is* development of the manifestation of the qualities of that substance in the individual. "It is because development is directed by conscious and continually experiencing intelligence, which is ever seeking to eliminate the rudimentary and imperfect, that progression occurs in respect of form."

"There is no mode of Matter in which the probability of personality, and therein of man, does not subsist. For every molecule is a mode of the universal consciousness. Without consciousness is no being. For consciousness *is* being."

The scientists of old discerned in the soul the agent and in mind the efficient cause of all progress, appreciating the fact that

to attribute the phenomena of life to the agency of blind force would fail to explain "the strong set of the current in the direction of beauty and goodness; and the differentiation of uses, functions and kinds not only in cellular tissues, but even in inorganic elements."

The New Gospel of Interpretation, while neither Christian nor Catholic in the accepted sense, claims to be both one and the other in their original and true sense.

"According to the system recovered, the Christ—while equally its beginning, middle and end—is not a mere historical personage, but, above and beyond this, a spiritual Ideal and an Eternal Verity. Recognizing fully that which Christ was and did, it sets forth salvation as depending, not on what any man has said or done, but on what God perpetually reveals. For, according to it, religion is not a thing of the past or of any one age, but is an ever-present, ever-occurring actuality."

The story of the Christ is the allegory of the upward struggle of every man who rejects the lower for the higher. "The entire record of the Divine Man of the Gospels was, long before Moses,

ALLEGORI-  
CAL  
CHARACTER  
OF THE  
CHRIST-  
STORY.

taught to communicants and celebrated in sacraments in numberless colleges of sacred mysteries." All the leading incidents of the life-history of the Messiah, the incarnation, the Virgin birth, the appearance to the shepherd of the heavenly host, the visit of the wise men, the flight into Egypt, the slaughter of the innocents, the fasting in the wilderness, the crucifixion and ascension have been variously attributed to Osiris, Mithras, Zoroaster, Krishna, Buddha, etc., at dates long antecedent to Christianity.

"To be a student of religion, to be a theologian in the true sense it is necessary to have knowledge not of one religion only, but of all religions, not of one sacred book only, but of all sacred books . . . and to apply to these the same critical touchstone as to those. It is truth alone which is valuable. . . . The crucible does not hurt the gold."

On the orthodox doctrine of the Atonement the authors have some very pertinent observations. The idea that an incarnated God by the voluntary sacrifice of Himself could save mankind from the penalty due for their sins, is described as alike derogatory to God and pernicious to man. That from which man requires to be redeemed is not the penalty of sin, but the liability to sin. The suffering is the remedial agent. It is well pointed out that if the special object of the incarnation of Christ had been to sacrifice Himself on

IMMORALITY  
OF THE  
ORTHODOX  
DOCTRINE  
OF THE  
ATONEMENT.

the cross as a propitiatory sin-offering for the sins of the world, it was a curious thing that no reference to a doctrine so tremendous was ever made by the Victim Himself. So far from that being the case, there is no indication that he attended the Temple sacrifices, nor indeed that he approved of them; much less that he regarded them as designed as types of the death ordained for the Messiah, in His character of Redeemer and Victim.

Priest and Prophet, so far from being depicted in the Bible-narrative as co-operating for the welfare of man, are, indeed, portrayed as in constant antagonism, "the Priest as the minister of sense perpetually undoing the work performed by the Prophet as minister of the Intuition."

The Maitland and Kingsford interpretation of the Gospels is throughout typical and allegorical. They are regarded as portraying the inner life of the soul, and such an intellectual

THE  
GOSPEL  
NARRATIVE  
AS AN  
ALLEGORY  
OF THE  
SOUL.

position naturally escapes scatheless from the higher criticism. Their object, it is maintained, is not to give an historical account of the physical life of any man whatever, but to exhibit the spiritual possibilities of humanity at large, as illustrated in a particular and typical example—"For religion is not in its nature historical . . . but consists in processes, such as Faith and Redemption, which, being interior to all men, subsist irrespectively of what any particular man has at any time suffered or done."

The Christian mystic of to-day has more than a little in common with the theological standpoint of Anna Kingsford and Edward Maitland.

I am publishing in this month's issue an article by Mr. A. E. Waite, dealing with the question of the fate of Louis XVII, commonly known as the Little Dauphin, the eight-year-old child of Louis XVI, who was imprisoned in the Temple during the French Revolution, and was officially stated to have died there on June 8, 1795. This official statement has been generally accepted by the public at large as finally disposing of the matter, despite the subsequent appearance in the field of numerous claimants, the principal of which was a certain Karl Louis

THE LITTLE  
DAUPHIN.

Naundorff, who gave an elaborate story of his assisted escape from the Temple and his subsequent adventures. Although, however, neither this man's claim nor that of any other pretender to the title of Duc de



Normandie and Dauphin of France has ever been satisfactorily proved, the evidence brought forward to prove the death of the Little Dauphin in the Temple is certainly very much weaker in its nature than the evidence in favour of the claims of at least one of the pretenders. There were rumours at the time, of a most persistent character, that a dying child had been substituted for the Dauphin, and the authorities did nothing whatever to render these rumours otherwise than extremely plausible. Even the doctors themselves who signed the death-certificate almost implied by its wording that they disbelieved that the body they were shown was that of the heir to the throne of France. The wording of this curious document states that the body, "which the Commissioners told us was that of the defunct

AN  
INCREDIBLE  
DEATH  
CERTIFI-  
CATE.

Louis Capet's son," had met its death from "a scrofulous affection of long standing." The peculiarity of this death-certificate does not end with the wording of it. It is stated on medical authority that the hereditary malady from which the son of Louis and Marie Antoinette was supposed to have died was not to be met with in either of the families of his parents. It is further stated that up to the time of the Dauphin's confinement in the Temple, no evidence of such a malady had shown itself in the child. The Dauphin's sister was confined in the same building, and, in view of the grave suspicions that had been aroused, nothing could have been simpler than to have brought her in to give evidence as to the identity of the body. This very obvious step, however, was neglected by the authorities, and it is hardly possible to suppose that it was neglected otherwise than purposely. Madame Simon, the wife of the cobbler who was put in charge of the Little Dauphin as his tutor, confidently maintained that the child had escaped, and is said to have avowed, on her death-bed, some fifteen years after, that "my little darling is not dead."

One of the peculiarities of this case lies in the fact that it was evidently believed by Louis XVIII himself that his nephew and rival was still alive. The point, moreover, is said to have been raised

WHAT THE  
EMPRESS  
JOSEPHINE  
ADVISED.

in the negotiations after the downfall of Napoleon, and it is affirmed that the Emperor Alexander of Russia and the King of Prussia together visited the ex-Empress Josephine, at her Château of Malmaison, to obtain her opinion as to what action the powers should take in the matter of the government of

France. "Whom shall we put upon the throne?" they are said to have inquired of her. To which she is stated to have replied, "The son of Louis XVI, to be sure."

The belief was current in Napoleonic circles, and was, we understand, given voice to comparatively recently by no less a person than the ex-Empress Eugénie, that Josephine's sudden and mysterious death, following the accession of Louis XVIII, was due to her imprudence in speaking too freely with regard to her knowledge of the rightful heir to the French throne. It is even affirmed that she broached to Napoleon the suggestion that they should adopt the lost heir, when her own hopes of giving birth to a child had finally vanished. This was not the only instance, by a long way, in which a sudden and mysterious death promptly followed on the championship of the claims of the supposed Dauphin. The doctor who attended the boy in the Temple died suddenly and unaccountably, and his death was attributed to his knowing too much and being insufficiently pliable. The assassination of the Duc de Berry in 1820 followed promptly on a heated altercation between the Duke and Louis

A  
SUCCESSION  
OF  
MYSTERIOUS  
DEATHS.

XVIII with regard to this very subject of the fate of the Dauphin. A similar fate overtook Caron, who had been connected as a domestic with the household of Louis XVI, and had numerous opportunities of seeing the Dauphin in his early childhood. On being sent for by Louis XVIII and questioned, Caron (it is stated) frankly admitted to full knowledge of the Dauphin's escape, and revealed all the facts in his possession. Shortly after, on March 4, 1820, Caron left his home in the afternoon to go and call on his daughter, but never returned. His son made search for him in vain, finally desisting on being warned by a stranger, in a café, that it would be best for him to cease investigating the matter.

Numerous efforts were made to put up a monument or tomb to the memory of Louis XVII. These, however, were always put a stop to by Royal authority. On one occasion the matter got so far that the House of Peers and the House of Deputies decided unanimously in favour of erecting a monument in expiation of the crime of January 21, 1793 (that is, the execution of Louis XVI) and also a memorial to the memory of Louis XVII, Marie Antoniette and Madame Elizabeth. This matter progressed so far that a sculptor was actually charged with the execution of the mausoleum to the Dauphin, for which M. Belloc composed an inscription. But in the end, for some quite unex-

plained reason, the commemorative honours were restricted to the three other victims of the Revolution, and all mention of Louis XVII was eliminated.

The Dauphin's sister, the Duchesse d'Angoulême, was offered the heart of the supposed Dauphin by Palleton, one of the officiating doctors, who had abstracted it on the occasion and preserved it in spirits of wine. The Duchess, however, absolutely declined the gift. This Duchesse d'Angoulême, whose hope of eventually becoming Queen of France and bearing a son who would be heir to the throne is supposed to have been her motive in ignoring the existence of her brother, is stated to have made a death-bed confession to General Laroche Jacquelin. The General's story is that the Duchess called him to her death-bed and said, in a voice that was almost inaudible, "General, I have a very solemn fact to reveal to you. It is the testimony of a dying woman. My brother is not dead. It has been the nightmare of my life. Promise me to take the necessary steps to trace him. See the Pope; see Martin's children; travel the whole world over to find some old servants or their descendants, for France will not be happy or at peace till he is on the throne of his fathers." The Duchess, it may be noted, never profited by her deceptions, if deceptions they were, for she died childless and in exile.

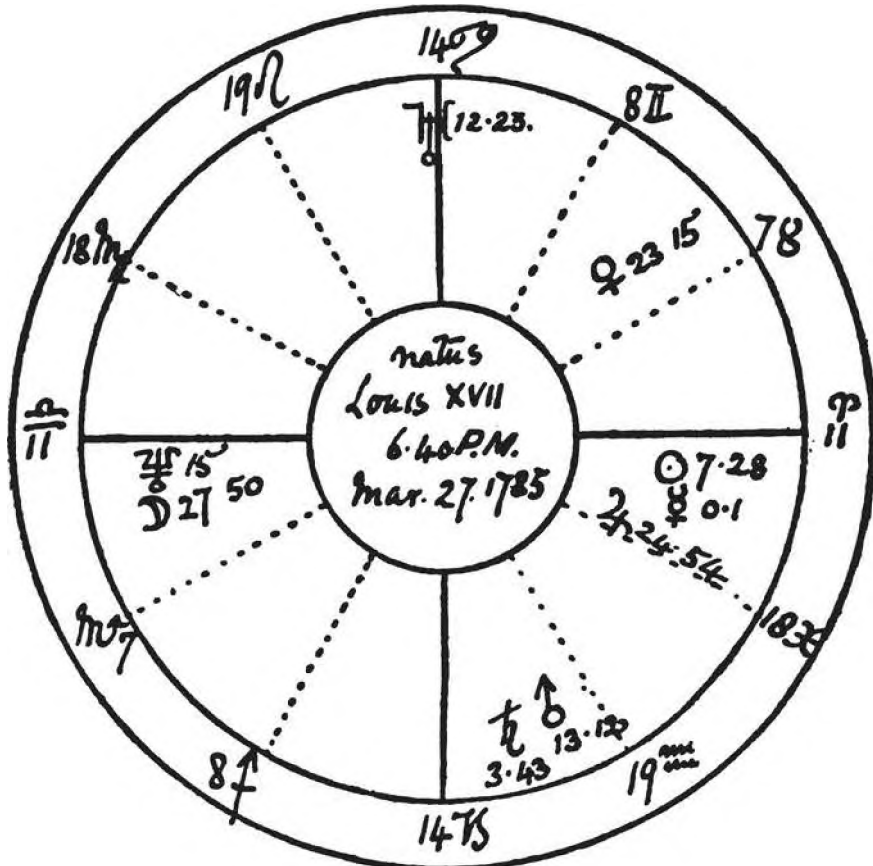
The books written on the subject of "The Little Dauphin" have been fairly numerous on this side but on the other side of the Channel their number is legion. The author of one of the fullest of these, Monsieur H. Provins, states (vol. ii, p. 373) that all the sovereigns of Europe undoubtedly received the news of the escape of the Dauphin at the moment of its accomplishment. He adds that in 1809 M. de Montmorin informed the Emperors of Russia and Austria that Louis XVII was still alive. It is even maintained that the Chancelleries of certain European powers had at that date, and presumably still have, evidence proving the Dauphin's escape, if not his identity with one of the claimants.

A curious side-light is thrown upon the fate and identity of Louis XVII by the astrological indications at the birth of the Little Dauphin. This is recorded to have taken place between the hours of six and seven in the evening of Easter Sunday, March

RUMOURED  
DEATH-BED  
CONFESSION  
OF THE  
DUCHESS  
D'ANGOULÊME.

INFORMATION SAID  
TO BE  
IN THE  
POSSESSION  
OF THE  
GREAT  
POWERS.

27, 1785. I take this statement from the admirable little book recently published by Messrs. Methuen & Co., and to which I am also indebted for various other details here recorded.\* But I notice that other authorities put the date of birth as late as seven,



## LATITUDE.

♄ 4° 45 S.  
 ♀ 1 46 S.  
 ♀ 3 33 N.  
 ♂ 1 10 S.  
 ♃ 1 3 S.  
 ♃ 0 17 S.  
 ♃ 0 24 N.  
 ♃ 1 39 N.

## DECLINATION.

♄ 2° 58' N.  
 ♄ 15 8 S.  
 ♀ 1 38 S.  
 ♀ 22 13 N.  
 ♂ 17 58 S.  
 ♃ 3 0 S.  
 ♃ 19 25 S.  
 ♃ 23 18 N.  
 ♃ 5 35 S.

or five minutes to. Presumably, we may assume that, roughly, the Dauphin was born between six and seven in the evening, and

\* *The Little Dauphin*. By Catharine Welch. Methuen & Co., 36, Essex Street, W.C. 3s. 6d. net. Readers are referred to this book for a much better portrait of Naundorf than appears in the text.

nearer seven than six.\* As the matter is one bearing on the present question and of no little interest, I reproduce the horoscopical figure. This, it will be seen by the merest tyro in astrology, palpably denies all chance of accession to the throne. Uranus is exactly culminating and in square with Neptune, ascending in Libra, and the two are in square and opposition to the Sun. The major and minor malefics, Mars and Saturn, both occupy the fourth house, which rules the father and also the inheritance of the subject of the study. I draw especial attention to these points, which can be verified mathematically in view of the statement made in the book above referred to, that "the boy was said to have been born under a lucky star, and that in pronouncing this baby's birth star to be a lucky one the astrologers gave their own science a death-blow." This remark, as will be obvious to any astrologer, is just simply a confession of total ignorance of the subject in question. The point, however, is not without its interest, inasmuch as the planets pre-eminently indicative of disaster in the child's horoscope were precisely those—viz., Uranus and Neptune—of the nature of one and the existence of the other the astrologers at the time of his birth would have been unaware. Uranus had only been discovered within the previous decade, and the existence of Neptune was not established until some sixty or seventy years later. The astrologers of the day, therefore, if they made the prediction as asserted, laboured under the hopeless disadvantage of having to ignore the two dominant planets at the birth.

The value, however, of the horoscope, consists mainly in the indications it gives with reference to the subsequent life of the child, and the question as to whether he escaped from the Temple, and if so, with which of the pretenders to his name he should rightly be identified. Now the indications in this direction are not a little noteworthy. In the first place, though the horoscope clearly indicates that the child would be unfortunate, lead a wandering life and suffer from heavy reverses of fate, and though there are indications of grave disaster to both the parents, there is not, I think, sufficient indication of an early or premature death. Indeed, the presence of Venus, strongly posited in the eighth

\* Possibly "between six and seven" is official and the other times given are due, the one to carelessness and the other to an astrological guess.—Ed.

mansion of the heavens,\* and in its own house, and supported by a sextile aspect of Jupiter from the sign Pisces, is a strong argument in favour of a providential escape from danger, nor do the positions of the Sun and Moon give colour to the hypothesis of a death in childhood. † The important indications of the horoscope do not, however, stop here. The subject indicated by this figure is a person of whose psychic and clairvoyant qualities there could be no possibility of doubt. The dominant planets at his birth, Neptune, Uranus and the Moon, are precisely those which are found in evidence in the horoscopes of the most highly developed psychics. It is not a little curious in this connection that Naundorff is described by one of his biographers ‡ as the founder of modern spiritualism, and that it was known that he was in the habit of seeing visions, and as a result of them wrote a book entitled *Le Doctrine Celeste*. Naundorff's mysterious relations with Martin, who interviewed Louis XVIII on the strength of an occult revelation with regard to the Dauphin bear directly on this point, and will be dealt with in a later article by Mr. Waite. Beyond this, the horoscopical figure indicates a man who would be attractive and agreeable in manner; a favourite with the other sex; not a very strong or masculine character; readily impressible and very much under the influence of his surroundings, and probably somewhat lacking in firmness and principle. It is a curious coincidence that at the date of Naundorff's death we find the horoscope of the Dauphin severely afflicted. This does not conclude the curious combination of astrological evidence on the subject of our article. A certain learned Frenchman, Monsieur Paul Flambart, has published a book entitled *Etude Nouvelle sur l'Hérédité*, dealing with the question of heredity as evinced by the horoscopes of various members of the same family. I have already alluded in the pages of the OCCULT REVIEW to the evidence in favour of astrology which has been collected under this heading, the importance of which no scientist with a reputation to stake could afford to ignore. Monsieur Flambart, at the end of his publication, reproduces the planetary positions at the birth of Louis XVI, Marie Antoinette and Auguste Naundorff, the

HEREDITARY  
ASTROLOGI-  
CAL INDICA-  
TIONS.

\* The House of Death.

† The point, however, is not one on which the astrological indications can be held to be conclusive without the *exact* moment of birth being known.

‡ Mrs. Weldon.

grandson of the celebrated Charles Naundorff, and makes in connection with them the following observations :—

“ We refrain from commenting upon the vexed question of the identity of Louis XVII, but supposing the dates of birth to be exact, we are entitled to affirm that the actual heir of the Naundorffs, who claims to be, rightly or wrongly, great-grandson of Louis XVI and Marie Antoinette, was born with a horoscope in which the double planetary resemblance to the birth-dates of both one and the other of these is an indisputable fact.

“ On inspecting the celestial figures the student would imagine he saw in the last the superposition of the two first. In Auguste Naundorff's case Mars and Jupiter occupied the same position in the heaven that they did in that of Louis XVI. The Sun and Mercury are located as they were in the case of Marie Antoinette. Saturn occupies the same position in the three nativities : Naundorff's horoscope reproduces the trine between Venus and Uranus, which appears in that of Marie Antoinette. The Moon, as in the case of Louis XVI has the square of Neptune and the sextile of the Sun. In the case of Auguste Naundorff, as in that of Louis XVII, we find the Sun in square with Uranus and in sextile at the same time to Saturn and Mars.”\*

Curiously enough, a book has appeared from the French publishing house of H. Daragon, entitled *Louis XVII et l'Astrologie*. This, however, while it espouses the cause of Naundorff has no bearing on the subject under discussion. The astrology, so called, is of a Kabalistic character, and is a calculation based upon an occult theory of numbers in which the symbols of the planets are employed for convenience' sake. The system is explained in a book entitled *Your Fortune in Your Name or Kabalistic Astrology*, † but it has no relation whatever with astrology properly so called.

\* It may be worth pointing out that deductions from this evidence would be equally applicable to an illegitimate Bourbon.

† Published by Wm. Rider & Son, Ltd., 164, Aldersgate Street, London, E.C. 2s. 6d. net.

# THE PRISONER

By EVA M. MARTIN

MY soul awoke me in the early dawn,  
Standing, a faint pale thing, beside my bed ;  
And gazed at me with eloquent eyes, and said :  
" I from this body's bondage have withdrawn  
For one brief hour, because all through the day  
The door of my escape fast-closed you keep,  
And with vain earthly cares lull me to sleep ;  
So from my prison-cell I stole away  
While you lay dreamless. Even in your dreams  
You hold me prisoner, for through your mind  
Pass only base and fleshly thoughts that bind  
Me as with heavy chains. In truth it seems  
You wish me dead ; therefore I go in shame  
To seek new life in regions whence I came."

" O soul," I cried, " have pity ! Leave me not !  
The shame was mine to keep you bound, I know.  
My ears were deaf to all your cries of woe,  
Your prayers and pleadings. Truly I forgot  
Your heavy bondage and your sore distress  
In all the swarming thoughts of earthly things  
That each new day in hurrying numbers brings,  
In all the crowd of earthly business.  
Yet stay with me, and I will let you live !  
You shall wear chains no more. I will leave room  
For you to spread your wings, for you to bloom  
Like any cherished flow'r. O soul, forgive !"  
But from my side like a frail ghost it crept.  
Black darkness fell on me. I lay and wept.

My soul came back before the day was bright,  
And stood beside me shining like the sun,  
Aglow with beauty and with life new-won.  
" O soul," I said, " behold my piteous plight.  
How dark and void is this deserted shell !  
Bring your celestial radiance back once more,  
And this dull body shall be as a door  
Through which your light shall shine—a sentinel  
'Gainst worldly thoughts and cares. I never knew  
How dear you were till now !" . . . " I will return,"  
It said. " No more a captive, I will burn  
And purge your flesh with fire." Nearer it drew ;  
Touched me, then, softly calling me by name,  
It passed into my body like a flame. ;



## DEALINGS IN LEGITIMACY

BY ARTHUR EDWARD WAITE

THERE are many paths of suffering which do not lead into glory, many crosses which scarcely find their term in erection on Calvary, many crowns which are thorny enough, though not actually the crown of thorns; in fine, there are many casual and putative illuminations which do not attain the apotheosis of crucifixion. I think that some of these might be symbolized, at certain epochs, in the crown of France. There stood once, and there may still stand, a tombstone in the old cemetery of Delft, in Holland, which bore this memorable inscription: "Here lies Louis XVII, Charles Louis, Duke of Normandy, King of France and of Navarre, born at Versailles on March 27, 1785, died at Delft on August 10, 1845." This stone either covers the remains of Charles Edward Naundorff, whose life of imposture was perhaps tempered by hallucination towards its close, or it is the place of rest which, so far as his body is concerned, was at length reached by the last lawful King of France. This appears at first sight to be rather a simple issue, which ought to be determinable by the choice of one of its alternatives. But, as it happens, there is a French cemetery, which is that of Gleizé, and there also is a monument, which bears on one side a dubious inscription, as follows: "1785. None will say over his tomb, Poor Louis, how much wert thou to be pitied! Pray God for him." This is questionable enough, and might pass for a simple eccentricity; but on the other side of the stone, for long, and still perhaps, set against the wall of the chapel, there is yet another inscription, and this reads: "Here lies Louis Charles of France, son of Louis XVI and of Marie Antoinette, born at Versailles on March 27, 1785, died at Gleizé on August 10, 1853." Now, this stone either covers the remains of the ex-Baron de Richemont, whose life of imposture was at no time tempered by hallucination, or it is the place of rest which, so far as his body is concerned, was reached by the last lawful King of France. The issue is therefore to this extent complicated, but it does not rest here; we shall see very shortly after what manner it is yet more deeply so; at the moment I will add only that in the far-off western world there is again another cemetery, and another tomb again, which either covers the remains of Eleazar

Williams, of dubious or unknown parentage, whose life of piety and self-devotion was contaminated by no pretensions but those that were thrust upon him, whose hallucination is not suggested, and—under the circumstances—is not likely, or, once more, it is the place of rest which, so far as his body is concerned, was at length reached by the last lawful King of France.

It is obvious that in these cases—as indeed in others innumerable—there is a very important implicit in the words: “Here lies Louis XVII”—or in their variants, actual and possible. The implicit is that the second son of Louis XVI, who became Dauphin of France on the death of his sickly brother, did not himself perish from natural causes, through ill-treatment, or by poison, as the result of his imprisonment in the Temple during the French Revolution. The fortunes of this question are rather like the fortunes of kings themselves and their substitutes, for they have been exceedingly chequered. Prior to the year 1812 the state of Royalist feeling is probably represented by the *Journal du Temple*, which was published by M. Cléry, who was the King’s *valet de chambre*.\* That the Dauphin ever escaped the toils of his prison did not here occur to one who seems to have been mournfully familiar with the brutal precautions taken to render it impossible, and it is therefore left doubtful whether he died by poison or from disease and the effects of ill-treatment, the disposition being against the first hypothesis. At this period the only pretenders who had appeared were unquestionable impostors, one or both of whom had based their claim upon a novel of the day, now apparently forgotten, in which the Dauphin’s escape was depicted. The second stage is marked by the appearance of certain historical memoirs by M. de Beauchesne, which, if not produced under the authority of Louis Philippe, had certainly the royal approval, and once at least were quoted by his son, the Prince de Joinville.† The claimants and their evidence had become at this time something approaching a thorn in the flesh of the powers that were, and in 1852 M. de Beauchesne, with every appearance of detachment, brought his knowledge of the past—and this also was intimate, though not in the very close sense of M. Cléry—to allay the grave doubts and disperse the conflicting rumours. He said that the positive fact of the Dauphin’s death was for him authentically

\* *Journal de ce qui s’est passé à la Tour du Temple pendant la Captivité de Louis XVI.* Par M. Cléry. Paris, 1816. This is the second edition, issued by the heirs of the author. The first has not come into my hands.

† *Louis XVII—sa vie, son agonie et sa mort. Captivité de la famille royale au Temple.* Par A. de Beauchesne. Paris, 1857. †

demonstrated, that he really died in the Temple, and that he—de Beauchesne—knew personally the two last jailers in whose arms the boy passed away. On the one hand, therefore, the hope



THE LITTLE DAUPHIN.

*From the Engraving by Cousins after the portrait by Greuze).*

or possibility had never entered into the heart of the King's valet in 1812, and on the other—for what it is worth—it is denied with all earnestness—and almost with imprecations on himself if he bears false witness—by one who affirms that he has no pretension

of pleading a cause. But how does it stand now? Well, I think that M. de Bonnefon does not unreasonably express the opinion by the opening words of his recent work \* as follows:—  
“ That the Dauphin, son of Louis XVI, was deported from the prison of the Temple—this, among all the mysterious events of



LOUIS XVI.

that tormented life, is the least open to discussion and is also the least discussed. And Miss Welch, who in her monograph—also recent—rejects all the claimants without being manifestly unfair to any of them, rejects also what she terms “ the conventional

\* *Le Dossier du Roi, publié par M. Jean de Bonnefon. LE BARON DE RICHEMONT, Fils de Louis XVI.* Paris, 1908.

story of the Dauphin's death." \* With considerable moderation and restraint, she says : " That there are in connection with the official ending of Louis XVII's career a dozen suspicious details, not one of which is of prime importance, but all of which considered together, cannot but raise a serious doubt that the King died in the Temple, particularly in view of the weighty reasons why his escape might have been desired not only by Royalists, but by some of the Republicans as well." The opinion of a



MARIE ANTOINETTE.

partisan on a particular side is here well balanced by the coinciding opinion of one who is no partisan, though otherwise she has her limitations and a few prejudices.

In my own detached mind, the reasonable inference that the Dauphin did not perish in the Temple depends (1) in part from

\* *The Little Dauphin.* By Catharine Welch. Cr. 8vo., pp. xii., 345. London : Methuen & Co. 1908.

testimony put forward by those who were in a position to know, and more especially from the confession—seemingly authentic—



THE TEMPLE.

*(From the Engraving in the Carnalet Museum. By kind permission of Messrs. Methuen.)*

of Simon his jailer's wife that she herself was instrumental in his escape ; (2) in part from the dubious medical attestations to

the fact of his death, by which I mean the uncertain note struck by the death-certificate ; \* (3) in part by the incertitude as to what body—if indeed any—was interred ; (4) in part from the strange way in which the proposal to hold some kind of funeral service in commemoration of the young King was thwarted, possibly by the intervention of the Latin Church ; and, in fine (5), when the time came for the erection of monuments to the memory of other members of the royal family, from the non-erection of that which was intended to commemorate Louis XVII. I set aside all that has been inferred from the life-long conduct of Madame Royale—i.e., the Duchesse d'Angoulême † ; from the belief of old intimates of the family like Madame de Rambaud, and from the alleged knowledge of the beloved Madame de Beauharnais, afterwards the Empress Josephine ; because these things rest either on dubious assumptions, are confused by speculative elements, or are awaiting complete demonstration.

The accounts of the Dauphin's removal, on the assumption that he left the Temple, are suspicious enough as to many matters of detail, more especially in so far as these have been furnished or extended by those who in later times claimed identity with him. If the evidence of the jailer's wife is of fact and not of invention, it has the further merit of simplicity, for it is said that she carried him outside the walls of the town as part of a laundry bale. ‡ He was in ill-health at the time, and is affirmed to have been replaced by an incapable and dying boy, or otherwise by a deaf-mute. But it is further suggested that there was more than one substitution, and as the claimants were not always at peace with themselves, much less with one another, it will be seen how the difficulties

\* The report stated that the doctors saw the dead body of a child, about ten years old, which the commissioners said was that of the son of the defunct Louis Capet.—*La Question Louis XVII.* Par F. Debrosay. Paris, 1890.

† According to Napoleon, she was the only man in the family, meaning—I suppose—that she was capable of much. Miss Welch considers that she was " miserably silenced by self-interest." On the other hand, the Naundorffist Henri Desportes affirms that her reputation for holiness was universal.—*Le Frère de la Duchesse d'Angoulême.* Paris, 1888.

‡ Simon himself quitted the Temple on January 19, 1794, nearly a year and five months before the boy's supposed death in January, 1795. At this time the Dauphin is said to have been in good health. This was stated in a communication to the *Commune* of Paris by the *Commissionnaires du Garde au Temple*, January 20, 1794. Simon's wife subsequently bore the same witness in what is said to have been an official deposition. Simon was beheaded with Robespierre on July 27, 1794.

multiply. Naundorff, for example, once stated that what was originally introduced was a lay figure.

As regards the claimants I estimate that a mere collation of the available documents, so as to determine how far the most important pretenders made use in their several interests of public facts in common, and in some cases borrowed each other's inventions, would occupy three years on a moderate computation, and would require to be done in France. The word impossible is therefore written across the whole question so far as a short article is concerned. Miss Welch, who sometimes strikes a note that sounds a little disconcerting, and in spite of several disclaimers is, on the whole, rather in a condition of suspended judgment, shows that there were forty Dauphins in all, but three only with any tangible evidence which seems to construct in their favour. These are Eleazar Williams, Richemont and Naundorff. On the other hand,\* since there is no canon of control for enumerations of this kind, Mrs. Weldon reports that, coincidentally and in succession, within that period when it was, humanly speaking, possible for a son of Louis XVI to be alive, some two hundred false claimants appeared. She reduces the amazing list by a justified process of exhaustion to four persons—Naundorff, Augustus Mèves, Richemont and Eleazar Williams. This quartette she shortens, in fine, to one by assuming that, of the other three, two were persuaded into their belief by the subtlety of statecraft as an offset to the dangerous pretensions of the real claimant. These were Mèves and Williams. As for Richemont, he was "a paid agent of the police," produced for the same reasons. I do not see that the evidence for this view quite appears in Mrs. Weldon's monograph, but she testifies to the sincerity of the two, whose lives, as it happened, lent themselves to the precarious possibility and who accepted that which was told them. Curiously enough, Mèves was a broker of French parentage, in business on the London Stock Exchange, and his identity with the Dauphin was revealed to him by his reputed mother under a covenant to reserve his speech while she at least was in life. He came to believe that she had been in the service of Marie Antoinette, but he took no public steps, leaving the question as a legacy to his son, who was concerned in the publication of a few books, after which he dropped out of notice. There is no reason for suggesting—though this has been done—that he was either hallucinated or an impostor, but the first impeachment might obtain

\* *Louis XVII, or the Arab Jew.* By Mrs. Weldon. London: Nichols & Co., 1908. Demy 8vo, pp. xx, 102.



in the case of the lady. Other explanations are possible, but it is not worth while to consider them. As Mêmes died in 1859, he was one of the most long-lived pretenders, but within certain limits his is evidently a story of dream. \*

The earliest claimants in point of time—whom I have mentioned briefly already—were Jean Marie Hervagault, the insolent



THE DAUPHIN.

and beautiful son of a small tailor, and Mathurin Bruneau, the son of an agricultural labourer. The one is said to have died in 1812, or still earlier, and the other about 1825, in prison. Both attained notoriety in respect of their claims, for which no particle of evidence was ever forthcoming, and of their impostures there is no question. I mention them only because of the next case, which is that of Baron de Richemont, in whose interest M. de Bonnefon, or his precursor, de Beauchamp, has revived one of Hervagault's

\* See *The Prisoner of the Temple*, 1860; *Louis XVII*, 1868; and *Louis XVII versus the London Times*, by Augustus de Bourbon—i.e., the younger Mêmes.

inventions.\* To confuse the disconcerting facts which bore witness to his own parentage, Hervagault said that one of the boys substituted for the Dauphin in the Temple was the child of a tailor bearing the name that was unjustly imputed to him. We shall see how this has been utilized, and also the case against Bruneau. The *dossier* of the Baron de Richemont, which is long, curious and persuasive, may be summarized briefly as follows. The



THE DAUPHIN.

(From a painting by Kocharsky. By kind permission of Messrs. Methuen.)

Dauphin was received from the Temple by a certain Ojardias at the instigation of the Prince de Condé. Ojardias was assassinated. He was placed in the care of the Comte de Frotté, who was shot. He came also under the momentary protection of Mme. de Beauharnais,

\* *Les Faux Dauphins*, par. A. de Beauchamp; that is, Hervagault and Bruneau.

of whose fate we know. He was taken, disguised as a girl, to the camp of Général de Charette at La Vendée, thence to La Rochelle, and in 1796 he joined the Prince de Condé in Holland. Reasons of policy having led this prince, his knowledge notwithstanding,



LOUIS XVII. (?)

*(From an outline drawing of a portrait in the Bryon Gallery, New York. The original sketch is said to have been made in the Temple, May 13, 1795.)†*

to coincide in the nominal proclamation of the Comte de Provence as Louis XVIII, the Dauphin was transferred to Rome, again in feminine disguise. There he was received by his father's aunts,

† It is open to argument that this portrait is one of the boy who was substituted for the little Dauphin in the Temple.—ED.

who remitted him to their almoner at Milan, whence he proceeded to the Dowager Duchess of Orléans at Barcelona. He was next confided to the Regent of Portugal, and on returning to France, with no stated chaperon, he was wrecked on the coast of Normandy. There he was arrested as a vagabond, and being acquainted—though it is curious to say—with the fact that the tailor's boy, Hervagault had been substituted for himself at the Temple by the fiction of the alternative Dauphin, he veiled his identity under that humble name. This caused his restoration to the reputed father which must have led to complications, but we learn only that he wandered from the unwelcome asylum, was again arrested, and then confessed to his identity with the son of Louis XVI. His subsequent life is the history of successive imprisonments, occasioned for the most part by reiterated claims for recognition, though he was disposed to deny any ambition to wear the crown of France. He went to Brazil in 1810, where he was protected by John VI. But when the fall of Napoleon brought Louis XVIII actually to the throne, he again returned to France, again put his claim forward, and seeing that Hervagault, real or imaginary, had been attested dead in 1810, the Dauphin was now—in 1815—incarcerated as that other pretender Mathurin Bruneau, who, according to the defence of Richemont, did not perish as a prisoner in 1825, but at his father's house in 1812. There is no call to recount the further judgments, the innumerable escapes, the endless wanderings, followed by fresh imprisonments, which befell Richemont. I will say only that his imputed sister, Madame Royale, never acknowledged this—or indeed another—pretender, though she had been brought with him once into personal contact. One of his last acts was to cite her before the Civil Tribunal of the Seine, but she died in 1851 before the summons was returnable, and he himself passed away on August 10, 1853. As he was never married, his claim lapsed with him, and was asleep for many years, indeed till M. de Bonnefon awakened it by the publication of his *Dossier du Roi*. I confess that, after making allowance for the documents which he does produce, and his allusions to others, it remains difficult to check many important points of his narrative.

The next claim which comes for our consideration does not exactly arise in the order of time, but it is placed here between that of Richemont and that of Naundorff as something which is apart from either, entirely *sui generis*, and in several respects remarkable. It is that of Eleazar Williams, the news of which reached England from America in the early part of 1853 and was known concurrently

in France, if at no earlier period. I can give the story only in the barest possible outline. Williams is said to have been a sickly and imbecile boy, one of a family of French refugees who reached New York in 1795. The boy was left in the care of a half-breed Iroquois Indian, and money was provided from France, as it is alleged, for his education. An accident practically—or to all intents and purposes—restored his faculties, but he knew nothing of his past life. He had some experience subsequently in the war of 1812; thereafter he became a lay missionary to



LE BARON DE RICHEFONT.  
(*Soi-disant Louis XVII.*)

the Oneida Indians, and was ordained by a bishop of the Protestant Episcopal Church in 1826. In 1841, the story says that he was sought by the Prince de Joinville, who revealed to him, under a seal of secrecy, that he was the son of Louis XVI. The alleged purpose of the recital was to obtain from Eleazar Williams a deed of abdication in favour of Louis Philippe, the reigning King of France, the consideration for which was to be "a princely establishment, either in France or in America, together with the restoration of the private property of the royal family,

confiscated during the Revolution, or fallen afterwards into other hands." This overture was refused, but Williams regarded himself as bound by the pledge of secrecy, until later revelations intervened. So far, however, from advancing any claim, the unexpected sugges-



ELEAZAR WILLIAMS.

*(Facsimile of a pencil sketch from a Portrait of 1806.)*

tion of royal status was a position from which he desired only to be delivered, saying that he sought a heavenly but not an earthly crown. He died in 1858. He is the most interesting of all the pretenders, and he really pretended to nothing. He refused the advances made

to him on the warning of his conscience, and in the words which the Comte de Provence is said to have used when replying at Warsaw to the ambassador of Napoleon: "Though I am in poverty and exile, I will not sacrifice my honour." He was never mentally strong, but there are grounds on which it seems difficult to suppose that he was hallucinated about the visit of the Prince de Joinville; and the historical grounds are indubitable. If this be so, he was either the Dauphin of France, or, alternatively, the son of Louis Philippe, as Mrs. Weldon would probably say, had entered into an iniquitous conspiracy to obtain a pretended abdication as a counterpoise to the troublesome claims of Naundorff. But how the Prince de Joinville came, in this case, to hear of Williams as a person with lost antecedents who might serve his purpose, I should not pretend to say. The fact that they did meet transpired through the publication of an article in *Putnam's Magazine*, copies of which were sent to the Prince, who replied through his secretary, admitting that the conversation took place, broadly under the circumstances mentioned, but affirming that it was confined to the French history of North America during the previous century.\* Here the matter remains, so far as the two principals are concerned, and there is no one at this day who can judge between them. It is said that in 1904 a grandson of Williams was still living, and regarded himself as the last of the Bourbons; it is not said that he advanced any claim, but, whatever his sentiments, they will reach their term with himself, for he is without issue to continue his strange particular phase of the true legitimacy.

The living interest of the whole subject centres, however, in an alternative French pretender, one of whose descendants is still termed by his supporters the King of France, and there are two monthly periodicals devoted to his cause. So far also as there is any expression of opinion outside the sphere of partisanship, there is a disposition in recent times to regard the Naundorff claim as the least intolerable of all. I think, for example, that a few additional lights would make Miss Welch one of its converts, awaiting which event it may be said that even abstruse Kabalistic calculations—for what these are worth—have been pressed into the service of the theme. †

\* The most important *dossier* on the subject will be found in *The Lost Prince: Facts tending to prove the identity of Louis XVII of France and the Rev. Eleazar Williams*. By John H. Hanson. New York, 1854. See also *The Story of Louis XVII of France*, by Mrs. Elizabeth Evans. London, 1893.

† *Louis XVII et l'Astrologie*, par Phaneg. Paris, 1906.

It is beyond the scope of this brief paper to enter into a discussion of the Naundorff pretensions, about which Mrs. Weldon has given us rather an account of her convictions than a consecutive narrative of the evidence, such as it may be held to be. She has



THE REV. ELEAZAR WILLIAMS.

*(From a Portrait by the Chevalier Faguana.)*

herself passed through many ordeals, to some of which she alludes in her preface; but if I speak of them here, in such late days as these, it is only to say that they have not destroyed her enthusiasms. They have rather kindled her sympathies with some who bear witness of themselves, but do not obtain recognition.



In the comparatively narrow limits to which her work is restricted, she has had no opportunity to tell the whole story, or to produce more than a simple synopsis of the evidence, giving details only where she has been impressed especially herself. It should be understood, therefore, that much remains to be said, both for and against the claim, so that those whose interest may be enlisted here and now by this obscure side-issue of history must go further if they desire to learn more fully. They will find a good deal to their purpose in *La Survivance du Roi Martyr, par un Ami de la Vérité*, Toulouse, 1880, and in *L'Enfant du Temple*, Paris, 1891, by Baron de Gaugler. These writers are on the side of the defence; on another side there is that *Story of Louis XVII of France*, by Mrs. Elizabeth Evans, about which I have already spoken, and there is the diatribe, which exhausts language, in the work of M. de Bonnefon. They are all indifferently the work of pronounced partisans; Mrs. Evans is the kinswoman of the rival claimant, Eleazar Williams, while Mrs. Weldon has early memories of other ties than those of blood which connect her with the Naundorff claim. The predispositions of the one have no doubt caused her to present Naundorff in the worst possible light, and those of the more recent writer have led her to depend too largely on depositions which rest more particularly on the personal authority of the claimant, to the depreciation of critical value. For myself, it should be needless to say that I represent no side, and if I hold any opinion it is that neither by Naundorff himself, nor by Mrs. Weldon, nor by any other person from any point of view, has the tale of the Dauphin's survival in any one pretender been adjudicated upon in unquestionable accordance with the historical sense. Such a task must involve much which would scarcely occur except to an expert in research and from which the expert might shrink, because, in respect of the issues or anything that would follow therefrom, there is little left to repay the pains. The cause of all the direct claimants has long since been committed to the hands of God, and I question whether it is likely to be pronounced upon by a truly competent authority in this world.

In respect of Naundorff, he was first heard of at Paris in 1833, as one who had entered that city from Prussia. He assuredly convinced many in respect of his claims, but I do not think that Mrs. Weldon has dealt adequately with the fact that French at the time was evidently to him a foreign language. His

own imputed reminiscences of his early life suggest that if he had forgotten much during the torment of his life in the Temple, he might at least have remembered his native tongue. Mrs. Weldon rather derides criticism of this kind and Miss Welch, for some reason, ignores it. The hinted excuse is that out of the twenty-four first years of his life, he spent, according to his story, some seventeen in dungeons. I will not speak of these imprisonments, of his life as a watchmaker in Berlin, or of the successes and failures which befell him when he began to prosecute his claim.



KARL LOUIS NAUNDORFF.  
(*Soi-disant Louis XVII.*)

These things are within the easy reach of every one. The point to observe is this—that when he could and did in fine come forward, the policy of the government in respect of the other pretenders was reversed. As Miss Welch points out, it seemed to fear the public advertisement of his pretensions; it did not imprison or try him, but drove him out of the country. “It is difficult,” she adds, “to avoid the conclusion that the government that so plainly avoided coming to an issue with this man did so from fear.” He found a refuge in England, and, as we have seen, he attained his earthly term at Delft in Holland. The method

by which he reached it is sometimes affirmed to have been poison, administered by an unknown hand, and there is evidence that this was his own belief. He died maintaining his claim and asking at a higher tribunal for that imperishable crown the pallid reflection of which was denied him on earth. Though his various partisans were utterly disconcerted, and though there is something to be said for the children whom he left, those who believe in him now—and in France this is said to be still a burning question—may be counselled to console themselves by one of two considerations: if they please, he was spared further tribulation in a cause that was hopeless; but if they can rise to the opportunity, he escaped the crown of France.

In order to dispose of the claims of Naundorff it is advanced (a) that he was one of the substituted boys set up to cover the escape of the real Dauphin, or (b) that he came into connexion with the latter soon after his escape, and personated him when he died—which, by the hypothesis, was before long. The logical inference from these competitive assumptions is that his pretensions are not easy to dispose of otherwise. In order to destroy the case of Richemont it is supposed—as we have seen—that the power which sought to counterbalance the dangerous aggression of the true claimant, Naundorff, put up fantastic impostors from time to time, thus distracting inquiry and confusing all the issues. This is a favourite hypothesis, but having regard to the multiplicity of pretenders I think that it proves too much. In order to scatter the case of Eleazar Williams it is speculated that the Prince de Joinville, son of Louis Philippe, played an imbecile practical joke on a devout missionary, using for that purpose the most explosive of all instruments; and I think that this is absurd.

A curious side issue of the whole subject is the material and financial maintenance of some of the claimants. If Richemont were other than the Dauphin, we know not whence he came or from what stock. He followed no profession—not even that of a *chevalier d'industrie*—and had no visible resources, yet he never seemed wanting for means, though he showed no signs of affluence. He was a wanderer over the face of the earth and the ordered narrative of his adventures, which has more than one touch of kinship with the books of knight-errantry, has this also—an entire lapse of memory as regards essential matters of detail, for example, whether he carried a purse and a change of clothes and linen. Cervantes rails at such omissions in the Spanish books of chivalry, and they offer a note of unreality in the special pleading of M. de Bonnefon.

The appeal of Naundorff was obviously much stronger ; it became a financial undertaking and is still a going concern, a vested interest. In the course of the years he must have proved a heavy tax on the wealthier contingent of his believers.

As against the renunciation of Eleazar Williams, we have the disconcerting, but yet comprehensible fact that Naundorff lived on his claim, and at one period of his residence in England he maintained a large establishment. I think that he has been judged too harshly in many quarters ; I think that he was received too lightly in many others. There is something to be said for his claim, if we can put that of Williams' aside. It was believed in by Victorien Sardou. It was supported at much cost to himself by Jules Favre. On the alternative side there is a bare possibility that he also was deceived, and the last word may not have been said (*a*) upon the visions and revelations of the French peasant Martin concerning *La vraie Légitimité*, and their not unlikely effect on a mind which may have been prone to strange impressions, or (*b*) upon the imputed visions of Naundorff himself, who is styled by Mrs. Weldon "the founder of modern spiritualism," and whose so-called "occult works," including *La Doctrine Celeste*, are very curious memorials, perhaps with a serious pathological side. In truth, the whole controversy, now long since passed into desuetude in respect of its most obvious interests, if it contributes to nothing else, does assuredly yield a substantial increment *ad majorem fantasiæ gloriam*. Apart from this, amidst so many conflicting interests, who among the wise shall choose ? Choose nothing rather between the cohort of false prophets—for they also were many—and the dubious princes ! What we can say in our detachment is that the piteous story of the Dauphin boy, whether he escaped or not, is scored in memory as one of those undesigned lessons taught by the mystery of iniquity which works in great revolutions, but the roots of that iniquity are not in the revolutions themselves ; they are in the thrones and the powers about them.

# SCIENCE AND PSYCHOLOGY

By SCRUTATOR

WHOEVER has made an academic study of psychology cannot but be surprised, on entering the modern field of advanced psychical research, at the amazing developments which have taken place within certain limited circles when referred to the conclusions of such an authority as Sully. When the Society for Psychical Research was formed in 1882, psychological science had already arrived at the conclusion that the mind was distinct from and could exist independently of the material body, and this transcendental view, as distinguished from the materialistic conclusion that the mind was only a manifestation of organic action, was the main plank in the new platform. It was not so much a question of the relations of the mind and body which was under consideration, but rather what the mind was in itself. It had long been observed that there existed an order of mental phenomena, which might be called psychological in distinction from the purely rational, whose source and mode of operation it was found desirable to study. Such phenomena included the facts of telepathy, thought-transference, divination, prophetic dreams, clairvoyance, clairaudience and intuitive prescience, among a variety of other mental facts.

Experiment had not gone far, however, before it became necessary to distinguish between those phenomena which might be said to arise within the consciousness of the individual as a result proper to his experience and those which would appear to be imported from an extraneous source, and in that sense to be foreign to his experience. The elaboration of the theory of the Subliminal Consciousness came as a logical sequence to the study of these facts. It was held that in that submerged hemisphere of the mind which formed the subconscious self a vast store of memories was accumulated. These memories might be the assimilated results of successive past incarnations or of evolution in other spheres of life than this. There were in everybody two minds, so to speak—a day and a night mind—each of which in turn as it was illuminated and stimulated would wake up into activity and consciousness. The abnormal mind would be that in which there was a species of universal twilight,

the supraliminal and subliminal hemispheres being simultaneously active. It was an essential part of the theory of the Subliminal Consciousness that it involved the possibility of an almost universal extension of individual consciousness by psychic communion and reflection, a consideration which at once gave occasion for a more generous appreciation of the "Monadology" of Leibnitz.

At this point in the inquiry we find the school of research



PHOTO OF COMPLETE LEVITATION OF A TABLE IN PROFESSOR FLAMMARION'S SALON THROUGH MEDIUMSHIP OF EUSAPIA PALADINO.

(By kind permission of Mr. T. Fisher Unwin.)

divided upon what must be considered a fundamental principle. One body held to the view of the intervention and manifestation of discarnate intelligences, while another regarded the unit consciousness as adequate for all observed phenomena of this order. Hence arose the theory of "Multiplex Personality" in contradistinction from the old theory of obsession.

The importation of a fairly extensive range of most bewildering

ing physical phenomena, such as appeared to employ a force, or forces, hitherto unknown to science, gave a turn in the direction of the inquiry which up to then had resulted in a great deal of theory and bade fair to lose itself and its object in a drift of mere verbiage.

While hypnotism at the Salpêtrière and at Nancy had revealed the fact that the human consciousness was a concrete of many facets and had determined in a more or less orderly manner the main facts of hypnotic and auto-suggestion, elsewhere a great mass of evidence had been accumulated to prove that prophetic dreams, visions of the dead and of the living, telepathy and allied phenomena were of universal experience.

But now came the scientific demonstration of those finer forces in nature, of which hitherto man had no knowledge outside of the legends of the Thaumaturgists. The man who could make an omelette in a hat was of no account. Here was accredited evidence of tables and pianos being lifted in the air by invisible agency, of human bodies being carried from one room to another through open windows, of apparitions and materializations, of the passage of solid bodies through others equally solid, of men handling live coals and fire without hurt or scar, of direct writing, and a host of other phenomena, accompanied by statements made through mediums which would appear to involve the operation of extraneous intelligences in all these manifestations of occult power. There were those, however, who held that these effects might be brought about by the automatic functioning of certain powers latent in human beings of which, as yet, we had no conscious control, although report would seem to support the view that adepts in occultism could exercise these same powers at will. Regarding the adept, however, as a doubtful quantity, there remains this vast array of observed and proved phenomena. What value are we to attach to them?

The work of M. Carrille Flammarion,\* which now appears in English, having originally appeared in French in 1907, will no doubt assist us very greatly in answering this question. Not that any final conclusion is arrived at by the learned author as to the nature of the intelligence which directs these forces, but the evidences are so well arranged and so convincingly stated that they will go far in helping us to a satisfactory view-point. And the more readily will the reader be disposed to accept Flammarion's testimony from the avowed fact that it is "not for the

\* *Mysterious Psychic Forces.* By Camille Flammarion. London: T. Fisher Unwin. Price 8s. 6d. net.

sake of any sect, nor of any group, nor, in short, of any person whatever," that he has entered the field of controversy, but "solely for the sake of facts," the reality of which he ascertained several years ago, yet "without having discovered their cause." This latter statement ought to have a salutary effect upon those self-confident researchers who loudly affirm their knowledge of psycho-physical causes, and may even serve to moderate the



PLASTER CAST OF IMPRINT MADE IN PUTTY WITHOUT CONTACT BY THE MEDIUM  
EUSAPIA PALADINO.

(By kind permission of Mr. T. Fisher Unwin.)

opinions of those who see nothing beyond "the spirits," and regard all phenomena of this kind as the direct action of disembodied entities. As M. Flammarion rightly says: We must occupy ourselves with the facts. Hypothesis, theories, doctrines, will come later. The more we know of the facts, the more reliable will be any hypothesis we may assume in regard to them. A working hypothesis is always useful, but in adopting a theory



prematurely and before a thorough knowledge of all the facts, one is apt to strain the theory or obscure the facts. So, according to the expressed opinion of Messrs. V. Sardou and C. Flammarion, it is well that Spiritualism should for the present concern itself with a series of phenomena of which Science cannot offer any explanation. For even if we admit the "communications" as evidence of an intelligence directing the phenomena,



PHOTO OF EUSAPIA PALADINO, SHOWING RESEMBLANCE OF THE IMPRINT IN PUTTY.

(By kind permission of Mr. T. Fisher Unwin.)

we are faced by the fact that nothing has yet been communicated which could not with ordinary diligence have been ascertained by us without "spirit" assistance, and frequently with more accuracy than the spirits are capable of. What, for instance, could exceed the arrogance of that "intelligence" which informed General Drayson that astronomers were at fault in regard to their assertion that the satellites of Uranus moved in

a direction contrary to those of all other planets in the solar system? This spirit-astronomer explained that the abnormality was due to the axis of the planet lying in the plane of its orbit, so that at one period for nearly forty-two years its south pole was turned towards the earth, and then the north pole for the same period! When questioned as to why astronomers had not discovered Herschel's error after forty-two years, this spirit replied: "It is because people repeat that which the authorities before them have said. Dazzled by the results obtained by their predecessors, they do not take the trouble to think." It would have been open to the astronomical inquirer to retort that the spirits have such a faculty for theorizing that they do not take the trouble to *observe!*

Similarly a piece of old slag from a forge is mistaken by a medium for an aerolite, and she immediately "receives" the message that it came from a star named Golda. This and a number of other communications cited by M. Flammarion go to show, as he says, that we are always very much "in the presence of ourselves"—a phrase as delightful as it is scientific. It is, however, a different matter when we come to the recital of his experiences with Eusapia Paladino. Here it is admitted that there was absolute proof of the existence of a force or of forces "as yet wholly unknown to science." The attraction and repulsion of non-magnetic bodies, such as wooden tables and chairs; the levitation of heavy bodies in apparent contradiction of the law of gravitation; the turning upside down of a salver containing flour, not a particle of which was spilled—were phenomena witnessed by M. Flammarion in company with other scientifically trained investigators. While not actually demonstrating or even requiring the operation of an exterior consciousness, they nevertheless clearly and conclusively indicated the operation of an intelligent force. By an intelligent force I apprehend such a force as is exercised towards the attainment of given and preconceived results. But I should hesitate to call that human which further research may prove to be merely humanized, i.e. rendered temporarily intelligent by association with human beings. We have yet to learn much about nature-spirits, elementals, or by whatever name we may call those sub-human entities which manifest to certain sensitives as fairies, gnomes, pixies and such like; to say nothing of the elementaries which, according to the occultists, are struggling upward toward human incarnation and development, and the larvæ of human generation.

One fact brought into relief by this great marshalling of facts is that the magnitude of the force exerted bears no quantitative relation to the degree of intelligence displayed either by the medium or the "spirit" claiming to manifest through her. The fact that we are unable to apprehend the causes of these phenomena or to reproduce them by scientific means must not be taken as evidence of a higher order of intelligence at the back of them. Nature is full of miracles which escape recognition because they are commonplace. The uncommon is not by that reason the more miraculous.

Another fact brought out by the experiments is that "the agent which determines movements without contact has some connection with our organism, and probably with our nervous system." It is shown that muscular contraction, however slight, is accompanied by a discharge of force resulting in the well-known raps. A further fact is that "the forces act independently of the will of the sitters, and frequently in direct opposition to it." The circumstance that in all the more pronounced forms of phenomena, the medium relapses into a state of complete insensibility and even into rigid catalepsy may be significant, inasmuch as the existence of the subtle ("fluid" or "astral") body has been demonstrated. In such a body the will of the medium may manifest to greater effect than under the physical limitations.

M. Flammarion has, however, supplied all that is theoretically requisite in the "Explanatory Hypotheses" which conclude his excellent work, and to these considerable reference is sure to be made from time to time in various quarters. This section of the work forms an admirable compendium and commentary, and is of exceptional value.

In conclusion, we are faced with three deductions as the net result of all these years of varied research:—

- (1) The soul exists as a real entity, independent of the body.
- (2) It is endowed with faculties still unknown to science.
- (3) It is able to act at a distance, without the intervention of the senses.

Glossing the term "soul" to suit the various concepts of the constitution of man, I think the majority of people will agree with these conclusions, while there are doubtless many who honestly feel that they can go further. Undoubtedly all genuine students of psychology will remain under a debt to M. Flammarion for his masterly exposition of the facts of modern Spiritualism.

## 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.*

DEAR SIR,—In the North of England some forty years ago there lived a working-class family, the eldest daughter in which was a happy handsome girl, of high character and obedient disposition. Near by was another similar family, the only son in which would have married her, but the marriage, though dearly desired by both the young people and by his relatives, was forbidden by the girl's parents.

The girl was married to another—a man against whom nothing could be said, excepting that he was not the girl's choice.

The rejected lover threw up his position, left his parents and went out alone to America. No one who knew him believed he would ever marry, and he never did, as far as I am aware. His only love was married to another. He never wrote to her or communicated with her in any way and yet she heard occasionally through friends how he was prospering and where he was working.

In course of time the couple in England had three children—very pretty they were and a source of joy to both their parents. But, strange to say, they resembled neither the father nor the mother. The parents were dark—both of them—and with a certain cast of countenance; but the children—all three—were very fair, with beautiful wavy hair, blue eyes and quite a different style of face and expression. They might have belonged to another family.

This great and noticeable difference between parents and children led to a lady friend of mine (now deceased) speaking about the matter to the young wife. In reply the mother told of her disappointment in love, of her still strong attachment to her old sweetheart and of her determination, if she were ever free again, to go out to America and marry the man of her choice. Her husband knew of this attachment, but he also knew that his wife was true to him, that her lover was five thousand miles away, and being passionately fond of her, without cause of jealousy as to her conduct, he made nothing of joking with

her about the resemblance of the children to her old sweetheart. He knew of his rival's rejection, that he was now in America, and he knew also that his wife was a pure, good woman, who would be true to him, as every wife should be to her husband.

The wife, however, never professed to love her husband—she married to oblige her parents, she had agreed to do so, and she held honourably to her bargain. She never forgave her parents, however, and she told my friend that from the moment she gave her hand to her husband in wedlock she closed her eyes to him and his and whenever he touched her or embraced her she strove to imagine the touch or embrace was that of the loved one she had sent far away. In the discharge of her household duties she kept the same idea before her—everything she did was for *him*. When her children came—and also before they came—her thoughts were in the same direction, and in each case the children absolutely resembled him of whom she was thinking. The resemblance was perfectly plain to every one who knew the members of both families. The children resembled neither father nor mother—but *the mother's former sweetheart*.

That is the story, and the question I would like to ask is, could it be possible for the man, five thousand miles away, whose affection and thoughts were centred on the girl of his choice (though he knew she was the wife of another), to be the father in any sense of the three children born to her in succession—she throughout her married life thinking of him and in spirit, if not in body, reaching out to him. Telepathy explains the communion of mind with mind, though far apart. Perhaps some explanation may be given as to whether a physical communication under such circumstances as described is possible and whether the absent one was not the real bridegroom after all.

Yours faithfully,

A. G.

[There are other records of a similar character. I would suggest that the wife's imagination was the really important factor.—ED.]

### MULTIPLE PERSONALITY.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Your suggestion that there may be two kinds of multiple personality is illustrated and confirmed by the Beauchamp case, even more fully than is stated in your "Notes of the Month" for March. There were two main Beauchamp

personalities, which alternated without either being aware of the doings of the other. So far we have the regular features of dissociation of personality. Besides these, we have "Sally," who at times ousts these personalities, and comes to the front; she knows all that is done by both the main personalities, but neither of them is conscious of her acts or thoughts. Hence we appear to have in this case a dissociation of the normal personality, giving a distinct (spirit) personality the chance to assume intermittent control; it is noticeable that when the two half-personalities were re-combined into a normal Miss Beauchamp, "Sally" was not combined with them, but was suppressed, being no longer able to assume control.

The fact that the cure, when accomplished, resulted in a complete personality, able to withstand alien influence, might suggest to us that if the dual or multiple personality be the result of some lesion or want of co-ordination in the physical brain-centres, we may naturally expect that death will effect a cure, and that the after-death personality will be the complete and normal one, like that of Miss Beauchamp after her full and undivided mentality had been restored.

J. B. S.

*To the Editor of the OCCULT REVIEW.*

"LET HIM WHO KNOWS THE INSTRUMENT PLAY UPON IT."

DEAR SIR,—In your number for March, 1909, appears an article headed "MAGNETISM *v.* HYPNOTISM: A PLEA FOR JUST RECOGNITION." I have nothing to say against the writer of the article entering a PLEA FOR JUST RECOGNITION OF MAGNETISM, but I have something to say against his condemnation of HYPNOTISM AND SUGGESTION, especially as he claims animal magnetism (*particularly as administered by himself*) to be so far superior to HYPNOTISM AND SUGGESTION, or any other treatment for that matter, that HYPNOTISM MUST GO, and MAGNETISM alone remain. And further when it is as clear as the noon-day sun, that he is using SUGGESTION in his MAGNETIC treatment, without knowing of its existence. He claims that there is NO SUGGESTION in the MAGNETIC TREATMENT. Now as I have had considerable opportunities for some years past of watching so-called magnetic operators at work upon patients, I am in a position to state, without fear of being proved in error, that SUGGESTION enters very largely into the treatment. SUGGESTION is really at the very root of it. The operator cannot exclude SUGGESTION; it is there, and he is using it, although he may be

ignorant of it; just as thousands of medical practitioners are daily using SUGGESTION in sick-rooms, quite ignorant of the fact that by the improper use, or proper use, of it they are doing their patients an immense amount of harm, or considerable good. Dr. Bernheim, Professor of Medicine, NANCY, FRANCE, a well-known authority on SUGGESTIVE THERAPEUTICS, says, "The medical profession should neither forbid nor despise the study of SUGGESTION, but should see to it that it be made a compulsory subject of study for future DOCTORS, for lacking a knowledge of this, a doctor is not worthy of the name; he is no more than a HORSE DOCTOR."

From the moment a patient is placed in a chair, on a couch or bed, for MAGNETIC (or other) treatment SUGGESTION begins, and care should be taken that it is suitable to the case. I should like to ask the writer of the article to which I am referring, if a patient could be treated by "animal magnetism" without his knowledge, without knowing he was being treated; if this were possible, what would the result be? *Nil!* I am sure, because in that case SUGGESTION would be entirely absent. The same argument holds good in regard to the presence of SUGGESTION in cases claimed to have been cured by electricity, suggestion has done nine-tenths of the work, electricity being a great aid to suggestion in certain cases.

Where the writer of the article compares HYPNOTISM with ANÆSTHETICS and says the comparison is unfortunate for the latter, and goes on to say the mortality from the anæsthetic is 33 per cent. at Guy's and other hospitals, I am in agreement with him, and I deplore the state of things that should allow so many unnecessary, useless, operations to be performed. But when he goes on to say that certain HYPNOTIC experiments with a patient (possibly imaginary) "will end either in DEATH or total insensibility to suggestion" we are at issue again. He is speaking upon a subject with which I think he is but little conversant, and only as his imagination dictates, not from any known facts or proof. What authority has he for making such a rash statement?

I have induced the deepest stages of hypnotic states, many thousands of times, and many hundreds of times in the same patient (even deep enough for operation), without the slightest harm ever occurring—on the contrary, always with benefit—and in numberless cases affording relief the patient had failed to obtain throughout years of doctoring.

Finally he says "HYPNOTISM" must go, and MAGNETISM

alone remain and be formally recognized. Had he said DRUGS must go, and had left out his unfortunate and misplaced remarks about HYPNOTISM and SUGGESTION, I should not have had much to complain of in his article.

YES! "HYPNOTISM MUST GO," but not in the sense he desires or prophecies. IT WILL GO FORWARD, and as a fact is doing so, even here in England.

Dr. LIEBAULT, OF NANCY, says, "Having used the treatment of HYPNOTIC SUGGESTIONS for many years, I assert it is, in cases for which it is adapted, and they are many, SUPERIOR TO THE DRUG TREATMENT; it does not entail the dangers incident to the latter. I take the field in defence of this system armed with the results of an experience of thirty-four years with more than twelve thousand patients."

I could quote many other eminent doctors in favour of its use, both on the Continent and in London, but fear you would not be able to spare space for me to do so.

I am, dear Sir,

Yours faithfully,

S. G. JAY,

*Hypnotist.*

1, GILSTON ROAD,  
S. KENSINGTON, S.W.

## SNAKES.

*To the Editor of the OCCULT REVIEW.*

"Infinite

Ancestral angers brood in these dull eyes

Where the long-lineaged venom of the snake

Meditates evil."

DEAR SIR,—I think your correspondent, "Ignoramus," is somewhat mistaken when he asserts that snakes are hated and feared by the whole animal creation, including man.

Amongst animals, pigs, the mongoose and the secretary bird, are anything but frightened of these reptiles, while the snake has been worshipped among men for ages past, and is still adored as a divinity by some tribes.

I have kept snakes, both poisonous and harmless, ranging from a few inches to 13 or 14 feet in length, and have some peculiar power over them, which I am quite unable to explain. The swift, silent and relentless way in which they attack their prey and the deadliness of their bite account for the almost universal horror felt by mankind for these reptiles.



The Egyptians believed that after death the gods and man were able to assume the form of any animal they pleased ; twelve chapters of the Book of the Dead being devoted to describing the incantations necessary to enable the deceased to turn himself into different animals, including the serpent Sata. The sacred snakes of Egypt were Naja Haje, dedicated to Neph and Ranno ; as well as several fabulous reptiles, such as snakes with human heads, etc.

In ancient times, serpent-gods were worshipped by the Turanian tribes ; the Arcadians made the serpent one of the forms of Hea, God of the Ocean. Later, it became identified with the representative of the bad principle, for in the Muzdean myths, Angromainyus assumed the form of a snake in order to penetrate the heaven of Aburamazda.

Plutarch mentions the fact that women were exposed on the banks of the Indus as offerings to serpent gods.

In the story of Zobeide, from the *Arabian Nights*, a grateful serpent gave the hero three of its scales which, if burned, would bring it to his aid.

In Egypt, during the second century, there existed a most peculiar and interesting sect, called the Ophites (Greek *Opis*, a snake). Origen denies that they were Christians, but they professed to have received their philosophy from James, the brother of Christ. Their name was given them on account of the honour they gave to the serpent who tempted Eve, and was, therefore, the cause of the world's gaining a knowledge of good and evil.

They stated that Jesus and Christ were two distinct persons ; Jesus, who was born of the Virgin Mary, and Christ the Serpent, whose spirit descended upon Jesus. Their god was named Jald-abo'ath, who, after he had made man, was jealous of his perfection, and sent the serpent to cause his downfall.

Amongst savage races of the present time, the Zulus and Kaffirs consider snakes to be reincarnations of the departed. This belief is also held by the Dyaks, while the Arabs and Swahilis credit the serpent with extraordinary wisdom.

In this small space, it is impossible to enumerate the different legends and theories with regard to the influence of these strange creatures on mankind. In the folklore of different countries, the various beliefs in connection with snakes and sex are most interesting, and it would require a large volume to treat even inadequately this curious and engrossing subject.

Yours faithfully,

HOUNA.

## PERIODICAL LITERATURE

HOW far it is possible to explain psychic phenomena on the supposition that those who witness and describe them are the victims of hallucination is a problem which confronts every one who reads these remarkable narratives, and in the last issue of *Proceedings of the S.P.R.* much space is given to the question, without, we fear, any very definite light being thrown upon it. Count Solovovo takes up the records of the phenomena produced by D. D. Home, and shows that it is very difficult to refer all of them to hallucination. In the case, for instance, of objects being moved by spirit hands, which were seen with varying degrees of distinctness by different sitters, he argues that even if the appearance of the hands themselves was subjective, "we have still to account for the movements of objects performed by these very hands." Yet he says further: "Were I now asked whether, if I decline to explain away by false sense-perception most of the cases mentioned, it must follow that I fully believe in their genuineness, I should most certainly answer, No"; and he refers to the remoteness of the incidents, the impossibility of their repetition, and the possibilities of conjuring. With regard to recognition by sitters of the faces and forms of their "materialized" friends, he ascribes much of this to suggestion. Miss Alice Johnson, in a paper on "The Education of the Sitter," pushes this view still further, and suggests that after repeated experiments with a medium, a sitter gradually comes under the influence of suggestion, and can be made to see almost anything that the medium leads him to expect. She suggests also that other methods may at times be used; in short, that those effects which cannot be explained as hallucinations may be set down to fraud. It is a facile alternative, but if psychical research is to be regarded as scientific, it ought to offer something more than a choice of unproved assumptions.

The same number of *Proceedings* contains a long analysis, by M. Sage, of the statements regarding the alleged miraculous hailstones at Remiremont, which were said to bear the impression of an image of the Virgin, of great local celebrity. The conclusion is, that there is no evidence capable of satisfying the critical mind, and that it was "a collective illusion, brought about by religious feeling, auto-suggestion, and external suggestion."

In connection with the discussion as to the objectivity of "spirit hands," it may be of interest to mention that in a flash-light photograph taken during a séance with an Italian medium,

which has been reproduced in *Annales des Sciences Psychiques*, *Light*, and other periodicals, there is distinctly seen an attenuated hand and arm, obviously not belonging to any person present, which is stretched out over the table to grasp the neck of a mandoline.

*The Theosophist*, under the heading "Echoes from the Past," gives a characteristic letter from Mme. Blavatsky, written in 1881, in which she answers some of the charges brought against her, and gives credit to the celebrated spirit-control "John King" for being the producer of certain pictures on satin, which she admits that she tried to imitate by means of stencils, and failed; the same power also enabled her to take the stains of ink out of the most delicate portions of one of these pictures. Some anecdotes are given which represent Mme. Blavatsky as having the power to make a match burn steadily in a high wind, and to foretell quite unexpected events, such as that a first officer, who had signed an agreement for five years, would, at the next port he came to, be appointed to the command of another steamer.

The practice of "laying-on of hands," used from time immemorial in the healing of the sick and in the consecration of priests, receives illustration in *The Open Court*, in an article by the editor on "Healing by Conjunction in Ancient Babylon." There were seven evil spirits which attacked different parts of the body, reminding us of the way in which the various parts are governed by the zodiacal signs, and they were warded off by the use of tablets on which they and their symbols were represented. Conjunctions are quoted which indicate that the figure of an evil demon was used to ward off the approach of other demons:—

It was a common idea in Babylon that devils can be used to expel devils, and that it takes the art of magic or exorcism to utilize the power of one demon against another. We have quite a number of bas-reliefs which show demons pitted against other demons, striking or rather threatening each other with their daggers, and the obvious idea that is expressed therein is the hope of letting these monsters mutually slay or exterminate one another. . . . Conjunction for the sake of healing the patient is done mainly through the ceremony of laying on of hands. We read, for instance, in the texts that the priest says: "In laying my hand upon the head of the sick," and "when pronouncing over the sick the conjunction." In addition, however, there are many detailed symbols used for the exorcism of demons. The priests carry birds in their hands and they swing a whip. Censers are put up, and torches are lit.

*The Word* has an interesting article, with illustrative experiences from various sources, on "The Inner Life," which is described as, first of all, simplicity; it is original, natural, true to

facts ; it must be human, not ascetic ; it must conform to all the best results of the lives lived by mystics and Theosophists in the past. It is free, and rests on no authority, shining in its own light. " To hear the voice of the silence that speaks without sound, it is necessary that one should learn what it is to fall away from the phenomenal and into the Higher Self, and thus become one with the Silent Speaker."

" The King's Touch " is the subject of an article by Henry Wood in *The Metaphysical Magazine*. The practice continued in England for 700 years, and until 1719 the Prayer Book contained an " Office for Touching." In France as many as 15,000 persons are said to have been touched in a single year. Belief in the efficacy of the practice was general and as the writer says :—

There were unnumbered cures. There is a mountain of testimony to that effect, and no general or specific contemporaneous denial. The main disease (scrofula) upon which the supposed gift was exercised was of such a determined and visible character that any universal mistake regarding the facts is manifestly impossible. Unlike any obscure or invisible nervous derangement the disorder in question was tangible and thoroughly in evidence. While it is unnecessary to believe that every case was healed, or even benefited, the general rule and tendency must have been very marked to gain both popular and professional attestation.

The writer concludes that " the therapeutic potency demonstrated must have been psychically resident in the living faith and confident expectancy " of the sufferers ; in other words, that it was cure by suggestion. The same periodical relates how a surgeon, who was urgently needed to attend to a pressing case, returned by an earlier train than he had intended, because he seemed to hear a " subconscious voice " saying : " Take a train and go back home—a man's life depends on your doing so."

Yono Simada, in *The Swastika*, claims that the art of drugless healing has been known for ages in Japan, and is an essential part of the priest's office in every sect of the Buddhist or the Sinto religion. In some of these sects the art of healing is of primary importance, and the writer relates how a certain Sinto high-priest excited the jealousy of the Government through the fame which he acquired by his marvellous cures, and he was therefore accused of practising black magic.

The Italian reviews *Ultra* and *Luce e Ombra* contain articles on haunted houses, one from a legal point of view, the other, by Professor Lombroso, giving a comparative analysis of the various kinds of manifestations investigated by himself and recorded by others.

## REVIEWS

**SOME HAUNTED HOUSES.** By Elliott O'Donnell, Associate of S.P.R. London: Eveleigh Nash, Fawside House.

SINCE Andrew Lang conceived his "permanent centres of the possibility of hallucination," psychic researchers have been considering the values of "possible centres of permanent hallucination" and "permanent centres of possible hallucination," and in effect considerable evidence has been adduced to show that the critical Scot was altogether too narrow in his definition of "hauntings." When solid bodies and pieces of furniture are transported from one place to another, it is not a question of "possible hallucination" at all, but of actuality, and beyond this of the nature of the force capable of acting by intelligent volition to produce these effects. What is known as the Astral Light may be capable of recording impressions very similar to those made familiar to us by the cinematograph, and under certain conditions these local impressions may become visible to sensitive persons, and so "apparitions" may occur. But when such apparitions take bodily form and substance and confess to crimes of which they afford supplementary evidence, the question of hallucination becomes a trifle complicated. Indeed, it is a question whether we are justified in using the word hallucination in any but isolated instances. With the facts of telepathy and hypnotism before us we can understand what is meant by "collective hallucination," but repetitive or recurrent phenomena of this kind witnessed by different persons, varying in detail while corroborative in the main facts, would seem to put the permanent picture theory clean out of court.

And in this book by Mr. Elliott O'Donnell, who certainly can claim to be identified with a genuine body of researchers, we have more than enough by way of evidence—if quoting Peter who quotes Paul is any sort of testimony—that these things are so, and in fact very much so. I do not recollect to have read at any time so many weird and hair-curling narratives as are contained in Mr. O'Donnell's book. I wonder how many of the people of Bardsley, of Bristol, Basingstoke, Bath, Swindon, Merioneth, or Somerset, know that "permanent centres" have been established in their midst by denizens of the other world, some at hotels, others at halls and county houses, at sacred abbeys, isolated farms, unpretentious villas and in wayside barns and lonely lanes? Possibly very few indeed, and it is

perhaps not going too far to predict that next year's *Local Guide* will contain some reference to these reputable, or perhaps I should say disreputable, centres of ghostly habitation, where periodically a score or so of weird dramas are re-enacted by predatory spirits who dispute our right of way and even hold undisputed possession of premises for which they pay neither rent, rates nor taxes. I can confidently recommend the book to all who study these problems after twelve o'clock at night. SCRUTATOR.

THE BROTHERHOOD OF THE NEW LIFE. By Respiro. Glasgow : C. W. Pearce & Co., 139, West Regent Street.

THIS epitome of the work and teaching of Thomas Lake Harris, the seer of Fountain Grove, will doubtless serve the purpose for which it is issued, that is, to spread a general knowledge of the leading tenets of a school of thought and experiment which has shown a considerable growth during the past forty years. Anticipating to some extent the teachings of Theosophy in regard to many of the problems of cosmogenesis and anthropology, and treating rather fully of the super-psychic order of phenomenal experiences related to spiritual dynamics, the teachings of Harris appear to the casual student as being largely based on the writings of Swedenborg. In point of fact, however, there is little enough sympathy expressed for either the Scandinavian Seer or his teachings, while the writings of Madame Blavatsky are referred to only for the purpose of favourably comparing those of T. L. Harris.

It is claimed for Harris that he was an adept of the highest human order, and that his experiences have far transcended those of all other Seers and Illuminati. We at the foot of the ladder have no criteria by which to judge in the matter and are content to leave unproven and unprovable assertions concerning life in other worlds, whether physical or spiritual, to take care of themselves. For when, as in the following instance, doctors disagree, who shall decide?

In *Five Years of Theosophy*, it is said, regarding the limit of the solar system: "An adept is unable to cross bodily, i.e. in his astral shape, the limits of the solar system."

The *Secret Doctrine* states that "the Teachers say openly that not even the highest Dhyan-Chohans have ever penetrated the mysteries beyond those boundaries that separate the millions of solar systems from the Central Sun." . . . "It is the Ring Pass-not."

Swedenborg perceived this boundary of the solar system

as a vast abyss from which arose continually a great exhalation which prevented the passage of spirits from this system to others beyond. The ancient Greeks appear to have conceived Tartarus in the same manner.

Elsewhere the boundary of the solar system has been referred to as "The Great White Wall." But Lake Harris is believed to have penetrated beyond the solar system, and much of his work consists in the description of worlds beyond it, as well as of planets, as yet undiscovered, within the system; and although the critic may question the reality of the transit and affirm with some reason that they were merely presentations of other-world conditions to the psychic perception, yet for those who regard the Seer of Fountain Grove as Initiate and Prophet *par excellence*, the performance will probably constitute an unbroken record for many ages to come. Leaving the question, however, to individual judgment, there will be found scope for considerable speculation throughout the book, and in point of interest it will not be found inferior to the best romances of H. G. Wells, Jules Verne or Camille Flammarion. A religion which comes nearer to the requirements of our work-a-day world will nevertheless stand a better chance of catholic acceptance.

SCRUTATOR.

THE COMING SCIENCE. By Hereward Carrington. London: T. Werner Laurie, Clifford's Inn. Price 7s. 6d. net. Boston: Small, Maynard & Co.

SOME of these chapters have appeared previously as articles in the *Journal* of the American S.P.R. and other publications. Consequently, there is a certain generality and discursiveness in the matter of the book, which, nevertheless, is readable and interesting.

The coming science is of course psychical research. Mr. Carrington discusses recent advances in physics, emphasizing the fact that—quite apart from deeper metaphysical considerations—physical science itself has now demonstrated the falsity of the old materialism. Matter is being explained away. The atom is not atomic, and we don't know what it is made of, unless it is "electricity," which does not help us much. "We are entitled to doubt whether any such thing as a material world exists at all, in the sense in which it is generally understood. . . . Matter and the seen and tangible world recedes into the unseen and intangible world of force and causation." Haeckel's Law of Substance depends on the indestructibility of matter and the

conservation of energy ; the truth of these latter dogmas is now doubted by many physicists, and is flatly denied by Dr. Le Bon. It is possible to go too far in this direction, and Dr. Le Bon is not the safest of guides ; but it is undeniable that the phenomena of radio-activity, coupled with recent discoveries concerning the nature of the atom, do indeed go far to undermine the old scientific orthodoxy.

Mr. Carrington goes on to a discussion of Telepathy, which he regards—with Professor Hyslop—as a name rather than an explanation. He also enters a timely protest against the assumption that thought-transference is an affair of physical *vibrations*, in ether or what not. It may be so, but there is no evidence on the point, and agnosticism is therefore the proper attitude.

One of the most interesting chapters is that which bears the startling heading, "Experiments in Weighing the Soul." It sounds very absurd and very question-begging, but the experiments described may turn out important, if the results are confirmed. The method adopted was that of placing a dying person (with the bed on which he was lying) on a weighing apparatus, and noting what happened at death. In all cases there was a loss of weight, varying from half an ounce to an ounce and a half or so. Sometimes the loss occurred entirely at the moment of death ; in one case a half-ounce loss coincided with that moment, to be followed by a further loss of an ounce within a few minutes. Dr. MacDougall took all the precautions he could think of, and is unable to account for the observed loss of weight. Experiments were made on fifteen dogs, and in their case no loss of weight occurred at death. Dr. MacDougall inclines to the belief that at death some substance—light but still ponderable—escapes from the human body ; and that this substance forms the body through which the spirit functions in its next phase of existence.

Mr. Carrington also has chapters on Haunted Houses, Premonitions, The History of Spiritualism, etc., dealing with the various theories advanced in explanation of the phenomena. The book will serve a useful end in teaching scientific attitude and method, which are greatly in need of popularization.

J. ARTHUR HILL.

**RUYSBROECK AND THE MYSTICS**, with Selections from Ruysbroeck.

By Maurice Maeterlinck. Translated by Jane T. Stoddart. Second edition. F'cap 8vo. pp. viii., 153. London: Hodder & Stoughton.

WITH what real difficulty and after how long delays do the



great books of the past come into the current languages! Here is the twentieth century and we have still no adequate translation of the great prose *Lancelot* of the thirteenth century, whether into English or modern French; the vast *midrash* of the *Zohar*, as the result of some life-long crucifixion, is now only entering into an European tongue; we had waited more than 500 years, and then at last one of twelve mystical treatises by the admirable Ruysbroeck was done out of their old Flemish. This is the *Adornment of the Spiritual Marriage*, translated to a grade of perfection by Maeterlinck, himself a mystic, and here reflected into English by means of a few passages. Now, it is no unfriendly stricture upon certain experiments if it be said that they bring before us vividly that which remains to be accomplished in their own direction. The claim of the present attempt is that it gives an excellent, nervous and vernacular rendering of Maeterlinck's amazing introduction; but the pity of it is that the few selected passages, as specimens of a great whole, from the Book of the Marriage itself, give—and can, of course, give—no notion of the depths and the heights of that revelation of the inner consciousness in God. They are utterly faithful; they avoid the first twenty chapters of Book I, which Maeterlinck says *ne renferment guère que de tièdes et pieux lieux communes*; and they include the last chapter of Book III, which is the final message of the whole. They are very good and very sound and very helpful; they will answer for many people, enabling them to see—if for seeing they have any faculty—that they come from no ordinary book of spiritual devotion; but to myself and to others they can illustrate only the truth that Ruysbroeck is not represented by extracts, above all in his doctrine and ritual of the most wonderful of all espousals. The great Belgian's introduction contains one caution about translating the French mystic at second hand, which may have led Miss Stoddart to reduce her repository to least possible limits. I wish that she had found the whole courage of the occasion, for I believe that, under her care, the work in an English vesture would have communicated with little deflection its strange secrets to the heart of those who are prepared. I suppose, however, that we shall have some of these days a direct version from the Flemish; meanwhile those who can read Latin and can acquire the rare old quarto of Surius, which contains the twelve treatises, as in a glass darkly, may obtain some idea at a distance of Ruysbroeck's bequest to humanity. For the rest, it is now some fourteen years since Miss Stoddart made her English contribution, and

it is good that Messrs. Hodder & Stoughton have reprinted it in their dainty Purple Library. A. E. WAITE.

THE MYSTERY OF SEVEN. By E. M. Smith. London: Elliot Stock, 62, Paternoster Row, E.C.

THE catchword has its uses, and conspicuously that of arresting the attention and bringing the mind to a consideration of the deeper significations of things in common use and observation. In this instance it serves to cover an excellent exposition of some of the wider problems of scriptural interpretation.

The author, whose failing sight has regrettably put an end to all further work in this direction, points out that it is convenient to ignore the results of modern criticism of the Bible, "because they do not touch the fact that the coincidences are found in the books of the Bible *as they stand*, irrespective of date, authorship, documents, or disagreement with modern thought." This is undoubtedly a very strong position, and the fact that most New Testament writers quote verbally from the ancient Scriptures does not invalidate the surprising fact that what is called the "*silent testimony*" finds them all in agreement.

One of such points of silent testimony concerns the conception of the fall of Lucifer. It is shown that this vain and boastful spirit, who has been "an enemy from the beginning," is provided for in the text of Genesis, not, as is usually supposed by the statement of his part in the temptation and fall of man in Eden, but before the foundations of the present earth were ordered and arranged. Thus, Genesis i. 1 opens with the statement that God (the Alhim) "created the heavens and the earth." Then follows a hiatus in which the fall of Lucifer takes place, followed by his consignment to the earth as an "outer habitation" and the destruction of the earth by a vast cataclysm and flood. The text then describes the condition of things (Genesis i. 2): "And the earth was in chaos and uninhabited and darkness was upon the face of the waters." At this point the new creation begins, and in seven successive periods of time the evolution of man is completed. This scheme has its correspondence, in the succeeding seven periods during which the evolution of the spiritual man is effected, terminating in the millennium, or Great Sabbath. The point of this interpretation consists in its agreement with certain otherwise obscure and apocalyptic statements contained in other books of the Bible which have direct reference to the fall of Satan before the incident of the creation of man.

The work contains many notes of great value in relation to the

geological periods comprised in the six days of "creation" and also is concerned with the mystery of the "seven spirits which are before the throne," showing the various interpretations which have been made by several commentators, and in what manner they are in agreement or at variance with the silent testimony of the Scripture writers.

I venture to say that nobody can read the work of Mr. E. M. Smith without gaining some advantage from the manifest labour he has conferred upon these studies of Scripture evidence. It is greatly to be hoped that an extensive publication of this last work of Mr. Smith's will encourage him to contend with physical infirmity by the aid of an amanuensis. SCRUTATOR.

HOW TO MAKE LIFE A SUCCESS. By Marian Lindsay. London :  
The Power Book Co., Wimbledon.

THIS work is a translation from the French of Jules Fiaux. The authoress explains that the publication in English is a debt of gratitude which she owes to the teaching contained in M. Fiaux' work on the training of the human will. In the course of the treatise it is shown that the greatest obstacles to individual success lie in the misdirection of will-power, when not actually due to the lack of that power. Nothing is of itself either an evil or a misfortune, for even those events which are beyond our control are capable of being utilized by the will for the betterment of the mind and the moral welfare. The associated ideas of success, happiness and health would appear to involve the process of deep-breathing so strongly advocated by the author. With the ever-increasing tendency of modern thought towards higher aspiration and spiritual achievement, it is possible that some such simple process as is here involved may not be unavailing in the matter of discovering the nature and power of our spiritual forces by which the whole life may be rendered more fruitful and more agreeable.

If by deep-breathing alone we can convey to the tired brain fresh supplies of well-oxygenated blood, alleviate the congestion of a sluggish liver, or clear the body of its burden of effete matter and broken-down cells—that is something to begin the new day with. A course of this treatment may put us well on the road to wealth and success, and with these as assets, happiness is not a distant acquaintance.

And those who have studied psychology will know that there is an intimate association between physical and spiritual inspiration. Universally it is found that we relapse into sleep, into trance and into deep thought with a long-drawn breath not unlike the

sigh with which a soul abandons for ever the cares and troubles of mortal existence. There is very much in the book that is instructive and suggestive.

SCRUTATOR.

BOOKS THAT ARE THE HEARTS OF MEN. By Alfred T. Story.

Author of *The Building of the Empire*, *The Martyrdom of Labour*, *Master and Slave*, etc. Arthur C. Fifield. 1908.

Price 2s. 6d. net.

THE bookworm may cut a contemptible figure in the eyes of the man of the world, but those who are aware of his secret delight will rather envy him. The trappings of existence he willingly forgoes for the sake of its hidden essence, and many a shining page has become for him a track of marvellous light. The greatest books are like a revolving light at sea. They dazzle at first and then illuminate and communicate confidence and hope.

Mr. Story passes in review some of these books in a quiet, readable manner with a tranquil, unhurried style. He wisely begins with *The Book of Job*, for though Swedenborg foolishly did not include it in his amended edition of the Bible, it would be impossible to point to any human document of greater truth, pathos and sublimity. There is an excellent account of *The Book of Piers Plowman*, a work full of wisdom and nobility and a power of trenchant satire; and our author says: "We have certainly no other poem in the language marked by so strong a protest against the oppression of the poor as *Piers Plowman* is. It is a plea for humanity and justice, and throbs to-day with the living earnestness of its purpose." From the Stoics we have chapters on *The Meditations* of Marcus Aurelius and *The Encheiridion* of Epictetus, and from the Mystics chapters on *The Imitation of Christ* and the *Morgenröte* or *Morning Redness* of Boehme. *Morning Redness* is characterized as "one of the most extraordinary, and at the same time illuminating, productions of the human spirit in these later centuries." Lovers of Montaigne will hasten to read the chapter given up to that magnanimous spirit and will contemplate once again with undiminished admiration his immortal friendship with La Boetie. And when they reach Sir Thomas Browne they will be rewarded by such a golden sentence as this: "Life is a pure flame, and we live by an invisible sun within us." John Bunyan, Wordsworth and Thoreau fitly complete these interesting studies of great masters.

B. P. O'N.

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