

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

THE case of *Rex v. Leo*, which was recently heard in the Lord Mayor's Court, does not serve to throw much additional light on the disputed points surrounding the question of the legality of the practice of Astrology for money. The case was dismissed on technical issues, and the public will, it is to be feared, still be left in doubt as to how far the *bona-fides* of the professional astrologer will justify him in accepting fees. It is true the Lord Mayor expressed his own opinion as adverse to the legality of taking money for making predictions with regard to the future, and

REX *v.* LEO. counsel for the prosecution urged that all that was necessary was to prove that an attempt had been made to predict, and that it was, therefore, beside the mark to prove, what was obviously impossible in the case before the court, that the defendant did not himself believe in Astrology, and was therefore guilty of an attempt to impose upon His Majesty's subjects. This, however, is precisely what Mr. Leo was charged with in the summons issued against him, and under the circumstances it does not seem quite clear what legal justification

there would be for a conviction, quite apart from technical informalities. The summons served on Mr. Leo runs: "For that on February 27th and April 8th, 1914, you did unlawfully pretend to tell fortunes to deceive and impose upon Hugh McLean and others of his Majesty's subjects." When a summons like this is issued, with all deference to counsel for the prosecution, it does not need great intelligence to see that intent to deceive must be proved. This particular summons could obviously be dismissed on its merits. This same point was also raised in the case of *Regina v. Penny*, before Mr. Justice Denman, which was the last important case of the kind, and was specifically referred to by the prosecution. It is noteworthy that here also an attempt was made to show that it was unnecessary to prove intent to deceive. But clearly the judge himself was not satisfied on this point, as he went out of his way to make the absurd assertion that it was incredible that any sane person could possibly believe in Astrology. As Mr. W. T. Stead, the then Editor of the *Pall Mall Gazette*, well observed, in commenting on the case: "Seldom has any judge uttered a statement at once so arrogant and so untrue." He added that the considerable majority of Queen Victoria's subjects were convinced believers in Astrology, and that the astrologer was still at that date an important official functionary at the courts of Teheran and Peking. It is quite obvious that the law passed in the reign of George IV was not directed against *bona-fide* scientific research, but only against "rogues and vagabonds" who attempt to obtain money by fraudulently imposing upon credulous people. The prevailing ignorance with regard to the basic truths of scientific Astrology among the educated public of to-day has made it possible to stretch a point and to interpret an out-of-date statute in such a way as to put a spoke in the wheels of scientific progress.

There are many predictions on record which have proved of no inconsiderable value to those for whose benefit they were made. Some of these have been recorded from time to time in the OCCULT REVIEW. I may, however, cite an instance of a prediction in *Zadkiel's Almanack*, the utility of which, if it had been acted on, is sufficiently obvious. It is now many years ago since the late Duke of Edinburgh was warned in a particular month (I think it was May) to keep away from unhealthy localities and "places where fever lurked." In the very month for which the prediction was made the Duke of

Edinburgh went to Malta, where he contracted Maltese fever.* Are we to understand our legal authorities to assert that, had private advice been given to the Duke of Edinburgh on this subject for which he had paid a moderate fee, and which would have saved him from an attack of fever, as well as a doctor's bill, that he

FINANCIAL VALUE OF ASTROLOGY. would have been doing an illegal act in paying, and the Editor of *Zadkiel's Almanack* in receiving, the small fee which would have enabled him to avoid both? It is recorded, and to the best of my knowledge

the statement has never been contradicted, that before the late Franco-German war, Prince Bismarck took steps to consult an English astrologer as to the most favourable moment for declaring war. The story goes on to state that, when the victorious German troops had entered Paris, the astrologer received a cheque for £100 in remuneration for his services, "with the thanks of Germany." Apparently, the Prince was one of the numerous men of note and fame who ought, in the judgment of Mr. Justice Denman, to have been consigned to the lunatic asylum.

I gave a case of another prediction in one of the earliest issues of this magazine, the financial value of which was equally apparent. A relative of my own, who was in need of ready money at the time, came up to London to consult his solicitor, in the hope of being able to sell at a reasonable price a reversion of £5,000. The terms offered were so unsatisfactory that he decided to refuse them. Being in town for the day, and having nothing in particular to do, he went to consult a clairvoyante—Madame Voyer by name—whose address he had seen in the paper. He explained to her that he had only one question to put, and stating that he was in financial difficulties, desired to be informed whether he would come into money from any source in the immediate future. He carefully avoided mentioning the fact that he had any interest in a reversion. After some delay the clairvoyante told him in reply that he would come into a sum of money during the second week of the following month. He resolved to wait, and on the 13th of the month in question the death occurred of the gentleman from whom he was expecting the reversion. I should perhaps add, what is, however, obvious from the context, that my relative had no knowledge of his illness at the date of the inquiry. I ask again, was not this a cheap guinea's worth? Would the legal authorities of our country consider themselves justified in prosecuting, or would

* Attention was drawn to the extraordinary accuracy of the prediction at the time in the *St. Stephen's Review*.

they not admit, if they had a vestige of common sense in their composition, that few guineas had been better earned? I can myself bear witness to the financial value of astrological knowledge, but it seems to me that this knowledge has never so far been utilized as a financial asset to anything like its fullest extent. Those who have devoted their lives to its study have not had the qualifications to realize this financial value, nor perhaps have they possessed the facilities which would have enabled them to put in practice schemes where its value would have been apparent. A smattering of astrological knowledge may often be a hindrance rather than a help, especially to those who, without adequate research, are over-confident in their own judgment.

I would add that my own view is pretty definite that Mr. Justice Denman's doubt on the legal point as to whether it is necessary to prove intent to deceive was well justified. I do not think a careful reading of the Act in question, which is dated June 21, 1824, being the fifth year of the reign of King George IV, and which is entitled "An Act for the punishment of idle and disorderly persons and rogues and vagabonds in that part of Great Britain called England," can be open to any other construction than that it was directed against persons who told fortunes with a deliberately fraudulent intent. The people who are to be punishable under this Act are specifically defined as "Every person pretending or professing to tell fortunes, or using any subtle craft, means or device, by palmistry or otherwise, to deceive and impose on any of His Majesty's subjects." I have been very careful to reproduce the punctuation marks correctly, as, had there been a longer stop, say a semi-colon, after "fortunes," there would be some plausibility in the contention that the mere fact of anyone professing to tell fortunes would render him liable under the Act; but it is perfectly obvious from the context and punctuation, that what is meant to be conveyed is not that every person professing to tell fortunes, but "every person pretending or professing to tell fortunes by palmistry or otherwise to deceive and impose upon any of His Majesty's subjects" is here intended and singled out for punishment under the Act. In fact, the real object of the Act is to deal generally with vagrancy, and the list of persons liable under it includes "every person wandering abroad and lodging in any barn or outhouse or any deserted or unoccupied building," etc. The wandering gipsy who tells bogus fortunes to people who

IS THE
INTENT TO
DECEIVE
ESSENTIAL?

cross her hand with a piece of silver is the type of person obviously intended. To include well conducted citizens and persons who are pursuing astrological research as the work of a lifetime, and thereby rendering no small service to contemporary scientific knowledge, is, in my opinion, neither more nor less than a palpable absurdity. I cannot indeed help thinking that it is stretching a point in the interpretation of the law, which would not be upheld, at any rate, on final appeal. In spite of previous decisions, the obvious violence which such an interpretation does both to the spirit and the letter of the Act could hardly fail to carry weight with the judges. Unfortunately, the erroneous idea that the mere fact of making predictions for money is contrary to law has got hold of the magisterial mind, and some dramatic test case will probably have to be fought out before it is finally eradicated.

I am well aware that the question, whether it is desirable that the future should be predicted, is an arguable point, and, whatever views I may personally hold, I feel that I should be

THE LAW
AND ITS
INTERPRE-
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quite in a position to state a plausible case for either side. But the people who merely remark "Serve him right" or "Serve her right" when an unfortunate palmist is convicted, should bear in mind the fact that an illegal conviction is an illegal conviction, and that the reason that many astrologers, palmists and others have suffered under the magisterial displeasure is simply due to the fact that they are not in a financial position to carry their case to a higher court of law. The law, it is true, is for all, but justice is still, alas! too often for those only who can afford to pay for it. I trust one day that an adequately financed Occultists' Defence League will see to the fighting out to the bitter end of a test case under the most favourable conditions. Until then it is to be feared that the law will continue to be misinterpreted in accordance with the prepossessions of the local authorities.

It has been my intention for some time past to deal with a rather abstruse subject in Christian doctrine, which yet is one, from the mystical as well as the theological point of view, of very

THE
DOCTRINE
OF THE
LOGOS.

considerable importance. I allude to the doctrine of the Logos. The fact will doubtless be present to the minds of my readers that, largely as this doctrine bulks in Christian theology, it is nowhere alluded to by Jesus Christ himself, nor, in fact, does it find a place in any of the three synoptic Gospels. And yet

so important did the doctrine eventually appear to the Christian Church that no dogma came to be regarded as more vital by the orthodox theologian than the identification of the Logos, or Word of God, with the Founder of Christianity. The whole conception is, of course, based on the prologue to the Fourth Gospel. Had this chapter been omitted or destroyed, I think I am justified in saying that it would never have formed part of the Christian religion. There are, indeed, * two less definite references to the same idea, one in the first Epistle of St. John and the second in Revelation xix. 13. But apart from these, the doctrine, at least in its clear-cut orthodox form, finds absolutely no place in the whole Bible. What, then, is the essence of this all-important dogma, the belief in which rests specifically on one chapter of one book of the New Testament? It may be stated in a single brief sentence. The purport of the Christian doctrine of the Logos is to give a cosmological significance to an historical person. It is designed to identify the itinerant preacher of Palestine, the author of the Sermon on the Mount, with the Second Person of the Divine Trinity, and to create a link between Greek metaphysics and Christian faith. Paul, who transformed Christianity into a world-religion, nowhere mentions the Logos. At the date of his missionary activities, such a conception had not entered into the scheme of Christian doctrine. We are still left in doubt and uncertainty as to when it first made its appearance as an integral part of the new Faith.

We do not know at what date the Fourth Gospel was written, though there seems to be no question that it was subsequent to the other three. We do not know who was its author. The authorship of St. John himself still obtains support in certain quarters, but it is manifestly most unlikely. Again, we do not know if this amazing doctrine was first sprung upon the Christian church in the prologue to this Gospel. If this was so, it may be regarded as the most astounding piece of literary audacity that the world has ever witnessed. With truth St. Augustine says, "the Fourth Gospel opens with a peal of thunder." It is very difficult to credit the belief that this stupendous assertion was first launched upon the world in the form of a preface to the Fourth Gospel. I think we must rather assume that in this Gospel it first took literary shape. We may, if we like, adopt the

* It will be noticed that all the references to the Logos appear in writings attributed to St. John, an argument, so far as it goes, in favour of identical authorship.

view that the writer was a philosophical preacher and lecturer in the early Church; that he had familiarized his pupils with the conception that the Logos, the idea of which Philo had rendered so familiar to the Alexandrian Greeks, was in reality but a half truth; that, in fact, this mysterious Creative Power which emanated from the Supreme God had taken bodily shape in the person of Jesus of Nazareth; that, in short, the Word was no Principle merely, but a personal God, co-existent with the eternal Unmanifested Divine Essence, and capable of assuming human attributes and limitations in time and space, for the specific purpose of restoring its birthright to fallen humanity.

The prelude to the Gospel commences indeed with a metaphysical disquisition worthy of Philo, but the Greek student who might be attracted by so apparently philosophical an opening was destined to be brought up sharp with a rude shock at the phrase: "The Word became flesh." Certainly

A CONTRA-
DICTION IN
TERMS.

nothing was further removed from earlier Greek conceptions of the Logos than such a possibility. It must have sounded, indeed, a veritable contradiction in terms to the Greek ear. Still, the introductory words had a metaphysical ring, and might serve as a means of introducing the new religion to communities steeped in Greek thought and Greek philosophy. The writer says in effect: "This Logos, with the idea of which you are all so familiar in your theological speculations, is true enough in its basic principle, but we Christians are here to teach you something more about it which you have never yet suspected. It is not merely a Divine agency, the Creator and Renewer of the worlds; it has actually itself taken on a corporeal form like one of yourselves, and appeared on earth among mankind for the redemption of the race, though it has now once more returned to the bosom of the Eternal Father, in whose presence it has been since the foundation of the world." The new religion thus strove to introduce itself by presenting its religious tenets in the garb of the old philosophy. If we say, then, that the author of the Fourth Gospel borrowed his conception of the Logos from Philo-Judæus, we must add that, in borrowing, he completely transformed its character. He filled the old bottles of the Alexandrian Jew with the new wine of Christianity.

We have seen the use which the Evangelist made of this metaphysical idea which was already so popular in the schools when Christianity first made its appearance. It remains to inquire

whence this conception originated; what was its pedigree? We are apt to assume that it was Greek in origin, and we are doubtless mainly right, but a brief investigation will serve to show that we are not entirely so. It had, indeed, a double parentage. Early races have ordinarily adopted tribal deities of a purely anthropomorphic character. The tribal god is near akin to the chieftains of the tribe over which he presides. Such a tribal god originally was, doubtless, Yahveh (Jehovah), the god of the Israelites. But by degrees, as civilization advances, the rude conceptions of an earlier day give place to higher ones. The tribal deity becomes transformed into the Creator of the worlds, the Supreme Ruler of the universe, the Dispenser of all good, and the final Judge of the human race. Such a transformation meets, naturally, with fewer difficulties, in the case of a nation like the Israelites, where the god is, in the words of Scripture, "a jealous god," who brooks no rivals, and, therefore, cannot take his place alongside the deities of other nations in a sort of general Pantheon. With him it is a case of *aut Cæsar aut nullus*. He must be recognized as supreme or nothing. Hence, the transition to the conception of the one God and Father of all, slow and gradual as it must be in any case, is greatly facilitated. In the instance of the Roman religion the reverse was the case. Not only had the Roman many gods to commence with (though one, indeed, was supreme), but from the religious standpoint he was essentially a hospitable person. All other gods, from Egypt, from Persia, from the East generally, were welcome, and in the early days of the Empire their cults flourished exceedingly. It was only when the Christian God was introduced, who claimed privileges antagonistic to the Roman conceptions of the duties of a citizen, that trouble arose. Hence, it came about that the tribal deity of the Hebrews, the jealous god who would brook no rival, eventually became recognized as the one Supreme God of all, and the Jewish religion set an example of monotheism which finally triumphed over the Pantheons of the Gentile races.

In proportion, however, as the Jewish conception of God became higher and more metaphysical, it followed that he was farther and farther removed from human ken. The Jehovah of an earlier day might talk face to face with Abraham, "as a man talks to his friend," but long before the Christian era, the conception of the Supreme Father of all had taken its place, among the more intellectual classes, especially those who were

EVOLUTION
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permeated with the Greek culture and the Greek philosophical conceptions. In proportion as the deity came to be looked upon as an impersonal transcendent power, the Supreme Spirit and Primal Cause of all things, it became more and more impossible to conceive of in any definite form. His removal from immediate contact with the material world necessitated the conception of some intermediary agent who should serve as a link between divine transcendence and human imperfection. Hence, by degrees the Jewish writers began to personify the "word" or the "wisdom" of God, first poetically and allegorically and later, almost definitely, as a separate being. Thus, while the Psalmist states, "By the Word of the Lord were the heavens made," when we come to the Targums, or Aramaic paraphrases of the Old Testament, we read of Adam and Eve listening to "the voice of the Word of the Lord walking in the Garden." Even more noticeable than this daring use of the expression "The Word," is the curious way in which "Wisdom" elsewhere becomes personified as a conscious divine Power, as for instance, in Job and in the Apochryphal books of Ecclesiasticus and the Wisdom of Solomon.

It is noteworthy that in Aramaic as in Greek there are two different terms translatable as "the word." The expression "Memra" corresponds to the Greek Logos, just as the Aramaic "pithgama" corresponds to the Greek "rema" (ῥῆμα). Thus it is stated in the Targum version of Genesis: "The word (pithgama) of the Lord came to Abraham in prophecy, saying, 'Fear not, Abraham, my Memra shall be thy strength.'" As the author of *The Philosophy of the Fourth Gospel* * remarks, the Memra is the executive of a Divine Monarch, who reigns, but does not rule. It must be admitted, however, that these tendencies to imper-

THE LOGOS
OF HERA-
CLEITUS.

sonate the Word or the Wisdom of God in Hebrew literature are far less marked and striking in character than the bold developments of the Logos conception in Greek philosophical writings, and especially in the theological treatises of Philo of Alexandria. We can trace the Logos conception in a rudimentary form as far back as the philosopher Heraclitus, with whom it was merely a name for the unifying principle of the world-process. The supreme merit of Heraclitus was that he emphasized in his philosophy this doctrine, so essential a part of the general conception of modern science (as opposed to the popular notion in which caprice and

* *The Philosophy of the Fourth Gospel*. By the Rev. J. S. Johnston, S.P.C.K., London, Northumberland Avenue, W.C.

individual action reign supreme), that the universe is One, and that all its varying phenomena are governed by rational and unchanging law. To him this law of nature was the Logos. It was this which gave permanence and unity to the universe, the Divine reason pantheistically immanent, alike in its conscious and unconscious manifestations. The same conception reappears in Plato, to whose philosophy Philo owed the greatest acknowledgment. It is true that in Plato the expression used is *Nous* (*νοῦς*), Mind, rather than Logos, Reason ; but the implied meaning is essentially the same. To Plato the world itself is a living and rational organism, "the only begotten son of God." The Stoic philosophers, amplifying the same idea, reverted to the expression Logos. The Logos with them was the Divine Reason inherent alike in the physical world, and in the soul of man, but in man alone, in its highest sense. The Stoic distinguished between the Logos as indwelling reason or unspoken thought, and the Logos as an active and executive agency—a distinction which again plays a part in Christian dialectics.

Finally we come to the employment of this historical word in the philosophy of Philo-Judæus. In Philo the Jewish theological and Hellenic metaphysical conceptions converge. He translates, in fact, the Hebrew books of the law in terms of Greek metaphysics. Herbert Spencer himself would not have complained of some of the definitions of the Supreme Being for which Philo was responsible. He has become, indeed, a metaphysical abstraction whose nature can only be described in negative terms. This removal of the Supreme from the ken of the human mind led, inevitably to the peopling of the interspace between God and his world with a hierarchy of spiritual beings. Chiefest among these was the Logos, who now first begins to assume a form which recalls the metaphysical description in the prologue of St. John's Gospel. The Logos is described by Philo as a "son of god," as "a second god," as a "first born son," and as "the archetypal man." He is the Supreme Idea of Ideas who sums up in concrete form the divine thought, and at the same time he is the Royal Architect and Charioteer of the angels. Over and beyond this he is Mediator between God and man and Creator of the world.

It cannot be doubted that the principal obstacle in the way of the acceptance of Christianity by the intellectual world of that day, whose language was the language of Greece, and whose capital was Alexandria, lay in the doctrine of the Incarnation,

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and the belief that Jesus of Nazareth was indeed God. To the philosophical Greek the mere advancing of such a claim put the new religion entirely out of court. It was with a view to bridging this gulf which separated the early Church from the intellectual standpoint of Greek thought that the Fourth Gospel was written, and its prologue was an effort as bold as it was original to render the new gospel palatable to the intellectual mind of the Pagan world, by employing language with regard to the personality of Jesus with which every Greek was familiar, albeit in a totally different context. Thus into the idyllic story of the life and teaching of the Prophet of Nazareth was introduced a philosophic conception that had been voiced continuously in the pages of Greek philosophy and metaphysics from the days of Heracleitus to those of Philo. It is clear, then, that whatever faint justification the author of the Fourth Gospel may have found in his own Scriptures and sacred writers for such a concept, his main source of inspiration came from Greece and Greece alone. He comes near to borrowing the very phraseology of Heracleitus himself, who wrote that "The Logos existeth from all time, yet mankind are unaware of it, both before they hear it and while they listen to it." And where he has not borrowed from Heracleitus, he has deliberately adopted the language of Plato and of Philo, not for the purpose of expressing their philosophical standpoint, but rather to transmogrify their teaching in the interest of Christianity. We must not, then, look to find the same idea voiced by the Evangelist as was expressed by Philo, even when we find the same language. The language is, indeed, used rather as a cunning device to lure on the unsuspecting Gentile to conclusions which otherwise he would never have been prepared to contemplate. The whole conception of St. John's prologue is moral and ethical. That of Philo is metaphysical. Naturally, vicarious suffering and atonement, in its Christian sense, can have as little place in the Alexandrian's philosophy as the God "who became flesh and dwelt among us." How far we are entitled to predicate personality of Philo's Logos is, indeed, a matter in dispute, and Philo himself wavers too much in his definitions for us to be even in a position to say that he himself realized his own idea with anything approaching full lucidity.

It is a curious point that has been drawn attention to more than once that whereas the prologue to the Gospel of St. John is a metaphysical disquisition on the Logos, this Logos, in its special theological sense, is nowhere else alluded to throughout the

whole Gospel. This fact has inevitably been used as an argument to show that the prologue was written by a different hand. If it was written at all by the author of the Gospel, it was probably written after and not before the book itself, and was in the nature of a covering letter and summary of the writer's own theological standpoint. It will be noticed that little as such metaphysical subtleties find their place in the Gospel itself, the whole position of the writer is very far removed from that of the authors of the other Gospels. We have left the idyllic life of Galilee for a realm of miracle and mystery, and the Son of Man has been transformed into the Son of God. It has thus been argued that what is implicit in the Gospel is explicit in the prologue. The hiatus between the two is indeed enormous, although it is impossible to deny that this hiatus is inevitable in the very nature of things where an attempt is made at the juxtaposition of a metaphysical conception and a record of what at least claims to be sober historical fact. It is just this consideration that suggests that after all the Prologue and Gospel may possibly be by the same hand. But the question cannot be answered with any confidence in the affirmative.

Mr. de Kerlor's quaint and old-fashioned little Club at 1 Piccadilly Place seems destined to become a popular resort of students of occultism. As Mr. de Kerlor observes, the aura of the reading-room, with its astrologically stained glass windows and its studious atmosphere, is peculiar to itself, and the same may be said of the aura of the Club as a whole. There is, indeed, something in the old-world atmosphere of the premises well calculated to induce a fitting frame of mind in which to approach a study of the occult. We are taken away from the twentieth century to mediæval conceptions of life and thought, which the presence of the bustling and business-like newer world around tends to transmute into a more practical and more coldly scientific shape. Mr. de Kerlor's latest watchword is: "Every one his own Chirologist." Those who want to learn how to predict their neighbours' fortunes and their own by the "subtle device" of Palmistry are invited to interview the enterprising Proprietor of the Occult Book Store.

In reply to inquiries, I am asked to state that the *Hidden Church of the Holy Graal*, by A. E. Waite, can be obtained from Frank Hollings, 7 Great Turnstile, London, W.C., price 7s. 6d., postage extra.

ALGERIAN MAGIC

By VERE D. SHORTT

SINCE the far-off days when Moses and the magicians of Pharaoh, king of Egypt, showed the strength of their respective powers in opposition to each other, and from before then, the East has been the home of magic. Now Algeria, though partly of the East, is not wholly so. As becomes a part of the East it has its conjurors, diviners, and magicians, but mixed with the rites and ceremonies of those, which for the most part are purely Oriental, and come from Asia, the home of the Arab race, are other and more primitive ones which were old when the world was young, which during the years have penetrated north up the great caravan routes from Central and West Africa.

Though of the East, Algeria and Northern Africa generally are still African, and Africa is still primitive in all essentials. The ordinary magic of the East is not as a rule malignant, while that of the magicians of Northern Africa is.

When I say "malignant," I mean that the *dawat*, or magic, of India aims more at *impressing* the onlooker than anything else, and—in most cases at least—*does not require any blood sacrifice*. The magic of Africa generally, North as well as Central and West, requires above all else that before the ceremonies begin blood shall be shed—generally that of a *white* fowl or goat. This is curious, as in the rites of the West African obeah and the West Indian voodoo worship exactly the same sacrifice is insisted on to appease the Snake God of those cults. Not that the Algerian magician is a snake worshipper. On the contrary, he is a devout son of the Prophet, with a most edifying contempt for all infidels and idolaters. But stronger than his belief in Mohammed and his paradise is his belief and fear in a legion of demons which he believes that he himself only holds at bay by the power of his art, and which, if that art fails him, may at any moment turn and rend him. He will state quite frankly that "the sons of Eblis" desire the smell of newly shed blood, and that nothing else will cause them to come so quickly to do his bidding, or render them so tractable when they have come.

Algerian professors of magic are divided into three classes. The dervish, who is solely a religious magician, and claims to

hold his powers direct from Allah ; the white magician, who is very often little more than a *hakim*, or doctor, with a considerable knowledge of the properties of herbs, and whose stock in trade consists of this knowledge and a few inconsiderable tricks designed to impress the ignorant ; and the black magician, who claims to hold his power solely from his own personal mastery over the evil forces of Nature.

Of these three classes the first and third are the ones which present most interest. The *hakim* sometimes performs cures in cases where the resources of Western Science have failed, but these cures have been solely due to natural causes, and indeed, the successful practitioner himself scarcely claims otherwise, except to the vulgar herd ; but both the other classes can and do produce effects which are sometimes sufficiently startling and inexplicable. Some examples may not be without interest to the reader.

The dervish, as has already been stated, is a magician in a strictly *religious* sense ; that is to say, that anything which he performs by a power which he claims to be (for want of a better word) supernatural, is done solely for the glory of Allah, whether to convince infidels or to attract offerings, and the performer of these feats makes no profession of doing them by any latent power in himself over the forces of Nature, whether these forces be good or evil. Powers of some kind, which are at present unknown to the Western world, these men certainly have. For instance, a *santon*, or dervish, can render either himself or any one else, if not exactly invulnerable, at any rate almost so. The writer has seen a dervish from the desert transfix his cheeks and tongue with red-hot skewers without showing any signs whatever of pain. There was no possibility of trickery. The man was close enough for the burning flesh to be smelt as the hot iron entered. A dervish will throw a heavy axe or knife into the air and catch it, blade first, on his shaven head not once, but many times in succession, until his whole head is a mass of blood. Certainly, before attempting these feats he will dance and whirl himself into a state of semi-insanity and, to all appearance, during the actual performance will be completely possessed by some power entirely outside himself ; but this does not alter the fact that although the fire burns and the steel wounds, still, within twelve hours the wounds are almost healed and within twenty-four quite so. The East never changes. Three thousand years ago in a land not so very far from Algeria the priests of Baal cut themselves with knives "after their manner" to please their

god, and to-day men do the same thing in the name of Allah "the Almighty, the All-merciful."

Many dervishes live alone in the desert, leading practically the same life as the hermits of the early Christian Church, and subsisting on offerings from the faithful. The desert is not a hospitable place, and its inhabitants are not celebrated for the mildness of their manners, but the boldest desert raider, be he Bedouin of the North or Tuareg from the South, will not interfere with a holy *santon*. Setting aside that the holy man as a rule is possessed of a strong arm and a scarifying tongue, he is also credited by popular belief with as efficacious means of reprisal as his prototype the Hebrew prophet displayed to the soldiers whom the king sent to arrest him.

In the Kantera Pass, north of Ain Sefra in Southern Algeria, is a certain narrow defile known as the Gully of the Hand, which no Arab will pass through. The story concerning it runs as follows:—

More than eighty years ago, near Ain Sefra lived a *santon* named Sidi (or Saint) Nouredin. He was an extremely holy man who had made the pilgrimage to Mecca three times, and at the time this occurred was passing his last years in a cave near the mouth of the Kantera Pass where it opens out on the desert. A party of Kabyle tribesmen had been raiding south of their own country, and at the close of the day passed through the Kantera on their way north. Flushed with victory and loot, as they passed the mouth of the cave where Nouredin sat absorbed in meditation, they mocked the old man. One of their number rebuked them, saying that he was a saint, and that no good would come of such impiety, but the others persisted. Then the holy man rose in his wrath and cursed them. He devoted them to Satan body and soul, and raising his lean arms to heaven called on Allah and the Prophet to avenge him, and to see to it that none of the band except the man who had rebuked the others ever got home again. However, the daring raiders, seeing that nothing happened, only laughed the more and rode off.

About two miles further on is the defile which is now known as the Gully of the Hand. It is a narrow passage between dark rocks, and even in broad daylight under the Algerian sun is a dark and sinister-looking place. However, it cuts off almost two miles of road, and the raiders decided to traverse it, and to camp at its northern end. They entered the gully and proceeded to ride along it. However, the gully, always narrow, seemed suddenly to have become more and more so, until at last

as they turned a corner they found that the rocks had met in front of them and that there was no passage. In great fear they turned their camels to ride back the way they had come, but to their horror found that the rocks behind them had closed to as well, and that there was no passage either backward or forward. Then a great black hand came out of the rock wall and picking man after man from his camel drew them struggling and screaming into the living rock, which when the last man had gone closed behind them. The man who had rebuked the others alone was spared, but a great voice came to him from behind the rock telling him to go home to his tribe and tell them what happened to those who made a mock of holy men.

It will be easily understood that a man, even one who has been brought up from early childhood in an atmosphere of battle, murder and sudden death, does not care to interfere with those whom he believes have the whole hierarchy of Heaven and Hell at their command.

However, beyond using their real or supposed powers as a means of extracting alms from the faithful, the dervish, as a rule, does not abuse them.

Far different is the case of the ordinary magician. In many cases this latter is a conscienceless scoundrel, who uses his powers entirely for his own gain. Some men of this class most certainly can do things for which no natural explanation will account, but in many cases they are simply vulgar cheats. It must be remembered that in all countries, and at all times, those who *really* practise high magic never do so for pecuniary gain, which these men do. A magician may, and very often will, use his powers to benefit, or to avenge himself on an enemy, but when a practitioner of magic arrives beyond a certain stage, there seems to be some sort of law by which he may not sell his art for money.

Now in all magic, white as well as black, it is an understood thing that *thought* is *force*, and under certain circumstances is capable of creating an entity or entities. According to Eastern belief, a practitioner of magic can by following prescribed rules, and by concentrating his thought in a certain way, actually either liberate from another sphere, or even actually *create* an entity which, under strictly regulated rules and within certain limits, will do his bidding. This entity may be either good or bad, its malevolence or otherwise depends entirely on its creator, but if used for malignant purposes, and if set to do a task beyond its powers, or especially if used against any one in the possession of a stronger spirit, it will infallibly return to and destroy its

master, afterwards becoming free, and one of the host of *afrites*, or evil spirits, which, according to Eastern belief, are everywhere.

This being the case, human nature in Algeria being much the same as anywhere else, the more powerful the familiar, or familiars, of a magician are supposed to be, the more fear he inspires and the more blackmail he can levy by threats of unpleasant consequences if his demands are not acceded to. Sometimes, however, when two magicians are supposed to have just about the same amount of power, one of them, owing to some slight success, will succeed in detaching some of the dupes of the other. Then, as a rule, the aggrieved practitioner, disdaining the use of his art against a fellow-professional, has resource to the old-fashioned but sure knife or poison, with the result that the French Government steps in, and the wizard who has probably been directly or indirectly responsible for the death of several innocent persons, is executed for the murder of a wretch as culpable as himself.

These men, however, can hardly, except in the very lowest meaning of the word, be termed "magicians." Something they know, but not much, and what little power they have occasions them as much, if not more, fear than it does their dupes. It is an unnerving thing for a man to play with deadly machinery which he does not understand, and which may at any moment destroy him.

However, there are many men who have a very high reputation indeed among natives, who under no circumstances whatever will take money for the exercise of their art. They will take food or a night's shelter occasionally (they are almost invariably nomads), in return for which they will show some tricks, somewhat after the fashion of the Indian jugglers; but for the most part they seem to practise their art for its own sake and for the sake of acquiring more and more power in it.

The powers ascribed by natives to some of these men are almost limitless. For instance, it is firmly believed that a magician can render himself invisible at will, and transport himself by supernatural agency over immense distances in a moment of time. Also many of these men claim—and their claim is implicitly believed—to be absolute masters of ghouls and *afrites*, and to have those exceedingly unpleasant demons at their command. It will be easily understood that in a country where, according to popular belief, the very wildest story from the *Arabian Nights* would, under certain circumstances, be not only possible but quite probable, a magician who has established a reputation is

looked on with immense respect and wields a very potent influence. The French Government as a rule leaves these men alone, unless they use the influence which their reputation gives them to preach a *Jihad*, or holy war. In that case the government takes stern action, and deports the too enthusiastic magician.

I have spoken above of the ghouls and afrites. Though this is not an article, strictly speaking, on the folklore of Algeria, an explanation of the nature of these demons may not be out of place. The ghouls are cannibal spirits which inhabit waste places and cemeteries where they disinter and feed on the bodies of the dead. However, the ghouls are just as partial to fresh meat, and by appearing in the shape of a lovely woman will often seek to induce men to follow her to a lonely spot, where she will suddenly assume her own hideous shape, and tear in pieces and devour the adventurous mortal. Ghouls are of both sexes, and are supposed to marry and to propagate their species. The afrite is a male demon, and is really more in the nature of an evil jinn, or genie, but with considerably less power than the jinn proper. The jinn has large powers over the forces of nature and can only be brought under subjection by a very powerful magician, whereas every little magician is supposed to have one or more afrites at his command. It was from these demons that the famous bodyguard of Sulieman-ben-Daoud—the Solomon of the Bible—was composed, according to Eastern legends.

About ten years ago there was a curious case which occurred at Sidi-bel-Abbes in Algeria. A man was seen to enter the house of a local practitioner of magic, with whom he was known to be on rather bad terms, in the morning. *The same evening* the man reported himself at the gendarmerie station of Douargala, nearly two hundred miles away, and which could not possibly be reached by train. His account of what happened was this:—He said he entered the house of the magician, and after some time a somewhat warm argument took place between them. Then the magician clapped his hands and suddenly a hideous black man appeared, who, at a word from his master, swelled to gigantic proportions and, seizing the other man, carried him to an enormous height in the air. However, the man retained enough presence of mind to call on Allah and the Prophet, when he found himself in the desert outside Douargala unhurt, having been transported nearly two hundred miles in the twinkling of an eye. Of course, the officials laughed at the man's story, but it was quite obvious that he personally was quite convinced of its truth, and that he

ascribed his escape solely to the intervention of Providence. At least, it is sufficiently curious how the man contrived to cover two hundred miles in less than twelve hours. Even if there had been any railway to Douargala—which there was not—according to the usual pace of Algerian trains the journey would have taken at least twenty hours.

One case only of native magic came under the writer's own observation, and that to all intents was a variation of the familiar Indian basket trick, with considerable detail added. A wandering magician arrived at a place named El Rasa, on the borders of the Sahara, and announced his intention of giving a display of his art in return for a night's lodging. He borrowed a boy from a villager (the man's only son), and after making two men swear that they would guard him (the wizard) with their life proceeded to give his exhibition. He borrowed a sword from another man, and after the preliminary sacrifice of a white cock, absolutely to all appearance in full view of the audience, decapitated the boy. The writer was present, and would be prepared to swear that, according to all the evidences of his senses, the decapitation took place. This was too much for the boy's father. Rushing at the wizard he stabbed him to the heart, being cut down himself while doing so by one of the magician's guards. After the resultant excitement had died down, however, the boy, whom all present had seen decapitated before their eyes, was discovered asleep under a cloak!

The only explanation which can be given is that of thralldom of the senses of the onlookers.

Curiously enough, one of the onlookers, who was a Russian Finn, and therefore, according to tradition, possessed of occult powers by right of birth, stoutly maintained that he had seen *nothing* until the final tragedy.

The magic of Algeria is much the same as magic always has been and always will be. That is to say, that it rests on conditions natural in themselves, but which are not understood except by initiates, and any attempted explanation by any one except an initiate is more than likely to fall lamentably short of the truth.

A FOOTNOTE TO BLAKE'S POETRY

BY H. STANLEY REDGROVE, B.Sc.

NO poet, I think, has suffered greater indignities at the hands of editors than William Blake. They have none of them been slow to mete out to his poetry words of the highest praise, yet all with a single exception have taken upon themselves the task of improving it, or (to accuse them of what is perhaps the lesser crime) have done their work so carelessly that the divergences between their respective editions and the original MSS. or books are extremely numerous. Whether or not the many alleged improvements are really improvements, I am not prepared to say; Blake's education was not of an orthodox kind and his knowledge of English seems to have been erratic, his method of engraving afforded little opportunity for correction, and he was sometimes careless, so perhaps certain of the editorial emendations are in the nature of improvements, considering his poetry from a technical point of view. But, speaking for myself, when I want to read what Blake wrote I want to read what Blake wrote, and not what his editors (be their names ever so great in the annals of English literature) thought he ought to have written.

The verbatim edition of *The Poetical Works of William Blake* edited by Mr. Sampson and published by The Clarendon Press in 1905, is an exception to the above. It suffers, however, under three disadvantages: (i) it is expensive, (ii) the book is too big for the pocket, and (iii) the choice of contents is rather pedantic. It contains everything of a lyrical nature Blake wrote, even when such lyrics have to be torn from their context. A smaller sized edition without annotations appeared in the next year, but this may be regarded as superseded by a further edition, which is mainly the occasion of these remarks.* This last not only contains the whole of the lyrics incorporated in the former editions, but also the complete text of the minor prophetic works, selections from *The Four Zoas*, *Milton* and *Jerusalem*, etc.; and in addition,

* *The Poetical Works of William Blake (Oxford Edition)*. Edited with an Introduction and Textual Notes by John Sampson, Hon.D.Litt. (Oxon.). 7½ in. × 4½ in., pp. lvi + 453 + 16 plates. Oxford University Press (Humphrey Milford). Price 1s. 6d. net. The plates include excellent reproductions of Phillips' portrait of Blake, and the title-pages of his books. Not only is this one of the least expensive of the various editions of Blake's poems, but it is far and away the best.

A FOOTNOTE TO BLAKE'S POETRY 319

The French Revolution (Book I), now for the first time printed from a proof recently discovered in the collection of the late Mr. John Linnell. This valuable find will no doubt be eagerly read by all Blake students. The poem does not readily lend itself to quotation, but the following passage may serve as a sample of its quality. It is a speech of the Duke of Orleans.

. . . O Princes of fire, whose flames are for growth, not consuming,
Fear not dreams, fear not visions, nor be you dismay'd with sorrows which
flee at the morning!

Can the fires of Nobility ever be quench'd, or the stars by a stormy night?
Is the body diseas'd when the members are healthful? can the man be
bound in sorrow

Whose ev'ry function is fill'd with its fiery desire? can the soul, whose
brain and heart

Cast their rivers in equal tides thro' the great Paradise, languish because
the feet,

Hands, head, bosom, and parts of love follow their high breathing joy?

And can Nobles be bound when the people are free, or God weep when his
children are happy?

Have you never seen Fayette's forehead, or Mirabeau's eyes, or the
shoulders of Target,

Or Bailly the strong foot of France, or Clermont the terrible voice, and
your robes

Still retain their own crimson?—Mine never yet faded, for fire delights in
its form!

But go, merciless man, enter into the infinite labyrinth of another's brain
Ere thou measure the circle that he shall run. Go, thou cold recluse,
into the fires

Of another's high flaming rich bosom, and return unconsum'd, and write
laws.

If thou can'st not do this, doubt thy theories, learn to consider all men as
thy equals,

Thy brethren, and not as thy foot or thy hand, unless thou first fearest to
hurt them.

Upon words as fine as these, no comment is needed.

The fact that Blake claimed to write from inspiration has given rise to the opinion that what he had once written he never corrected. Nothing, however, could be further from the truth, so that no justification for the editorial emendations referred to above can be based on this score. As Mr. Sampson points out, an examination of Blake's MSS. shows that he worked over his poems considerably, altering a word here, deleting another there, rearranging stanzas, and so forth. Of course, it would not be fair to compare him in this respect with Poe, to whom typographical accuracy was a fetish. Poe aimed at producing a certain effect on his readers as much by the sound of his words as by their meaning; whereas Blake was essentially a didactic poet. He

had a message to deliver to humanity, and he gave it with no faltering voice, though in symbolic language whose meaning is not always obvious.

To summarize Blake's message in a few words is no easy task, but I will attempt something of the sort. He had to proclaim the reality of the world of Imagination and the worth of Love. He had a message of indignation which he hoped would show the futility of that reason which, whilst usurping all things to itself, never raises its head from earth to heaven—a message to destroy belief in that form of hypocrisy which, calling itself modesty and decency, claims to be a virtue; to destroy belief in the formal and mawkish morality, the cold and lifeless religion, and materialistic and sordid aims and motives of his day. He had a message which he hoped would enlighten the world, making visible to those who had eyes to see the things of higher worth, and rendering possible a wider outlook and a freer, happier life. Hear his denunciation of the shamefaced morality of the world into which he was born:—

I went to the Garden of Love,
And saw what I never had seen :
A chapel was built in the midst,
Where I used to play on the green.

And the gates of this Chapel were shut,
And 'Thou shalt not' writ over the door ;
So I turn'd to the Garden of Love
That so many sweet flowers bore ;

And I saw it was fill'd with graves,
And tombstones where flowers should be ;
And priests in black gowns were walking their rounds,
And binding with briars my joys and desires.*

And again:—

Are not the joys of morning sweeter
Than the joys of night ?
And are the vigorous joys of youth
Ashamed of the light ?

Let age and sickness silent rob
The vineyards in the night ;
But those who burn with vigorous youth
Pluck fruits before the light." †

In his poetry Blake fully carried out his own maxims, "The road of excess leads to the palace of wisdom," and "Exuberance

* "The Garden of Love," from *Songs of Experience*.

† "Are not the Joys of Morning Sweeter ?" from the *Rossetti MS*.

is beauty," * and, through expressing great truths in a manner too exuberant and excessive for some minds, he has frequently been misunderstood. Thus some commentators (including Swinburne), forgetting that as Blake was an honest man he would himself live the life he advocated, have supposed that he taught the ethical doctrine technically known as "free love." But Blake knew that true love is spiritual and eternal, and that true marriage is a holy and everlasting sacrament. What he did most emphatically teach, however, was that that act which is the consummation of passionate desire, is justified and rendered beautiful when it is the manifestation on the physical plane of a love which is spiritual and unselfish—and by that alone.

No doubt Blake had his faults as a poet and was deficient in technique, but his poetry is the most refreshing I know. Perhaps it owes something of this quality to the fact that Blake remained a child throughout all his days. What man, with heart less sweet than that of a child, could have written those beautiful lines?—

Little Lamb, who made thee ?
 Dost thou know who made thee ?
 Gave thee life, and bid thee feed,
 By the stream and o'er the mead ;
 Gave thee clothing of delight,
 Softest clothing, woolly, bright ;
 Gave thee such a tender voice,
 Making all the vales rejoice ?

Little Lamb, who made thee ?
 Dost thou know who made thee ?

Little Lamb, I'll tell thee,
 Little Lamb, I'll tell thee :
 He is callèd by thy name,
 For He calls Himself a Lamb.
 He is meek, and He is mild ;
 He became a little child.
 I a child and thou a lamb
 We are callèd by His name.
 Little Lamb, God bless thee !
 Little Lamb, God bless thee ! †

Blake's faults are the faults of a child, and we love him the better for them. Give us, then, his poetry as he wrote it. This Mr. Sampson has done, and those who ask for the real Blake will be correspondingly grateful.

* " Proverbs of Hell," from *The Marriage of Heaven and Hell*.

† " The Lamb," from *Songs of Innocence*.

A NEWLY DISCOVERED FORM OF HUMAN RADIATION

By HEREWARD CARRINGTON

FROM time to time in the past, indications have been forthcoming that the human body emits some form of radiation, as yet unrecognized by science. It would be only natural to suppose that radiations of *some* sort do exist—when we take into consideration the innumerable and complicated chemical and electrical changes which are taking place in the body all the time, and the fact that nearly all forms of matter are more or less radioactive, as Le Bon and others have shown. Further, we must remember the phosphorescence so often observed in decomposing organic bodies; the as yet unknown characters of the life-force itself, and the recent researches of Dr. Kilner, seeming to prove the existence of a human "aura" atmosphere, around the body—doubtless a form of radiation of one character or another.

However this may be, *proof* of the actual existence of these subtle forms of human radiation has been difficult to obtain. Dr. Paul Joire, it is true, has invented a little instrument—"the sthenometer"—by means of which he claims to prove, beyond question, the existence of some form of externalized motor power. Prof. Alrutz, of the University of Upsala, has also invented an instrument which, he contends, proves the same thing; while many scientific men of the first standing in Europe have asserted that they have observed phenomena of a like character.

Among the most interesting of these we may mention the recent series of experiments conducted by Dr. Ochorowicz, of Warsaw, Poland, and M. Darget, of Paris. Both these experimenters worked with photographic plates, and seem to have received absolute proof of the existence of some form of human radiation, as yet unknown to science. Dr. Ochorowicz's experiments were publicly endorsed by two separate Committees of Polish scientists; while M. Darget's results were presented to the Paris Academy of Sciences.

We must not forget, also, the remarkable results obtained by Dr. Imoda, assistant to the eminent physiologist Mosso, who, as the result of many experiments made with the electroscope, came to the conclusion that the human rays "are able of themselves to become a conductor of electricity, and that, in conse-

quence, the radiations of radium, the Cathodic radiations of the Crooke's tube, and mediumistic radiations, are fundamentally the same."

All these facts are significant, and certainly point to the existence of a form of human radiation of a nature yet unknown. The most recent and dramatic experiments of this character, however, are those conducted by Drs. L. Clarac and B. Llaguet, of Bordeaux, France, with a subject whom they designate as "Mme X." Their report is signed and dated July 24, 1912, and summarizes their researches covering a period of several years. The facts they present are most startling; and the conclusions they are driven to accept remarkable. Life, they say, may be preserved in animals and plants, and they may be prevented from decomposing in the regular manner, by means of the human "fluid," which is said to exist in all of us in a more or less marked degree. This emanation or "fluid," passing out of the body of some peculiarly constituted individuals, enters the object treated, and has the effect of causing the latter to dry up or desiccate, instead of decomposing in the usual manner. In other words, decomposition has been prevented—a fact of extreme scientific interest, if true.

The doctors who issue this Report are well-known and cautious observers, who have only published the results of their experiments after months of patient work. The subject, Mme X, is a private person, a lady, living in Bordeaux, who has discovered this peculiar power within herself, as the result of several years' experimenting.

For four years Mme X had kept in her house several dead and formerly organic objects—plants, little animals, etc.—without their having shown the least tendency to decompose. These objects were not treated in any way chemically, and nothing was injected into them of a preservative nature, such as would have a tendency to embalm or mummify them. In fact, nothing was done to them beyond placing the hands in contact with the objects—or sometimes just above them, *without* any contact—and, after "treating" them a few times in this manner, the objects in question dried up, desiccated, instead of decomposing, and would then remain in her house indefinitely without showing the slightest tendency to putrefy. Under the action of this mysterious power, which emanated from her, the liquefaction of tissues ceased; colour was restored to hair and feathers; the micro-organisms of destruction, which could be seen at work by means of a microscope, rapidly died and disappeared, and,

in short, decomposition, as we know it, accompanying all dead organic things, ceased, and never again set in ! Here, surely, is a striking phenomenon, of supreme and far-reaching importance—particularly to those making a study of death and its varied accompaniments and manifestations.

In order to test this matter, and place her observations and discoveries on a scientific basis, Drs. Clarac and Llaguet arranged with Mme X to try a number of tests in their laboratory, under proper scientific supervision. She agreed. Before each trial, the hands of Mme X were carefully examined, and she was not allowed to touch the objects, except under the closest scrutiny. The various objects were provided by the physicians, and, immediately after each trial, were placed under lock and key, in a cupboard of the laboratory, until the next day. Everything was done in full light and under perfect conditions of control. The experiments began in October, 1911, and continued for several months.

Mme X usually placed her hands in contact with the objects to be treated, but sometimes held them at some distance from them. The duration of each treatment was about twenty minutes, and she asserted that, once thoroughly treated in this manner, they would never decay. The following are some of the most important results attained—arranged in gradually progressive order :—

1. *Plants and Flowers.*—A rose and a small bunch of snap-dragon. Treated in the manner above described. Desiccated very rapidly, and in ten days the process was complete. The colour was completely preserved.

2. *Wine.*—Desiccation progressive. It was treated for eleven days, without showing any signs of acid fermentation. Another specimen of the same wine, left without treatment (this is what is scientifically known as a "control" experiment) acidified on the third day.

3. *Molluscs.*—Oysters : Desiccation progressive, and continued for thirteen days. There was no putrefaction. Other oysters (kept as "controls") putrefied in nine days, with liquefaction and a strong and disagreeable odour.

Some of these oysters were taken, when partially decomposed, and treated by Mme X in the usual manner. The bacteria were soon killed under the influence ; putrefaction was arrested, and the central mass, which had not yet decomposed, began to desiccate, and continued until completely dried-up, as the first oysters had been.

4. *Fish*.—Two dead fish were tried. They were tried without being “emptied” in any way—that is, just as they had died. In three days desiccation had taken place, and they continued to preserve a good colour and form. Their eyes continued bright. At the end of several months, no traces of decomposition.

5. *Birds*.—A goldfinch, found dead in its cage, was treated. Its insides were not removed. Desiccation was rapid, and in three days was almost complete. Rigidity was progressive. The colours of the plumage (yellow in the wings and red in the head) did not fade, but, on the contrary, became more intense.

A canary, found dead in its cage. Left “unemptied.” It was first of all left undisturbed for two days. Evident signs of decomposition showed themselves. Treatment was then begun. Immediate arrest of putrefaction was noted. A progressive diminution of the odour. Desiccation complete at the end of five days. The colour of the plumage was not only preserved but increased. The feeble yellow was changed to a vivid canary yellow.

Similarly the *blood* of a rabbit was collected. A portion was placed in a glass vessel. It soon coagulated. At the end of the third day, it *again liquefied*, and was preserved in this condition, without noticeable change, for twenty-one days. It remained a beautiful red colour, but became gradually less and less fluid, as it was absorbed by the air. On the twenty-eighth day, it had become a solid red mass, and remained in that condition thenceforward.

Microscopic examination of the blood revealed the following remarkable facts: On the third day, the globules in the blood were in perfect preservation. On the twenty-eighth day, just before the blood had become quite solid, it was possible to lay a thin layer of the semi-fluid blood on the slide, and see that the globules were still sound and in perfect condition. They finally became solid, dried and split-up, remaining in that condition permanently.

These results are assuredly noteworthy. The little touch as to the liquefaction of the blood is particularly interesting—since it serves to throw a curious side-light on one of the most spectacular and well-preserved of the Catholic miracles—viz., the liquefaction of the blood of St. Januarius, which is said to take place within a hermetically sealed glass vessel twice every year, at Naples (September 19, and the first Saturday in May).

These experiments are not without precedent. Dr. Louis

Favre had previously made a number of tests with Mme Agnes Schloemer for the same purpose. He had found that the imposition of her hands tended to destroy bacteria, and even the *bacillus subtilis*, and the *bacillus anthracis*, which are considered two of the most resistant of all bacilli. Dr. H. Durville has also obtained some results with the bacillus of typhoid fever, and has published his results in the *Bulletin* of the General Psychological Institute, of Paris. But none of these early experiments were as prolonged or as carefully conducted as these newer researches of Drs. Clarac and Llaguet. What are we to think of them?

Orthodox science cannot explain such facts—if facts they be. We know that when an organic body decomposes, several sets of micro-organisms exist in turn within the body, and gradually reduce the body to “the dust of the earth.” Nothing can hinder this action, save certain strong toxic substances injected into the tissues. But even these are more or less transitory in their action. The art of mummification, as employed by the Egyptians, is a lost art. Embalming preserves the body a short time only. Even then, the body does not desiccate, as it did in these experiments.

For many years past, those who have interested themselves in psychic investigation have come to the conclusion that there is a subtle “fluid” or fluidic-substance connected with the material organism, which can be, at times, detached from it, or projected beyond its boundary, and in this way may produce certain remarkable phenomena, which are, as yet, ill-understood or even denied altogether. The older “mesmerists” believed in the existence of this “fluid”; and it was only with the acceptance of the modern school of “suggestion” that the belief in a “fluid” became extinct. But there are many who still believe that such a “fluid” exists, and that mesmerism and hypnotism are two distinct things—instead of one and the same, as most modern physicians believe. The recent experiments upon the human “aura,” by means of specially prepared chemical screens, seem to accentuate the belief in the existence of this human “fluidic body”; and many other facts could be cited in its support if space permitted.

It is this “fluid” which many healers claim to employ in treating disease. It is said to pass from one body to the other—curing it, if beneficial; harming it, if the reverse. It is upon this belief that the practice of the “laying on of hands” is based, and many of the so-called “miraculous cures.” When Jesus “perceived that virtue had gone out of him,” it doubtless meant

that He had lost a portion of His vital fluid—which He employed to effect His marvellous cures. These newer experiments certainly serve to throw a flood of light on the older beliefs and theories. Is there a vital fluid within the body, preserving it during life, as that of Mme X seemed to preserve inanimate objects? Is it because of this that we do not disintegrate during life? It would seem so. Indeed, we know that it is the presence of *life* which differentiates the living and the non-living. And what is life? We do not know! It dwells within the body and animates it. Can it be abstracted? Those who have treated by the "laying on of hands" say that it can. Can it be imparted or added to a body? These experiments, in which Mme X preserved the form of organic objects, seem to point strongly in that direction. And if decomposition can be prevented, who shall say why the flood of life might not again flow back into a body but lately animated? We know, in fact, that certain animals and even human beings, *have* been re-animated—after they have been pronounced "dead"; and long after heart-action and circulation have ceased. Are we nearing the scientific discovery of the re-infusion of life, of the re-animation of the dead body—of bringing the dead to life? It would seem that we are very near that goal; and that before many of us, still living, have passed into the Great Beyond, the scientific re-vivification of human beings may well be an accomplished fact!

THE PURPOSE OF LIFE

WHY THE ONE BECAME MANY

BY LEONARD BOSMAN

THE idea of an attempt to express the Inexpressible, itself a paradox, takes us into the Land of Paradoxes, but if we remember the true purpose of metaphysic, from an occult point of view, we need not go far astray. The purpose of all true metaphysical speculation is that we may so train our brain consciousness as to enable it perfectly to answer the vibrations of the Higher Consciousness and reflect clearly the Wisdom which is beyond the body and brain, beyond form and manifestation. In this way we are doing a work for the benefit of future generations by bringing to a more evolved condition the matter used by the brain consciousness, purifying and perfecting it. But we are also serving the humanity of our own time by giving clearly to them through the medium of the brain consciousness that knowledge which otherwise would not reach the world, for it is beyond the brain, "beyond the reach of eye and hand."

All this is an answer to those who are content with the idea of "just trying to be good," and who do not therefore concern themselves with what they term "mental gymnastics." There is a purpose in life, and that purpose is to blend the different forces in nature and in man. The mystic who seeks at-one-ment with God cares not for intellectual discussion, and is not anxious to know the how and why of things; on the other hand, the man of intellect is apt to lose patience with his devotional brother and to regard him rather as emotional. And thus we have a seeming "pair of opposites." On the one hand the devotee, or Bhakta, as he is called in the East, and on the other the Gnani, the man of intellect, each thinking that his own line is right. They are, as it were, opposites at the base of a triangle, wide apart but yet linked by the base. As each progresses on his own path towards perfection, towards the apex of the triangle of life, there is a blending of the forces, the Bhakta adds intellect to his devotion and the Gnani realizes the use of true emotion and in turn adds to his knowledge the great power of Bhakta, or Devotion. The two thus blended are symbolized by the apex of

the triangle ; they find that they are no longer opposed and unite without antagonism, thus becoming the beam of the Scales of Manifestation instead of the pans of the Scales, the Merchants and not the merchandise.

It is therefore useful for the devotional type to study the beginnings of life, the growth of Cosmos, whether universal or human, so that by understanding the cosmic becoming and manifestation he may realize more fully the Purpose of Life and add Wisdom to his Devotion and let both shine forth in his Activities. It is said that God works in three ways, showing forth Will, Wisdom and Activity, and man has to reflect God in himself and therefore must follow Him.

The Gnani, likewise, has to learn to use his emotion, to develop the power of Bhakta latent in him and add to his Knowledge the power of Devotion, so that he too may blend in himself the three great powers of Nature and do the will of the Father who sent him.

Having thus put forward this excuse for an attempt to express the Inexpressible, we may proceed to the study of Cosmic Becoming.

Everywhere we read and hear amongst Occult students of the "One becoming many," the Absolute All becoming the manifested finite worlds of appearances. We do not understand or rather truly realize the *Idea*, though we may think that we have an intellectual grasp of it.

We seek to understand life as a whole, to know the how of manifestation, even though we may never know the Absolute Why. We realize why we are here on earth and know that we have to build up a self-conscious centre within a Cosmic Consciousness that we may know ourselves as Individuals ; we do not know and we cannot know the Purpose of the Absolute All, for That which is beyond purpose can have no purpose. Here commences the paradox, for whilst realizing our ignorance of the Purpose of the Purposeless All we yet feel that the Absolute All appears as Opposites, as Spirit and Matter, that by contrast the Self may be fully realized, for if we and all that is remain together as One Perfect Whole, then there is no second and, therefore, no resulting *realization* of our actuality and individuality.

We cannot, then, think of the Absolute *in terms*, we cannot realize "One without a second." We look upon the manifested universe and quickly realize its Duality, whether as Life and Form, Spirit and Matter, Noumenon and Phenomenon, Subjective and Objective, but as soon as we think of these "opposites" as

not opposites, as soon as we meditate upon "One without a second," One Eternal Substance or Space, Boundless and Infinite, then we are in the Absolute and cannot function, for Duality is merged in Unity. It is feeble, therefore, to dwell long in thought upon the Absolute, for it is said of the Highest, the First Logos, "perchance He knoweth not" what is behind the veil of Substance. In their ultimate nature, Spirit and Matter are One, but if the attempt be made to define that One, to explain life, then we leave the One and enter into Many-festation or manyness which necessarily commences with "opposites" or contrasts. Hence to commence with our explanation of Cosmic Becoming, we describe the All as we see it, that is, as Duality, as Spirit and Matter, and this is the One which has become many—or rather should we say *is* many? for the parts constitute the Whole which does not become but ever is.

All this talk of "pairs of opposites" may become a great puzzle for the Occult student if he allows himself to be bound in chains the links of which are "words, words, words." It will be then a puzzle over which he may ponder day after day and life after life. But if he meditate on "the One," he may come to realize that despite all the *words* written and the things said concerning the "pairs of opposites," yet in very truth there are no opposites, for all is One. The idea of difference, of "opposites," is, after all, a *Mâyâ*, an illusion of the finite mind and senses, a bond which binds us whilst yet we are apprenticed to the Master. But as we take the proper steps upon Life's Pavement of Opposites under the guidance of the Director or Higher Self (known to Freemasons as the J.W.), who stands beside us ever, so gradually do we come to realize the innate truth of things and see the Light shining in the Darkness and learn to comprehend it. Thus we may realize the illusory nature of the very "opposites" themselves which make up the Pavement of Life. All this may be learned in a world of illusion and change, which nevertheless is real whilst it lasts, but miasmatic and illusionary, as it is never the same, always changing and finite in its very nature, but "I am the Self (Jehovah so-called), I change not," as God says through the mouth of the prophet.

Truly to the "opened eye of Dangma," to the Seer of Reality, there *are* no opposites, for opposites are illusions, mere tones and semi-tones of One Great Cosmic Note which cannot perfectly be heard amidst the distractions of earth, amidst the sobs and tears arising from a world's great agony.

What, then, is the purpose of this Great Illusion, this appear-

ance as of opposites? The answer is simple when stated in words, though the Idea may be itself more difficult of realization.

We *ex-ist*, that is to say, we view ourselves as parts *out of*, or separate from, the One, that thereby under the sway of the "pairs of opposites" we may learn to realize and appreciate truly our *per-sistence*, to *know* that the Self is "One without a second." Existence is a mere sign-post, the reading and understanding of which should lead us to the Way, the true realization of the *Ever Is*, the Aum, the Tao, the One Syllabled All.

Much explanation and definition is sought by the mental man who endeavours to make concrete the indefinable. But the true student of life, of intuitive mind, who has, if only for a moment, contacted the Buddhic or Cosmic Consciousness, knows that nothing more can be *said*. Truly, "the rest is Silence" and that Silence is only to be found in the Cave of Viveka or Discrimination between the Real and the unreal. He who dwells therein may not nay, cannot, tell the Secrets of his initiation.

HOPE

BY MEREDITH STARR

SONG flutters at her lips,
 A dove with broken wings;
 A pale moon in eclipse,—
 And still she sings.

Madonna-like she stands,
 Facing the bitter blast,
 Fragile, with folded hands,—
 A poor outcast.

So young, so sad and fair,
 A lute with broken strings,
 Type of the world's despair,—
 And still she sings.

SOME INVESTIGATIONS IN AUTOMATISM

BY JAMES H. COUSINS

MY first personal acquaintance with automatism was made on June 5, 1904, when a planchette moved, apparently of its own will, under the fingers of a lady to whom I shall refer in this paper as the automatist.

My object in then entering upon a long series of experiments in my own home, and among my own kith and kin, was to obtain, if possible, some demonstration of the existence of a super-physical world, and of the persistence of the real person through and beyond the change called death.

I was compelled to accept the position of a spectator, by the early discovery of the fact that I had not the slightest gift of automatism, but rather had the effect of stopping by my touch any automatic phenomenon, despite my most ardent wish to the contrary.

My first experiment was a pronounced success. It will explain itself. *Question*: "Will J.'s article be accepted by the *Weekly What-not*? (I suppress the name). *Answer*: "Yes, yes." This was good, for a start, though hardly free from the suggestion that the wish was father to the Yes. However, by way of confirmation (and as an example, I now see, of a quaint notion of a test which I have since found to prevail among tiros of psychical research), I asked, "Will the *W. W.* reject my article?" The answer came, "No." To make assurance trebly sure, the question was put in another way: "What paper will accept J.'s article?" *Answer*: "The *Weekly What-not*." If you dream the same dream three times it will, it is said, come true. Surely a prophecy thrice diversely given should also come true—and it did, at 7s. 6d. a column.

But one prophetic swallow does not make a summer of certainty. The temptation to let well enough alone with an undeniable 100 per cent. success might have been strong; but, fortunately, the spirit of inquisitiveness was stronger, and in due time led to those chastening contradictions and absurdities through which one proceeds to some glimmering of truth. Hence another question: "Will A. B. C. (a famous actor) accept J.'s play?" *Answer*: "No." If the wish was father to the previous Yes, it

certainly was not the parent of this No. The question of its parentage is part of the mystery of the phenomenon of automatism, to which we shall address ourselves later. Again, by way of attempt to catch something or somebody napping. *Question* : " Who will accept J.'s play ? " *Answer* : " Nobody ; nobody." From the strictly personal point of view (for the play, although I say it, was a good one), I regret to have to admit that the prophecy up to date has come perfectly true. Our percentage of success is still 100.

Third experiment : *Question* : " Will J.'s play [another one] win the prize ? " *Answer* : " Yes, yes." " How many times will it be performed ? " " Four." " How much money will it bring ? " " £13."—A most unlucky figure, though I have yet to meet the person who would refuse the amount. The point, however, is that somebody or something—certainly not the automatist or I—had made a calculation ; for on referring to the entry for the prize, I found that in addition to the prize of £5, there was to be a fee of £2 for each performance of the winning play : four performances at £2, gave £8, which, added to the £5, gave £13. Could anything be more convincing to an amateur psychical researcher, or more encouraging to an amateur playwright ? Next day I received—the play *rejected*. Our percentage of success drops, and the figuring of it assumes such complexity that I leave it. Anyhow, I was fairly launched now as a researcher, and came at once upon one of those thought-provoking circumstances that are of more true value, in their inferences, than a hundred Yes's and No's of even true prophecy.

In the middle of a communication there is an interruption, a cessation of writing, then scrawls indicating a change in the operator—which is the term I shall apply to whatsoever may be the active something that works through the passive automatist. The question is asked : " Who are you ? " A name is announced—the name of a living person, not a ghost ! Here the operating centre is thrown quite out of the normal consciousness of either the automatist or myself, for we had hitherto thought only of communications coming from departed spirits. Further, I was asked to meet the operator on his arrival at a station in Dublin at an hour when I knew no train came from the place where he was stated to be, the place also being the last thought that would have come into my mind if I had been asked where he was. We postpone the inferences.

And now comes a Mexican, chief of a tribe of 1,100, a gentleman who describes himself as 8 feet high ; who lived B.C. by hunt-

ing creatures like monkeys with a *marronth*, a wooden spear; and who died from dining "not wisely but too well" on *lopees*—an insect caught by nets, and valued as an article of diet by his tribe. His name was Mollus. With him was his wife, Velnes-tunts—and I resign these names, and the *marronth* and *lopees*, to the etymologists among you. For a long time we have visits from these two, and from them we learn much of the manners and customs of B.C. Mexico, which, if they cannot be proved, cannot be disproved.

In our companionship with these simple folk—I am for the present assuming their objective personality—we became quite expert at detecting who was operating, simply by the consistent differentiation of feeling which they induced in the automatist, and the difference in beginning operations. Indeed, so 'cute did we become that Mollus had to abandon a habit of personating others and inserting irrelevant matter in long communications later.

We learned too that the education of our friends was undertaken by teachers from higher spheres, whom they called angels and whom they could only describe as being very bright. Hints were dropped that some of these teachers would communicate through the automatist. In a short time they came, and immediately the tone of the communications undergoes a marked change. *Now*, instead of clinging simplicity, appeals for our love and forgiveness, and interesting but negative reminiscence, fragmentary and helped out by the *Yes* and *No* process, we have a sense of intellectual mastery and strong initiative. Practical advice on diet is given; warnings are uttered against too great use of the planchette; and a series of long communications begins on abstract topics.

At times we have prophecies, some of which come true, some of which don't; with the insistent statement that we shall give up the planchette. Occasionally, we ask information about matters of fact, and receive the reply—written with a feeling of peevishness—"Ask us about spiritual matters." We are counselled always to scrutinize the communications by the light of reason, remembering that the written words were the *automatist's* own "translation," so to say, of the pure ideas which they *put into her mind*.

At this juncture I became interested in the writing of a cantata libretto. Our high-sphere friends endeavour to improve the occasion by suggesting, and ultimately commanding, how the thing is to be done: they plot the story in accordance with a very

consistent spiritual interpretation. That was all right. But when, night after night, they insisted on wearying the automatist, and worrying me, by putting the story into the most atrocious doggerel, the matter got beyond patience, and I rebelled.

Here I must make a digression in order to note a striking collateral development. It had frequently been stated in the communications that the automatist would in time discard intermediaries of person and instrument, and get in direct touch with spiritual verities through her own consciousness. To this end her dream-faculty began to develop, and I select the following out of a number of examples of direct dream.

At this time we were interested in reading everything that we could lay hands on of a philosophical nature. The more we read the more interrogative we became ; and our horizon grew thick with volumes that either were or ought to be written in answer to our questions. Amongst our discoveries were the writings of a lady who will be known to some of you by the initials H. P. B. One night the automatist dreamt she was one of a company that was being addressed by H. P. B., and she—the automatist—was told by H. P. B. that she would have to learn a lot from "Charlie Johnston." Who this person was, neither the automatist nor I had any idea. Next evening we happened to be in the house of a Russian lady, and in the course of conversation I casually asked her if she had ever met H. P. B. She replied that she had not, but that she had had H. P. B.'s niece in her own home, and, she added, the niece had married an Irishman—Charlie Johnston.

To return to our subject proper. The automatist now began to take short communications in automatic writing. One by one our several friends on the other side took their turn at operating, and always spoke in terms of *their* being *learners* of the new method, rather than the automatist. At first she held the pencil very loosely, and kept her arm perfectly free. The result was very large writing of an uneconomic and undecipherable character. At the suggestion of the Norwegian fisherman, she rested the finger of the writing-hand on the paper. The friction thus set up acted as a brake on the force behind the hand, and small decipherable writing resulted.

New spirits are now introduced to us. An old school-chum of mine asked me to take a message to his wife in Belfast. The next time I visited that city I called on her. She told me she was expecting me, and felt I had something to tell her about her husband. I then gave the message, and she received it as an actual message, and derived great consolation from it.

One day I expressed mentally a strong wish to have a message from a certain lady friend of my youth. I made no mention of my wish to the automatist. In a couple of days the name was announced, and with it a rebuke to me for having called her into the atmosphere of the earth. We were counselled not to call up the dead, but to send out helpful thoughts to them, and to lay ourselves open rather to interior illumination on spiritual matters. To this end it was suggested that she should seek to develop clairaudience; and it was pointed out that the beginnings of such development were observable in her power of *hearing* sentences in advance of her pencil in autograph.

And now a new operator is announced. To him the teachers of the Mexicans, bright as they were, confess inferiority. In his presence every possibility of interruption dies away. He announces himself by a name almost the highest in old Celtic mythology, but gives us another, absolutely new to us, as one of several *aliases*. His purpose, he informed us, in coming to us, was to expound the spiritual teachings which he declared were concealed in the ancient myth-tales of Ireland.

In addition to interpretative comments on known myths, the outlines were given of several myths which were stated to be still undiscovered in the mass of untranslated Irish MSS. I was told to let my mind play round them, and to put them into poetry. There seemed, at the time, no prospect of my doing so. The work, from a purely literary standpoint, was far beyond my ability; still, the notion of making a poem out of a subject which had come into my hands in so unusual a way gradually dominated my mind, and in due time the volume called *The Quest* appeared, with two such poems, "The Going Forth of Dana," which expresses the outgoing of the Soul of the Universe from its original metaphysical union with the spirit of the Universe; and "The Marriage of Lir and Niav," which expresses the return of the soul to its original state.

In connection with the latter poem, I shall mention some circumstances which, though not directly bearing on automatism, illustrate some side developments which reflect by implication on the topic. During the composition of the poem I reached a point when inspiration failed me. I was up against a mental stone wall, and in consequence was much depressed. I took a walk along the sea-wall at Sandymount. I leaned over the wall thinking what an ass I was to go on worrying over a useless piece of writing which, even if I could do it well, would benefit nobody. Then it occurred to me that after all any attempt to discover or express a truth of

the Universe was its own justification ; whereupon I sent out a strong wish for help to whatever power ruled the sea, whether named Lir or Neptune or otherwise. Then a curious thing happened. The night was clear, and there was not a ripple on the water which was in to the wall. Suddenly a splash of salt water sprinkled my face and clothes. I looked for its cause, but saw no sign. I went home, showed the spots on my hat, and kept the water on my face—and wrote forty of the best lines in the poem.

On another occasion I again arrived at an *impasse*. I said nothing about it to the automatist. After some days, while sitting with her, she fell into an abstracted condition, and on recovering described a scene she had just witnessed. This, she informed me, was to be put into my poem, with regard to which she then felt I was in trouble. The scene was exactly what I wanted to begin a new phase, and its similarity to a passage in a book which I have never seen has been pointed out by a reviewer.

Again, while engaged in putting down a passage in which a ruby and pearl had come to my mind as fitting gems for Lir, the god of the sea, and Niav, his bride, the automatist was in what we termed a "magnetic sleep" in another part of the house. When she returned to normal consciousness it was my custom to record in shorthand the impressions which she had received during this sleep—in which her mind, though vividly conscious, was withdrawn from her body. On this occasion, amongst other things, she informed me that Niav had come to her and shown her a casket, containing two gems, a ruby, which was for Lir, and a pearl, which was for herself ; an exact replica of what I had written, and which I had proudly regarded as my own invention.

I have said that this mythological phase in our experience was presided over by an operator calling himself by a name which neither of us had previously heard. Some considerable time afterwards I became possessed for the first time of an Apocryphal Old Testament. Reading in it one day I got cold shivers up and down my spine on coming across the very name of our operator, given as an *alias* for the person who in the history of the Children of Israel performed the same office of recovering the lost tradition as our operator claimed to be doing for the Celtic tradition.

A couple of months after commencing our experiments, the automatist became interested in the subject of astrology, and began to study the rudiments. This diversion of interest, which threatened to consume time, did not please the operators from

the high spheres. They urged the automatist to postpone the study, and introduced a new operator who declared himself a Persian student of astrology of 1,700 years ago, and proceeded to dictate the horoscope of the automatist. He first gave certain mathematical directions in autograph, and these when carried out formed a square Zodiacal map, quite different from the circular maps with which the automatist had become acquainted. From data apparently of his own, the astrologer placed her planets in their houses, and then delineated her character and forecast something of her future. When complete, I thought it would be well to put the matter before a well-known modern astrologer and test its accuracy. Some months later he published the whole thing in full as a remarkably accurate delineation. This was so far satisfactory, bearing in mind the fact that the automatist had only touched the merest rudiments of a complicated study. But better was to follow, for another astrologer pointed out that the method used was an ancient eastern one, almost certainly Persian, and applying it to the horoscope of the late King Edward VII, it clearly showed the illness and postponement of his coronation.

About three months after commencing our experiments, the automatist and I found ourselves in a country house with some time to spare, with a planchette, but no suitable writing base. An attempt to extemporize such a base only led to worry, and we were on the point of abandoning the sitting when the planchette wrote, "You will find a card in the drawer of the sideboard." We had never been in the house before. We knew nothing as to its details. It was a country cottage of a very unconventional kind, and there was no sideboard visible in the room. However, on lifting the covering of an affair which was loaded with knick-knacks, it was found to be an ancient sideboard without a back, and in one of the drawers we found twelve pieces of cardboard—table-mats, a complete anomaly in the house. We did not abandon our sitting.

In the course of time the power of clairaudience, which had been promised, became so developed that the planchette was entirely discarded, and automatic writing only resorted to as a convenient means of record. Since then we have accumulated piles of manuscript; but I do not purpose dealing further with the *matter* of our experiments. Instead, we shall turn to the consideration of some points in the *process* of automatism, as I observed it, which appear to me to bear on the question of the source of the communications and the efficiency of the phenomenon.

A complete differentiation in the characters was always

maintained, both as regards the nature of the communications and the visible phenomena of the writing. Our Mexican and Norwegian friends sought help from us, and gave us details of their own life. Our high-sphere friends sought to help us and kept to metaphysics; and he of the Apochryphal name dealt only with mythology. The writings showed no difference in shape; but so different were they in size and speed, and in some strange accompaniment which I can only term "atmosphere," that even at a distance from the automatist I could tell the operator.

It may be objected that the mind of the automatist unconsciously associated the name of the operator with a particular kind of communication, and adapted the dramatic personification accordingly. But there is a difficulty in the way of this apparently simple and reasonable explanation. It might easily apply in the case of fragmentary communications; but the writing of a lengthy, unpremeditated communication, closely reasoned and expressed in excellent English, which would be a remarkable performance for a practised writer, becomes rather miraculous in a person who composed with difficulty, and used a restricted and unrhetoical vocabulary.

During the *process* of writing I noted several curious suggestions of extraneousness. Once there was a pause for a word. The automatist suggested one, I suggested another, the operator wrote one entirely different.

While taking a rather dull piece of writing, the automatist remarked, "This is very bad." The writing stopped, and nothing could be got through. It was a case of transcendental huff, and we had to stand a lecture on the subject later on.

On other occasions, when the correct word could not be got through, and all our suggestions failed, the operator resorted to familiar synonyms or parallels. For example, in writing a description of a Celtic goddess, there came the sentence: "She wore a cloak of silver cloth and sandals of——" Then came a pause. Various attempts were made to supply the word. At last, much to our amusement, the word *oysters* was written, and of course mother-of-pearl was suggested and confirmed.

Again, while using the planchette, with any amount of vigour available, it unexpectedly commanded the automatist to put it away, and use the pencil in her hand. Then it stopped, and refused to budge, despite the will of the automatist. On taking up the pencil, it went off at a rapid rate and wrote a long communication.

While taking a communication on the symbolical animals of Celtic mythology, the sentence is written: "The sacred fish were—salmon, mackerel, trout—crabs—rats." Naturally we are somewhat disconcerted. Then comes "No more to-night," signed by Mexican, "bad spirit here." The planchette refuses to move. After a long pause we ask if the bad spirit has gone. *Answer*: "No more to-night." We ask, why no more? *Answer*: "Another spirit wants to write, but must not." This is signed by the apochryphal name. We ask, are we to go on? An emphatic *No!* is written.

This phenomenon of self-will on the part of the operator seems to me to be one of the most significant components of automatism as I observed it. Time after time, when the will of the automatist was set on continuing a communication, and her mind was full of thought and inspiration on the subject, the operator has written "No more now"; the planchette or the pencil has described circles of diminishing size and vigour, and ceased moving; and nothing that we could do would get another stir out of it. In certain instances further communication on a particular subject was refused; and the automatist emptied her mind, so to speak, in her own writing, thus making a breach between the substance of our experiments and the method.

Again, there was no hard and fast connection between the mental or physical condition of the automatist and the communications. I have noted good communications when she was in bad form; and bad, interrupted, or abortive sittings when she was in good form. I have seen her begin fresh and end fatigued; and I have seen her begin tired and end full of life.

We may, if we are so minded, lay this self-will, and independence of mundane circumstance, on that very useful psychical "what not," the subliminal consciousness. Bearing in mind the vagaries of dream, we cannot evade the fact that there is somewhere inside our heads a something that can play the fool as well as the wise man, and set a score of diverse wills to work in supreme scorn of time and space. *But*, while we have to recognize this dramatic multiplicity, we have also to recognize the fact that underlying the multiplicity there is the unit of consciousness, the *dreamer*, who survives and remembers the dream. But in the instances of automatism which I have mentioned, there is no shifting of the threshold of consciousness, no alternation of the cognitive subject as in somnambulant trance. The automatist is in full consciousness; yet a will, distinct

from her own, thwarts hers, and carries out its own purpose as clearly and as finally as if it was embodied in flesh beside her. I do not overlook the common experience of contrary desires in the mind, formulating *I will* and *I won't*. In such cases there is always the unitary self looking on at the conflict. But here is a single will set towards a single end; and at the finger-tips there is an utterly opposed and triumphant will.

I admit that these considerations go no further than to show that this "automatic" will is different from the will of dream, of somnambulant trance, and of mental conflict; and do not invalidate the explanation of some oblique action of the larger consciousness. I confess, however, that my philosophy (with its laws of continuity from cause to effect, making an unbreakable bond from the action of this moment through every past action to infinity), shrinks from the anarchical notion of two or more quite discrete wills making a "house divided"; and would prefer to be assured that the other will was that of an extraneous power.

I am not competent to deal with this question with the scholarship and close thinking that it deserves; but I should like to suggest that the hypothesis that the operation of automatism is directed by a will outside the consciousness of the automatist receives some countenance from the findings of physiology with regard to brain function. The brain is a mass of white matter, with nuclei of grey matter embedded in it, and with a thin sheet of grey matter covering it. This covering is called the *cortex*, and it has been demonstrated to be the seat or instrument of conscious process. Below the cortex are the nuclei of grey matter. These, called *sub-cortical centres*, are connected by the nerve fibres of the white matter, with one another, and with the cortex. They are also connected, by way of the spine, with the surface nerves of the body. These sub-cortical centres perform a two-fold function in relation to the cortex; they carry out the will expressed by the cortex—such as the lifting of an object; and they convey to the cortex the information gathered by the peripheral nerves as to, say, the weight of the object. But, besides this function, which links the senses with the consciousness, the sub-cortical centres perform the function of reflex action entirely independently of the cortex. It has been demonstrated that, in the absence of the cortex, and hence in the absence of the instrument of conscious interference, every function of the body can be elicited—but only by appropriate external stimuli. A state of things analagous

to the removal of the cortex appeared to me to be brought about when the automatist left her hand passive; that action was only the outer expression of the consciousness withdrawing itself from at least one of the sub-cortical centres, and making a gap between it and the cortex. At any moment, as I noted, the use of the hand for a conscious purpose disturbed the automatic action so severely that it could only be resumed after some difficulty had been overcome along the line of communication. So, too, by a simple act of her own will she could stop the automatic action. Thus the automatic action could only come about when there was no interference from the cortex with the sub-cortical centre; this was thrown out of gear, and left free to be operated upon by some power extraneous to the cortex of the automatist. So far as I could judge, there was no indication that the hand was operated from the outside, in the same way as a teacher might guide the hand of a child learning to write. My observations lead me to believe that the operator, whoever and whatever it was, performed the operation by establishing control over the free motor centre of the automatist.

The assumption of a connection between an extraneous consciousness and a free sub-cortical centre is no more miraculous than the actual connection between our own conscious processes and nerve process. Science stands baulked at the gulf between psychological phenomena and physiological phenomena. When it has succeeded in bridging the gulf, and *explained* what it now simply labels, "psycho-physical parallelism," it will probably have explained also some of the phenomena of automatism.

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.]

CRYSTAL-GAZING.

To the Editor of the OCCULT REVIEW.

SIR,—In your interesting Notes of the Month you invite your readers to give any experiences they may have had in the art of Crystal-Gazing, and as I have had a little experience in the matter I will send you a brief account of a prophetic vision which occurred to a friend of mine in my presence.

Some years ago I had a small divining crystal given me, and though I was unable to see anything in it myself (not having that phase of clairvoyance) I carried it about in my wanderings with the hope that I might find some one who possessed the gift of seeing in the crystal. Of the many people I tried, I only found three genuine seers—all three ladies, unknown to one another, and living in different parts of England. These seers knew nothing about Spiritualism and had never heard of crystal-gazing, but all three had exactly the same experiences, and with regard to two of the visions relating to myself all saw exactly the same. The one vision I consider it worth while recording happened in this wise. I was staying at a farm house in Hampshire where paying guests were received, and met there a young widow lady, a Mrs. S—and her parents, Major and Mrs. K—. One afternoon I produced my crystal and asked Mrs. S—to look into it and see if she could descry anything uncanny. She laughed and said she did not believe in such rubbish, but took the crystal in her hands and whilst she was talking and laughing casually looked into it. Suddenly she became silent and her gaze on the crystal became fixed, then she exclaimed: “There’s something moving about like wreaths of smoke or mist. What does that mean?” “It means that you have the gift of ‘seeing,’” I replied, as the “clouding over” of the crystal invariably happens before a picture or vision appears. I admonished her to keep quite still and not take her eyes off the crystal, and something would appear.

After a considerable time of complete silence, she rose quickly from her chair, and laid the crystal down. She had become very pale and looked at me apprehensively. “I don’t like it at all. I’ve seen something awful. But then there can’t be anything in it. I don’t believe in it.” “What did you see?” I asked, and then she told me

that the interior of a room (strange to her) had appeared, and in a bed at one end lay her little son, apparently very ill. By the bedside was a hospital nurse and a man who was evidently a doctor, and sitting near by was her mother, crying and apparently in great grief. This picture had then faded and another one appeared: a churchyard and herself standing in mourning by a little grave, on the tombstone of which was her boy's name.

I was naturally much distressed that she should have seen such an unpleasant vision and tried to persuade her that there was nothing in it and that it was all imagination. At that very moment her little boy was playing in the garden, and we could hear his merry laughter. The child continued in excellent health for weeks after, and the vision was forgotten. Then one day the child and his grandmother went to Southsea, on a visit. A few days later Mrs. S—— heard that the little boy was not very well, then next day there came a telegram urging her to come at once, as the child was dangerously ill. Mrs. S—— went with all speed, but arrived too late. The child had died just as she entered the house.

She recognized the room as the one she had seen in the crystal and the nurse and doctor by the bedside (both strangers to her) were also the same she had seen in the vision, and there was her mother, sitting near by, weeping bitterly. This occurred about six weeks after the vision. Such a vision proves conclusively that the Future can be foreseen, and that crystal-gazing is not all hallucination or imagination. I may also state that certain visions with regard to myself have, so far, *not* come to pass, but they may do so yet, as such things are not bound by Time. Many years may elapse between a vision and its fulfilment. Some visions may even refer to past incarnations, or *possibly* a future one.

Yours sincerely,

EASTBOURNE.

REGINALD B. SPAN.

DREAMS AND THEIR UTILITY.

To the Editor of the OCCULT REVIEW.

SIR,—Mr. A. Leonard Summer's article in the May issue of your journal is, I think, of considerable interest. I wonder, however, whether any standard interpretation could be put on dreams which could be relied upon, say, up to 75 per cent. ? As a reader who functions consciously out of the physical body about twice a week, I wish to differentiate between such experiences and dreams, as if you see in the more subtle world a scene or happening which you come across the next day, it follows that one has been either visiting the place astrally or has seen the thought-creation of some person or persons previous to its precipitation in physical matter. What would be of interest would be an authentic explanation as to why, say, a friendly dog when dreamt of means a male friend, and a cat an unpleasant experience with a female.

The Irish are very dogmatic in respect to these, and I have always found my fellow-countrymen correct. There is surely, in addition, an explanation as to why a relatively pleasant dream experience results in an unpleasant physical happening? It is quite possible that the dog and cat dreams are symbols created as the result of ages of thought which has long since become somewhat materialized to certain standards.

I would like to add that I consider a good many of the "dreams" which Mr. Summers mentions are simply clear physical memories of astral experiences, e.g. the lady finding the key and the barrister his cheque. I remember that while contributing a series of illustrated articles to a motor paper which was somewhat unreliable as to the dates upon which it published matter in hand, I frequently found the contents of the publication quite stale when I opened it in the morning as I had seen it while out of the body, as it was either being published or dispatched, or even while on its way to me through the mail. Further, I have frequently foretold roughly the events of a day by a similar means.

A possible explanation of Mr. Edison's "inspiration" through dreams may be found in *Letters of a Living Dead Man*, which I may perhaps presume so far to recommend to your readers—especially as it endorses to a great extent my own pet teaching about choosing an incarnation.

Yours faithfully,

A. E. A. M. TURNER, F.T.S.

COINCIDENCE OR HUMAN TELEGRAPHY?

To the Editor of the OCCULT REVIEW.

SIR,—Replying to the very interesting letter by Miss Draycott in your May issue under the above heading, I am afraid that the "coincidences" she enumerates, remarkable though they be, can only be classed as coincidence. Coincidence is often so astounding and wonderful in its seeming significance that those unaccustomed to the experience are naturally inclined to regard it seriously; but to one like myself to whom strangely significant coincidences occur *almost daily*, no importance can be attached to them. I could quote thousands of such coincidences and fill a volume with instances, proving by the lack of *sequel* or result that these were but mere (or queer?) coincidences. Where nothing noteworthy happens resulting from or directly traceable to chance meetings such as Miss Draycott quotes, she may rest assured they were only coincidences.

I frequently experience equally strange chance meetings in a far more congested area than Calcutta—London, to wit (which Miss Draycott will admit is also an "enormous" city), where I had not visited

much during the past three years until about two months ago, when I ran right into an old friend whom I had lost sight of for years—and in the busy Strand too. Twice within a day on one recent visit a similar coincidence has happened. I stepped from an omnibus in Ludgate Circus one morning about twelve o'clock, and came face to face with a nephew of mine, quite accidentally; and *within an hour* found myself lunching at the same restaurant as his father in quite a different part of the City! Strange I should meet these among all London's millions? Yes, but mere coincidence all the same.

I often pick up a directory and open it directly at the very page required. Three times within a week I opened thus that amazing book, the London Directory—in one case *my finger was on the actual name I wanted*. Still nothing happened, so what could it be but coincidence?

One of the most remarkable, weird and thrilling coincidences I ever remember was experienced by one of my sisters, Mrs. —, in 1911, at Putney. Talking with a lady friend in the twilight one evening, conversation turned on a brother-in-law, who died some years previously. Suddenly the visitors' bell rang and, her maid being out, Mrs. — went to open the door. Out in the hall (not yet lighted) she met with a severe shock, which might have proved fatal, for through the stained glass she saw a face peering at her—the *face of her dead brother-in-law!* Utterly staggered and almost paralysed, Mrs. — returned and briefly explained what she had seen to her friend. The bell rang again, and together they summoned courage to turn up the light and open the door, when to their agreeable surprise the visitor proved to be the dead man's son, grown exactly like his father!

A. LEONARD SUMMERS.

“HILLCREST,” BRIGHTON.

[It seems to me that Mr. Summers has hardly done justice to the most striking point in Miss Draycott's list of coincidences. The remarkable thing about these was not that in the course of ten days our correspondent met a large number of acquaintances in a great city of whose presence she was unaware, but rather that she met with a large number of people, in this city and within this period, all of whom hailed from a very small and out-of-the-way locality in the North of India, and that all these people apparently happened to be in Calcutta at the same time by what appeared on the face of it to be pure accident. Surely the mathematical odds against such a long series of coincident happenings must be enormous. I would suggest that the fact of something happening in consequence has nothing whatever to do with these being coincidences or otherwise. There may be a drawing power or mental attraction which operates in these cases, of which we know nothing. Who would suggest that a person who claimed to have seen a ghost had not seen one, because nothing happened afterwards? The proper attitude of mind would be to maintain that the person in question saw a ghost because there was a ghost there to be seen.—ED.]

MENTAL HEALING.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The report of the Joint Clerical and Medical Committee on faith and mental healing is certain to arouse universal interest, for the conclusions at which this influential and representative body of men have arrived mark one more step in the progress of the science of therapeutics. Despite infallible proofs produced, the possibilities of mental healing have for many years been regarded with much distrust and scepticism, just as people looked upon electricity, wireless telegraphy, telephony, aeronautics, and even gas lighting, as things belonging to either the world of mythology or black magic. The British Medical Council now allow general practitioners to take up the study and practice of psycho-therapeutics, and the work of Dr. Ash, and many other eminent medical men, has testified to its importance. The recommendation of the Joint Clerical and Medical Committee urging clergymen and doctors "to advance knowledge in this direction" shows that tradition and prejudice is at last being broken down by irrefutable facts. I have practised psycho-therapeutics for almost a decade. It has been hard uphill work all the time, but I have been instrumental in making so many cures of functional disorders that I have lived through it all. As to these cures, I need only refer to the case of Gertrude Yates, a little nine-year-old Nunhead girl who had been afflicted with blindness from birth. She was brought to me by another patient—who holds a prominent public post in Camberwell—and I succeeded, through the medium of mental suggestion, in enabling her to see. As this cure was effected twelve months ago, and the little girl retains her sight, it will be seen that the cure is a lasting one. Many specialists have seen and interrogated this child, and I should be pleased to arrange for anybody interested to see her and see for themselves what can be done by "mental healing." Other cures that I have effected through this curative agency include another case of blindness, many cases of paralysis, and cases of rheumatoid arthritis, rheumatism, deafness, and other nervous and functional disorders.

I may add that I intend supplying the Joint Committee with all the particulars of these cases.

I am, Sir,
Yours faithfully,
ALEX. ERSKINE.

41 GREAT CUMBERLAND PLACE, W.

[Further correspondence is unavoidably held over.—ED.]

PERIODICAL LITERATURE

THE Hibbert Journal offers considerable opportunity to those who are concerned with doctrinal and other difficulties current in the Protestant Churches. The Very Rev. H. Hensley Henson, Dean of Durham, writes on the Kikuyu controversy, which has presented from the beginning not only a crux but a likely pitfall for Anglican Catholicism, as by law established. It has revealed, in Dean Henson's opinion, "a startling dualism within the National Church." On the bare point of logic we are in accord with the Bishop of Oxford that the "open communion" which took place at Kikuyu, on an occasion which has become historical, is "totally subversive of Catholic order and doctrine"; but we are concerned with the issue in no other sense. Dean Henson affirms justly that the attitude of Bishop Gore would cut the last link of fellowship with "the other Protestant Churches." Logic is, however, pitiless. The Eucharist is (a) some kind of ceremonial service commemorative of the Paschal Supper which preceded the Passion of Christ, and this only, or (b) it is additionally a sacrament in which, under veils of bread and wine, Christ is communicated to the recipient—whether in virtue of transubstantiation of elements, consubstantiation, spiritual presence, or what not. Those who accept the second alternative, in one or other of its forms, cannot logically communicate with those who adhere to the first, for they are at the poles asunder as to what they are doing and sharing. This is only the beginning of the Kikuyu difficulty, out of which have emerged all the vexed questions of episcopal ordination, virgin birth, miracles and physical resurrection. On these and on other issues, Dean Henson tells us that the Protestant bodies are "much divided in opinion and exercised in mind." So far, therefore, in one department of debate. But elsewhere in *The Hibbert Journal*, the Rev. R. H. Coates, who is the minister of a Birmingham Baptist church, affirms that the sects and the churches are "drifting farther and farther apart" on sacramental doctrine, "over the whole subject of which nothing but confusion reigns." Yet elsewhere in the number before us, the Rev. B. H. Streeter, Fellow and Dean of Queen's College, Oxford, remarks that Athanasius won his cause against Arius, and so the Christian Creed acknowledges but one quality of Godhead. Christian "imagination," notwithstanding, has come to worship two—or the unchangeable, impassible Father side by side with that Son

of Whom it is said, *passus et sepultus est*. Now, the Apostles Creed recites that "Jesus Christ, His only Son, our Lord . . . sitteth at the right hand of God the Father Almighty," so that the "imagination" is orthodox doctrine. Yet this, in the view of Dean Streeter, is "Arianism, routed in the field of intellectual definition, triumphing in the more important sphere of the imaginative presentation of the object of the belief." We do not affirm or deny; but surely the "plain man," in the face of such pronouncements, must wonder what has become of "the faith once delivered to the saints," and what—in the name of all the categories—that faith ever was.

There is nothing better than *The Seeker*, within its modest measures. That which our admirable contemporary *The Quest* is on the side of intellectual learning and critical scholarship *The Seeker* is on the side of devotion, truly a journal of exposition and interpretation. The mind-light of the one is very beautifully and efficaciously supplemented by the spiritual illumination which shines in the pages of the other. In the hands of Mr. Wilmshurst it has been reborn rather than continued. With all our affectionate regard for the memory of its first editor, the Rev. G. W. Allen, it is instructive to compare such a post-humous article as "The Pursuit of Truth" with Mr. Wilmshurst's essay on "Mystical Experience." They are side by side, as it happens, in the present issue. The experiences in question are adumbrated only; they are modern instances, not actually recited, the design being to indicate the fact of their presence among us, with something of what it imports. Mr. Wilmshurst is saying in effect what was said in the seventeenth century by the author of *A New Light of Alchemy*: "Many men, both of high and low condition, in these last years past, have to my knowledge seen Diana unveiled." There is controversial matter in the article—which is written from a particular point of view—but even when it speaks somewhat from a seat of authority and seems to challenge the advancement of alternative views, the manner of expression lifts it out of the common arena of debate. Controversial too, is another excellent article, by the Rev. F. W. Orde-Ward, on "Vicars of Christ." Recognizing as we do that the principles of vicarious atonement obtain through all animate creation, we cannot be otherwise than in agreement with the root-standpoint; but even when concurrence is fullest it is not apart from a feeling that, again, alternatives are possible and should not be ruled out of court. The pages devoted to reviews are excellent, as usual.

We must perforce be content with a mere note on *Bedrock*, since the last issue lies entirely outside our particular fields—the discussions on thought-transference, psychical research, etc., having reached their term without the personalities joined in the debate being exactly satisfied with one another or left on a common ground of agreement. That writer who veils his identity as the "Hermit of Prague" is at issue with Dr. Archdall Reid on the use of biological terms—or their root-meaning according to philology and their use in an unmeaning sense. An infinite distance of debate seems to open out from every quarter of such a subject, once granting that the question obtains at all. We can record only that the offence of Dr. Reid in the opinion of the "Hermit of Prague" is one of tinkering with abstractions, and that the class-words of biological science are devoid of fixed and definite dictionary meanings. Dr. Reid is astonished and awed at such a contention, and through many pages defends the terms, but especially their use by himself. One does not presume to decide between them; but it is a very pretty debate, the chief interest lying in the fact that it has arisen—otherwise, in the fact that it should be possible to suggest uncertainties in the word-book of biological science. It may be useful to remember this, should we happen on our own part to dispute about terms in mysticism.

Among various articles in recent issues of *Light* which would demand a word of reference, did opportunity offer, there is one on "Auras and their Meaning," by Dr. Elizabeth Severn, which contains a graphic account of the writer's own experience and the manner in which it arose. From the experience a theory of the subject emerges in outline, and this is put with moderation and clearness. In Dr. Severn's opinion, the aura is an "intangible emanation from the human mind or spirit"; it is self-luminous; and she has found it more apparent in the dark than in the day. This fact is unfavourable to one counter-hypothesis, advanced by Dr. Kilner, who considers that the light is reflected. We can understand that Dr. Severn regards her gifts of clear-seeing not only as of vital value in her professional career, but as a key to "the secrets of the human soul." Evidently the gifts are of no ordinary seership quality, for besides serving her in the recognized therapeutic domain, they enable her to direct earnest seekers, "struggling with unknown forces and faculties within themselves, into proper and balanced expression." On the whole, she reminds us of Novalis, the German poet and man of vision, though her

message, for obvious reasons belonging to her professional vocation, is not in the form of verse.

Mr. B. R. Rowbotham deals with Roger Bacon in a paper which occupies the bulk of one *Journal of the Alchemical Society*. We have not met with a better and more informing monograph within a similar space. It is particularly useful from the bibliographical standpoint. This, as it seems to us, is the kind of work that is done excellently by the *Journal* and constitutes its title to existence. We feel also that if it should attempt to exceed this province, by entering paths of experiment, the result would be failure. Another issue contains Mr. Philip Sinclair Wellby's very interesting reflections on Basil Valentine, which, after enumerating various tracts attributed to this alchemist, and glancing at the question of their authenticity, proceeds to deal more specifically with the celebrated text entitled "The Triumphal Chariot of Antimony," thence passing to a consideration at large of the Hermetic Mystery on its spiritual side.

The heart goes out of necessity towards a periodical which bears such a title as *Eternal Progress*, for it should be a witness also concerning the life that is eternal. Such a periodical began to appear some time since at Chicago. It is described otherwise as a messenger of light, power and inspiration. We can appreciate the difficulty that it must experience in being always worthy of its name; but we have been drawn by two recent articles, one being on the "Woman of To-morrow," and another on the "Supreme Ideal of a True Marriage."

It is now a good many years since that wonderful poem of Oliver Wendell Holmes called "The Chambered Nautilus" gave a title to *The Nautilus Magazine*, which is concerned with "self-help through self-knowledge." The editor is Elizabeth Towne, and the place of issue is Holyoke, Mass. It is militant on the side of "new thought," and an editorial explains that the "first church" of this particular mental cult, or whatever we may choose to term it, is the Church of Christian Science. Dr. Dresser presents us with his familiar views, written in his familiar style—quite a typical collection, making a good marriage with the rest of the contents in the particular issue before us. Whether the nautilus really outgrows his shell in the ways suggested is another question. . . . *The Hindu Review* of Calcutta is to some extent a review of reviews, but we have been struck by an original article on "Neo-Brahminism and the Brahminical Ideal," which institutes a parallel between the Logos of the Fourth Gospel and the Hindu conception of Divine and Eternal Law.

Another informing paper is on the Vaishnavic lyrics of Bengal, which are held to occupy an unique place in "the world of lyrical literature" . . . *Orpheus* contains an account of Duilius of Danzig, by P. W. Robertson. Mr. Clifford Bax gives a mainly metrical version of "Aucassin and Nicolette" in dramatic form. Perhaps the best thing in the number is Mr. J. Redwood Anderson's "Daughter of Dreams." Some of the lines halt confusingly, but some have a stately motion; and as anyone's vision of ideal womanhood is reflected in this daughter, we respond on our part to the poem. . . . *The Spiritual Journal* of Boston, though by no means a new foundation, reaches us for the first time and has given us some pleasant moments in reading. Lilian Whiting's account of the intimate friendship which grew up between Rosa Bonheur and the American artist, Miss Anna Klumpke, is told with simple directness and leaves a sense of charm in the memory. There is also a pleasant notice of E. L. Larkin, the director of Lowe Observatory, California, with autobiographical quotations. We are in cordial sympathy with the objects professed by *The Spiritual Journal*, being the "scientific interpretation of psychic phenomena" and the "reconciliation of spiritual and material science." One of its issues does good work in exposing once again the cruel iniquities of the traffic in furs. . . . *The Message of Life* is another new-comer, and again it is old as a spiritualistic periodical in New Zealand. Yet its picture-heading takes us back into memories of the past, for it is identical with that of our familiar departed friend, *The Medium and Daybreak*, of chequered career. In matter and tone also it recalls that periodical, and seems to show that a good deal of rough pioneering work is being done and is needed in the land to which it belongs.

There are several new issues which bear witness to activities abroad on the psychic, occult and even spiritual side of things. *Flores de Loto* is obviously theosophical by its title, and is distributed gratuitously in Mexico city, presumably for the good of the cause. It dwells on the symbolism of the white lotus, and we learn otherwise from its pages that the Order of the Star in the East has found a place in the disturbed republic. It is to be hoped that it will prove a star of peace.

The International Psychic Gazette has established itself among us, and the current issue is a favourable example of its wide range of concern. The report of a lecture by Mr. Frederick Thurstan on the degrees and variations of entrancement will be read with interest, and an article on the immanence of God is suggestive and thoughtful.

REVIEWS

THREE ESSAYS ON HAECKEL AND KARMA. By Rudolf Steiner, Ph.D. (Vienna), Author of "Occult Science," "The Way of Initiation," etc., etc. Authorized translation from the German. London: The Theosophical Publishing Society, 161 New Bond Street, } W. Price 3s. 6d. net.

IN *The Working of Karma*, the first of the three brilliant essays in the present volume, the author urges that modern thought, based on natural science, if *truly understood*, leads to "the ancient teaching of the evolution of the eternal human spirit through many lives." As our previous day's work determines our next day's activities, so, says Dr. Steiner, "the environment into which a man is born in a new incarnation presents him with the products of his deeds in the form of destiny." Between body and spirit—which is eternal—stands the soul, recording the consequences of the deeds of former lives, as memory stands between to-day and yesterday. The deeds of past lives are held responsible for the environment into which the spirit is re-born, but as the spirit acquires knowledge "the coercion of environment grows less and less." Spirit-memory grows clearer, and from experience evolve the germs of "future faculties and gifts." The second essay deals with the arguments for and against a monistic world-conception. Goethe, in 1794, held that man contains within himself the essence of all animal types, thus foreshadowing Darwinism and the gospel according to Haeckel which gave to Darwinism its materialist interpretation. Philosophy argues that the means at the disposal of the scientist "are insufficient to establish this universal world-conception." In his third essay the author sets himself to reconcile Haeckelism with Theosophy, claiming that "the net result of Haeckel's researches constitute the first chapter of Theosophy," and that by the use of such means as serve for natural science we are enabled to investigate matters spiritual." But the scientist "must become a *seer* in order that he may observe what is spiritual in man." For, as Sir Oliver Lodge has proclaimed, "Emotion, and Intuition, and Instinct, are immensely older than Science."

EDITH K. HARPER.

ONE YEAR IN SPIRITLAND: Letters from Florence to her Mother, and MY FIRST WORK IN SHADOWLAND. By "Marguerite." London: Messrs. Gay & Bird, 13 Henrietta Street, Covent Garden, W.C. Price 1s. 6d. net each.

THESE two little volumes consist of letters received in automatic writing by a mother from her daughter, Florence, a young girl who passed away from the earth-life at the age of fifteen. After twelve months the mother discovered her faculty for receiving psychic communications in writing, and the great comfort she derived in this way will no doubt be appreciated by many mourners who are earnestly seeking to get into personal touch

with their departed friends. Automatic writing is one of the simplest forms of mediumship, but like all other gifts it must be used with discrimination and care. These letters are just what one would imagine a young girl writing to a beloved mother, and are full of detail as to her surroundings and occupations in "Spirit Land." In the sequel Florence narrates her ministry among the "spirits in prison." The value of these communications for the reader will be in exact proportion to the latter's power of coming into *rapport* with vibrations of sympathy and love.

EDITH K. HARPER.

THE GREAT MOTHER. A Gospel of the Eternally-Feminine. By C. H. A. Bjerregaard, with chapters by Eugenie R. Elischu, M.D. ; Wm. F. Fraetas ; and Grace Gallatin Seaton. New York : The Inner Life Publishing Co., 124 West 124 Street. Price \$2.50.

As understood by the author of this treatise, it is not the feminine side of the manifested Deity, but that Presence, immanent in Nature, which is personified as the Great Mother. Mr. Bjerregaard's book is a book of Nature Mysticism, his symposium falling under three headings : the Nature Mystery ; the Art Mystery ; and the Religious Mystery of the Great Mother respectively.

The worship of the Divine Feminine is part and parcel of the religious life of a large proportion of the Orient, but to the Occident the idea is alien ; and it is with difficulty that the mind and heart are attuned to catch the music of this, perhaps the most beautiful of religious conceptions. Dealing with the religious aspect of the subject, Mr. Bjerregaard quotes Mr. P. C. Mozoomdar, well known to many as a cultured exponent of Hindu thought, and one of the few authors who have been successful in expressing themselves on the subject in such a way as to win the sympathetic hearing of Western readers. "Are we," he asks, "to look upon Nature as a delusion and a snare ? Or must we look upon her face with wondering eyes, full of the light of love and trust, as the child looks upon the face of its mother for the first smile of imperishable love and the first lesson of unerring wisdom ? . . . To us Eastern men the mystic ministry of the Mother continues. She is still the oracle that often resolves the perplexities of faith and conduct. . . . Every seeker after God must retire at times into solitude within Nature's sanctuaries, that the Spirit of God may there speak to him."

Allowance being made for the author's style, which at times is calculated to alienate the more critically-minded, the mystic to whom that immanent Presence is a reality, will find a wealth of inspiration scattered throughout the work.

J. H. S.

THE MENDING OF LIFE. By Richard Rolle of Hampole. London : H. R. Allenson, Limited, Racquet Court, Fleet Street, E.C. Price 1s. 6d. net.

THIS edition of this fifteenth century spiritual exercise, an anonymous version from the *De Emendatione Vitæ* of Richard Rolle of Hampole, has been edited and done into modern English, with introduction and notes, by the Rev. Dundas Harford, M.A., Vicar of Emmanuel, West End,

Hampstead, who is also the Editor of Lady Julian's beautiful book *Comfortable Words for Christ's Lovers. The Mending of Life*, in this present form, is, for the first time, a modernized edition, and it seems to us that Mr. Harford has completely caught the spirit of the work. It is an extraordinary fact that the sweetness and light of the little work should have been for so long hidden; and we, who still feel that to fully live is to rest in the old master minds of contemplation, are grateful for the resuscitation.

X.

RATIONAL HYPNOTISM. By J. Louis Orton. London: National Institute of Sciences, 258 Westminster Bridge Road, S.E. Price 6s. net.

RATIONAL, as applied to the study of hypnotism, sounds, at first, a paradox, for the hypnotic may be said to belong to a sphere other than the normal—the rational. Having so premised, we now say, at once, that the using of the word, like the use of the opposites "Natural" and "Spiritual," in the title of Drummond's great work, *The Natural Law in the Spiritual World*, is justified in its deeper application and meaning, by the value of the work under consideration. The work is vastly interesting, and of great value to those who are particularly concerned. There is to be found in the book a large amount of well reasoned thought. The reader's attention is caught quickly by "The Position"—which comprises a well expressed Introduction, a really most valuable Historical Retrospect, and a concluding chapter on "Weeding." There are six Books: The Position; Stepping Stones; The Nature of Hypnotism; More Hypnotic Facts and Hints; Hypnotism and Education; Fancies and Facts. All of these are excellently treated. In fact, the work is not only well planned, but very carefully written. Mr. Orton is quite convincing in his conclusions, which he supports strongly with evidence obviously authoritative. Moreover, there is a restraint in the writing which is exceedingly effective, and which bespeaks a thinker, as well as a scientist, rather than a superficial observer. We are of opinion that the section devoted to Hypnotism and Education is a most important contribution to the literature of hypnotism, and entirely justifies the word rational. *It should be read and pondered by all educational authorities.* The work is full of suggestion.

X.

LOVE AND SERVICE. By L. A. Bosman. London: The Dharma Press, 16 Oakfield Road, Clapton, N.E. Price: paper, 6d.; cloth gilt, 1s.

THIS dainty vest-pocket booklet, a collection of fragments of varying beauty, jotted down by the author from time to time "as events in the outer world stirred them into being," should prove a delightful companion for the Pilgrim whose feet are set on the Path of Love. Next to the opening essay on the love of the Great Mother, which for its beauty we are personally disposed to prize most of all, the dainty little allegory with which the volume concludes makes the deepest appeal. The Strange Plant in the Wilderness is a beautifully symbolic representation of the ultimate unity of the three aspects of the Divine. But it is not so much to the head as to the heart that the author's message is addressed. From

the little pages of this booklet the pilgrim of Love should be able to inhale many a fragrant perfume to cheer him on his Way.

H. J. S.

KNOWLEDGE IS THE DOOR. An Introduction to the Science of Self-conscious Existence as presented by Dr. James Porter Mills. Condensed and adapted from his book by C. F. S. Pp. 77. London: A. C. Fifield. Price 1s. net.

ALTHOUGH this little book is really only an introduction, it is very compact, and contains much thoughtful and valuable advice. To those who already have some acquaintance with psycho-therapy, there is nothing startlingly new in it, but, after all, truth only gains by repetition, and no doubt there are many to whom these ideas will come as a really helpful and stimulating revelation. There is a good deal of Christian Science scattered through its pages, though not of the most "extreme" kind. The two last chapters—on "The Way into the Silence" and "Meditation"—are among the best, and a good deal of the book's teaching is summed up in the closing words: "To learn to meditate effectively is to come into possession of the pearl of great price, for in spiritual meditation the mind actually comes in contact with its Cause."

E. M. M.

ON SPIRITISM, i.e. HYPNOTIC TELEPATHY AND PHANTASMS—THEIR DANGER. By the Hon. J. W. Harris. London: Francis Griffiths. 1913. Price 2s. 6d. net.

THE author of this work conceives it to be his duty to make known to the public his conviction that he has been for years the victim of hypnotic influence, and that he is "the one living and outspoken victim of modern sorcery out of five Englishmen, three of whom . . . are dead." He considers hypnotism the rational explanation of so-called psychic phenomena, and declares that "from hypnotism, hypnotic speech, thought-transfer, and automatic writing proceed." He is quite certain that Messrs. Everard Fielding and Hereward Carrington were hypnotized by Eusapia Palladino, and even goes so far as to say that "spiritistic séances . . . should be deprecated by all decent people."

One can but condole with the author on the unfortunate results of his psychic investigations, though he gives us in this volume no details of the séances which have led him to form such a hostile conclusion.

That the investigation of Spiritualistic phenomena has its dangers and drawbacks for many persons cannot be denied; indeed, this is an axiom that should be much more widely proclaimed than it is. In his book *Real Ghost Stories*, Mr. Stead wrote very emphatically that "as the latent possibilities of our complex personality are so imperfectly understood, all experiments in hypnotism, spiritualism, etc., excepting in the most careful and reverent spirit and by the most level-headed persons, had much better be avoided."

The author expresses his thanks to Dr. Hollander, M.D., an authority of the first class on the Brain and Hypnotism; also to Dr. Albert Wilson, M.D. (Gold Medal), for having read his work in MSS.

EDITH K. HARPER.