

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

THERE has been considerable speculation among those interested in psychical phenomena to know how far the Bureau established by Mr. W. T. Stead for communication between this world and the next is likely to lead to any practical results. It has appeared to many that so bold a journalist was rather attracted by the audacity of the scheme, and the consequent certainty that it would bring his name once more prominently before the public, than by the anticipation of any permanent place in the psychological economy of the world that such a Bureau would be likely to fill. Those who wish to form an opinion for themselves on this point are referred to Mr. Stead's article in the *International*, which deals fully with the whole matter. It was expressly stipulated at the commencement of this venture that no one was to be allowed to have access to the means of communication offered if they were actuated either by mere curiosity or indeed by the higher ambition of the psychical investigator. One purpose, and one only, was to be served by the Bureau : to put the sorrowing bereaved in touch with their beloved departed. It will, however, readily occur to the mind that the ordinary machinery of an office (and there is much red tape, even if it be necessary red tape, about Mr. Stead's Bureau) is scarcely calculated to put two loving hearts into that form of intimate com-

munion in which they can freely disburden themselves to one another. This is difficulty number one. Difficulty number two lies in what appears to me, and what will appear certainly to the ordinary man in the street, as the very impracticable attitude of Julia in the matter of finance. Not only does this lady, with whose automatic communications we are most of us familiar, decline to allow a proper fee to be charged to cover the expenses entailed, but she even refuses to allow the Bureau to be permanently endowed in any shape or form, pointing, not without some obvious justification, to the fact that of all the various establishments endowed during the world's history for spiritual purposes, none have ever been found efficacious in carrying out the aims and ideals which their founders originally had in view. Julia's Bureau, the cost of which is expected to entail an outlay of considerably over £1,000 a year, is thus left to the support of voluntary contributions, or failing that, to make inroads on Mr. Stead's private purse. This form of generosity has been found to a great extent to serve with such universally appreciated institutions as hos-

ITS
FINANCIAL
DIFFI-
CULTIES.

pitals, orphanages, etc.; but though the annual festival of Hospital Sunday finds a way into many generous hearts and open purses, the man who can induce the clergy of the United Kingdom or of America, or indeed of any other country, to establish an annual Spook Sunday in favour of such an institution as Mr. Stead's Bureau, will, I am sure, have to command powers of persuasion which, so far, it has never been given to any son of man to possess. So far I gather that a donation of £20 heads the list of voluntary contributions, and the next highest contribution does not exceed a £5 note. On those who are not disposed to pay, there is no call. They can take advantage of Mr. Stead's generosity and retire, merely saying "Thank you!" It is indeed understood that applicants as a preliminary are supposed to become subscribers to Mr. Stead's Borderland Library; but even this, at the annual fee of one guinea, which allows them the use of any volumes they require, is not always insisted upon, the main idea of the stipulation not being pecuniary, but being considered as some guarantee that the inquirer shall be up to date in the latest developments of psychical research and in a general knowledge of at present existing ideas as to the possibilities and methods of spirit communication. Julia, however, remains confident that this pecuniary problem will somehow or other right itself, and I understand that Mrs. Annie Besant, who, I learn, is entirely in sympathy with the establishment of the

Bureau, shares what I confess seems to me to be a rather surprising optimism.

With regard to the working of the Bureau, everything is under the direct personal control of Julia herself. She "JULIA" attends every morning at the short service with TAKES THE CHAIR. which the proceedings are opened. In an interview with myself Mr. Stead pointed out the chair in which Julia presides over the ceremonies, and in which her form is seen by clairvoyants, not, Mr. Stead admits, by himself personally. Two automatic writers act as her secretaries. It rests with Julia and with Julia alone whether permission shall be given to any given applicant to take advantage of the machinery of her Bureau. Her decision is dictated to both secretaries, and there has so far never been any discrepancy in her verdict as transcribed by the two amanuenses, though it is obvious that on the hypothesis of fraud the two responses might be (in any one case) diametrically opposite.

Full details of the *modus operandi* are supplied to intending inquirers, who are expected to hand in certain details with regard to the individual inquired about, in a sealed envelope, and also to state what they would consider satisfactory tests of his or her identity. Eventually three mediums deal with each case, either personally, or indirectly through some letter, portrait, or other article which has been in contact with the deceased.

Difficulty number three is the paucity of mediums. Mediums are like poets. There are plenty of minor poets of sorts, but the proportion of great poets per head to the population is infinitesimal. So with mediums. Good mediums SCARCITY OF GOOD MEDIUMS. would doubtless be a scarce commodity in any case, but under present conditions the profession, if it may be so called, is looked upon not unnaturally with such suspicion that there is small temptation even for those who are natural born mediums to do otherwise than hide their talent under a bushel. Mr. Stead has some bitter words on this subject :—

Mediums (he says) are among the most valuable members of the community. They are like a seeing man in a world of the blind. They need to be sought for as hidden treasure, and preserved and cared for as the only instruments by which it is possible successfully to undertake the exploration of the other world. Instead of that they are as a rule sneered at and derided, and treated as if they were knaves and liars. Sometimes they are thrown into jail, and everything, in short, that collective society can do to discourage the development of mediumship is being done, and has been done, for many years. Under these circumstances it is not surprising that good mediums are few and far between.

The most serious obstacle, it appears to me, in the way of making Julia's Bureau a success, even lies in the fact that the very people who are most anxious to communicate with their departed friends are the least likely to appreciate the elaborate machinery—admirable from a scientific standpoint—by which it is conditioned. The scientific inquirer is warned off. The lover, cut off from the object of his love, would surely in most cases prefer to go direct to a medium in whom he has confidence, if such there be, in the first instance. This is at least how it strikes me at first sight. The fact, however, remains that the Bureau has already been rather extensively utilized, and Mr. Stead states that of those who have passed through the threefold test, some 75 per cent. have received evidence which has been the source of great satisfaction to them, and at least half have professed themselves absolutely convinced that they have been put in touch with the departed.

Mr. Stead cites the case of a lady friend as the best justification he can offer for the establishment of his Bureau of Intercommunication, but it will be seen that in the instance given the machinery he has set up in conjunction with "Julia" was not utilized.

MR. STEAD JUSTIFIES THE BUREAU. This lady, who is well known in literature and society, and with whom Mr. Stead is personally acquainted, last winter lost an intimate friend. Acting on the advice of an Eastern lady, she paid a visit to a well-known London medium, with very surprising results. But Mr. Stead shall tell his own story:—

The medium went into a trance, and in the eerie silence and darkness of the room my friend wondered, half despairing, whether there could be any truth in the theory of the return of the dead. Thus musing she was suddenly startled by hearing herself addressed in clear tones, audible to all those in the room, by her pet name. The voice was the voice of her dead friend. She answered, he replied. She felt the touch of his hand upon her shoulder. Then the invisible hand touched the watch of the deceased which she was wearing in her bosom, causing a thrill as of a powerful electric shock to pass through her body. The voice continued to speak to her, assuring her of his unflinching devotion, of his desire to watch over her welfare, and finally taking leave of her in the same terms with which they had always been wont to part. The deceased was a total stranger to every one in the room excepting my friend. They heard what she said, but they did not understand what was meant or to what it alluded. But to my friend there could be no doubt; she had talked with him whose body she had seen laid in the grave but a few days before.

The lady in question followed up her visit to the medium

by calling on Mr. Bournell, a photographer in Shepherds Bush, who enjoys a reputation as a spirit-photographer. Mr. Bournell described a gentleman who was attending her, along with another who resembled him in personal appearance, and who had passed away some years before. The elder gentleman, the photographer stated, wished to give her a message to say that "he had met Reggie," "Reggie" indicating the name of her friend's brother, who had died abroad some years previously. Subsequently to this a photograph was taken, which showed the portrait of her friend plainly visible, standing beside her. Mr. Stead claims to have satisfied himself absolutely that the photographer had no knowledge whatever of the identity of the person who went to be photographed. Certainly the story, if it can be taken literally in all details, is a fair argument in favour of facilitating such means of communication. One may add that it is an argument in favour of adding a photographic studio to the Bureau. By the way, I understand that this Bureau, while it has one office in London at Mowbray House, has another in the suburbs, in a quiet residential retreat, standing in its own grounds amongst trees and gardens. In such a spot one would certainly think there was a better chance of communicating with the unseen than within a stone's throw of the noisy and dusty Strand.

Another development of the psychic activities of the present day contains, I think, more of the elements of probable permanency than the Bureau, which Mr. Stead has so courageously established; this is a club for psychical researchers, to bear the name of "The International Club for Psychical Research." Already a membership of 1,000 has been assured,* and negotiations are in progress for the renting of a suitable club-house in a fashionable part of London. The Club will not be merely an association like the Society for Psychical Research, but will be a club in all respects similar to the fashionable West End clubs. There will be a library of books on occult subjects, partly books of reference to be confined to the premises, and partly books which may be taken out for a stated period by members of the Club, as in the case of Mudie's and other circulating libraries. *Table d'hôte* meals will be supplied, and it is proposed to have several bedrooms for the convenience of non-residents who may find it necessary to stop in London. A room for séances and spiritualistic investigations will also be set apart, and as far as I

* I understand that the majority of these are members of the Society for Psychical Research.

gather the attitude of the Club towards these subjects will be somewhat more advanced than that of the Society for Psychical Research, many prominent members of which, however, are taking up the project with ardour and enthusiasm. It is proposed to hold debates on psychical and kindred subjects on the premises at frequent intervals, and lectures with discussion following are also to be given. The project is altogether a very ambitious one. According to present arrangements there is to be a charge of £2 2s. entrance fee for members of the Club, and £2 2s. annual subscription. On a page at the end of this issue will be found an announcement of the conditions of membership of the Club, and also an application form for readers of the OCCULT REVIEW who wish to subscribe. All those who send in the OCCULT REVIEW form (which has been perforated for convenience of detaching), and fill in their names and addresses, will be entitled to join the Club at a reduced entrance fee of £1 1s., the total payment to be made for the first year being thus £3 3s. These application forms should be sent up to myself at the Office of the OCCULT REVIEW. Non-resident members, that is, those who are not domiciled in the United Kingdom of Great Britain and Ireland, can join the Club by paying an entrance fee of £1 1s. and an annual subscription of £1 1s.

THE BRIDEGROOM

BY NORA CHESSON

BEHOLD the bridegroom cometh !

Behold he hath come !

No harper for him strummeth ;

No drummer for him drummeth,

And singers are dumb :

But the bridegroom's face is unruffled

Though poor is the bridal show,

And the snow of his coming is muffled

By snow over snow.

The bridegroom is fair as morning

And grave as eve.

His glances leave men scorning

Gems for the adorning

Of vest and sleeve.

He is pale, and his eyes are deeper

Than hidden waters are.

His voice is the voice of a sleeper

Who talks to a star.

He comes to a bride made ready

In her bridal trim,

As a stone is lost in an eddy

To be lost in him.

From the world, the flesh and the Devil,

She is chambered high,

And her window looks on the level

Of the lowest star in the sky.

From the starlight into the twilight

She watches the bridegroom ride,

And the far light grows to the nigh light

In the heart of the bride.

"I have waited, O beautiful lover,

Year after year.

The veil is too thin that over

My forehead is drawn to cover

The blush that's for you, Heart's Dear.

Take me, my love, my master ;

Bend me or break," she saith.

His arms round her waist hold faster ;

Her cheek grows white at his breath.

She is Love and secure from disaster,

For the bridegroom's name is Death.

JOHN DEE: IN TRADITION AND HISTORY

By ARTHUR EDWARD WAITE

AS an illustration of a certain quality of vanity which sometimes characterizes the ardent pursuit of science, the case of Dr. John Dee, in the days of Mary and Elizabeth, offers one noticeable point, and it instances also the persistence of tradition in such a manner that salient facts of an entire life may become obscured and almost effaced. Those who are keen can, of course, go to biographical dictionaries of the larger kind, or to important encyclopædias, and receive a due proportion of correction; but as a counsel of prudence this is not especially practised—or in spite of it the tradition continues. So it comes about that John Dee, the philosopher of Mortlake and Manchester, is known everywhere as magician and wizard, the skryer and astrologer of Queen Elizabeth, but not at all for his notable contributions to the extension of mathematical science or as the peer and often as a friend of the chief men of learning in Europe at his epoch. His early history recalls indeed that of Picus de Mirandula, for at the age of twenty-four the rumour of his attainments had gone far and wide in the world. But Picus was steeped in true, theosophical Kabalism, while Dee knew seemingly only its debased and so-called practical side, the art of invoking spirits. Picus was no astrologer and no magician, actual or reputed, Dee, on the other hand, did not die in his youth, worn out by the excesses of study, though he also had risked this danger. He lived to an age which was great in years, though unhappily clouded in honour; it remains for posterity to do what it can to clear him, even if this is rather a confused task. Let me say, on my own part, that I regard him, in a secondary sense, as one of the sufferers for occult science; on the most strenuous side of his so-called magical practices, his own records carry a strong conviction of his sincere and blameless intention, though in one respect—which I shall refrain from specifying—he was led utterly astray. Even then, it was with the utmost reluctance and under pressure which for him, in his fatal dedication to commerce with lying spirits, can only be regarded as strong.

I have said enough—and many readers will know already—to indicate that the tradition concerning Dee is not less precise

in its way, or less well founded, than the mathematical science which he loved. In the mistaken parlance of the period, he was magician, wizard, sorcerer, and so downward to the nethermost gulf of all the evil arts. But in reality, as against these nightmares, he was occupied only with certain ceremonial methods of inducing vision in the crystal, and—as high exotics—with the great work of metallic transmutation and with the great elixir. In these last he was a seeker only, though on one or two occasions it seems very nearly on his conscience that he claimed more. Those who may read the curious, crabbed, but informing life which has given this notice its opportunity * will find that he strenuously denied all these practices when he was in danger of the judgment on the part of Queen or King or Council, and when the popular cry of magic



JOHN DEE.

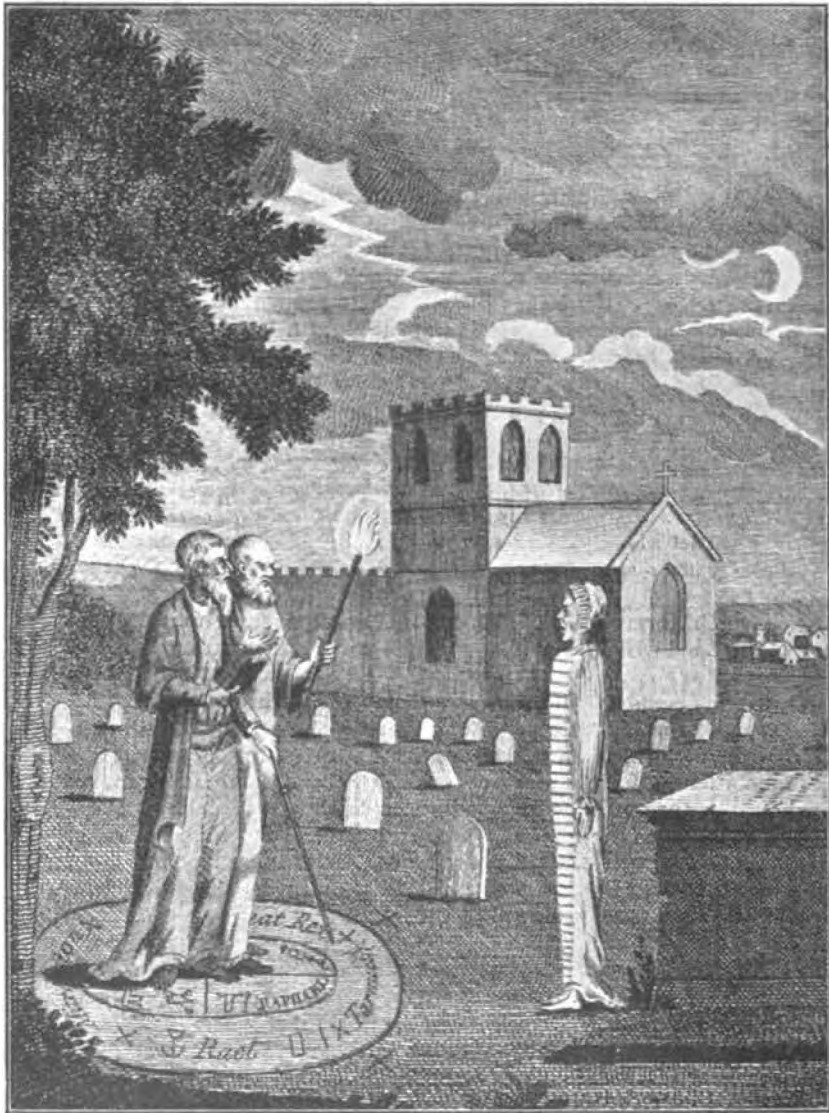
(From an old Steel Engraving.)

had gone out against him ; while, for what the apology is worth, he remembered not only an escape from the stake, to which he once looked near, in the days of Mary and Bishop Bonner, but that other time of his absence when the pestilent villagers of Mortlake broke his instruments and burned his priceless library—fortunately, during his absence, or he might have paid the penalty in his body.

The horror of the wizard and all his ways, to which further impetus and a kind of *imprimatur* were given in the succeeding reign by the lucubrations of James I, was sufficiently in evidence during that of Elizabeth ; and—almost as if it were a derivation from the better traditions of occult science itself—there was, firstly, especial detestation of necromancy as the most decried—though hypothetical—part of witchcraft ; and, secondly, there was the ignorant confusion of common magical pneumatology with the abominated ceremonial evocation of departed souls. With such works the names of Dee and Kelley must have been connected at rather an early period. In the case of the one, necromancy remained a mere accusation by verbal rumour, founded on the company that he kept ; with the other, though

* *The Life of John Dee*. Translated from the Latin by W. Alexander Ayton. London : Theosophical Publishing Society, 1908.

possibly on no better warrant, it took a final shape in the publication long after of Weever's *Funeral Monuments*, in which work there is a circumstantial narrative of Edward Kelley's performances—accompanied by a certain Paul Waring—in the



EDWARD KELLEY EVOKING SPIRIT OF A DEPARTED PERSON.

churchyard of Walton-le-Dale, Lancashire, for the discovery of a hidden treasure by means of the forbidden necromantic art.

It is thus obvious that, considering the feelings of the period, Dee's denials are comprehensible enough, but there

seems evidence otherwise that he was overpliant and an opportunist in respect of less strenuous convictions ; if, on the one hand, he showed some signs of unobtrusive adherence to the Reformed Church in the days of Queen Mary, if he did not embrace overtly the Roman interest, it is certain, on the other, not merely that he conformed to Roman ritual and observance on the Continent but made the fact observable. There are indications also that he was in sympathy with Latin doctrine on certain points, though there is no evidence that he was expressly disposed towards any official communion. I believe, however, that in his halting, anxious and curious manner he meant to be a devout man, who was also good naturally, and even pious after the ceremonial and arid manner of a magus. What stands out in his life conspicuously is, however, the hunger and thirst after knowledge, seeking to get it honestly if he could, but, somehow, to get it resolved. In other words, his aspiration was apart from that true and inward sanctity which is the only title to a safe possession of secret science. If he is an instance *par excellence* of the magus by calling who took art magic so far sanely and seriously that he never tampered willingly with the evil side, he was not less undone by his credulity, which accepted most spirits for angels and his seer-in-chief, Edward Kelley, as the lip of truth concerning their exceedingly composite, not to say mendacious, messages. As the scandalous life of this man did not make shipwreck of Dee's confidence, so the spurious prophecies of the spirits may have distressed indeed but did not crumple up his faith. All this, notwithstanding, it remains that the *True and Faithful Relation*—once published in folio—of Dee's dealings with spirits is, for us and for our consanguinities, the deed of his exoneration in respect of occult sciences—from all but the root of its follies and the fatal issues thereof.

His other interest was, as I have said, alchemy ; but seeing that I do not find in his history any token that he was a chemist, even for his period, much less a " philosopher by fire " according to the canons of the adepts, I conclude that it was not so much by vocation as out of the hunger and thirst which I have also mentioned, increased in respect of the medicine of metals by the eternal straits of his finances and in respect of the greater elixir by a desire to prolong his life that he might protract research therein. And the direction of the hope was characteristic of the incentives and of him ; forlorn indeed for us but for him perhaps substantial, it was a hope that Kelley, who claimed proficiency in the art, did not utterly deceive him, while it rested also in a faith

still more blind, being the covenants of his world of spirits. That which was *donum Dei altissimi* for adepts of all the ages might to him in particular, after years of invocation and response, come down direct from heaven, restoring his fallen estate and effacing the ravage of his years.

That he had vague doubts occasionally as to the warrants of the ministering intelligences—this the records exhibit ; that he questioned Kelley—except in respect of his little moral worth—this they do not show ; it might have been all devilry, but as to common chicanery—no. We are without a canon of criticism to determine on our part as to the second alternative, but that the dealings were mendacious and evil, if they were spirit-communion at all—this stands naked on the surface. The communications, however, followed a system concerning which a reserve of judgment as to their ultimate design is a tolerable counsel, for more remains to be said of it than can be set down in this place. I refer to the so-called *Tablets of Enoch*, an account of which will be found in the *Faithful Relation*, but it is not entirely clear whether they originated with Dee, through the skrying of Kelley, or from another source. On that question depends the bibliographical history of a certain Sloane MS., which contains a very full account of ceremonial evocations of putative angels on the basis of the Enochian system. The MS. does not pretend that the intelligences with which it is concerned are other than an admixture, but the powers by which they are summoned are those of white magic, one test being the absence of blood-sacrifice. Here the matter rests for the ordinary world of students ; but in certain occult societies the Enochian system has been developed further, and as regards my own reserve of judgment, it is actuated by the fact that an examination of cognate systems has led me to discern, beneath the surface sense, the occasional presence of another intention, and to see that things which are of magic externally are sometimes theosophic within. It remains that the Enochian system has never been investigated in the root-matter thereof, but the work could scarcely be done by an unaffiliated student ; it depends upon several considerations which cannot be adduced here.

The next point for our reflection involves another aspect of the John Dee tradition, and I suppose that it arises in part from the speculative tendencies of occult historians in the past. There is not so very much, after all, in the ascertainable life of Dee to indicate that he came into conspicuous relation with numerous occult personages, either at home or abroad. He was thinly

acquainted with the kabalist and fantasiast William Postel, and the alchemical pretensions of Kelley brought him at Prague into some communication with Nicholas Barnaud ; but he was rather an associate of ordinary learned men than of mystics and adepts. He was able to interest many in his own thaumaturgic subjects, but he did not often encounter those who were versed therein. The Latin life is useful because it makes this plain unintentionally, and it does further good service by its account of the unpublished Dee Diary, which covered the period preceding the *Faithful Relation* ; we see that these almost unexamined MSS. do not differ therefrom ; they are memorials of ceremonial seership which embody, by way of accident, certain facts of life. Now, Dr. Dee passed into an unblessed and indeed very troubled retirement at Manchester, having been appointed Warden of the College ; but, from that city as a centre, imagination has credited him with the invention in secret of the Rosicrucian mystery, meaning that he was the actual founder of the unknown brotherhood. The chief ground of this hypothesis is that a certain tract entitled *Secretioris philosophiæ brevis Consideratio*, 1616, published under the name of *Philippus à Gabello*, is bound up, as if by way of introduction, with the first issue in Latin of the *Confessio Fraternitatis R. C.*, and the said *Consideratio* has been regarded as a new recension of Dee's *Monas Hieroglyphica*. At that period and in that language, nothing, or very little, would depend from the fact if it proved on examination to be true. Independent works were frequently collected into a single volume by the inchoate methods of primitive publishing, and this is the first point ; the second is that in 1616 Dee had been dead for eight years ; he had doubtless ceased to be even a name in Germany, and to rob him by reproducing one of his tracts under a thin veil might seem a safe speculation.

But on a slight study of the later work it is found that the analogies lie chiefly in the fact that it is a commentary on the special symbols which are the subject-matter of Dee's *Monas Hieroglyphica*, and though I do not doubt that Philippus à Gabella had a full acquaintance with the thesis of his precursor and founded his remarks thereon, he produced neither a new recension nor a slavish imitation. On the contrary, he devised therefrom a hypothesis concerning the universal medicine, philosophical gold, the Mercury of the Philosophers, and the first matter of metals, on which subjects—alchemist though he was—Dee says practically nothing in the place referred to herein ; he deals rather with the prime Monad, the mortal and immortal Adam, and the horizon of eternity, though one of his schedules seems to indicate

vaguely the various preparations which *ex hypothesi* preceded the confection of the alchemical stone. The possibility that the Mortlake philosopher had a hand in the initiation of the Rosicrucian mystery rests, therefore, on clouds, so far as this question is concerned. Philippus à Gabella terms himself *Philemon Philadelphicæ R. C.*, which proves nothing; he makes one reference to the order in his dedicatory remarks, which also comes to nothing. It remains that the *Confession* of the Fraternity is attached to his discourse, but he shows no knowledge of its claims and no real concern therein. It is unlikely that he was himself a member; it signifies little if he was; it is utterly certain that he is no veil for John Dee, and the fact that the latter was imitated, at some far distance, or his work extended, a few years after his death can carry no consequence to any reasonable mind.

Independently of *Monas Hieroglyphica*, there have been other inventions and legends working in the same direction, and among them there is a forged treatise in manuscript belonging to the eighteenth century; it pretends that Dee was a Rosicrucian and the author of the brotherhood's laws and statutes. Devices of this kind are numerous; I have met recently with yet another manuscript, transcribed perhaps from some earlier copy and giving a very curious account of the sodality, all put forward under the name of Thomas Vaughan, an English Royalist mystic of the seventeenth century. This pretence is referable to *circa* 1869. Like several other departments of occult literature, the canon of criticism regarding Rosicrucian books still remains to be established; few departments are more important at their root, but few have a wider environment of external fraud and false-seeming; it is, therefore, a matter for temperate satisfaction to have disposed here of one question of pretence.

Many personalities of the late sixteenth and early seventeenth centuries have been sifted in search of the true author of early Rosicrucian documents and the possible headship of the fraternity at that period—the latter, of course, by those who had decided that the whole mystery was not mere matter of pretence and of *jeux d'esprit*; an alternative explanation which once at least was favoured. The theologian of Würtemberg, Johann Valentin Andreas, still appears as a possible solution, and he confesses in his autobiography that he was responsible for the *Chemical Nuptials of Christian Rosy Cross*. He terms it a *ludibrium*, or jest, and ridicules the grave commentaries which it occasioned; but supposing that he had originated the whole scheme, either as a hoax or an experiment, his reserve subsequently may have



PORTRAIT OF ANDREAS.

been scarcely a matter of choice. I do not believe that the allegorical romance in question was a *ludibrium* at all; I do not believe that, as stated, he wrote it at the age of sixteen or earlier. It is by no means the work of a boy; and at the period

of its publication, in 1616, he was thirty years old, a man of travel and experience, who would not be likely to issue *juvenilia* which were already of the far past. Moreover, the document in question is the last of a trilogy, and he does not confess to the anterior tracts, namely, the *Fama* and *Confessio Fraternitatis R. C.* I think, on the contrary, that he was once at least connected with another secret theosophical society in which we should look for the root-matter of the whole Rosicrucian scheme. It was actually in session within measurable distance of his home at the very period when he claims to have been writing, using its own terminology and reflecting its own subjects.

This is as far as it is possible to take a question which, interesting as it is and important not only for the history of esoteric societies but for that of the general secret tradition in Christian times, is a little extrinsic to the purposes of a biographical memorial. It remains only to say that the Latin life of Dee is a memorial of curious admixture; it is by way of being seemingly the work of an austere and critical mind, considering the period, but it is full of uncertain notes and curious confusions. It is dubious but hostile on the claims of astrology; dubious but a little impressed on those of alchemy, and as regards the prolific seership recorded in *The Faithful Relation*, it challenges this more especially in respect of the angelic source. Mr. Ebenezer Sibley, in his astrological *Key to the Occult Sciences*, took much the same point of view; and perhaps it is nearer the truth than a gratuitous hypothesis of undiluted imposture based on the common sense which characterizes the crowd. This judges as it best can, but always wrongly, on matters which do not lie outside the immediate contact of the five senses.

SOME SPIRITUAL EXPERIENCES

By M—M—.

[*The psychical happenings described below are perhaps worth putting on record, though they do not come up to the evidential standard of the S.P.R. The lady who experienced them is, however, a friend of mine, and she supplied me with written accounts shortly after the events occurred. I do not think, therefore, that any serious inaccuracy can have crept in through the memory-lapses to which we are all more or less liable. For my own part, I am able to accept the accounts as true, down to the smallest detail; for the narrator is keenly alive to the importance of scrupulous accuracy in these matters, and, moreover, she has an excellent memory.*

I may add that the lady in question is not a Spiritualist (in any usual sense of the word) has never been to a Spiritualist meeting, has never sat with a medium, and has never—so far as I know—even conversed with a Spiritualist. Her various experiences have convinced her—though naturally of a sceptical habit of mind—that some of these communications do veritably come from beyond the veil—do really emanate from souls which are no longer in the flesh. I think she succeeds in maintaining an admirably cautious and scientific attitude. She is a good Churchwoman, but thinks for herself on some points. For the rest, she is a lady of education and position, living a leisured, quiet, yet serious and useful, kind of life. With this preamble, I leave her to tell her story.—J. ARTHUR HILL.]

ONE night in August, 1906, I had gone to bed feeling very tired, having had friends dining with us and staying rather late. I was, therefore, hoping that I should get to sleep quickly. Instead of this, however, no sooner had I got comfortably settled than I felt the accustomed tingling sensation which always heralds the clairvoyant state. Somewhat out of temper at the unwelcome visitation, I fought against the influence, but in vain. Within a few minutes the process—whatever it is—was complete, and my other senses opened. I became aware of a dark figure apparently kneeling by my bedside, with its head bowed on the bedclothes. A feeling of sorrow and suffering came over me. Then came a voice from the dark figure—a troubled, appealing voice—

“ Mabel, Mabel, pray for me ! ”

Still feeling irritated by this interruption of my night's rest, I muttered, crossly—

“ Pray for yourself, as I do ! ”

But again came the entreaty, repeated more earnestly than before—

" Mabel, Mabel, pray for me ! I'm dead—can't you see I'm dead ? "

This roused me, and I said, " But who are you ? Lift your head up and let me see your face. I don't recognize your voice, but I suppose I ought to know you, for you use my name. "

The figure lifted up its head, and I immediately recognized the face as that of Anthony Grace, whom I had known as a young man ten years previously, when we were living near Bristol. Soon after then he had passed out of my life—chiefly through our removal into another part of the country—and I had not seen him or heard of him since.

" Why," said I, " it's Anthony Grace. "

" Yes," repeated the apparition. " And what a trouble I have had to find you. I want you to help me, Mabel, for I'm dead. "

Having now recognized an old acquaintance, I was ready enough to do anything I could to relieve the suffering which was evident on the poor ghost's face, and as I promised to pray for him as requested, he seemed to become more tranquil. With a promise to come again—which he has not yet fulfilled—he vanished, and I became normal. I immediately awakened my sister—who did not thank me for doing so—and told her my story. She, also, had known Anthony Grace, but had heard nothing of him for some time. Neither of us knew anything of his state of health ; he was well and strong when last we heard of him, and we had no reason to expect his death at an early age.

A month or two later, my sister visited the neighbourhood of our old home. She inquired about Anthony Grace, and was informed that he had died in August. He had not been seriously ill, and he died very suddenly, while dressing. I cannot be quite sure that the death was on the morning preceding my vision, as I unfortunately forgot to make a note of the date, and neither my sister nor I can remember it. But we are sure that it was in August, and that we had not heard of Grace's death or had the slightest reason to expect it.

On another occasion, after the warning tingling had passed off, I heard heavy footsteps coming up the stairs. I tried to move or cry out, but failed. In a few seconds the footsteps reached my door, and stopped ; the door (*which I had locked as usual*) was flung open, and a tall man entered, carrying a gun under one arm and a brace of pigeons in the other hand. I was not alarmed, for, when the locked door flew open, I knew that

my visitor was a supernatural one ; and I am much less afraid of ghosts—being used to them—than of burglars. The man threw down the pigeons *on my face*, and sat down on the bed. I had a curious sense of loathing which is not usual with me in these experiences. I felt that the man was unspeakably repellent to me. At last he spoke.

“ You don’t know me,” he said.

“ No,” I replied.

“ Well, I’m Robert Wycherley. Your father knew me well enough. I used to call him Bob. I died over twenty years ago. I don’t think much of the life on this side, anyhow ; there’s no *fun*.”

And he picked up his pigeons and departed. In the morning I found my bedroom door safely locked, as I had left it before going to bed.

My father lives at some distance from here, and I did not see him for some weeks. When I did, however, I asked him if he had ever known a man named Robert Wycherley. “ Yes,” said he, “ but it was a long time ago. He died while you were a little girl—about twenty-five years ago.”

“ Was he a good man ? ” I inquired, remembering my feeling of repulsion.

“ Well,” replied my father, “ he wasn’t a bad sort in many ways, but he had no aims in life, beyond sport—chiefly pigeon-shooting—and drink. In fact, he died raving mad through alcoholism.”

So far, the details confirmed my vision, and they also explained my peculiar feelings of detestation. But there was one point not yet touched on, which would clinch the evidence. Knowing how my father hates vulgar abbreviations of Christian names, I felt almost sure that the spirit was wrong in its statement on this point. Now for it !

“ Did you know him intimately, father ? What did he call you, when speaking to you ? ”

My father looked at me curiously, and asked the reason of these mysterious questionings. I said I would explain in a few minutes, if he would answer my questions first.

“ Well, as to names,” he said, “ it is in that connection that I always think of Wycherley, for he always called me Bob, which he knew I detested. Yet I could never break him of the habit. Perhaps he took a perverse delight in teasing me. Anyhow, he was the only man that ever did it ; my other friends respected my idiosyncrasies.”

I then told my story, describing the man. My description applied to Mr. Wycherley in every detail. As to my possible knowledge of the man, if I had any it was certainly subliminal, for I had no recollection of him, and did not even remember ever hearing my father speak of him.

Yet, if my visitor was a genuine ghost, what about the gun and the pigeons? Is Mr. Wycherley still occupied, after twenty-five years on the other side, in such earthly and unholy pursuits as pigeon-shooting, or did he manufacture thought-forms of gun and pigeons in order to prove his identity? I hope the latter is the true explanation. Surely by this time he ought to have progressed into higher spheres! But perhaps, being an unspiritual kind of spirit (!) he is still earth-bound, and cannot yet go higher; he certainly seemed bored, and he complained that he wasn't having much of a time—that the other side Jordan was, in fact, rather a "sell."

My next experience was one of travelling clairvoyance, and was not concerned with the "dead." Being very anxious about my father, who was ill in bed at his home a hundred miles away, I thought I would try to go, in the spirit, to see how he was. I had a feeling, somehow, that he was worse. After a few attempts I succeeded in inducing the trance, and the conscious part of me went whizzing through darkness and space at a dizzying rate. Soon—I could not estimate the time—I found myself at home, walked upstairs, and into my father's room. As soon as I had got into the room, my father, who was evidently worse, turned his face towards the door, saw me, and cried out to my mother (who was also in the room) that I was there. At this point, however, my power failed. Again darkness and space, and the rushing journey; and I awoke embodied once more.

Impressed by the reality of this occurrence, I at once wrote to my mother, telling the story of my morning's experience. (Generally, these experiences occur at night; but this one was between 9 and 11 a.m.) The next day (i.e., our letters crossed in the post) I received a letter from my mother, saying that my father had been worse on the morning of my visit, that he had called for me repeatedly, and that at about 10 o'clock he had suddenly turned to the door, crying, "She's here," or some such words.

That is all. Now, *did* my spirit go? I believe it did, for my father saw me, thus corroborating my own feeling that I—the real, conscious, essential part of me—was in some mysterious

way really there, and not with my body, which was lying motionless and unconscious, on a bed a hundred miles away.

From the evidential point of view, it does not matter what my real state is at the time. I mean that even if it were urged that my visions were "merely" *dreams*, this would not affect the main point, viz., the fact that in each case I obtained information concerning matters of which I had no normal knowledge. But I am quite sure that these experiences are not dreams. It is true that they generally come upon me when I am in bed, but I think this is because the mind, preparing for sleep, and hushed by the external and internal quiet, is in a more passive state, and more suitably circumstanced for the awakening of latent supernormal powers, than during the busy, noisy hours of day. Certain I am, that the state in which I get these communications is different from sleep, and that the experiences themselves are different from even veridical dreams; though sometimes there is a fantastic or even false element mixed in, which certainly suggests the characteristic psychology of dream-states. When I have the experience of clairvoyant travelling, my body remains quite insensible, and may be violently shaken—as once when found in this state, and thought to be dead—without much effect in the way of producing any signs of consciousness. And always, when the clairvoyant state is established, my body is perfectly rigid or cataleptic, and I am unable to move hand or foot, though my mental faculties are perfectly wide awake.

REASON AND VISION*

BY W. L. WILMSHURST

THERE are two paths by which the human mind endeavours to approach the sanctuary of ultimate truth. The first, the more general, and, as it eventually proves, the inadequate method, is that of reason; ordered, calculated thought, based upon objective evidence and drawing its conclusions from within the limits of individual experience and from such phenomena as are found available. The faculty employed in this case is the rationalizing intellect, which, as it works, enacts its own laws of logic and evidence, and formulates its own canons and criteria of judgment, thereby necessarily restricting its own capacities and conclusions to its own self-forged fetters. A formidable query-mark therefore always stands opposite the results of the rationalistic method, for, firstly, the *quantum* of experience varies with individual minds, and, secondly, the laws of logic applicable to one man's measure of experience are apt to break down when applied to another's. Follow the track of pure reason far enough and it leads to a position altogether impracticable and inconsistent with your own or some one else's personal experience. Again, we have schools of both materialistic and of idealistic philosophy, and (to leave the former entirely out of account in the present consideration) the official professors of the latter are found to be seriously disunited in their conclusions. Does ultimate, perfected truth already exist? they ask; is it something static and directly cognizable, or still in the process of making? Are things moving towards an assured "divine event," or towards something undetermined and *in futuro*, the nature of which depends upon the way in which the totality of cosmic forces develop? Is Deity already fully extant and in control of the universe or still only coming to birth concurrently with the universal evolutionary processes? Are there intermediate "lords many and gods many"? Is there an Absolute behind, encircling all? Even if monotheists, are we logically bound to be monists?

* *A Pluralistic Universe*. By Professor William James, 1909. Longmans, Green & Co.

Studies in Mystical Religion. By Dr. Rufus M. Jones, 1909. Macmillan & Co.

Are there not strong reasons for being dualists, and still stronger ones for being pluralists? So far, and into such perplexities do reason and its organ the logical intellect, even when committed to a spiritualistic view of things, lead us.

The alternative and rarer method of approaching the final verities is by means of a faculty quite other than the reason, and indeed one in regard to which reason stands in constant conflict. It involves a direct act or state of consciousness which places the individual, though he touch but the hem of its garment, in first-hand relation with what he realizes irrefutably to be a permanent Reality forming the woof of both himself and all else. Greek philosophy defined this faculty as the "active reason" as opposed to the "passive reason" or "carnal mind"; it is "the Knower" of Oriental religio-philosophy; it cognizes rather than intellectualizes; and it is, in fact, the only true and reliable organ of knowledge we possess. That it may be abused or allowed to act ill-regulatedly is as unquestioned as that a ship's engines will "race" when the propeller they drive becomes lifted above the water it is intended to work in. But given a duly balanced human organism, it is the intuitive faculty that should control and inspire the reason, whereas the reverse method usually prevails, and the subordinate faculty is allowed to usurp the throne and dispossess the rightful king. Thus it ensues that the value of any man's philosophy depends more upon the measure of his illumination than upon that of his intellectual power. "Where there is no vision the people perisheth." Excess of intellectualism produces an inadequate philosophy; illuminated reason alone can show us any good. As the Welsh mystic Thomas Vaughan quaintly puts it, "It is a terrible thing to prefer Aristotle to the Ælohim."

Now the present position of the official philosophy taught in the academies of learning, and of which one phase is exhibited in Professor W. James's recent Gifford Lectures just issued under the title of *A Pluralistic Universe*, is extremely interesting and suggestive, because many of its exponents, if not yet arrived at the summit of the mount of vision, seem assuredly to be traversing the lower slopes that lead thereto. This brightest and breeziest of philosophers realizes fully the value of transcendental experience as distinct from mere intellectualism. "A man's vision is the great fact about him," he declares, not his reasons; and since "philosophy is essentially the vision of things seen from above," the wider the range of a man's consciousness, the greater the value to us of both himself and his philosophy.

It is then from the standpoint of empiricism—that is, from the experiences of personal consciousness—that Professor James embarks upon a journey of protest against the monistic idealism obtaining in modern seats of philosophic learning. Briefly, his argument is this. An idealistic view of the universe may involve the following beliefs: (1) a dualistic theism, postulating God and man over against each other, a view which “makes us outsiders and keeps us foreigners to God. . . . His action can affect us, but He can never be affected by our reaction; . . . not heart of our heart and reason of our reason, but our magistrate rather”; and (2) a pantheism involving intimacy between man and the creative principle, with which we may consider ourselves substantially one; “the divine, the most intimate of all our possessions; heart of our heart, in fact.” But this pantheistic belief can itself be subdivided into two forms: one, which conceives “that the divine exists authentically only when the world is experienced all at once, in its absolute totality” (which, it is urged, *may* never be actually experienced or realized in that shape at all); and another, which holds that an Absolute *may* not at present exist, and that “a disseminated, distributed, or incompletely unified appearance is the only form reality may yet have achieved.” It is this latter idea that Professor James champions at length; one that assumes a plurality of consciousnesses as against a divine mono-consciousness; one that, he claims, whilst making of God one of many conscious beings “affords the greater degree of intimacy” for us. For the ideally perfect Whole is one of which the parts are also perfect; but alas, we, the parts, are imperfect; hence, if the world is, as it appears to be, still incomplete and unfinished, instead of believing in one Absolute Reality, is it not more rational to conceive reality as existing distributively, not yet in an All, but in a set of eaches, or pluralistically? But even if the idea of an Absolute is dropped, is there no consciousness better than our own? Yes; “the tenderer parts of personal life are continuous with a *more* of the same quality operative in the universe outside us and with which we may keep in working touch; . . . we are continuous, to our own consciousness at any rate, with a wider self from which saving experiences flow in.” And here, because of such experiences, which reason would never have inferred in advance of their actual coming, but which, as they actually *do* come and *are* given, cause creation to widen to the view of the recipients, the Professor finds himself obliged to break away from logic and intellectualism and stands ranged, in a quite literal sense, upon the

side of the angels. The impetus of his own argument leads him to a belief, similar to that held by the late German psychologist Fechner, in a pluralistic pan-psychic universe teeming with superhuman life with which, unknown to ourselves, we are co-conscious; "angels and men ordained and constituted in a wonderful order," as the old Church collect has it.

In so far as the Professor's treatise speculates upon the finiteness or otherwise of Deity, of whom he claims we are indeed internal parts and not external creations, it may strike one as but *un grand peut-être*. Apparently he claims no more for it, nor need the problem vex even the most susceptible religious mind. To know even dimly the God of *this* world is all that men of this world need to know; and that there are still higher, and as yet undeclared, heights is not improbable in a universe whereof our world is but a grain of dust, nor are some forms of religion without warrants for such a supposition. But the significance of this doctrine at the present era of intellectual reconstruction is that it constrains rationalism henceforward to recognize that fulness of life exceeds the limits of logic by taking into account the experiences of the mystical consciousness and by furnishing a *rationale* for belief in those vast orders and hierarchies of intelligences transcending our own which Milton's famous line summarises as—

"Thrones, Dominations, Princedoms, Virtues, Powers,"

and which, under various names, are common to every theosophical system. And though with these we may as yet be disconnected in consciousness, yet this pluralistic universe, it is claimed, is self-reparative through ourselves, as getting its disconnections remedied in part by our behaviour. Truly a high and noble motive for human conduct.

Dr. Rufus Jones' *Studies in Mystical Religion*, a substantial and admirably written volume from another American Professor, gives us a compilation of just those experiences upon which Professor James bases his hope for the future of both philosophy and religion. Again, how significant is the present day demand for the literature of mysticism and for what Dr. Jones calls "initiation into the Divine Secret"; betokening both a reaction from rationalism and a protest against the insufficiency of orthodox doctrine. An aphorism in Mr. A. E. Waite's *Steps to the Crown* asserts that "The consolation of God is in His mystics rather than in His angels"; which sounds daring until one reflects that to-day the consolation of men also seems to be in the mystics and the literature concern-

ing them rather than in the official schools and churches, and that in this as in many respects *quod inferius sicut est quod superius*.

Dr. Jones' book being in the nature of a historical record tracing Christian mysticism from its roots in Platonism and classical literature down to the seventeenth century, there is perhaps nothing new in it for those familiar with the subject and with its exponents. Its virtue lies in the skilful collation and presentation he has made from many scattered records of the experiences and testimony of men and women forming "a continuous prophetic procession; a mystical brotherhood, through the centuries, of those who have lived by the soul's immediate vision." In respect of a book of over 500 well-filled pages, written with obvious sympathy and insight and with both historical and philosophical learning, we shall not complain if he has not exhausted his subject, especially as he promises a further volume to be devoted exclusively to that master-mystic Jacob Boehme and states that the present is but an introduction to a series of historical volumes by himself and others devoted to the development and spiritual environment of a particular branch of Christianity, the Society of Friends. What is given us is excellent, notably the introductory chapter on "The Nature and Value of First-Hand Experience in Religion," in which he defines mysticism as "the type of religion which puts the emphasis on immediate awareness of relation with God; on direct and intimate consciousness of the Divine Presence. It is religion in its most acute, intense and living stage." For those desiring a compendium of excerpts and mystical testimony from primitive and Alexandrian Christianity, from Montanism, Neo-Platonism, the Waldenses, the Franciscans, and numerous Brotherhood groups, or from the memorials of such great names as Augustine, Dionysius, John Scotus, Eckhart, Suso, Ruysbroek, and others down to George Fox, no more useful or impartial collection can be recommended.

Now, totally unlike that of the professional rationalists, the testimony of this innumerable cloud of witnesses, from the saint upon the mount of contemplation to the itinerant preaching Quaker, is uniform and it is certain. Their expression may vary with the fashion of their time or be tinged by the intellectual environment of their age, but all testify to having had contact with and drawn upon one "matrix consciousness" wider than their natural selves, and all affirm that nothing can hinder any one from rising to the divine union if he but puts forth the will to rise. "Their testimony to unseen Realities," says Dr. Jones, "gives the clue and stimulus to multitudes of others to

gain a like experience, and it is, too, their testimony that makes God real to the great mass of men who are satisfied to believe on the strength of another's belief." The series of volumes, then, which this one inaugurates cannot but perform a great service as well in the interest of personal religion as in that of general history, and we accord to it our most sincere commendation.

By many tokens, including books such as these under review, proceeding though they do upon different but converging lines, it appears that we are at length moving away from an age of speculation and reason towards one of—at least, the desire for—intimacy with realities. And this advance accords, no doubt, with the cosmic order of development ; " first that which is natural, afterwards that which is spiritual." Intellectualism is beginning to readjust its functions to its appropriate limits that a greater light than itself may be revealed. The mystics, persecuted, despised and rejected for centuries, are at last coming into their own, and are bringing sheaves of others with them. These followers of the inward way have constituted hitherto but a slender minority, but that minority is now coming to be recognized as having been the saving salt of the earth. With one voice they have testified to one truth and to one experience. They have risen superior to the methods of logic and to the academies of learning ; they have transcended the letter and the formulae of official theological doctrine. Around them human life has come and gone in millions of legions, and but for them the long centuries have passed darkly. Can any progress be said to have occurred in the apprehension of things ultimate on the part of those who chose the broader path ; the outward, intellectual way ? It is doubtful. Possibly some slight elevation of the intellectual order has taken place, an advance commensurate with the development, since primitive times, of cranial capacity and brain-surface, if any value can derive from such merely physical increase. Doubtless the range of intellectual vision has been widened, though it has often been darkened, by the revelations of physical science ; some obscure places have been clarified a little, and a store of concrete facts has been garnered, constituting for future generations a patrimony that will obviate the need of discovering and relearning everything *da capo*. But, after all, such advance is but quantitative, not qualitative ; all it amounts to is a widening, not a deepening, of knowledge. Knowledge is no guarantee of sanctity and avails little until it is transmuted into wisdom ; its mere widening tends to stupefy and paralyse the mind rather than to

illumine it. "He that increaseth knowledge increaseth sorrow." No man ever won to the heights or lifted the veil of Isis by bigness, and co-ordinating grasp, of brain merely. No; for every new-born life the old riddles recur in all their primal perplexity. To every soul upon entering this earthly prison-house the water of Lethe is given to drink. It forgets its own nature, and its native faculties become temporarily abrogated. Its eyes are bandaged by the veil of mortality which permits it but that substituted method of vision which we call human reason; and no matter who has previously passed this way, or what others may have divined before it in humanity's great hall of initiation and testing, it still remains the personal private task of each of us to pluck out the heart of the mystery for himself. But let a man turn inwards and seek to rend the veil of his own temple from top to bottom; let him lift the hoodwink of reason that blinds his power of interior vision; let him bare the burnished mirror of his inward self to that unquenchable intra-cosmic Light which illuminates and alone makes possible all lesser lights whether of the physical, intellectual, or moral order, and there will open for him, and within him, what Russell Lowell has finely called—

"The soul's east window of divine surprise,"

and once and for all he will pass beyond the vexation of merely intellectual pseudo-problems; beyond the region of theological controversy and philosophic speculation; and to all protests and challenges of objecting critics he will answer and persistently affirm, "One thing I know; that whereas before I was blind, now I see."

SHINTOISM, THE RELIGION OF JAPAN

BY A. M. JUDD

WHAT is the religion of Japan ?

One might be tempted to answer, "Patriotism." Devotion to the Mikado, the representative of heaven, seems to be the ruling passion in the breast of the Japanese ; in the person and high position of his emperor, are embodied his conception of God, his temporal ruler, his country and everything he holds dear.

The strides made by Japan within the last fifty years are almost without parallel. In that space of time she has risen to be counted amongst the great powers of the world, fully equipped with all the latest modern improvements in commerce, in finance, in warfare and in government. She has adapted to her needs much that Western progress has evolved, and has displayed excellent judgment in selecting the best that each Western country could give, but the essential elements in Japanese life Western civilization does not appear to have touched. Take, for instance, suicide. We English regard self-destruction as the coward's last resource in order to escape the difficulties of life ; we hold that true bravery is to face them, even though we may be unable to overcome them. With the Japanese the contrary is the case. There the greatest evidence of courage is to perform *hara-kiri* rather than accept defeat and surrender to an enemy ; as witness that ghastly scene on the *Kinshu Maru* in the late Russo-Japanese war, when the three officers of the company, of the 38th regiment on board the transport, Captain Shina and Lieutenants Terada and Yokata, together with the non-commissioned officers, committed suicide in full view of their command, after exhorting their men to be brave and take their lives with their own hands rather than submit to the everlasting disgrace of surrender.

Again, to Western ideas it seems strange that the death of a gallant officer such as the late Commander Hirose should be a subject for jubilation and congratulation among his relatives instead of the grief and sorrow that would be felt among Europeans at the loss to the navy of such a distinguished member of it,

or that the deaths of promising young officers in the army should be immediately followed by a banquet such as that given by General Fukushima and another general to celebrate the victory at Liao-Tang, the said officers being sons of these generals.

The account given by the *Standard* correspondent of an old nobleman he met curiously exemplifies this trait in the Japanese character. This gentleman had three sons at the front. One of them was badly wounded and invalided back to Japan. On the correspondent expressing the hope that he would soon recover, and that the others would come safe through the campaign, the nobleman looked amazed, and said that a great shame had fallen on his house through the misfortune that had compelled his son to return before he had completed his duty and found death on the battlefield. He would be nursed back to health, but would not be allowed to show his face in public until the disgrace had been wiped out on the battlefield by further service. He insisted that his sons had given their lives to the Emperor, and he was perfectly convinced that they would all seek death and accomplish their quest before the war was over.

This is the spirit that pervades all ranks of the Japanese army and navy. No wonder that the sturdy little islanders prove themselves a formidable foe.

In Japan religions exist side by side without clashing. The great mass of the people are probably Shintoists. Hirose's funeral was conducted by Shinto priests, while the ceremony in honour of the officers and soldiers who had died in battle was also conducted by them in the first place, though when that was finished Buddhist priests continued the service in honour of the dead, the Shinto priests remaining as silent and reverent spectators.

Few Japanese profess either religion exclusively, except in the province of Satsuma, where Shintoism reigns supreme. Mr. Satow says, "In almost every Japanese house, by the side of the domestic altar to the Shinto gods will be found the shrine of the favourite Buddhist deity, and the memorial tablets of dead ancestors, who immediately on their decease became 'Buddhas,' to whom prayers may be offered up."

The most popular gods are those who are the reputed ancestors of the Mikado and deified heroes even of modern times. These are counted by hundred myriads. Before the tablets on which are painted the titles of the gods of Isé and others, the householders offer up, on particular days, saki, rice and sprigs of

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the sacred tree *Cleyera Japonica*. A saucer of oil with a lighted wick in it is placed before the domestic shrine and certain prayers are made before it.

The Pantheon of Shinto is crowded with a host of deities ; every stream, every mountain, every tree has its god or goddess, and every hero and every ancestor have their places in the Shinto theocracy.

The Shinto cult is very ancient, probably dating from before the Japanese immigration, while the name Shinto only came into use after the introduction of Buddhism as a means of distinguishing between the two. Its creed may be defined as a belief in the continued existence of the dead and a belief in the divine origin and divine right of the Mikado. Shintoism is remarkable for its lack of public services, the severe simplicity of its ritual and the absence of idols in its temples. The priests are not celibate and may take up any other calling. When they offer morning and evening sacrifices they wear a long loose gown with wide sleeves and a girdle, on the head a black cap bound round with a broad white fillet. They recite prayers and praises and present offerings of rice, fish, fruits and saki.

No separation is made by the Japanese between the Shinto mythology and their own national history. According to them Japan was the first country created. The oldest cosmogony, the *Kojiki* dating from the eighth century A.D., recounts that at the beginning of the world three gods came into existence in succession. Then followed a series of pairs of deities, representing the stages of creation, concluding with Isanagi and Isanami, the two parents of the earth, sun, moon and all living creatures. Amaterasu, the sun-goddess, was the ancestor of the first Japanese sovereign. Jimmu Tenno, descended from Ninigi-su-Mikoto, the adopted grandson of the sun-goddess, is the early ruler from whom the Mikado is descended, the name by which he is known to the Japanese being Tenshi, or Son of Heaven. When the sun-goddess made Ninigi sovereign of Japan, she delivered to him "the way of the gods," and decreed that his dynasty should be immovable as long as the sun and moon should endure. She gave to him three sacred emblems, the mirror, sword and stone, saying as to the first, "Look upon this sacred mirror as my spirit, keep it in the same house and on the same floor with yourself, and worship it as if you were worshipping my actual presence." It is said that in the year 92 B.C. the reigning Tenshi removed it to a temple, whence after further removals, it was deposited in 4 B.C. in the Naiku temple at Yamada, in the province of Isé. This

temple is among the most ancient shrines of the religion. This sacred mirror is now never seen by human eyes. It reposes within a spruce-wood box in a succession of sacks of brocade, for as soon as one begins to perish from age a new one is added without removing its predecessors. The box is shrouded in a wrapper of plain white silk and covered by a wooden cage, which again is completely hidden under a voluminous silken mantle.

From the ninth to the seventeenth centuries Buddhism was paramount in Japan, but then came a remarkable revival of pure Shinto. Several notable scholars then endeavoured to discover and re-establish the ancient religious belief as it was before Buddhism and Confucianism modified it. This revival had the support of the Mikado and his court, but the Shogun and his following opposed it.

The new school hoped at the revolution of 1868 to get Buddhism suppressed and Shinto made the one national religion; but Western ideas and a certain carelessness about religion combined to limit the reform to a liberation of Shintoism from the fetters of Buddhism, and the separation of the one from the other. Buddhist priests were expelled from the Shinto temples; the idols and additions they had imposed upon them were taken away, including many treasures and architectural ornaments.

Yet by its doctrine and its ritual Buddhism appeals to the heart and conscience, and it once more proved its power of overcoming obstacles and opposition by regaining much of its former influence, while Shintoism again declined. Still, the temples of the latter are supported by the Government and by local revenues, and certain yearly festivals are attended by the principal officials of the court.

Despite the absence of inspiration, of a code of morals and of a theory of destiny, for its priests have no code of ethics and teach no moral duty save that of obedience to natural impulses and to the dictates of the Mikado, Shinto is still the national religion of Japan, and every Japanese from birth is placed under the protection of some Shinto deity.

PSYCHIC RECORDS

AN ACTUAL EXPERIENCE. BY ADELAIDE POLLOCK.

ABOUT twenty years ago, when I was living in Gravesend, a friend of mine had a very serious illness, and I frequently went in the evening to see her, returning to my home usually about ten o'clock; but one night—how well I remember it!—she was weaker and more despondent than I had before seen her, and in my anxiety on her account I delayed my departure till past twelve o'clock.

It was a beautiful moonlight night in early December, a touch of frost in the air—velvet shadows where no moonbeams fell—and quietness all around.

I was walking up the quaint old High Street, and had nearly reached the entrance to the market-place, when suddenly there sprang from out the dense black shadows clustered thereabout, the figures of two men, clad in complete armour, with visors down and swords drawn!

Halting, not ten paces from where I stood, fascinated, speechless, they immediately engaged in mortal combat.

Like blue fire their long keen blades gleamed in the brilliant moonlight, as they swayed to and fro in the stress of battle.

Ever fiercer waged the conflict, yet, so admirable was the skill of both cavaliers, so well matched were they in strength and endurance, that for a long time no advantage was gained on either side.

As for me, I stood, rooted to the spot, bereft of speech or power to move, but keenly alive to every thrust and parry of those mail-clad duellists.

Weird thoughts flitted through my brain as, spellbound, I watched the contest.

Whence came they, and wherefore at this hour? for even as they fought I heard the clocks strike one. Also, it was passing strange that no one—save myself—had seen this most unusual sight, nor heard the clash of steel as sword crossed sword in deadly fray!

Were they but denizens of the spirit-world? compelled—by an untoward fate—to return once more to their old haunts, there to act anew the fitful drama of their lives!

No! surely not! I could hear their laboured breathing, as pressing each other more closely now, they grimly contested every inch of ground. Intuitively I felt that the end was near, as both contestants were showing signs of extreme exhaustion.

Anon, rallying for a brief moment, one of the two made a desperate lunge, threw up the guard of his opponent and thrusting his sword through a vulnerable part of the armour, transfixed his adversary. The wounded man staggered, then with a groan of agony, he fell heavily upon the stone-paved street.

And I—I could do nothing; I was paralysed with horror.

Not so, however, the victor in this midnight duel; for he, stooping over his fallen foe, said, in a voice hoarse with passion: "So perish all such fools, who, greatly daring, pit their wills against mine." Then slowly withdrawing his reeking sword he turned on his heel and disappeared amid the shadows.

Even as he passed out of sight the tension on my nerves relaxed, and my one thought, my one desire, was to find out if perchance the spark of life burned yet—be it ever so dimly—in that poor prostrate figure.

Stiffly I advanced, my limbs numb with cold and long standing, until I had reached the body, then, as I watched the crimson life-blood flowing from out that ghastly wound, I shuddered and drew back a pace, well-nigh overcome by fear and deadly nausea; but nerving myself anew, I drew near once more, and as I stooped, a laugh rang out gratingly behind me—a laugh so uncanny, so inhuman, so charged with malice and brutality, that instinctively I covered my ears with my hands to shut out the hateful sound; then turning abruptly to reprove the heartless being who dared laugh thus, in the near presence of death, I stood terror-stricken, appalled, for no one was there to reprove!!! What did it all mean? Was I mad or only dreaming?

No! No! I was not dreaming, for again that cruel laugh rang out; but this time from the opposite side of the street, from the midst of dense black shadows. Sorely perplexed, I turned once more to the body lying there in the moonlight, only to recoil in horror, so poignant, so blood-curdling, that for a brief space reason itself reeled beneath the shock!

For the body of the vanquished cavalier had disappeared! while peal after peal of hideous laughter echoed on every side!!!

Gradually those demoniacal sounds died away, and my tortured brain recovered its accustomed poise.

Amid restored silence I could once more think coherently, but no solution could I find to the enigma of this night's strange

events. At last, worn out in both mind and body, I wearily wended my way homeward.

Purposely, a month later, I delayed my return home from my friend's house, until exactly the same time that I had left it on that never-to-be-forgotten night.

The moon was shining just as brightly, but the air was colder and snow lay deep upon the ground.

With beating heart and slow, reluctant steps, I drew near to the scene of that dread midnight tragedy, but all was tranquil now, no sounds of strife arose to mar the beauty of the hour.

A SHIPWRECK DREAM. BY A CORRESPONDENT.

ANY person who possesses notes regarding the principal shipwrecks of the last half-century will be able to ascertain the approximate date of a remarkable dream in the early part of 1870 or 1871. At that time, the Rector of a quiet parish in Pembroke-shire received a letter from a son in New Zealand, who intended to revisit the old country shortly. He gave date of his sailing and the name of the vessel. Some time after the arrival of this letter, the traveller's sister appeared one morning in great distress, being certain that her brother had somehow perished during the voyage. She had seen in a dream the burning of the ship in which he was to sail, saw the boats all lowered and filled with the passengers, men and women, some of whose faces she could accurately describe, in fact, she constantly affirmed that if her brother were not lost she should be able to astonish him by describing the appearance and dress of some of his fellow-voyagers! The boats drew off from the burning *Blue Jacket*; the occupants watched the doomed vessel, an awful sight! burn down to the water's edge! *But her brother was not in either of the boats.* He was not amongst the saved.

The old Rector refused to take any notice of a dream; and later a letter reached with information that the writer was coming by the next vessel, circumstances having prevented his sailing at the time he intended. A morning or two after receipt of this letter the *Standard* newspaper came in: "BURNING OF THE 'BLUE JACKET' AT SEA" was the heading of one column. And, barring the technicalities, the whole description of the scene of the wreck might have been written from the account given by Miss A— of her dream.

INTUITION

ITS RELATION TO WORSHIP IN SPIRIT AND IN TRUTH

By W. J. COLVILLE

THE fourth chapter of the fourth Gospel is, without exception in some of its most important aspects the most remarkable chapter in the entire New Testament bearing upon intuition in its relation to sincere acceptable spiritual worship of the One Supreme Being to whom all outward rites and ceremonies must be of small account. The entire chapter should be read and studied in order that the teaching it conveys be clearly grasped, but in the present essay the writer has been particularly requested to comment on those verses ranging from sixteenth to thirtieth, which contain the well-known majestic words: "God is Spirit, and they who worship Him must worship Him in spirit and in truth. For the Father seeketh such to worship Him." This magnificent text, which is often sung as part of a sublime anthem, immediately follows an earnest question and leads directly into the thrilling sentence, "But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth." To understand the direct application of these superb sentences it is necessary to realize the exact conditions in which the words are said to have been spoken, for in this instance, as in many others, the dramatic setting of the utterance has much to do with its fullness and its power. The author of the fourth Gospel tells us that Jesus was sitting by Jacob's well, and he, a Jew, asked for a draught of water from the bucket of a Samaritan woman whom he encountered by the mouth of the well. The woman expresses surprise that a Jewish man, evidently a rabbi, should ask the slightest favour of her, because of the painfully strained and often aggressively hostile relations which existed between Samaritans and Jews in Palestine at that period. Two important points, both requisite to an understanding of the essential elements of universal religion, are here most graphically introduced into the narrative. First, the utter superiority of true spiritual religion to bounds of race, creed, or nationality. Second, the equal importance of woman with man as a receptacle for the highest wisdom which can fall from lips of human teacher.

All who have any knowledge of the existence of a ruined temple on the summit of Mount Gerizim, the fallen pride of the Samaritan people, as well as of the splendour of the Jewish Temple on Mount Moriah overlooking Jerusalem, can readily understand how vital in the estimation of an ordinary woman of the period, either

Jewess or Samaritan, must have appeared the question, is God to be worshipped acceptably on the summit of Gerizim or Moriah? Though the world of to-day is asking no such question in exactly the same language as of yore, the spirit of that inquiry is to-day extant and vital, though its literal form, with the passage of centuries, has necessarily changed. The Jew of to-day is denuded of a Temple and has been since the time of the Roman Emperor Titus, but orthodoxy or extreme conservatism in modern Israel, allied with worldly policy, as in the case of Max Nordau and the Zionists in general, is again asking the old question, can the site of an ancient temple be secured whereon to establish the nucleus of a new and higher religious and social state? All who have read the novels of Benjamin Disraeli, written in the ardour of his impulsive youth before he became the courtly statesman and polished premier of Great Britain—Lord Beaconsfield—will remember how intensely pathetic is his story of a young man who travels in Palestine and Arabia and wishes to settle there permanently, though his home is in commercial England, because to his ardent fancy and quick imagination God is nearer to Asia Minor than to all other districts of the earth. To all such ardent dreams comes a rude awakening, for the human soul must outgrow a geographical or tribal deity, advance thence to the God of the whole earth, and finally ascend to the immortal concept of the Great Eternal One whom no space can limit, whose duration is eternity and whose abiding place is infinity.

The various aspects of this instructive story concerning Jesus and the woman of Samaria can only be appreciated at anything like their due import when we group them in our commentary as they are clustered in the narrative itself. Certainly Charles Kingsley and other well-known modern writers have had fact as well as fancy for a basis when they have insisted upon the peculiar magnetism of certain localities, and they have justified a geographical rendering of "Home, Sweet Home," though only in a spiritual sense can the famous song be universally inspiring. The states of human consciousness depicted in the Bible tales of Abraham and Isaac are far surpassed by the conception of God reached by Jacob, who is surnamed Israel. Abraham forswears human sacrifice and thus lays the foundation for Judaism as distinct from and immeasurably superior to surrounding barbarisms. Isaac sees a little further than did his father and he begets a son who breaks away from all the limitations of ancient tradition which confined the thought of Adonai to the tents of his ancestors, so that under the Syrian sky away from home and kindred, a lonely stranger in an alien land, Jacob could, in consequence of

opened spiritual vision, exclaim, "How awe-inspiring is this place; Adonai is here also, and I knew it not! Surely this spot is a house of God and a gate of Heaven."

It is always evident, as we trace the progress of religious systems as well as the career of religious ideas, that the highest conceptions of great pioneer movers in mighty reforms do not take root and flourish till a very long time after their day in the opinions and beliefs of the uninstructed multitude, and sad to relate a hireling priesthood far too frequently makes an image of the Egyptian Apis, as Aaron did, not because the priesthood believes in the white bull of the Nile country as a genuine divinity, but because the "golden calf," in its most truly modern meaning, possesses an attraction for the average teacher or politician beyond naked truth and simple stern morality. With intuition to the fore, all ecclesiastical organizations are threatened, and none but genuine geniuses in religious circles can hope for power and eminence when sacerdotal assumptions are all dethroned. Jesus, though never pictured as an iconoclast, is the highest type of radical reformer. Not to destroy law but to substitute the life-giving spirit for the destroying letter is his vision, and that he declares is the genuine Messianic mission. Isaiah had declared that the chief proof of the true Messiah's character would be his ability and disposition to break bonds, open prison doors and set captives free, but though liberation or emancipation from temporal servitude was always a highly-cherished ideal, too many of those who were loudest in their prayers for temporal freedom were utterly unmindful of that supremely important liberty which is of the soul and the mind, then finally of the flesh. History tells upon its blood-stained pages again and yet again of the worse than fruitless attempts made by infatuated Jews and others to free themselves through warfare from the hated yoke of Roman despotism. Jesus was a bitter disappointment to those political and religious agitators, who believed in material force and martial bravery as the solely effective means for freeing a nation from the chains of slavery. Unpalatable truth is often rejected when palatable error is welcomed with open arms; therefore, military pretenders to Messiahship, or infatuated demagogues who believe themselves amid the ravings of hysteria to be the specially chosen of Heaven, are accepted and idolized while spiritual ethical teachers, true seers, genuine prophets may be rejected, stoned or crucified, for all the emotional but unthinking populace will do to prevent such outrage. The religion of intuition is the only religion that is everlasting, the only faith that can survive all changes of time and custom, and outliving

all short-lived or longer-living systems of material manufacture proclaim itself eventually the religion of humanity. There is not a religious system on the face of the earth but gives evidence in the highest portions of its accepted literature that the greatest of its acknowledged and venerated teachers far transcended all rites and ceremonies. These they permitted but never enforced. Jesus may have attended stated services in synagogues and conformed in other ways to the non-essentials of religious life and worship while attaching no supreme importance to anything short of inward spiritual communion with the Divine Being through intuition and that alone.

Dr. James Martineau's famous theological work *The Seat of Authority in Religion* has almost ruthlessly assailed the fourth Gospel and many other portions of the New Testament from a critic's point of view, but no modern author has said more than Martineau says in that most instructive volume in favour and on behalf of all that is fundamental to the teachings elaborated in that same fourth Gospel, if the reader will but remember that the cosmic not the personal "I" is always intended by a Master.

Emerson, the nineteenth-century Plato of America, breaks forth in rhapsodic verse exclaiming, "I am owner of the Sphere, the seven stars and the solar year." To the unimaginative, unpoetical reader those lines can only suggest insanity or such insufferable self-conceit as must render a writer intolerable, though to the calm, philosophical student who realizes somewhat of cosmic consciousness, the saying is both rational and sublime.

Personal Messiahs may be great blessings, great lights, or atrocious humbugs. Mental weakness, amounting in some cases to actual, intellectual imbecility, coupled with entire destitution of developed intuition, causes many people to flock to the standard of some personal leader who may or may not be genuine, just as Israel Zangwill has told us how many Jews in Europe not very many centuries ago flocked to Sabbatai, the Turkish claimant to Messiahship. It seems pitiable in these days of vaunting enlightenment that crowds of people should be carried away, as they often are, by stupendous and most unreasonable claims made by and on behalf of persons who though certainly endowed with some degree of mysterious force are in no way essentially different from the rest of humanity. More and more do we need to stand by the good old words *rabbi* and *doctor*, both of which mean teacher, and refuse utterly to allow ourselves to render blind submission to the priestly and magical claims of those who are desirous of being accepted as leaders and wonderworkers but who are unprepared to teach the masses to find the *gnosis* in them-

selves. This veneration for seemingly miraculous personalities is largely attributable to combined timidity and laziness, both of which vices harmonize particularly well with a very low view of human nature and its possibilities, and we cannot truthfully say that all accepted leaders among modern Theosophists or Spiritualists have done very much to extricate the people from this state of servitude to assumed authority.

Let us turn now to a deep interior view of the two wells mentioned in the narrative which is our present study. Jacob's Well, at which the cattle as well as human beings drink, may signify all *outward* institutions, books, churches, and schools, everything external to oneself, while the internal "well of living water springing up to everlasting life" can be nothing other than that "Christ within, the hope of glory" of which Paul eloquently wrote, of which the mystics of every age and clime have taught, and of which the world's greatest poets from immemorial time to the present hour have never tired of singing. Madame Guyon and her counsellor Fénelon are most interesting and instructive examples of mysticism of the highest type, but mysticism, unless united with rationalism, is by no means the fountain of *elixir vitae* or the needed panacea for all the sufferings of mankind. Mysticism and Rationalism, like Egoism and Altruism, are not mutually contradictory, because with a wider perception of both than is ordinarily gained it is easy to see how one can be self-preservative without being aggressively or stingily selfish, and how one can give full heed to all the promptings of the inward spirit and still hold fast to all the findings of reason.

In dealing directly and implicitly with the topic of intuition as it is referred to in the reference to the well of water, within the woman herself, springing up to everlasting life, it is highly necessary to emphasize the antipodal positions taken by intuitionists and dogmatic theologians. Rationalism and Intuitionism are easily reconcilable because there is nothing irrational in profiting by interior as well as by exterior experiences and depending for the future upon a source and method of enlightenment which has been of great practical service in the past. The dogma of authority fully vested in a church, a book or a priesthood is diametrically opposed to reliance upon such vital and self-demonstrating authority as led the people to say of Jesus that he teaches as one having authority within himself and not as the scribes who are perpetually referring to venerated writings and quoting the sayings of distinguished rabbis or sages of the past. The seventy elders in Israel who constituted the *Sanhedrin* were originally supposed to be directly inspired from heaven,

for of them it was declared that celestial angels formed a theosophic school in Paradise and ordained the seventy sacred elders on earth to be the recipients of their communications. It is not difficult to see how easily and naturally a special priesthood arose in a nation which proudly claimed to be composed exclusively of priests, for while intuitive discernment of truth is within the reach of all who seek it, the sordid, the selfish, the sensual, the materialistic, cannot bask in the sunshine of its illumination.

How often we hear the plea entered to-day that business, domestic, social and all kinds of engagements prevent ninety-nine out of every average hundred persons from giving much, if any, attention to spiritual things. The Catholic Church has always ministered to all sorts and conditions of people, therefore it has made the common road to heaven conveniently easy for those who will not tread a higher way. Attendance upon one mass each Sunday and on a few great holidays, confession and communion at least once a year and the performance of some simple penance coupled with a little almsgiving is considered sufficient to squeeze a soul through the "Needle's Eye" into the Kingdom of Heaven. Such is the very least the Church commands, and it is but a beggarly measure of spirituality that any one will attain by doing the very least he deems it safe to do without imperilling final salvation. How utterly different is the saintly or heroic spirit often manifested in the same Church as well as beyond its pale, which asks not for the smallest but for the largest meed of service to fulfil, and it is only they in any religious or philanthropic, as in any scientific or artistic, field who do their utmost not their smallest who can attain unto proficiency or rise to genuine eminence.

Intuition is said to be stronger in woman than in man as a rule. If so, why so? let us ask. Woman has for the most part lived a quieter, more retiring and introspective life than man, therefore her inner qualities have been awakened to a greater extent than his, but we look in vain for evidences of intuitive perception of truth among the fashionably dissipated women who love cocktails and champagne and relegate children to nursemaids while they ride with French poodles in the parks. We look in vain also for evidences of intuition among those altogether business women whose hearts are in commerce and to whom day-books and ledgers are the most acceptable of Bibles, and further, do we seek in vain for intuition among the chronically neurotic, anxious, worried, sceptical women who dare not believe or trust in anything because they have become saturated with cynicism or pessimism and taken up with the atrocious doctrine that scepticism and suspicion are the earmarks of the highest culture.

It is not from Shakespeare, nor from Emerson, nor from Browning, nor from Tennyson that such shallow, wretched views of life and its worthlessness have been gathered, nor are we ready to lay to the charge of Ibsen, Nordau or Zola that which is primarily a product of early stifling of the intuitive faculty in children. False training, not the kindergarten system of the kindly Froebel, but the up-to-date materialistic cramming processes common to the low schools and the high schools alike is responsible for the spiritual destitution and degradation of the cynical male or female cynic of the present. Dogmatic religious teaching is not an antidote. Revealed *versus* natural religion cannot meet the requirements of the age, and if, as Dr. Henry Van Dyke has said, to-day's gospel must be a gospel for an age of doubt, if its mission be to awaken new faith and destroy doubt, it must rest not on history or tradition, but on direct interior illumination. All history is doubtful, all tradition uncertain; and this is an age which imperatively demands certainties. The scientific spirit is abroad and the scientific method is experimental. But can we experiment with intuition? some will ask. Yes, you can, is our decided answer. If so, how? is the next question. Cease your visits to Jacob's Well and turn to the well within, is the correct reply in the language of Gospel metaphor. If you come to Jacob's Well you may find it deep and yourselves unprovided with a bucket wherewith to draw the water to the surface, but if you turn within to the well which is never dry the needed bucket is ever in your own possession. Let us summarize as follows: Man is himself the well, his own acts of contemplation, concentration, meditation and introspection of a right and useful sort, are simply so many means employed for peering through the veil of sense and reaching to the soul which, as Emerson has truly said, is lonely, simple, original, and in its pure essence as mature in the infant as in the oldest philosopher. It is always necessary in hours of real necessity to turn to the only absolutely reliable source of instruction, the *logos*, the light within, a flame which nothing can possibly extinguish, though many a cloud of sense may for a time conceal its quenchless brightness. We can all imagine ourselves in positions where books, teachers, friends, churches, colleges and newspapers cannot be found, but though Jacob-like we may at any time be solitary in the desert or on the trackless ocean, we can never be where God is inaccessible. "Thou God seest me," was the consolation of many a misrepresented prophet in the long ago, and when once we can find God through our own inmost, and then through all the corresponding universe without, we can truly say, "Every place is holy ground."

ON THE ORIGIN OF LIFE

BY H. STANLEY REDGROVE, B.Sc.

FROM the standpoint we have already reached in our inquiry into the "whence" of the Cosmos* it would be impossible to accept a merely materialistic explanation of life. In it we see the manifestation of the Divine, as indeed, we do also in the inorganic world. Hence, we can accept no special-creation theory of life—life, like matter, must have ever been and will for ever be created. We must distinguish, however, between the creation of life and its first manifestation on this or any other terrestrial globe.

What is life? Let us consider its chief characteristics. It has been suggested that crystals, even that metals, may be alive, but this seems to be taking a symbol or analogy for the thing itself. There are those who have gone to the extent of maintaining that all matter is alive; but this is the merest assumption. The evidence goes to show that life (as manifested on the material plane) is always associated with one particular form of matter—protoplasm. Materialism has interpreted this as implying that life is a mere property of this form of matter, but it can be interpreted equally well as implying that protoplasm is the material concomitant, the necessary vehicle for manifestation, of something which transcends matter. We say "interpreted equally well," but, as we shall see below, the materialistic interpretation is untenable.

The chief characteristic of matter is inertia—resistance to change. The chief characteristic of life is activity. We do not mean by this that life is a form of physical energy. The evidence goes to show that all the energy employed by living bodies is derived from the physical world—from the atmosphere, food, etc. Life is manifested, not as a form of physical energy, but rather as directive control over the utilization of physical energy.†

* See past essays in the OCCULT REVIEW: "On Matter and Spirit" (June, 1909), "On the Self-Existent" (July, 1909), and "On Creation" (September, 1909).

† For an elaboration and defence of this view of life, namely, "That life is something outside the scheme of mechanics—outside the categories of matter and energy; though it can, nevertheless, control or direct material forces—timing them and determining their place of application—

But whereas matter must be moved from without, living bodies exhibit spontaneous activity; they are self-active.* This essential difference renders any materialistic explanation of life unlikely, not to say impossible.

We must notice, also, the close connection between life and consciousness. We may divide living beings broadly into three classes—(a) the unconscious, e.g., plant life; (b) the conscious, e.g., animal life; (c) the self-conscious, i.e., mankind; though certain plants appear to exhibit faint germs of consciousness, and traces of self-consciousness may, perhaps, be observed in some domestic animals.† From the fact of Evolution in the world of biology it appears that life ever tends to manifest itself in more highly conscious forms—ever strives, so to speak, to become self-conscious. This we shall see more clearly later.

Now, it is clear from the argument followed in the essay *On Matter and Spirit*,‡ that it is only a *self-conscious* being that can be said to be a spirit in the sense of an ego, an individual spirit, for the proof there adduced, which is absolute in the case of a self-conscious being, falls to the ground entirely in the case of a being which is not self-conscious. Hence, it is man only who is an individual spirit. But yet, in a sense, all life—or to speak more precisely, “that”, the manifestation of which on the material plane we call life—is spiritual. A distinction must be drawn, therefore, between that which is merely spiritual, and that which is a spirit. To avoid confusion we propose to use the term “life-stuff” or “spirit-stuff” to designate the former.

In the doctrine of creation discussed in the preceding essay (*On Creation* §) and in this distinction between individual spirits and the spirit-stuff is to be found, we believe, the solution of the problem of life. It is this life-stuff, this vast undifferentiated sea of spirit, this “spiritual ether,” which is the factor between God and matter in the creation process.

subject always to the laws of energy and all other mechanical laws; supplementing or accompanying these laws, therefore, but contradicting or traversing them no whit,” see Sir Oliver Lodge's *Life and Matter*, especially chap. ix., from which the above is quoted.

* The complete discussion of the question of self-activity would involve the question of freewill, with which, however, we cannot deal herein.

† For an interesting and convincing defence of the thesis that man alone (with the exception, perhaps, of certain domesticated animals) is self-conscious, see Mr. Kay Robinson's *The Religion of Nature*.

‡ OCCULT REVIEW, vol. ix., pp. 325 *et seq* (June, 1909).

§ OCCULT REVIEW, vol. x, pp. 150 *et seq* (September, 1909).

It is out of this spiritual stuff that matter (via the luminiferous ether) is created. This process consists in a differentiation of the "spiritual ether", but yields an inert form of being wherein the characteristics of the life-stuff are not manifest, for matter *per se* is lifeless and unconscious, although immanent within it must be all the activity of the life-stuff—the activity originating with the Divine. With, however, the formation of a sufficiently complex form of matter (protoplasm) it becomes possible for the life-stuff to manifest itself *per se* through this medium, thereby becoming to some slight extent differentiated into individual units possessing and exhibiting the characteristics of the whole. In the case of more complex material organisms this manifestation and the consequent differentiation and individualization is more complete, and in the case of that most complex protoplasmic organism man the life-stuff is distinctly individualized and a self-conscious spiritual unit is the result.

Now, consciousness is the essential attribute of spirit, so that consciousness must be postulated of the life-stuff *per se*. Consciousness, therefore, is not a product of the above process, it does not depend upon the association of the spirit-stuff with complex forms of matter. Such forms of matter are necessary only for the manifestation of consciousness on the material plane; the lower forms of life are practically unconscious because the manifestation of the life-stuff is so feeble. Matter supplies the basis whereby the spirit-stuff may ultimately become differentiated into self-conscious units; but it must not be supposed that because matter is necessary in this process, matter is essential to the continued existence of the units as such, and that death means absorption back into the undifferentiated spiritual ether. This would make the whole process void and incapable of being understood—nay, more, such a theory supposes that something (e.g., the self-consciousness of the units) can be absolutely lost; in other words, it postulates annihilation, which is unthinkable.

We could suppose, indeed, the self-conscious units to be reintegrated into a harmonious whole, but it would be a different whole from the undifferentiated spiritual ether. It would be a complex of distinct units each conscious of itself and its spiritual environment. Hence, we conclude that a self-conscious spiritual unit will persist as such eternally, and this is what is meant by the immortality of the soul, not mere eternal existence, which could be postulated of the undifferentiated life-stuff and of matter as a whole, but eternal self-conscious existence—persistence of personality. It follows, therefore, that mankind only is

immortal, for mankind only is self-conscious. The "souls" of plants and animals being not true units, not completely individualized, hence, not self-conscious, are absorbed at death back into the undifferentiated sea of spirit. Consequently reincarnation can be postulated, in a sense, of the lower forms of life, since it is the same life-stuff which is ever manifesting itself through nature; but not of man, who as a true spiritual unit will persist as such in the world of spirit for eternity.*

We must now turn our attention to the question of the origin of life on this earth. Let us examine some suggested solutions of this problem. According to the materialistic school of thought life is merely a property of matter. This view, however, we have already found unsatisfactory. Another theory supposes life to have been conveyed to this world in some way from another planet, but this merely pushes the difficulty a step further back. The only satisfactory explanation is to be found in the theory of spontaneous generation.

It is often argued that this theory is contradicted by experimental evidence, since all attempts to obtain life from non-living matter have proved unsuccessful. But the crucial experiment—the synthesis of protoplasm from inorganic materials—has not yet been carried out. Yet no one can doubt that with the progress of chemical science this most complex of all forms of matter will be ultimately synthesized, and for our part we believe that the protoplasm thus obtained will exhibit life. But does this mean that life is a mere property of matter? By no means—the theory of spontaneous generation is in strict agreement with a spiritual view of life.

With the cooling down of the earth and the interaction of its constituent elements a particle of protoplasm was, so we may easily suppose, brought into being. The life-stuff, ever pressing for fuller manifestation, found in this form of matter a suitable medium for its more manifest activity, and a living being was the result—a living being at the very lowest scale of life. There is no reason to suppose otherwise than that the same result would be obtained were protoplasm synthesized in the chemist's laboratory.

But the problem of the origin of the higher forms of life (especially man) still remains. The theology of the past century de-

* It should be noted also that the mere baby is distinguished from the lower forms of life by a potential self-consciousness *per se*, and hence, we conclude that immortality may be postulated of such.

manded a special creation for man because he is an immortal soul, but biological science refuses to grant this demand. From the point of view reached in our present inquiry no special-creation theory can be harmonized with the Absolute—man must have been formed by *some* process. We accept the biological facts of evolution, i.e. the process whereby forms of life—material recipients of life—tend to become more complex ; we accept the evolutionary view of the origin of man as a physiological organism. But we deny the materialistic interpretation of evolution ; the facts are altogether in harmony with a spiritual theory of life. From the point of view developed herein we see in Evolution the dual operation of the activity of the life-stuff, or to push the analysis a step further, the Activity and Power of God. On the plane of matter we see the Divine Activity operating as “ natural law ”, whereby complex and still more complex material organisms are successively produced ; i.e. we see it operating as biological evolution. On the plane of life, with the production of more complex protoplasmic systems on the lower plane, we see the life-stuff, surging up into fuller and fuller manifestation, becoming, thereby, more perfectly differentiated and individualized . . . at last a self-conscious spiritual unit—an immortal soul—results, and the first man is born. This process is epitomized in the womb between the conception and birth of every man.

As to the details of the process followed on the material plane, this is the business of biological science. From the standpoint of the spiritual theory of life outlined herein we are prepared to stand by the results of experimental research. It matters not at all so far as this theory is concerned whether man (the physiological organism) was first evolved from the anthropoid ape or direct from the protoplasmic slime. We hold that man as a spiritual being transcends the material plane and the realm of biological evolution, and that all things, whether of matter or spirit, have their ultimate origin in the Absolute—God.

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.*]

TABLE TURNING IN INDIA.

To the Editor of the OCCULT REVIEW.

SIR,—At the conclusion of a séance at the Calcutta Psychical Society on the night of the 30th August (Monday) the lights were turned up; but four of us out of the eight who took part—two ladies and two gentlemen—still had our hands on the table, which began to move with great power, despite the bright light.

As this was unusual with us, we became greatly interested; and, after various manifestations, I asked the table if it could walk to a sofa, which was some twelve feet distant. It started off immediately, walked a few steps, and, as if progress was not quite rapid enough, lay down flat on the floor and glided with great rapidity right up to the sofa.

I next asked if it could climb up and stand on the sofa. It did so at once, standing on one leg on the very edge of the sofa. It then returned to the floor, when I asked it if it could climb right on to the sofa and remain there. It did so at once, displaying great intelligence in dodging the cushions and open carved work in which the three legs, at times, tended to become entangled.

It remained on the sofa for some time, and finally returned to the centre of the room, where the controlling spirit gave her name as "Maud V.," and also furnished us with some interesting facts about a private séance a few of us hold in another quarter of the city every Thursday night.

I have never before seen a table (a fairly heavy one) act with the intelligence and promptness displayed by the one we used last Monday night, but perhaps some of your readers will favour us with their experiences of extraordinary table movements. Their accounts should make fairly interesting reading.

The rules of my service preclude me from publishing my name and address, but you may give them to any one interested.

Yours, etc.,

C. A. C.

PERIODICAL LITERATURE

THE September number of *The Open Court* commences with an article, by James B. Smiley, on "The Communion Ceremony," showing that in many parts of the world the primitive conception of the relation between an object and its powers and attributes has led to a practice which the Editor, in another article, characterizes as "sacramental cannibalism." Funeral ceremonies are described, part of which consisted in eating a cake which, from its form or from the circumstances under which it was made, was supposed to represent the deceased. The fundamental idea was that man was possessed by a spirit, or god, and that by eating the man, or something representing him, his spiritual powers would be acquired by the survivors.

In an article on Goethe, the Editor, Dr. Carus, gives an account of a religion invented by the poet, as a youth, on a neo-Platonic basis, and quotes him as saying :—

I could notice in the present case that men and women stand in need of a different Saviour. Fräulein von Klettenberg's attitude to him was a woman's attitude towards a lover to whom she surrenders unconditionally. All joy and all hope is placed in his person and she entrusts to him, without doubt or hesitancy, the fate of her life. Lavater, however, regarded his Saviour as a friend whom a man would zealously try to imitate without envy and lovingly, whose merit he recognizes, praises, and for that reason endeavours to become like him.

The *American Theosophist* relates two remarkable premonitory dreams, in one of which a medical officer in the American Civil War had his life saved by dreaming beforehand the events of the day, including the exact spot where a shell would strike, and he therefore avoided it; in the other, his niece dreamed that she read in the newspaper an account of a steamer having foundered at sea, with her brother's name third in the list of those lost. This dream occurred in July. In the following October she read of the foundering of the s.s. *Pacific*, and her brother's name was *third* in the list of passengers drowned.

That an occult power resides in music has been recognized in various ways in all ages. *The Musical Times*, describing Mr. and Mrs. Raymond Duncan's work in preserving Greek folk-music, quotes their opinion that "the Hellenic people have retained their music in an extraordinarily near and pure relation to those musical laws upon which classic music was founded." It is "a form of expression that has been evolved through ages under natural laws," and therefore "its practice has an exact physical and spiritual effect upon the performers and hearers." Music "appeals to all forms of animals that have a fully

developed sensitive system ; it is a common language not only between men, but between man and Nature."

Hellenic music is the result of the human attempt to express an appreciation of cosmic laws, design, and harmonies, and those human sentiments, aspirations and states of mind which words are unable to express. As a medium for conveying and receiving impressions it is far more expressive than language ; to my thinking it is the father of language, and holds a much more important place in man's development.

Mention is made in *The Theosophist*, in a series of articles on "The Caduceus in America," to which we have previously referred, of the sacred chants of the North American Indians, which must be sung accurately, just as they have been handed down ; the singers devote their lives to learning these songs and their meaning, and the ceremonies which accompany them.

In all the songs there is very strongly marked rhythm or vibration—produced by the pulsations of the voices with drums, and all begin with a long-drawn vowel-sound, generally Ho-o-o, which may well be of a kindred nature, as to the occult power of its vibrations, with the Om of the East. They also contain words that are stated not to be used in ordinary speech, or in any known language ; they are archaic, possibly belonging to some ancient Atlantean tongue, and perpetuated in this way, so that they form a mystery language.

The Theosophist also contains an account of how Madame Blavatsky is supposed to have obtained the *Stanzas of Dryan*, which she described as connected with the *Book of Golden Precepts*. Mr. Leadbeater explains that the original of the *Book of Dryan* has been seen by none, but a copy of it was seen by Madame Blavatsky and described by her in *The Secret Doctrine* :—

The book has, however, several peculiarities which she does not there mention. It appears to be very highly magnetized, for as soon as a man takes a page into his hand he sees passing before his eyes a vision of the events which it is intended to portray, while at the same time he seems to hear a sort of rhythmic description of them in his own language, as far as that language will convey the ideas involved. Its pages contain no words whatever—nothing but symbols.

The *Book of Golden Precepts* contains the teachings of a great Buddhist reformer and preacher who lived "in the early centuries of the Christian era," and it commences with the *Stanzas of Dryan*, that is, the symbols of the original book translated into words. But it is written in an unknown script, and therefore its language cannot be determined. It is therefore concluded that Madame Blavatsky translated it by the exercise of some occult power of discovering the meaning. Mr. Leadbeater says further that any manuscript "has some sort of thought-aura about it which conveys its general meaning," or if it is a copy,

then the copyist's idea of its meaning ; while if it has been much read, there will also be " a considerable fringe of opinions not expressed in the book, but held by its various readers."

Dr Hyslop, in the *Journal of the American S.P.R.*, returns to the subject of telepathy, and shows that it cannot rightly be compared to any physical means of transmission of thought, by telegraphy or other means requiring that the thought should first be translated into conventional symbols, such as the Morse code, and requiring also a great increase of power for transmission over increased distances ; in fact, it cannot be explained in terms relating to energy, and therefore the common assumption that telepathy depends on some sort of " vibrations " is incorrect and unfounded. It " suggests something more direct than anything we know of normal communication of ideas," and can only be taken as a name for facts, and not as an explanation of anything whatever.

The Hindu Spiritual Magazine contains an account of how a murder was narrated in all its details by the spirit of one of the victims, whose fate had been a complete mystery ; but as the murderer was not found, it is difficult to understand where the confirmation comes in. The same magazine claims that the pure Hindu theory of endless progress after death is inconsistent with the Buddhist idea of rebirth in this world.

Augusto Agabiti, writing in *Ultra* (Rome) on " Chaldæan Occultism," offers further testimony in support of the fact, recently brought out in the OCCULT REVIEW, that ceremonial magic was at first used for a beneficent purpose, for the warding off of evil spirits, and that these arts " became prostituted to perverted ends by traitors to the divine priesthood.

The French *Annales des Sciences Psychiques* gives illustrations (which may be expected to appear also in the English *Annals*) of some materializations which occurred in Costa Rica, and were successfully photographed. The manifestations appear to be vouched for by gentlemen holding official positions. M. Marcel Mangin concludes a study of the phenomenon of the liquefaction of the blood of St. Januarius, at Naples, and its variation in volume and weight, which he says have been scientifically attested, and the reality of the blood confirmed by spectroscopic examination. He ascribes the phenomenon to the probable presence of mediums, especially as a number of women known as the " daughters " of the saint are present on all public occasions at which the " miracle " is produced.

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REVIEWS

BOOK OF THE GOLDEN KEY. Edited by Hugo Ames and Florence Hayter (Mrs. Northesk Wilson). London: Kegan Paul, Trench, Trübner & Co., Ltd., Gerrard Street, W.

THE narrative, for which the editors accept full responsibility in the preface of this book, is a biography of two individuals whose identity is veiled under the pseudonym of Iris Delorme, a "lunatic pixie" as her friend, Helen Stormont, called her, though in reality an advanced psychic, and Murray Compton, a dramatic author. These two, under the guidance of a discarnate intelligence called Signor, formerly a sculptor, are brought together and under his inspiration are enabled to revive their memories of former incarnations. The record is actually a spiritistic demonstration of the faculty of automatic or inspirational writing, of clairaudience and similar psychic powers, and as a posthumous document carries no weight beyond that which is contributed by the editors, who enjoyed the friendship of the testators during their lives and shared some of their experiences. The book is illustrated by photographs of models made by Mrs. Delorme in plastocene and wax, under the guidance of "Signor," her control. Of these she says: "I had previously got some clay and, under his guidance, entirely made four models: a figure of a French peasant girl, myself asleep on a sofa, a dainty little figure on a pedestal, and the dreadfully horrible sow-woman I spoke of some time ago; but of course I did not do these, but Signor. Nobody but a sculptor could have modelled the exquisite hands and feet of the figures."

SCRUTATOR.

THE GHOST PIRATES. By William Hope Hodgson. London: Stanley Paul & Co., 1, Clifford's Inn, Temple Bar.

NOR so very long ago the question: "Do Ghosts wear clothes?" received some discussion in the pages of the OCCULT REVIEW. Granted that a discarnate entity has a body of sorts in which to function in his new environment, it does not follow that inorganic bodies such as clothes and ships and rigging are similarly invested with "etherial doubles." Yet in all psychic experiences one never gets the presentment of a human ghost without the accompaniment of equally visible and tangible vestments, a fact which the theory of the association of ideas fails in part to cover. This fact has been seized upon by Mr. Hodgson and elaborated in his remarkable story of the sea, *The Ghost Pirates*. After all, if there is to be a pirate ghost at all he can be no sort of a pirate without his ship, his knife, his cutlass and shooting iron. It does not cross the mind that a Colt revolver would involve an anachronism, and though one may never have seen a flint-lock breech-loader, your ghost-pirate never manifests without one. If this fact is pushed home we find that things which did not exist for the living man never exist with the ghost of him, however antiquated he may appear in consequence. Then as to the *locus standi* of the sea ghost; seeing how many thousands of souls have gone down at sea, some in cold oblivion, others in madness and bloody frenzy and still others in the death-grip of their mortal enemies; in suicide, in shipwreck, in pitched battle and in piratical conflict; it would be surprising if out of all this salted company not a solitary ghost should appear to haunt the scene of his tragic end. If a miserable little garret can boast a tenant who does not pay rent, why should not the *Mortrestus* of 'Frisco

carry its ghostly crew and be boarded by pirates and scuttled and sent down into the silence? In the experience of Jessop, A.B., of that same ship, it was so; and Tammy, the prentice, who signed on at 'Frisco against his better judgment, knowing the ship had a bad reputation, lived to regret it. Jessop alone survived the attack and was picked up by a passing vessel, whose captain and crew witnessed the foundering of the *Mortzestus*. To them Jessop told his terrible story of ghostly piracy.

"And you think . . .?" said the captain interrogatively, and stopped short.

"No," said Jessop, "I don't think. I *know*. None of us think. It's a Gospel fact. People talk about queer things happening at sea, but this isn't one of them. It's one of the *real* things. You've all seen queer things, perhaps more than I have. It depends. But they don't go down in the log. These kinds of things never do. This one won't, least not as it really happened."

Jessop was right, but the full and true story of the *Mortzestus* has been told in the pages of Mr. Hodgson's exciting narrative. After reading it you will have a bigger idea of the perils of the sea and of the character of the sea-dog.

SCRUTATOR.

MODERN THOUGHT AND THE CRISIS IN BELIEF. By R. M. Wenley, D. Phil., LL.D., Sc.D., F.R.S., etc. London: The Macmillan Co.

THIS work is issued under the auspices of the Baldwin Trust in connection with the Baldwin and Slocum Lectureships, and has an eminent author in the person of Dr. Wenley.

According to Lord Hugh Cecil, "the doctrines of Christianity have passed into the region of doubt." The foundations and evidences of belief are modernly of as little moment to the average man as the principles of faith or the practice of religion. This book deals with the fact of decadence of religious faith, and the author, holding the view that religion is of primary importance to mankind, and that it has suffered as much by its apologists as by its opponents, has essayed a defence of the principles of religious belief and primarily of the paramount truths of the Christian faith.

The intellect in process of evolution is found to be incapable of any stable construction. Science in her ultimate pronouncements depends too largely on theory and the use of the scientific imagination to be in a position to contest the grounds of faith or the experience of revelation. Dr. Wenley deals fairly and squarely with the Historico-Critical movement, and while availing himself of the valuable conclusions of other scholars, equally as he acknowledges the great achievements of modern science, in which he recognizes "a new heaven and a new earth," a universe unsuspected by our forefathers,—he does not allow them to constitute a religious authority. None of these knowledges can explain to us why definite rights bring definite obligations which are capable of expression as commandments.

Dr. Wenley finds the final authority to rest in spiritual consciousness, wherein is manifest the Spirit of Truth. The manifestation in Jesus was not singular.

Dr. Wenley appears throughout his work not only as a scholar and

thinker gifted with a fine faculty of expression, but as a pronounced mystic having a clear insight into spiritual things. He has given us a valuable book to which scant justice can be done in small space ; a book that will be widely read and very profitably thought over.

SCRUTATOR.

NEW IDEALS IN HEALING. By Ray Stannard Baker. London : T. Werner Laurie, Clifford's Inn. Twelve full-page Illustrations. Foolscap 8vo, 2s. 6d. net.

It was given to the apostles in the dawn of Christian evangelism to lay their hands on the sick and heal them, and in those days the divine function, for so it was regarded, was freely exercised. Yet even now, despite the fact that clerical intermeddling is largely resented by the medical profession, it is by no means uncommon for the country vicarage to be looked upon in the light of a first-aid dispensary, and much good work has been done in the name of Christianity by the much-despised but zealous " district visitor."

Latterly, under the pioneership of qualified members of the American Church, there has been an effort made to break down the old-time prejudices which has prevented proper co-operation between the Church and the medical profession, and since the founding of the Emmanuel Mission by the Rev. Dr. Elwood C. Worcester, in association with the Rev. Dr Samuel McComb, an unexpected success has attended the movement.

It had been felt that religion was not being brought to bear in a practical manner upon the hearts and lives of the people, who upon all sides were questioning the validity of spiritual foundations and viewing with suspicion the methods of medical practice. It had been seen that a large and increasing number of cases brought under treatment were clearly not of physiological origin, and the proof lay in the fact that they did not yield to medical treatment, to medicine or clinics. Dr. Worcester, of Boston, Mass., recommended a new diagnosis of such cases and suggested they might be of psychological origin, mental or spiritual. A spiritual disease, even though manifesting as a physical malady, certainly warranted a spiritual cure. Who should better supply this spiritual stimulus than the patient himself ? The success attending efforts in this direction were so successful that a movement, now known as the Emmanuel Movement, was inaugurated. It found its way into the physician's consulting room, into the doctor's dispensary, and finally into the State Hospital. The clergyman, in the study of the practical needs of his fellow-men, has at length discovered that every man has a body which can suffer to the obscuring of all spiritual consciousness, while on the other hand, the physician, in becoming alive to the trend of the modern New Thought movement, has come upon the fact that every patient has a soul which is capable of originating causes in the body, the effects of which are not provided for in the practice of medicine or prescribed for in the " B. P."

A complete record of the Emmanuel Movement, with the portraits of the leading physicians and clergymen associated with the work, is to be found in this useful volume published by Mr. Werner Laurie. It presents a phase of the New Thought to which little attention has so far been given.

SCRUTATOR.

THE LAW OF THE RHYTHMIC BREATH. By E. A. Fletcher. - London : Wm. Rider & Son, Ltd., 164, Aldersgate Street, E.C. Price 4s. 6d. net.

SINCE western science espoused the idea of atomic vibration and the theory that the phenomena of electricity, light and heat are only different " modes of motion " in the same etheric agent, an atmosphere of respectability has been unconsciously communicated to the ancient Oriental concept of the *Tattvas*, to be found in the Vedantin and Tantrika works of India. Miss Ella A. Fletcher has made a careful study of the original sources of this concept and has followed the Yoga philosophy to its conclusion in applying the notions to human physical and spiritual development.

The Law of the Rhythmic Breath presumes a cosmic regularity of pulsation, a systole and diastole motion in the vital energy of the universe, which finds its reflection in the normal breathing of every thoroughly well-poised and healthy organism. To keep in rhythmic beat with nature, to secure to ourselves the fullest possible measure of vital energy, it is necessary to understand the law of cosmic propulsion, and this necessarily is a deep study involving a number of facts not usually taken into account by the great number of writers upon the new science of deep breathing. Chief among these facts is that the breathing is primarily cerebral, and only secondarily pulmonary; and cerebral, so far as Yoga philosophy is concerned, involves mental action. Another fact involved by the theory is that the cosmic impulse, so far as our globe is concerned, has a tidal origin and is dependent on certain astronomical factors, the chief of which are the varying distances of the luminaries as regards any geographical position. In this respect the influx and efflux of the vital *prāna*, or " breath " of the world, resembles a system of secondary tides. It has recently been shown that there are earth-tides of greater frequency than the ocean-tides which in effect produce a rhythmical series of earth-ripples, these said tides having a maximum and minimum periodicity.

It is impossible to do more than notice a work of this extent and purport within my narrow limits, but the reader of Miss Fletcher's capable exposition will, I think, conclude with me in regarding it as probably the best, most lucid and explicit, and certainly the most thorough treatise of its kind in our language. I may add that the volume is an exceptionally handsome and attractive one and is a pleasing piece of workmanship.

SCRUTATOR.

THE GENESIS AND EVOLUTION OF THE INDIVIDUAL SOUL. By Rev. J. O. Bevan, M.A., F.G.S., etc. London: Williams & Norgate, 14, Henrietta Street, W.C. Price 2s. 6d. net.

WHEN the orthodox theological idea comes into alliance with the scientific in the same clerical mind, it may be inferred that the argument will be at least ingenious, probably novel, and certainly not a little strained. To take the material hypothesis of the human soul as a by-product of the living organism, a specialized cell which gains transmission from one generation to another, and to argue thence for the conditional immortality of the soul is a bold proceeding. If it upholds predestination it puts a veto upon all human endeavour. If the problem transcends science, in that it does not yield to demonstration, philosophy may be called in to

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complete the argument. The fact that we do not know soul as a thing apart from the body does not argue necessarily for the immortality of the soul in the body, but rather for the elaboration of a spiritual body which of itself is immortal. There are many psychologists who will kick at the statement that "the elements of the soul (individual) are derived from the parents by germinal fusion." It is then seen that the ultimate structure and functions of the "soul" are largely determined by the accident and incident of environment. The inorganic molecule of dust has become in the course of ages the organic soul (cell) of life. The soul as a manufactured article is not likely to appeal to those who hold it to be of spiritual origin and already possessed of a spiritual body in which to function apart from the physical. Life is very cheap in the eyes of Nature, and if she sets no store by the individual it is yet possible that there is that in super-nature which corresponds to the "jealous God" of Hebrew conception and knows how to preserve that which is worth preserving. Mr. Bevan's work is replete with novel suggestions and crisp argument; and inasmuch as it faces the religious problem with arguments drawn from material science, it cannot fail to excite a great amount of comment.

SCRUTATOR.

MEISTER ECKHART'S SERMONS. Translated by Claud Field, M.A.
London: Allenson, Ltd. Fcap. 8vo, pp. 60. 1s. net, cloth.

"I AFFIRM," says Meister Eckhart, "that had the Virgin not first borne God spiritually He would never have been born from her in bodily fashion." Herein is no new doctrine, as we can learn from St. Basil and the Breviary, but it is great truth bravely expressed, and I might take it as a concentrated centre of high theology from which to develop the thesis that this simple far-searching master of sentences was orthodox by spirit and intention, if there were times when the verbal formulæ did not entirely serve him. Mr. Field, who has given us an excellent rendering, suggests that Eckhart's theology is really pantheism, which is expressly set aside in the sermons in favour of the real distinction between God and the world, together with their real inseparability, the ground being that only distinct elements can interpenetrate each other. I say it with all reserve in respect of the present instance, but when a mystic is being newly introduced there is a disposition in certain phases of criticism to present some leaning towards heresy as one of his titles. The truth is that the real greatness of the Christian mystics is not in their points of divergence from orthodox doctrine but in their faculty of presenting that doctrine in some fuller light of admitted and catholic authority. The impossibility of deriving an encouragement of this kind from him who was called the Angel of the Schools has led to the almost universal neglect of St. Thomas Aquinas among current schools of interpretation in the department of mystical theology.

When Eckhart says that the soul needs no human preaching or instruction if the kingdom of heaven has already manifested therein, he is not trying to make void the office of the Church; when he says that it is impossible to turn from sin by one's own power, he is not denying the doctrine of sufficing grace or the existence of free will in man; when he says that God is in His essence unknowable, he is not preaching a modern agnostic philosophy, because no one knew better and spoke more clearly

of God in His manifestation, of the soul's nearness to God, or of the Kingdom of Heaven and the nearness thereof. The root-matter of his teaching is the capacity of the soul for taking in God entirely. It is He that the soul conceives, He that the soul bears, He that the soul brings forth in consciousness, but God must be the Father of the soul before the soul can become in this deep symbolic and mystic sense the Mother of God. It is because of this faculty that the soul "may arrive at such an intimate union that God at last draws it to Himself altogether." This is the rest of the soul in God, the repose of all things being in its proper place. It is the marriage and the union; it is the Beatific Vision. The sermons are full of the wisdom of that Word which St. John says was made Flesh, and, like unto that, they are full of grace and truth.

A. E. WAITE.

WHICH IS—OR THE UNKNOWN GOD. By an Unknown Man.
London: Simpkin, Marshall, Hamilton Kent & Co., Ltd.

ONE of the most capable efforts towards a constructive solution of the so-called Problem of the Universe is to be found in this work. It is a fairly safe prediction that the author will not long remain under his incognito.

The law of gravitation is made the basis of a grand cosmic scheme of spiritual interaction in which the evolution of the race is linked up with that of the whole solar system through its gravitating centre, the sun, which is the Christ or Day-star. It is argued that the cosmic laws have their origin in the world of Spirit, that the units are attracted to the masses and the masses are drawn upward and inward to the spiritual centre of things in the manner of the planets. Rotation is taken to be inseparable from polarization and spiritual attractiveness, the more active units being the most magnetic and in proportion as the earth revolves quicker upon its axis it approaches nearer to its gravitational centre, the sun; while *pari passu* there is a corresponding evolutionary activity following upon increased powers of international communication and individual locomotion. From the courier and footman we advance to the stage-coach and the locomotive. Superficial attraction is gradually overcome by the sleigh, the carriage, the motor; by the canoe, the yacht, the steamer and the turbine; finally ceasing by the detachment of the aeroplane. We are spiritually becoming detached from the local gravitating centre in response to the greater pull exerted by the cosmic centre upon more highly polarized bodies. The earth and its humanity is etherializing; and the advancement of our race involves the advancement of other races of humanity in other worlds. The whole system is winding in. The plan of salvation is not for us alone; it is universal, cosmical. The translation of Elijah is typical of the law of superior attraction to which the whole of embodied humanity must eventually submit, which keys the meaning of the cryptic saying: "I, if I be lifted up, will draw all men after me." This dictum finds its parallel in the Oriental proverb: "The net of heaven has large meshes, but nothing escapes it." The hauling-in process is going on continuously, the net of a spiritual necessity encompasses humanity and strong is the hand that gathers it. In my opinion the book is of a nature to command universal comment. The science of Christianity is brought into bold distinction from all other religious systems and this logically, orderly and without apparent effort.

SCRUTATOR.

THE MANIAC: A REALISTIC STUDY OF MADNESS FROM THE MANIAC'S POINT OF VIEW. Cr. 8vo, pp. xii+304. London: Rebman, Ltd., 1909. Price 6s.

THERE are, perhaps, many readers to whom this book will appeal merely as a weird novel of the sensational type; and even from this point of view the story will be found a fascinating one. It is claimed, however, by the author—a lady journalist, who, for obvious reasons, remains anonymous—to be “a faithful account of a genuine attack of acute mania” from which she suffered, written upon her recovery, and the publishers state in a note that they “are perfectly satisfied” that the “book is a genuine record of a case of madness from the patient's point of view.” Regarded thus, the work is a psychological study of considerable interest, not to say importance. Of course, the question does arise, How far, if at all, in the writing of the book did the author's memory play her false? She herself says that throughout the attack of madness everything of which she was conscious remained fixed in her memory.

The primary “delusion” under which the patient suffered was that she could hear and converse with a number of “Voices,” some belonging to the spirits of the dead, some to those of the living. At a later period in the case she suffered also from visual hallucinations. The gruesome figures seen were to be traced to the various draperies in the patient's bedroom; for example, in her then diseased perception, a draped mirror and dressing-table became a horrible figure of death; and she rightly deprecates, therefore, the use of draperies in a lunatic's room.

Strange as it may seem, the attack of mania included moments of exquisite bliss; but for the most part the experiences were of an exceedingly horrible nature. Fiends appeared to swarm in upon the consciousness of the sufferer, a multitude of voices seemed to howl and shout at her, and on the whole the relation reads like the account of some ghastly, waking nightmare. Indeed, one is struck with the similarity between dreaming and madness. There is in each the same lack of power to interpret one's sensations aright, which become, instead, woven into some fantastic, intricate, and unreal romance. As the author of the volume before us points out, “the psychology of Sleep bears, in so many respects, such a close resemblance to that of Madness, that if Science could solve the problem of the one it would not be far off the solution of that of the other.”

We notice with interest that, in the present case, the patient seemed from her own point of view to have long periods of unconsciousness, whilst appearing to remain conscious to others. It was during such periods that her doctor had many conversations with her to convince her of her folly, but the delusions of the self active during these periods were not the conscious delusions of the patient. Either this must indicate some curious freak of memory, or else we have a case of alternation of personality. The whole problem of madness is, indeed, one of more than ordinary difficulty.

The Maniac is a book which the reader will not leave until he has read it from cover to cover, but those who are nervous or subject to nightmare are warned not to study it late at night, before retiring to bed.

H. S. REDGROVE.

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