THE

OCCULT REVIEW

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

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EDITORIAL

THE "OCCULT REVIEW" AND THE PUBLIC.

I AM glad to be able to announce that the first number of the OCCULT REVIEW has met with a very cordial reception, thus confirming the view taken that the time had arrived when a journal dealing in a scientific spirit with psychological questions and super-normal phenomena would be welcomed by a considerable section of the reading public. The first edition of 3000 copies was exhausted in little over a week, and was followed by a second edition of 2000 more to meet the unexpectedly large demand.

The present number consists of fifty-six pages, being eight more than the January issue, the forty-eight pages having proved

insufficient to contain all the matter which it was thought desirable to insert.

I take this opportunity of thanking my numerous correspondents for their good wishes and expressions of sympathy in connection with the launch of the new venture, and I would remind them and my readers generally that the Editor is always open to receive communications dealing with occurrences of a psychical or super-normal character which may happen to come under their notice or personal observation. It is obvious that the various subjects referred to can only be dealt with as occasion serves. I may mention, however, that a study of the evidences of telepathy afforded by dream experiences is in contemplation, and any assistance given me by supplying facts in illustration of this particular subject will be gratefully appreciated.

CORRESPONDENCE.

With reference to correspondence generally, I have inserted a letter in the present issue from a correspondent who takes exception to the mental attitude adopted in the article entitled "A Commercial View of the Occult," in the first number. I do so the more readily as the writer seems to voice a certain body of opinion and not merely his personal view. I think I may say, however, on behalf of the author of that most talked-of article that though Mr. Schiller's manner was perhaps somewhat flippant, his purpose was a serious one, in drawing attention to considerations which he conceived were otherwise in danger of being overlooked.

Perhaps I should add that though discussion is invited and welcomed on the subject-matter of the Review, it is well to be brief, and in view of limitations of space, long letters are likely to be rejected of necessity in future issues.

SOME PHASES OF HYPNOTISM

By CHARLES LLOYD TUCKEY, M.D.

THE revival of interest in hypnotism was one of the first signs of the reaction against crude materialism which marked the last quarter of the nineteenth century. Hypnotism may be considered as a connecting link between occultism and materialism, and it is claimed, on the one hand, as demonstrating the truth of spiritualism, and, on the other, as offering a rational explanation of apparently mysterious phenomena.

To my mind, and according to the teaching of the Nancy school, two characteristics of hypnosis are sufficient to explain at least ninety-nine per cent. of the phenomena met with even in the best somnambules. These are increased mental readiness to receive suggestions, and increased faculty to act upon them. The operator in these cases plays a comparatively subordinate part, his function being to evoke the subject's subliminal self by appropriate suggestions. Hypnotism is in fact but the vehicle for suggestion, and may be rendered perfectly impersonal. For instance, the subject may be told to look fixedly at a Luys' revolving mirror and then left alone with it. He may never have been hypnotised, but if susceptible and impressed with the idea of sleep it will be found on returning to the room that he is entranced, and that his condition is characterised by increased receptivity to suggestions. These suggestions can be made through the telephone or phonograph, so that there is no relationship between hypnotist and subject. Braid discovered this sixty years ago, and by removing the veil of mystery and the idea of individual power endeavoured to overcome popular and medical prejudices. He had little success, however, in securing followers, and interest in the subject died out until revived by the practical medical work of Liébeault and his distinguished pupil Bernheim at Nancy, and by the experiments of Charcot and his school at the Salpêtrière. The practice of mesmerism, at any rate in England, was confined to a few obscure persons who employed animal magnetism in treating disease, and occupied a similar position to that filled by bonesetters to-day.

It was, however, impossible to ignore any longer the existence of a branch of science vouched for by these eminent French

pioneers. Its recognition was rendered less distasteful to the ordinary medical mind by the fact that most of its new exponents were materialists and sought to explain all its phenomena on physiological principles, thus following in the footsteps of Braid. At the same time as these physicians were pursuing their investigations in France, the Society for Psychical Research was working on somewhat different lines in England, and the experiments of Edmund Gurney, F. W. H. Myers, Professor and Mrs. Sidgwick, and other members, as recorded in the early volumes of the *Proceedings*, are models of what such things should aim at, combining as they do critical faculty with absence of prejudice. While acknowledging the power of suggestion, these workers were not satisfied that this explained everything connected with hypnotism. Gurney maintained that there must be a special effluence or emanation to account for the fact that a peculiarly susceptible subject could discriminate the passes made by his magnetiser over an arm or finger, though carefully blindfolded and screened off. The effect produced sometimes amounted to complete local anæsthesia, whilst the passes of other hypnotists produced no effect.

It is most difficult to say where suggestion ceases to be the determining factor in hypnotic phenomena. The subject who lies inert and apparently in a deep trance is keenly active as regards some of his faculties so that they respond to hints and indications quite insufficient to excite any response in the normal state. Many of the older experiments, such as are recorded in the *Zoist*, are rendered futile by the ignorance then prevalent of the power of suggestion, a power only adequately recognised during the last five and twenty years. Even now many observers fail to take proper precautions to eliminate this source of fallacy, and by involuntary movements and exclamations spoil the experiments. I have seen this in Luys' experiments in the Paris hospitals, when he thought to produce the physiological action of drugs placed in sealed tubes against the spine of his sensitive subjects. Liébeault often changed his views on this question of magnetism or suggestion according to the evidence in the ascendant; and I think one should preserve an open mind on the subject. The position is analogous to that taken up by the advocates of "willing" as opposed to simple muscle reading in thought-transference experiments.

The three stages Charcot called lethargy, catalepsy, and somnambulism are now generally admitted to have been due to

suggestion acting upon hysterical women at the Salpêtrière. He, in fact, introduced a new nervous disease into that institution. Bernheim, who is almost an equally great medical potentate at Nancy, found he could produce these stages, or perfect reversals of them, at pleasure, and according as the subjects interpreted his suggestions.

Increased suggestibility, then, is the main characteristic of hypnotism, and is the point aimed at by the physician in treating disease by its means : for it is found that not only does hypnotic suggestion alter mental states, but it also profoundly influences nutrition, the circulation, and other organic processes which are not under the influence of the waking mind. My own interest in hypnotism is chiefly from its medical aspect, but I have not neglected opportunities when they have offered of investigating what have been called the higher phenomena. On a few occasions I have had experiences proving to me the reality of thought transference. The increased susceptibility of the somnambule to thought transference has been demonstrated by the experiments of the Society for Psychical Research. This increased faculty explains a large proportion of cases of so-called clairvoyance, diagnosis of disease by sensitives, and such-like phenomena. The medium often reproduces what is in the hypnotist's mind, both as regards the disease and its treatment. One would quite expect this increased susceptibility to thought transference, for the subject is cut off from the life of relation, and his consciousness is ready to vibrate to any stimulation. But it is a popular error to suppose that because a person is profoundly hypnotised he is therefore an interesting subject for higher experiments. He may prove so susceptible to hypnotism as an anæsthetic that his limbs may be amputated without his uttering a groan ; he may be acted upon by post-hypnotic suggestions, and made to entertain all sorts of hallucinations and delusions and yet be quite unresponsive on a higher plane. We found this in experimenting on some of the Aquarium show-subjects : they proved uninteresting automata. It may be remembered how severely Laurence Oliphant condemned the Salpêtrière experiments as destructive to the higher psychic faculties of the subject ; and their introduction as an entertainment for the public is a demoralising agency, both for actor and audience, which should be prevented by law.

If it is desired to make experiments the subject should be carefully shielded from injurious and frivolous interference. Confidence is thus gained and rapport established. The compe-

tent and patient investigator may be rewarded by finding a subject susceptible to the higher phenomena. If he will take careful notes he may be able to produce another such an interesting paper as that recently contributed by the Hon. Everard Feilding to the S. P. R. The subject, a young sailor, showed extraordinary talent as an idealistic designer and colourist, and hypnotism developed an artistic faculty dormant in him.

One cannot tell by appearances, for the subject of some of the S. P. R.'s best thought-transference experiments was a young baker at Brighton of unromantic exterior. Hysterical girls and women are, I think, dangerous and difficult subjects. Most public exhibitors choose healthy and muscular men or boys for their experiments. Dr. Hugh Wingfield at Cambridge, and Dr. Ralph Vincent at Oxford, found the undergraduates particularly good subjects; and such has also been my experience.

A good way of testing a person's susceptibility is as follows: He is directed to stand with his heels together, his head up, and his fingers lightly resting on the mantelpiece in front of him. The hypnotist is careful not to say what is expected, and he stands behind him and makes long passes from the back of the head down to the end of the spine. A large proportion of persons will at once feel an inclination to sway backwards. If nothing is felt the subject is told to close his eyes and place his hands by his sides while the passes are continued and alternated with gentle pressure against the back of the head. This often brings about the swaying and tendency to fall backwards. If no result is produced by this procedure we may conclude that the material is not promising for experimental work. Of course, suggestion may be a strong factor: the subject so placed is in a position of very unstable equilibrium and rather tends to do something in the direction of least resistance. Another test which I think eliminates suggestion was shown me many years ago by an American army surgeon. The subject stands facing the light and is told to follow in its descent an object moved at a few inches distant from his eyes. Some people are able to do this until the visual arc is closed by complete shutting of the lids; but good hypnotic subjects quickly lose the focus and the eyeball is seen to turn up long before the object should be lost to view. The effect is generally purely physical in both these experiments, and it is interesting to note the proportion of one's friends who respond to these simple tests.

The study of hypnotism opens up a wide field to the psycho-

logist and physician, and the value of suggestion in medical practice is now generally recognised ; but it seems to me that its phenomena are of a cruder type than those sought for by occultists. Its employment must have proved a disappointment to those who expected it to supply a key to the unknown. It explains many phenomena on rationalistic lines, which therefore cease to be supernatural and can only claim to be supernormal, and I feel that too much attention to hypnotism might obscure the issue in dealing with occult forces. The following case illustrates my meaning. Dr. Liébeault, who was a very accurate observer, relates how he was consulted in 1886 by a young man who sought relief for great nervous agitation and despondency. It appears that he had gone to a palmist in Paris in 1879, who had told him that he would lose his father in exactly a year ; that he would enter the army but would soon leave it ; that he would marry young and have two children ; and that he would die when twenty-six. The young man thought little of it at the time, but when his father died in exactly a year to the day he felt more serious ; and when he had to leave the army after only seven months' service he was correspondingly impressed. He soon married and had two children, so that now only the last part of the prophecy remained to be fulfilled. Liébeault, knowing how prophecies have a way of fulfilling themselves by acting on the subject's fears, endeavoured to remove the obsessent idea of death by hypnotic suggestion, but the patient proved quite insusceptible. Then the doctor called in to his aid an old somnambule who was called "the prophet," because he had foretold the date of his own cure of rheumatism.

The old man was profoundly hypnotised and put *en rapport* with the patient, who eagerly demanded of him when he should die. Slowly and impressively the somnambule replied, "You will die in forty-one years !" Immensely relieved, the young man went away a different creature, and he dismissed the foreboding from his mind. But the prediction was fulfilled and Liébeault had news of his death from peritonitis within a few months and while still twenty-six years of age.

The late Professor Delbœuf, of Liège, made some interesting experiments on the computation of time by somnambules, and Dr. Milne Bramwell, in his recent book, relates some remarkable results he has got from his subjects. For instance, he would tell Miss D. that she was to make a cross on a piece of paper 10,470 minutes after being awakened from the hypnotic sleep ;

and though he, at the time, had no idea of when that would be, and she preserved no conscious memory of the suggestion, yet within a few seconds of the time specified she would execute the order. The calculations were sometimes very complicated, but there was no hitch in carrying them out. The time sense exists in many persons in their normal state, and one frequently meets people who assert they can wake themselves at any specified hour. In savages also there is often observed a remarkable appreciation of time. Dr. Ireland records the case of an idiot boy who was always able to correctly guess the time no matter how suddenly the question was put to him. It seems to be the survival of a special sense, analogous to the homing instinct, which the resources of civilisation have rendered unnecessary. There is of course nothing occult in the working out of these problems. The subconscious mind probably uses the beating of the heart or the respiratory movements as the gauge of the passage of time, their rhythm being accurately appreciated by the individual. Hypnotism enables us to revive and intensify many lapsed faculties. For instance, Dr. Ralph Vincent found he could develop the sense of smell to such an extent that it rivalled the scent of dogs and other animals. His subjects could pick out gloves belonging to different owners in this way.

Among the most interesting series of hypnotic experiments are those of Gurney and others in arousing and inhibiting different layers of memory cells by altering the depth of hypnosis. The subject would be told in stage one, for instance, of a fire at Brighton and be got to comment on it. The stage was deepened by passes and another incident referred to until more passes were made and the conversation again changed. In this way many different memories were stored, and each layer could be tapped by bringing about the stage of hypnosis associated with the incident, the Brighton fire, for instance, being remembered when the subject was nearest wakening to his normal state. This experiment throws much light upon dreams: we often wake up conscious of a vivid dream, but on falling asleep again its memory disappears, to be, perhaps, repeated the following night when the neurons assume the same arrangement. It is like the shifting of a kaleidoscope.

It will, I hope, be seen from this short paper that hypnotism offers an interesting field of research on several different planes. First, there are the experiments on the bodily organs; these are mostly connected with the circulation and the vaso-motor system.

Secondly, there are the experiments on the mental plane when the action is chiefly through suggestion accentuating or inhibiting certain centres or faculties. And, thirdly, there is a higher development of this which we may call the psychic plane, which deals with thought transference, clairvoyance and such-like extra-sensory phenomena. The alleged discovery of N-rays has afforded us much food for speculation. Unfortunately the evidence of their existence so far only depends upon subjective tests which are open to fallacy. Sir William Crookes and most other English investigators are very sceptical about them. The demonstration of emanations from nervous tissue in action would indeed be a triumph for Mesmer, Reichenbach, and other exponents of the mystical side of animal magnetism, though perhaps with their recognition and classification much of the mystery might be dispelled.

TENNYSON AS A MYSTIC

By ROBERT CALIGNOC

EVER since the day, not so very long ago, when a transient acquaintance of mine, in a sudden burst of inspiration, delivered himself of the pious opinion that he did not think there was anything about astrology in Shakespeare's plays, I have been burning to add to my list of transient acquaintances the unsuspecting gentleman who, on a very slight provocation, will blandly drop the remark that there is nothing about occultism in Tennyson's poems.

To give the "lie direct" to such a remark, and to suggest that there *is* something about occultism in Tennyson's poems, might be impolite, but it would be a very poor and a very jejune method of stating the truth on the matter. For the truth seems to be that it would be difficult to exaggerate the importance of the occult element; and it might even be added that the critic who, from natural inability, or from prejudice, or from any other cause, found himself unable to appreciate it, could hardly be in a position to pass a general judgment upon the poet's work as a whole.

Indeed, the most superficial perusal of only a moderate portion of that work should be sufficient to satisfy the reader that he is in the presence of a mind thoroughly familiar with the various, if I may so call them, articles of belief which, as daily increasing evidence is tending to prove, have been the common property of occultists generally all over the world, in semi-historical as well as in fully-historical times. Such ideas as those embodied in the terms re-incarnation, previous existence, astrology, mediumship, obsession, clairvoyance, self-hypnotism, magic, hauntings, journeyings in the spirit-world, phantoms, oracles, omens, divinations, supernatural warnings, &c., all such notions as these, whether true or false, whether capable or incapable of a purely materialistic explanation, are our companions all along the road, with whatever avowed or ostensible object we may make a study of Tennyson.

To put entirely aside for the time the two, perhaps not totally unconnected branches of occultism, around which, at the present day, a somewhat special, or specialised, interest is gathering (I

mean, of course, the science of astrology and the hypothesis of re-incarnation, or, at least, of previous existences), both of which branches, but more particularly the latter, could be well illustrated from Tennyson's writings, it may be worth while to note a few instances of the more trivial specimens of psychical belief and psychical phenomenon which are found in them.

There is one point, at any rate, in common between Tennyson's account of the very diverse destinies of St. Simeon Stylites and the poet Lucretius, and this was that they both learnt, in their respective ways, what an unpleasant thing it is to suffer from the more serious forms of "obsession." A combination of exceptionally fanatical religious beliefs with prolonged periods of self-imposed martyrdom appears to have produced much the same result in the case of Stylites as the administration of a love-philtre by a jealous spouse, coupled with a sound knowledge of current mythology, effected in the case of Lucretius. With one consent they both began to be obsessed. "Abaddon," remarks St. Simeon in that charmingly direct fashion so characteristic of him :

"Abaddon and Asmodeus caught at me."

When we turn, as we naturally do, to consult similar passages in the "Lucretius," we feel that we are merely dealing with old friends all over again. The Hetaira and the Satyr who annoyed Lucretius are only Abaddon and Asmodeus in their pre-Christian dress, adapted to their heathen environment, as it were ; or, to speak more accurately, it is not Abaddon and Asmodeus in whom we necessarily believe at all, any more than in the Hetaira and in the Satyr. It is rather to the real facts, whatever they may be, which lie at the basis of the general phenomena of obsession, that we would pin our scientific faith. And these, perchance fortunately for our souls' peace, are still tenants of that blissful territory which is called debatable ground.

It was not likely, in the nature of things, that poor suffering St. Simeon should have attempted anything on the lines of a first-class "higher criticism" of the personalities and possibilities of his tormentors. It was enough for him that they flapped his light out when he read. But we may not unreasonably expect something rather better than this from such a *grand esprit* as Lucretius, with all his unquestioned qualifications of poet, philosopher, and man of science. And we are not disappointed. The English poet, speaking through the person of Lucretius, unburdens himself (in terms which are coloured, of course, by the

Lucretian doctrine of atoms and void) of an opinion which, in part at any rate, strangely resembles certain modern beliefs. In the language of Lucretian science, our old friends, Abaddon and Asmodeus, are not to be materialistically explained away at all but rather to be quite theosophically explained as

> "The phantom husks of something foully done,
> And fleeting thro' the boundless universe."

It would indeed be difficult to distinguish between the eerie inferences naturally to be drawn from Lucretius' suggestive lines and the weird, even in some cases ghastly, doctrines in reference to what are called "elementals" current among modern gnostics.

It is notable that this subject of obsession inspired Tennyson, for reasons which are scarcely obvious, in such a manner as to enable him, in treating it, to attain to possibly quite the greatest poetic heights of which he was capable. One can hardly imagine a poet, of whatever age or clime, being ashamed to put his name to the "Lucretius." No prosy analysis of the various poetical qualities manifested in the whole or in the parts of this poem could ever do more than establish the analyst's claim to be regarded as impertinent. The poem itself rests, and, as long as the world has it in safe keeping, it must rest, among the greatest poems of the world.

Quitting this topic with the passing observation that Queen Guinevere herself was just on the verge of becoming obsessed when she took the wise precaution to make good her escape to a nunnery, we may pass on to collecting some instances which occur in the poems before us of the more harmless art of self-hypnotism, an art which seems, by the way, to be making such an alarming amount of progress in the present century, that one begins to wonder what percentage of the persons one meets in a day's march are entirely innocent of practising it.

It is, perhaps, hardly surprising that Tennyson, who was himself a born self-hypnotist of a peculiarly high order, should have introduced instances of self-hypnotism several times into his poems, and have attributed this psychological accomplishment to more than one of his characters. In "The Ancient Sage" we read an account of what we may presume, without much fear of error, to have been the poet's own personal experience :

> "More than once when I
> Sat all alone, revolving in myself

> The word that is the symbol of myself,
> The mortal limit of the Self was loosed,
> And past into the Nameless" . . .

Putting aside, for the moment, the famous stanzas in "In Memoriam" (XCV) as possibly describing a case of mediumship rather than one of self-hypnotism, it may be observed that a close parallel to the experience of the Ancient Sage is to be found in the concluding lines of "The Holy Grail." The parallel experience is, of course, attributed to King Arthur, who is compelled to use it as a sort of trump card in the hopeless attempt to reduce the Round Table once more to order after it has been disorganised by the Quest of the Grail. The experiences of the Ancient Sage and of King Arthur are very much on the same psychological level, though possibly that of the former is rather the more definite of the two. In the lines which follow those just cited the Sage emphasises the fact that the temporary loss of personality caused by his act of self-hypnotism does not tend to obscure his intelligence in the slightest degree. On the contrary, his supernormal life, when compared with his normal one, is like "Sun to spark," with "utter clearness" to boot.

Next in importance to King Arthur's experience comes, I think, that of the Prince, which occurs in "The Princess." The Prince's experiences *are* somewhat dreamy, for, while nearly losing his hold on this world, he apparently does not get very far in the direction of the next. Unlike the Ancient Sage, he does not pass into the Nameless, nor does he quite attain to the mildly ecstatic condition of King Arthur. It is a matter of involuntary self-hypnotism with him, a psychological disease which he cannot shake off. He is the patient rather than the actor, and the malady, one not entirely unknown to philosophers, is best described in the Prince's own words :

> "On a sudden in the midst of men and day,
> And while I walk'd and talk'd as heretofore,
> I seem'd to move among a world of ghosts,
> And feel myself the shadow of a dream."

No wonder that the great court-Galen muttered "catalepsy." It would have been perhaps still less surprising had he murmured "hysteria and neurasthenia." But long Greek words, especially if they emanate from people who, except when they are attending difficult cases, rather affect to despise Greek, do not cure, much less do they explain, that insistent sense of the hopeless

unreality of material things and the hopeless stupidity of worldly ambitions.

There is, of course, one obvious way out of the *impasse*. And that is to suppose that the hysterico-neurasthenic man is really right, and the material things *are* hopelessly unreal and worldly ambitions hopelessly stupid. According to this explanation the hysterico-neurasthenic man would be a higher product of evolution than other people, and consequently be in a position to see the joke about material things and worldly ambitions. But this is a view that, whatever its real merits, is, for reasons which it would be superfluous to state, not usually taken.

Just as Queen Guinevere came somewhere near to being obsessed, so Enoch Arden came somewhere near to being self-hypnotised. A tolerable amount of solitude seems to be an almost indispensable condition of self-hypnotism, and that is, I suppose, why voices cry in wildernesses before they migrate to towns, and why Demosthenes, whatever futile excuses he may have actually made for his extraordinary conduct, took to walking along the sea-shore with a pebble in his mouth. Be this as it may, Enoch Arden had such a long dose of solitude that we are hardly surprised to learn that :

> " A phantom made of many phantoms moved
> Before him haunting him, or he himself
> Moved haunting people, things, and places" . . .

That is what may be called sailing very near the wind as far as self-hypnotism is concerned.

There are several good examples of supernormal warnings, and of presentiments of imminent death or disaster in Tennyson. The phantom music heard by the May Queen is perhaps the best known one. Merlin felt very uncomfortable, as might well have been expected in the case of a wizard, for three days before he fell a victim to Vivien and to circumstances in the woods of Broceliande. Then there is the Banshee of Astolat, "the phantom of the house that ever shrieks before a death," whose place was conveniently taken for the nonce by Elaine. The hero in " Maud " has a presentiment of " some dark undercurrent woe that seems to draw," while Arthur is forewarned of the impending catastrophe in the West by the spirit of Gawain which is blown past him in the night, crying, in words that must have come as somewhat of a rude awakening to those who lived in that halcyon time of tournament and tilt :

> " Hollow, hollow, hollow, all delight."

Finally, St. Simeon Stylites appears to us once more in a new *rôle*. Abaddon and Asmodeus are gone off on a brief holiday. His opportunity has come for being rid of further trouble:

> "I prophesy that I shall die to-night,
> A quarter before twelve."

Tennyson was rather fond of giving prominence in his poems to that class of phenomenon which lies somewhere on the borderline between a vivid, intensified memory and an actual case of haunting. When Lewis Carroll wrote in his semi-humorous strain of

> "Old shufflings on the sanded floor,
> Old knuckles rapping at the door" . . .

the minds of his grown-up readers must have wandered away to Tennyson's "Mariana," whence we glean the no less creepy piece of information that:

> "Old faces glimmer'd thro' the doors,
> Old footsteps trod the upper floors."

In "The Grandmother" we are introduced to an ancient dame who, like the Breton peasant, never loses sight of her loved ones. Though "Annie," and "Harry," and "Charlie" are all supposed to have gone to their long home, she still hears Annie "pattering over the boards," while "Harry is in the five-acre, and Charlie ploughing the hill." We are also told that she hears them sing to their team, that they sometimes come to the door and sit by her chair, and hover about her bed, and that she is not always certain whether they are dead or not. Arthur cannot stay in Camelot after Guinevere's flight, because he is afraid of the shadow gliding from room to room and the "ghostly footfall echoing on the stair." The hero in "Maud" hears "the dead at mid-day moan" and his "own sad name in corners cried" after the death of his parents, and when the culminating catastrophe has taken place he is haunted in the most interminable fashion by the figure of Maud, which "crosses here" and "crosses there." He finds, however, some comfort (rather cheerless comfort, one would imagine) in a purely materialistic explanation of the phenomenon. It is only "a lying trick of the brain," "a disease," "a hard mechanic ghost," "a juggle born of the brain":

> "The blot upon the brain
> That *will* show itself without."

Is it futile to attempt a modest classification of these various phenomena? Mariana's experiences sound as if they were intended for a very ordinary case of what is commonly called "haunting," while the Grandmother's, on the contrary, might be interpreted, at first sight, as merely a series of very vivid memories. But, unfortunately for the latter explanation, Harry and Charlie not only sing to their team, and come to the door, and sit by her chair, as they did in life, but they also hover about her bed. Now, much as we may look forward to an amelioration of the condition of the labouring classes in this country, we may perhaps be allowed to express the hope that the horny-handed sons of toil will not take to hovering about our beds, either in this life or in that which is to come.

In the case of King Arthur, it is probably only the memory of Guinevere of which he is afraid; or, at any rate, it is evident that he is quite sufficiently afraid of that, not to wish to live any longer where she had been, whether at Camelot or at Caerleon-upon-Usk. The morbid explanation of the phenomena in "Maud" is undoubtedly intended to be the true one, for there is obviously nothing life-like about the apparition. It is an "abiding phantom cold," a "dreary phantom," and so forth. One gets rather tired of it and begins to long for flesh and blood again. However, it improves slightly with the outbreak of war in Europe and the returning sanity of the hero, for, if I read the poem aright, it finally disappears in what it innocently imagines to be the direction of the Crimea—

"Far into the North, and battle, and seas of death."

Thus we perceive, in these few examples, with what exceeding craftiness the Laureate marshals forth, for our instruction, the various possibilities among phenomena of this kind. There is, in the first place, the objective manifestation of the "moated grange" type, well worthy the attention of whatever societies may have existed, in the days of moated granges, for psychical research; then there is the instance of private haunting, mingled with personal memories, in "The Grandmother"; while, in the case of King Arthur, there were all those bitter-sweet recollections, the Was and the Might-Have-Been, which the poet knew so well, and which doubtless kept him at a respectful distance from many scenes of his youth, though not, by the way, from Cambridge; and, finally, we have a remaining alternative, the "blot upon the brain," for which Tennyson, Carlyle, and, if I

remember right, Liszt also, thought the cure was a life of strenuous action.

In the region of pure magic, the principal actors are, of course, the two wizards, Bleys and Merlin. Bleys was Merlin's master, but

> "The scholar ran before the master" . . .

with the result that Bleys threw up the cards and became what, in modern days, we should call Merlin's manager. It is indeed to Bleys' deathbed confessions that we owe that wonderful account of the coming of Arthur, the whole of which phenomena were presumably contrived by Merlin, who must have temporarily cast a "glamour" over his companion. A greater magician than Merlin, however, by Merlin's own confession, was that entrancing figure, of which we read in the idyll of "Merlin and Vivien," the "little glassy-headed hairless man." The little glassy-headed hairless man was what a Liberal of to-day would call a man of principles, while a Conservative would call him a man of fads. He was a teetotaler and a vegetarian, and lived cleanly, and went in for the "New Thought" Movement. The result seems to have been no more immediate and startling than he had a right to expect. Like many a meaner man, he had made an appeal to the Great Goddess Nature, and when has the Great Goddess ever failed to answer such an appeal?

> "To him the wall
> That sunders ghosts and shadow-casting men
> Became a crystal, and he saw them thro' it."

I think I remember once reading somewhere the impressive statement that the most elementary act of magic a man can perform, an act that lies at the basis of all magic, is to leave the physical body during life. I do not fancy, however, that Tennyson explicitly attributes this power to Merlin, except possibly where he makes Queen Bellicent, in her conversation with King Leodogran, incidentally throw out the remark that Merlin is said to be able to "walk unseen at pleasure." There is, however, a notable passage in "In Memoriam" (xii.), in which the poet attributes the successful accomplishment of the feat to himself in language which would seem, if words have any meaning, to be perfectly unmistakable. When a man says that he leaves his mortal ark behind, and circles moaning in the air, and that, when he comes back to where the body sits, he learns that he has been an hour away, I see no particular reason for

thinking that he does not mean what he says. One is at liberty to believe that the man is deceived, or that it is very annoying of him to be so outspoken, or one may think any of the other ten thousand things which may suit one's temperament. But the supposition that he did not mean any of the things he said, or that he meant something other than what he said, would seem, to put the matter no more strongly, quite illegitimate and out of court.

A year or two ago, a gentleman of a very mediumistic disposition, who was favouring me with his views on the subject of English poetry, remarked to me that he believed Tennyson to have been permanently under the "control" of Arthur Hallam, and he proceeded to give the reason for his belief. I remember that, at the time, his reason struck me as more interesting than convincing, but I suppose it is an undoubted fact that had the question been put to Tennyson himself, the answer would have been in the affirmative. Not only do we get that marvellous account in "In Memoriam" (xcv.) of the special occasion on which the poet thought himself to be so "controlled" (and what other meaning than this can the words

"It seem'd at last
The living soul was flash'd on mine" . . .

bear to the intelligence of the unprejudiced reader?), not only do we get that, but there is the more general and even more confident declaration of belief to be found in an earlier passage (lxxxv.) of the same poem, which, owing to its brevity, may admit of being quoted in full:

"Whatever way my days decline,
I felt and feel, tho' left alone,
His being working in mine own,
The footsteps of his life in mine."

Once more I think we may do the poet the elementary honour of taking him to mean what he says.

To the many miscellaneous types of psychical phenomena illustrated by Tennyson, it is perhaps hardly necessary, after all that has been said, to add more than a passing reference. In "The Marriage of Geraint" we read that phantom applause was heard during the course of the duel between Geraint and the "sparrow-hawk," Edyrn, son of Nudd. Sir Galahad appears to have functioned permanently on the "summer-land" plane of Nature, and for his ears to "hear a noise of hymns" was a

matter of everyday occurrence. The nun's experience in "St. Agnes Eve" reminds us somewhat of Sir Galahad's adventures, except that what was chronic with him seems merely to have been acute with her. The wedding-bells heard by Enoch Arden must have been a less pleasant piece of clairaudience, if indeed "clairaudience" is the appropriate term to employ in this case; for it may be suggested that, since the bells he heard were supposed to be actually ringing at the time far away on the English coast, that is to say, in the physical world, the phenomenon might better be classified as an instance of telepathy of the sense of hearing. While on the subject of Enoch Arden, we may remark that, had his wife, Annie, been a student of the classics or gone in for table-turning, she would probably have learnt that if you take prophecies in their primary meaning they will have a secondary fulfilment; and, conversely, that if you interpret them in terms of some far-fetched fancy, they will mock you by being accomplished to the letter. Alexander (the Great), in the sonnet of that name, seems to have been more flushed with what the "Chamian oracle divine" told him (what did the oracle tell him?) than with all his victories. "The Lady of Shalott" has only to be mentioned to be recognised as one of the most weird and unearthly, as well as one of the most allegorical flights of Tennysonian fantasy. The little novice in "Guinevere" tells of all the myriad omens and portents her father saw when riding to Camelot in the early days of the Round Table. There was some ugly black magic afoot in the story of "Balin and Balan."

But there is no necessity to multiply instances which the most casual reader can collect for himself. The main contention of this article—that the field of the supernormal had a surpassing attraction for Tennyson's nature—should have been by this time sufficiently established. To him belonged all those qualities which, according to his own express statement, were most needful for an occultist—the pureness of heart, the soundness of head, the divine affection—with all these he was most richly endowed. And he used them to good purpose.

EXPERIENCES OF A SEER

By K. E. HENRY-ANDERSON

I HAVE had all my life a singular feeling in the company of human beings. I entirely forget myself and frequently my surroundings, and behind the words and actions of those about me I seem to see another self that pulls the strings and makes the puppets dance. The sentences which fall from their lips are strangely intermingled with other sentences that are soundless. The working of the brain seems to lie before me like the machinery of a clock, and the talk, gesture, appearance of people in society are only the movements of the hands upon the dial. I feel a strange sympathy or antipathy, as the case may be, in the company of those with whom life throws me in contact. Nay, even more than that—I cannot walk in a street, sit in a railway carriage, mingle with the crowds at theatres and other public gatherings without feeling the hopes and fears, joys and sorrows of human beings. It is as if I felt the pulse of their souls.

Sometimes a whole story unrolls itself before me like a printed page, with this exception, that I hear (by what power ?) and see—with other eyes—words, sounds, colour, form—places I have never heard of, faces I have never seen, garments cut and fashioned in a style I never saw. A succession of pictures, more varied and rapid than panorama or cinematograph, passes before me, and has in every case where I have been able to investigate proved to be connected with the person or persons in whose presence the vision came.

Sometimes, also, it is as if a grave and measured voice spoke to me out of the deeper mystery of life—with authority that is absolute, with knowledge that is superhuman, and with an accuracy which, where it has been possible to verify my experience, has proved without flaw. Behind the people I am watching (for I am never in society without being compelled to watch) I see a thin white mist on the surface of which moves in the colours of life—a drama, a wordless play, which conveys its meaning to me by some other sense than that of sound ; by some other sense also than that of sight, for the thoughts of the players with all their subtle cross-currents are as plain to me as those of my own brain.

Behind others, again, I see darkness, upon which are thrown faces in a rapid fleeting picture, in strange, prismatic tints as those of flame, glowing crimson and living white. When this happens I rarely see more than the face—sometimes the hands—never the whole figure. It is on the white mist that *everything* appears. When this rises I am conscious of a strange feeling, difficult to express in words. Words, thoughts, and their expression come to me with a readiness which leaves me in little doubt that for the time being some greater power than mine makes use of my lips and brain. The first expression of these thoughts has sometimes startled me (for I hear my own voice as an outsider). If I have rejected as wild, improbable, impossible even, the thing that I was made to say, I have later found that it was the truth. I feel in myself while I am speaking no doubt of my sincerity. It brings with it an extraordinary sense of power and knowledge—let me say fore-knowledge also. And I *know* while I speak that one of the great forces of the Universe is casting a faint shadow upon me. While I speak, I feel, and I say it with all gravity, something of that power which belonged to the Wise men of Old—and the Delphic Oracle.

When I say this, it must seem presumptuous, but I give my testimony to it without fear, for it is something which does not belong to me. I am only an instrument.

What I am made to say is always grave—never trifling. There is with it no respect of persons or circumstances. And with those who unwillingly allow themselves to receive the message as it is given, habit and custom and the trappings of the mind which are called education and etiquette fall away, and I see for a moment as in troubled waters the broken shadow of a soul.

No one who has ever experienced this strange compelling force could doubt its origin. It knows! It makes no mistake! It sees before and after.

Experiences like mine change the whole aspect of things. Life is at once less sad and more serious.

Among all races there have been instances of the power which compelled belief, and the Old Book called the mediums of the power prophets or seers. In the presence of the trifler and the scorner, the voice seldom speaks save when the veil is lifted for a moment, and a few luminous words silence and confound—convince also that there are things not comprehended of our philosophy. In the presence of those who are honestly curious, and who have an open mind—not credulous or superstitious

—the power gains in strength of expression, and metaphor, illustration, explanation, are easy, brilliant and rapid.

But for all this exaltation a seer pays. The forces of Eternity and the Universe are too strong for human use. I feel, after any particularly strong manifestation of the power, like an empty shell. Tired bodily and mentally, an overpowering desire to sleep, almost incapable of thought, and almost oblivious of my surroundings. Something has passed from me—the "possession" has gone.

I am often asked how and when I first became conscious of this mysterious gift. I cannot say. I cannot recall a time, even in early youth, when I did not see more or less clearly into the background of human beings. Asked how I feel? It never occurred to me for years that my experiences were different from those of other people. It has been part of my everyday and ordinary life. I speak to some one, and I seem to be the person spoken to. I feel the effect or failure of my own speech—the train of thought, more rapid far than lightning, which passes through the mind—in preparation of an answer. The *pros* and *cons*, the general aspect and result of the answer are so clear to me that I do not seem to need a reply—outside myself. I look into my friends' eyes and see, as it were, a library of strange volumes laid open for my reading. I feel the ebb and flow—the systole and diastole of the mind. And in the case of the unlettered and simple, I go deeper than the mind. The hardest of all to read and understand is the person whose life is empty and vain—for that is a shore on which the waves leave no trace.

A person with a secret affects me strangely. There seems to be an emanation, and on the white mist, or the darkness as the case may be, appear what I imagine to be the nearest approach to ghosts. Dead hopes, hidden sins, dark wrong, the tragedies of the soul and the mind, the shadowy forms of those dream children that took no earthly shape. The child of the desolate—the husband of the widow—the souls of the unborn—move in strange and weird procession, soundless, yet trumpet-tongued! Shadowy and unsubstantial as a dream, yet filled with life. Whoso has once seen this strange phantasmagoria may doubt his own sanity, but not the reality of the vision.

I have heard a voice speak to me plain and clear, yet without sound. It was a vibration, fine and delicate as those waves of ether which are the cause of the wonderful colours of Nature. It can best be described as a delicate perfume, or the echo through

the body of those fine notes of music which lie too deep—or too high—for human hearing.

By those clumsy methods of comparison which we have to use in setting one human being's experience against another, I have discovered that my senses of sight, hearing, touch and smell are almost abnormally developed. Also, there is another sense in me for which I have no name. It is not related to any of those others, but makes itself felt over my whole body. I can only describe it as being encased in a network of silver fibre, each strand of which possesses all the powers of each of the other senses. Perhaps it is magnetism?

While I speak under the influence, I am conscious of a Presence which always seems to stand behind me. My own thoughts sometimes flow in a counter direction to the inspiration of this Presence. But I am held back from giving them utterance, and I listen as the others do—to my own speech. I am frequently amazed at the things I am made to say, and, vain as it may sound, struck by the lucidity and aptness of the monologue. My memory becomes abnormally acute. Quotation, verse, incident and simile pour into my brain, but there is no confusion. When the occasion has passed I remember little of what I have said. Years afterwards, meeting those same people again, in an instant the same pictures rise, sometimes added to, but never faded. If the incident is far removed from the present moment by Future or Past, I see a gulf between the person and the event. Sometimes a boundless sea. And the mist is then as a cloud above either.

I do not think, on reflection, that I ever look at a house or a landscape without seeing more than either house or scene. The walls of the one seem to disappear, and the life within is played like a drama before me. On the other I see thick over-laid, battle, forest, ancient home and vanished figures, and over all, like the iridescence on an insect's wing, the many-coloured play of the emotions which make up life.

The silence is never silence, but throbs and beats with that strange shiver and entrancing mystery which fills the air in a great cathedral when the organ voice ceases. In the dark, that strange other sense already mentioned enables me to find my way unerringly among crowded furniture. I am not in any sense conscious of things being invisible, and in walking outside in dusk or dark the Presence seems to be beside me. It gives me a singular sense of comfort and safety.

I have lately tried to bring this Presence into line with our

mortal ideas of a being. Outside only—never elsewhere—it gives me the impression of a young and fair man in a Georgian court suit of silver-blue with white wig, and a black ribbon in the hair. The face is pale and boyish. The brows are straight over grey, serious eyes. The hands beneath the lace ruffles are beautifully shaped. The figure always walks a pace or two behind—a little to one side, so that I might (were he mortal) see him without turning my head. I hear nothing of the strange language.

I am well aware in thus tabulating my feelings and experiences, and endeavouring to give them shape and form, that I may write myself down as something more than a dreamer—that those who only believe what they can understand—and how much is that?—will say I am mad. If so—better mad than sane.

I am not a dreamer in everyday life. I am very practical, and what the world is pleased to call "capable." I am not superstitious. I will walk below a ladder or see a hare cross my path without emotion. The hooting of an owl brings no fear to my breast, and I can wear green with equanimity. I do not believe in omens as commonly accepted but—I do believe in presentiment. I take a cheerful interest in the small things of life, and am rather high-spirited, which, perhaps, is not surprising, when I never feel lonely or deserted. Those small things of life are the grains of sand that make shore or mountain. As there is nothing common or unclean in God's creation, so there is nothing mean or trivial. The Atomic Theory is showing us the value of the infinitely little.

In this effort to dissect for common understanding the subtle working of a mysterious gift, I realise how difficult it is to convey any accurate idea of my individuality. But the train of thought wakened in the minds of others on this fascinating subject will bring its own light. The force that is behind all of us, if once realised, becomes a potent factor in the life of the thinker. Once open the eyes to possibility, and that possibility will speedily become fact. Great things, material as well as mental, had their birth in the idea in some mind. Think and ask whence this idea came? Once recognise the illimitable powers of the soul, and the wonder is—not that these strange things should occur, but that there are not more of them. We are surrounded with mystery; no man ever yet knew the whole of one subject, did he give his life to it. The specialist never reached the Z of his alphabet. Knowledge of any kind only reveals to the soul the

unplumbed depths never to be sounded. Great learning has ever been accompanied by humility.

My gift is an endless source of interest to me—mostly so when I am silent and absorbed. In a ball-room I see more than the dancers. Among the gay uniforms I see others stained with the dust and soil of battle; I see pale shades of those who danced there long ago—misty faces with luminous eyes look at me across the gay scene. In the half-sad, entrancing throb of the waltz I hear I know not what strange echoes of silent music—of feet long since still. And the vanity of life with its deeper meaning speaks to me in a strange language. It is not altogether sad because something behind it all tells me that this is only one of the many scenes in that which in this world we call life. I do not think we live once only on this planet.

I see a card-party. Behind the polished restraint, under the fashionable raiment of a player I see the gambling soul of an ancestor. More than his eyes watch the passing of the cards. His hands are guided by shadowy fingers whose touch he does not know. Sometimes there appears to me a crowd of shadows in rich old-world dress who stand and watch the game. The black and scarlet of the cards have from my childhood fascinated and repelled me. I have said that I am not superstitious, but the strange unreasoning horror that I have of all games of cards might well be that of some one who had, before my day, gambled away estate and soul.

I incline to belief in the theory of reincarnation, although at long and perhaps irregular intervals. In my mind two periods stand out with strange familiarity—nearest me, the Golden Age of Elizabeth, and, separated from me by many centuries, the time of the Pharaohs. When I think of either of these periods—little as I can know of them—the customs, the surroundings, the absolute and entire difference in the methods of life from the present day, the subtle atmosphere, the colour, the difference of climate—all seem to me so real, so absorbing, that I might sit at leisure and compare them.

I have never been in Egypt, therefore have no method of testing the sense of familiarity with that life as I have been able to do among Elizabethan remains and in houses of the same period.

In this struggle to put down clearly for others what is so very clear to me, I carefully weigh and balance various possibilities; one is, that the strange receptivity of the mind of a child may be

coloured for life by some tale or graphic story. Another, that even the perfectly sane mind of an educated and highly-strung person may suffer delusions as graphic, as incomprehensible, as those of the insane! If "but a thin line divides heaven from hell," finer yet is that between the madman and the seer. So fine, indeed, that all ages have instances of the difficulty of perceiving it. He that cries with a loud voice in the wilderness of this world is often called a fanatic. But the next generation calls him "Reformer," and the third, it may be, "Saint"; and once on that high pinnacle, elevated by the hand of man to the dignity which is above angels—and below God—the acts and utterances that first provoked scorn and persecution, perhaps violent death, speak down all Time with a weight and conviction that merit their proper name—inspiration! Like the words of the Holy Book, the far-seeing thoughts of the Prophet are imperishable truth. They belong to no age, no race, no fleeting element of time. They are dateless and their value cannot be added to or diminished, and the power that was their cause works still, and will work for ever.

It may be a "still small voice" scarce heard by him to whom it speaks. It may come like a mighty wind to be heard of all men, but to those who think, and wait—prepare themselves for the possibility of hearing it—it *will* come. It is present among all men, visible to nought save the eyes of the spirit, and to it are applicable the words of the inscription on the ancient temple of Isis: "I am whatsoever has been, whatsoever is, and whatsoever shall be. And the veil upon my face no mortal hand has ever raised." But it may be given to the spirit of man—the immortal part of him—to lift a corner of that veil.

(*To be continued*)

THE GNOSTIC REVIVAL

By C. G. HARRISON

A CURIOUS feature of religious thought in the present age is its tendency to recur for inspiration to former theological systems, rightly or wrongly identified in the popular conception with archaic types of belief—and it is worthy of notice that the two chief instances of this tendency in the century that has just closed have coincided with acute stages in that "conflict between science and religion," of which we have heard so much; suggesting the fable of Antæus, the wrestler, who derived fresh strength from contact with the earth each time that he was overthrown.

I refer to the Tractarian and the Theosophical movements, to which latter I have given the name of the "Gnostic Revival." The resemblance between the two is greater than appears on the surface. Both were revolutionary in their essence,—a shifting of the foundations of belief involving the destruction of many cherished dogmas. The appeal, in the one case, was from Protestant to Catholic tradition, and in the other, from modern dogmatic Christianity to yet earlier religious traditions. And it is claimed that the respect due to the Bible, in the one case, and to Christianity, in the other, will be in no way impaired by the more intelligent view which regards them both as partial rather than complete revelations.

The Christian Church may be compared to a tree whose branches reach upwards and outwards, but whose roots are firmly embedded in the soil of the past, into which they strike deeper and deeper as the fierce rays of scientific progress and intellectual advancement cause the moisture on which it lives to evaporate. It is a law of its growth that it shall adapt itself to the ever-changing conditions of its environment. Truth is eternal, but from time to time it requires to be re-stated, in forms varying according to the needs of each successive generation.

When Abelard, in the twelfth century, maintained that Christianity is not the acceptance of a number of unrelated dogmas, having no necessary connection with each other, and tied together, like sticks in a bundle, with the cord of authority, but belief in a rigidly co-ordinated system of truths, he was denounced as a heretic by the great St. Bernard. "But the

Church," said Mr. Baring Gould, "soon forgot the shriekings of the Clairvaux prophet. She accepted the task Abelard had set her, and in the following century produced Albertus Magnus, Thomas Aquinas, and Bonaventura, who led the swollen stream of thought into sober channels." She adapted herself, in fact, to the new intellectual environment by striking her roots downwards into the Christian philosophy of an earlier age, and deduced from the writings of Augustine and the Latin Fathers principles which gave birth to scholastic theology. We are in the throes of a similar crisis at the present time, and signs are not wanting that we are approaching the end of that "conflict between science and religion" to which I have referred. Both combatants betray symptoms of exhaustion. For the last three hundred years, modern science has been developing and consolidating its *body* of phenomenal facts by means of the inductive method, and has now arrived at a point which will necessitate a new departure. Recent investigations into the nature of the atom have led up to the conclusion that force is the homogeneous basis of the material universe, and its importance may be gauged by the fact that on no other hypothesis can an atom be satisfactorily defined, for to assert the infinite divisibility of matter, as Büchner himself admits, is tantamount to denying its reality together with the reality of force. Materialism, therefore, which excludes from the domain of knowledge all experience not derived through the avenues of sense is now utterly discredited as an explanation of the phenomenal universe.

It is a remarkable fact, the significance of which is most encouraging, that science has, by means of induction, worked upwards to a conclusion at which theology arrived by the deduction method three centuries ago. The intellectual evolution indicated by the great scientific progress of the Post-Reformation era was the result of a spiritual *in*volutionary process that began with Augustin and ended with Calvin. For a period of intellectual renaissance is always accompanied by spiritual decadence, and this spiritual involution culminated in theology in the worship of Force under the name of the "Almighty." Determinism in theology, and materialism in science, have a similar origin on the plane of spirit, but neither science nor theology can rest in a *reductio ad absurdum.* Materialism, as we have seen, involves a contradiction in terms—the divisible atom; while Calvinism is a logical demonstration (of course, from defective premises) that God is not Love—surely atheism of the worst kind.

Accordingly in each case it was necessary to take a step forward. Hitherto science had occupied itself wholly with physical phenomena, to the investigation of which the inductive method had been applied with such brilliant results; but confronted with the problem of the atom, it was found to be no longer fruitful. The science of chemistry was compelled to seek the aid of mathematics in its researches into the nature of those simple bodies called elements; and by the application of the law of periodicity in the atomic numbers, arrived at conclusions to which it would have been impossible to attain by comparing the facts elicited by a number of separate observations, a process to which the "imponderables" do not yield themselves. It can, therefore, no longer be maintained that a theory of the universe which assumes that the immaterial is the *cause* of the material is unscientific, or that the deductive method may not be used for discovery and the results regarded as provisionally valid, subject, of course, to disproof by induction from fresh observations.

Religious thought, on the other hand, warned by the disastrous effects of a too exclusive reliance on the *à priori* method, has now almost entirely abandoned its opposition to the results of scientific examination into the laws of the material universe. We are therefore within measurable distance of a reconciliation between science and religion on the basis of a theory of causation that does not exclude, but, on the contrary, implies, an intelligence at the back of what are called "natural phenomena." With the decay of materialism has already disappeared much of that hostility to religion which, until quite recently, characterised the attitude of the leaders of scientific thought; while, on the other hand, the leaders of religious thought (in England, at any rate), so far from regarding scientific discovery in the light of an enemy, are willing, and even anxious, to claim it as a friend and ally.

Of course, the reconciliation is not yet complete. Our scientists are still hampered by the old traditions which lead them to subordinate consciousness itself to the things of which consciousness takes account, and, so far, they seem unable to grasp more than the physical aspect of being, or the energy of cosmic substance. They have not yet discovered that force has no existence independent of personality, and that, on the physical plane, it is the intermediate condition between the subjective volition and the objective act. In other words, it is the passage between the *noumenon* and the *phenomenon*, or the noumenon

in process of manifestation. Still, they are on the right track. Experiments are made, from time to time, with the view of ascertaining, *e.g.*, what relations electrical conditions, set up in the human body by the action of the will, bear towards similar conditions in inorganic substances. As force cannot be conceived apart from matter, or will apart from intelligence, it follows that the material universe has its origin in cosmic *ideation*. The recognition of this principle is tantamount to an acknowledgment of the reality, or permanence, of the noumenon, and when it has received its *imprimatur* at the hands of our scientific men, and commends itself to the scientific mind as a working theory of the universe which, like evolution, may be the basis for a new departure in its methods of investigation, the conflict between Religion and Science will come to an end, for they will have a common foundation in Sacramentalism, or the assertion of the principle that matter is the vehicle of spirit. This will have to be recognised, sooner or later, if we are to make any further progress towards comprehension of the Natural Order.

History repeats itself, and we are once more at the parting of the ways. Religious thought now, as in the fourth century, turns on the question "What think ye of Christ?" That He was a great moral teacher no one denies, but that His Person has a metaphysical and *cosmical* significance * is an idea repugnant to an age so impatient of the supernatural as our own. But it has to be taken into account, and accordingly the interest of modern inquiries into the laws of the Cosmos and the origin of Man is immediately heightened when these inquiries are suspected to have a bearing, however indirect, upon Christ's Sacred Person.

There can be little doubt that the failure of modern Christianity to meet the intellectual requirements of the age is largely due to the mistaken idea that the Jewish Scriptures are, in themselves, a complete revelation, and that the gift of Divine inspiration was restricted to one people and to one period of the world's history. But, strange as it may seem to modern Christians, it is a truth, to which several of the early Christian Fathers bore witness, that the Gentiles were the recipients of a revelation, different in character from, but equally important with, that given to the Jews; and that the right of Christianity to be called the Catholic Faith rests on the recognition of this principle. Accordingly it is to Alexandrian theology that we must turn, which, by the use of this weapon, cut its way through the gnosticism of the second, and the Arianism of the fourth century, and triumphantly

* Martensen. Christl. Dogm. § 128.

vindicated the doctrine of the Incarnation against the enemies who assailed it from opposite sides.

The Greek mind was instinctively eclectic. The eagerness with which the Athenians sought to know the meaning of the "strange things" which St. Paul brought to their ears was very characteristic. In these days, we are accustomed to regard with suspicion everything strange. Not so the Greeks, who were always in search of fresh material on which to exercise their ingenuity. Habituated to reasoning from general propositions, adaptation and harmony were, with them, the test of truth. In theology this receptivity was at once their strength and their weakness. It disposed them to lend too ready an ear to "profane babblings," "endless genealogies," and "old wives' fables," but, disciplined, it produced splendid results.

At the end of the second century, Alexandria was a seething cauldron of conflicting philosophical and religious opinions. In less than fifty years, Pantænus, Clement, and Origen had reduced chaos into order. The more extravagant forms of gnosticism gave place to a rational *Christian Gnosis* which absorbed all that was valuable in heathen philosophy, and distinguished between wild speculations and legitimate inferences from revealed truths; in other words, between the true *Gnosis* and the oppositions of "science falsely so-called" (*ἀντιθέσεις τῆς ψευδωνύμου γνώσεως*). Clement, indeed, throughout the *Stromata* speaks of the thoroughly informed Christian as the "True Gnostic." A writer in "Lux Mundi" has pointed out that the New Testament is the history of Christianity in microcosm, and that now one, now another, of the tendencies preformed in primitive Christianity obtains the leading influence. The Pauline idea, for example, was not seen in its full significance until the Reformation; so, in the same way, a series of centuries, not yet closed, is necessary in order that the doctrine of the Word made Flesh, which the profound spiritual intuition of St. John enabled him to perceive, may, in all its relations, be wrought into the consciousness of the individual and the community.

As the human personality of Christ gradually faded, in the primitive Church, into the distance of history, the metaphysical element asserted itself more and more, and the perfection of our Lord's human nature being taken for granted, it was sought to establish the full significance, in its relation to the Cosmos, of His claim to Divinity. Accordingly, Greek philosophy was pressed into the service of theology, and the fusion of Platonic teleology with the Hebrew idea of sacrifice for sin gave birth to Sacra-

mentalism, which lies at the root of the Catholic doctrine of the Incarnation. The long process of dialectic and prophecy were united in their goal, and Greek philosophy died to be incorporated into the larger life.

With the breaking up of the Roman Empire, and the destruction of Greek learning by the Mohammedan conquest, Christianity entered on a new stage of development. The new era was marked by the rise of the Papacy. In the Middle Ages, the Church had for its task the reconstruction of society on a new ethical foundation, to the maintenance of which a strong central authority was necessary. Philosophical speculations which, in earlier times, were held in solution, crystallised into dogmas, and came to be regarded as part of the sacred deposit, and theology went into a profound slumber from which it was awakened by the Revival of Learning. But the centralisation of authority was an obstacle to progress. The endeavour to substitute a rational belief for the mere unintelligent acceptance of dogma was regarded with suspicion by the ecclesiastical hierarchy. The more liberal views, springing from contact with Greek thought which resulted from the study of Alexandrian theology were branded as heresy, and as this was equivalent to high treason against the ecclesiastical authority, the aid of the secular arm was invoked to suppress it. When, however, the religious conscience of Europe awoke finally at the Reformation, and threw off the incubus of Papal tyranny, the new spirit of freedom found greater scope for its energies in political rather than in theological experiments.

So tremendous was the shock of the Reformation that society showed symptoms of disintegrating, and the Reformers proceeded, with all haste, to erect barriers against the flowing tide of intellectual licentiousness. The authority of the Bible was substituted for that of the Pope, and to Calvin fell the task of reconstructing theology. It is quite a mistake to suppose that the Reformation was the establishment of religious liberty. Nothing was further from the ideas of the Reformers than liberty to think otherwise than they did, and the zeal with which they persecuted those who believed either too much or too little is a clear proof that, in the sixteenth century, Latin influences still prevailed. "New Presbyter," as Milton said, was "old Priest writ large," and the little finger of Calvin was thicker than the Papal loins.

Science, in the meanwhile, was advancing by leaps and bounds. Copernicus and Kepler had introduced an entirely new conception of the relation of man to the physical universe, which

could not fail to influence profoundly religious thought; and when, a century later, Newton made his great discovery, it was felt that a larger revelation was beginning to overshadow a theological system which had grown up on the assumption that Ptolemaic astronomy was based on correct observation. It was from this point that science and religion may be said to have begun to diverge, but it was only in appearance. The spiritual forces which lie behind all forms of intellectual activity were in reality converging towards the point that we have indicated. It now remains for Christian thought to adapt itself to the situation. All false or defective theological systems have arisen from neglect of this or that aspect of the truth, and as surely as this happens, so surely will a party in the Church, or a sect outside, sooner or later spring up for the purpose of calling attention to it. There is nothing true in modern Theosophy that is new. All its distinctive doctrines are drawn from one or another of the great religious systems which, in the Divine Providence, have played their part in the education of the human race. To reject them for no other reason than that they proceed from a "heathen" source, or that some of them are not to be found in, or even appear to be in conflict with, the Jewish Scriptures, is to be false to all the best traditions of Christianity. Fortunately signs are not wanting of the decay of that spirit of intellectual "swinishness" which tramples on pearls of knowledge because they are irreducible to its own criterion of value; though of course it is no more necessary to become a member of the Theosophical Society and subscribe to its dogmas in order to appreciate the Gnostic Revival at its right value, than to "walk down Piccadilly with a poppy or a lily" as a protest against the hideousness of early Victorian taste in furniture and decoration. This Greek element in modern religious thought is, in reality, a most encouraging sign of the times. It has caused the dry bones of ecclesiasticism to shake. The late Cardinal Newman is reported to have said that he saw "no hope for religion save in a new revelation." Would it not be as well to ascertain first whether we have neglected any old revelation? When an evil and adulterous generation sought after a sign, they were told that no sign should be given them but the sign of the Prophet Jonas, or the Resurrection. When a sceptical and materialistic generation ask for a new revelation, what wonder if they should receive a similar answer and find it in a resurrection of ideas which they thought were long since dead and buried?

ANCIENT BELIEFS AND MODERN NOTIONS

By WALTER GORN OLD

I. STELLAR INFLUENCE IN HUMAN LIFE

(continued)

IT is further to be remarked that the division of the zodiac into the twelve signs, fundamentally the same in the Hindu, Egyptian, Greek and the later western schemes, is referred to at an early date in the Hebrew scriptures. Thus it is said that, "When the Lord divided the heritage of Adam among the descendants of Noah, He divided it according to the number of the tribes of Israel." This clearly indicates the distribution of the whole earth under the twelve signs of the zodiac in agreement with the teachings of astrological writers from the earliest times. Some writers have perceived in the Ark of Noah nothing but a representation of the Cosmos floating upon the waters of space, in which concept the seven of all kinds (male and female) represent the seven celestial bodies in their positive and negative aspects. According to the notaricon Kabala the male-female creative powers referred to as the Elohim (trans. God) are similarly resolved as a bi-septennate, thus: A1 L3 H5 I1 M4, of which the sum is 14, that is to say, seven male and seven female, or positive and negative forces represented as working through chaos into cosmos. If these numerical values of the letters of the sacred name are arranged around a pentacle or pentagram and read from left to right, contrary to the order of the Hebraic form, the value of Pi (the relative value of the circumference to the diameter of a circle) is obtained in the sequence 3, 1415. It has therefore been held among occultists that the name Elohim is a glyph veiling the active and passive principles in Nature, cosmically representing the line of differentiation from the primordial substance, and astrologically standing for the plane of the horizon. In the Cosmogenesis of the Chinese and the Hindus the same general concept of positive and negative forces in Nature is conveyed under the names of *yin yang* and *purusha prakriti*. But however this may be, it is certain that the Ark of the Covenant was shrouded

by winged figures or Cherubim which represented the four ancient cardinal signs of the zodiac, Taurus, Leo, Scorpio and Aquarius, in which connection it will be noted that the Eagle (Aquilla) is interchangeable with Scorpionis, as any planisphere or globe will show. The signs of the zodiac were called by the Hebrews "gates," of which there were twelve, six to the east and six to the west, through which the sun made its entrance and exit successively throughout the year, three gates being south of the equator and three north of it upon either horizon. The Seven Archangels or "spirits before the throne" are named according to the seven celestial bodies. Michael, as the name suggests, is comparable to the deity, in that it is referred to the sun. Gabriel, the angel of strength, is associated with the moon. Madimiel, the ruddy or vehement, is referred to Mars; Haniel, the brilliant one, to Venus; Raphael, the healer, to Mercury—since ignorance is at the root of all evil, and knowledge cures it. Zadkiel, the spirit of justice, is associated with Jupiter; and Zophkiel, the spirit of mystery, to Saturn. They are represented by the seven lights in the golden candlestick before the Ark of the Covenant.

The Hebrews divided their day into planetary hours beginning at sunrise, the series commencing with that planet which gave its name to the day. They also divided the day into four watches of three hours each, which changed in nature according to the signature of the day, and these watches are accounted good or evil for the commencement of various affairs according to their several natures.

They do not, however, appear to have developed any proficiency in astronomical learning, but on the other hand they do not seem to have borrowed—or if they borrowed, to have retained—any of the reputable learning of the Babylonians. Yet we read that one at least of their nationality, Daniel, was "learned in all the lore and language of the Chaldeans," as was Moses in an earlier age, and that when it came to a matter of test, Daniel was found to be immeasurably more skilful than all the astrologers, diviners and soothsayers of the Court of Nebakolasser. It is evident, therefore, that the Chaldaic science must have passed through Egypt, since Moses was brought up as a Prince of Egypt, receiving, as such, initiation at the hands of the priests of Isis. And this traditional knowledge must have been perpetuated in Babylon till the days of Daniel, for we read that it was from "books" that he studied the cycles of the planets

and the numbers of the years. The prophetic blessing of Jacob and the (understood) association of the twelve sons with the signs of the zodiac is too well known to need special study here.

The Feast of the Passover instituted by Moses after the exodus from Egypt is evidence of some approach at least to exact astronomical observation by the great lawgiver, for the Hebrew word *pesach* (Paschal) signifies "a transit," and has apparent reference to the phenomenon of the equinoxial precession. Moses corrected the traditions and calendar of Israel, by the institution of the Feast of the Lamb at the time of the Passover. And this is taken to refer to the precession of the vernal equinox from the sign Taurus to that of Aries. Left to themselves during the period of Moses' communion on Mount Sinai, the people of Israel naturally reverted to the worship of Apis (the Golden Calf) which they had long observed, without understanding, as forming part of the ritual of the Feast of Apis-Osiris at the time of the sun's entry into Taurus. A consideration of the known mean rate of precession affords a very close approximation to the Septuagint chronology as regards the Exodus, sufficiently close, at all events, to institute a firm ground for the belief that here, as in other matters already referred to, the Israelite leader was influenced by his astronomical and astrological knowledge in most matters of legislation and religious ordinance.

The book of Job has reference to *Mazzaroth*, the signs of the zodiac, and also to (as some think) Orion and the Pleiades as constellations. "Canst thou bind the sweet influences of the Pleiades or loose the bands of Orion" occurs in the Vulgate; but the text *modnuth kimah* has been rendered "the tremblings of heat," and *kesil tipetech* is translated "bands of coldness" or the "frozen bonds." The passage then reads: "Canst thou bind the trembling heat or loose the frigid bonds?"

Egyptology has so far brought us into touch with very little that can legitimately be included in the domain of astrology; that is to say, there are as yet no indications which point to the development of the science of foreknowledge. It is believed by some that the great pyramid of Ghizeh is a masonic embodiment of the whole of the solar system, and by means of a standard called the "pyramid inch," Professor Piazzi Smyth certainly did succeed in extracting the diameter of the earth, its radius vector, and some few other primary factors of the cosmos. Moreover it has been shown that the perpendicular height of the pyramid is

the radius of a circle whose area is exactly equal to the area of the square base, a practical resolution of the supposedly impossible problem of "squaring the circle." Apart from this monument of learning, which tradition says was erected by King Kufu (Cheops) on the plans and instruction of one of the Hyksoi or Shepherd Kings, there is not much of direct astronomical learning in evidence. The reason for this, no doubt, is that all such matters were the exclusive cult of the priests of Egypt, of whose great learning we have some indication in the Greek schools of Alexandria and Athens. To be sure there were the gods, impersonations always of the celestial bodies, similar in all but name to the gods of the Greek theogony. Osiris, Isis and Horus represented the sun, moon and earth; the divine father, mother and child of their conception, and in a more extended sense standing for God, Nature and Humanity. For there were other seven tutelary gods said to preside over the planets, and to have dominion in the heavens or spheres of Aanru. Thus we have *Ra*, the Sun; *Neith*, the Moon; *Mut*, Venus; *Sat*, Saturn; *Khem*, Mars; *Knouph*, Mercury, and *Ammon*, Jupiter.

When we come to the Greek tradition we are face to face with the embodied mythos, a complete system of astrological teaching veiled to the uninitiated by poetical legends representing the loves and hates of the gods. They exalted their heroes to the skies, naming them after the stars and constellations, thereby ensuring to them a deathless memory, and they further named their cities and towns, their schools and temples, their pleasure-gardens and popular resorts after the same gods and heroes of the celestial amphitheatre, until at length there was no discerning between the man and his celestial prototype, so that the national history became entangled with the astronomical facts. Assuredly the history of Greece is not to be deciphered, nor the Greek mythology understood, apart from an intimate knowledge of astrological teachings. Read in the light of the stars, however, the whole of the Greek classics become luminous with natural truths. The mythos was the Greek method of tradition in the schools. The facts which underlay the mythos were known only to the initiates. The Hindus have pursued the same method in the Vishnu Puràna, the Ràmàyàna, and other of their classics The stories were caught up and repeated by the people, so that the blotting-out of one or another school of initiates, or the breaking of a chain of tradition by political or other external disturbances, in no way interfered with the perpetuation of the

cultus itself. It was there, always, in the mouths of the people, in the songs of the poets, ready to be reclaimed, collected, and understood only by the discerning minds of those who could pierce the mythos or veil of the popular presentation. And so it has come down to us in these enfranchised days when "the things which were told in secret are declared upon the housetops."

Assyriology has but recently put us in possession of some fragments of an astrological system which appears to have formed the basis of civil, religious, and political life in the very ancient times to which these fragments are referred by archæologists. The whole of this traditional and recorded knowledge appears to have passed from East to West, flooding, like a great tidal wave, one empire after another—the Mongolian, Aryan, Assyrian, Egyptian, Greek and Roman. It is seen in all instances to have been first of all applied to the practical purposes of civil and political life. If ineffectual, the civilisations which adopted it would speedily have been involved in ruin. This was not the case. On the contrary, it is found that so long as they followed the ancient methods, so long they continued in prosperity. But when the pre-established law of harmony, as expressed in the dispositions of the celestial bodies, failed to receive recognition in the minds of rulers, the countries fell into anarchy and desolation. It is of course admitted that a constitution based upon other than astrological principles may continue to flourish for ages, its duration being limited only by its powers of adaptability. But in all cases where the astrological idea is at the root of the political and civil life of the nation, as we have found it to be in the several cases cited, it follows as a natural consequence that a lack of conformity to the fundamental principle of the constitution would be in the nature of a moral degeneration, and could have no other results than disorganisation, anarchy and ruin.

In succeeding sections of this essay I propose to bring these ancient beliefs into comparison with some modern notions, and to examine them with a view to see how they stand in the light of science. If the concept of stellar influence in human life be fundamentally true—and it is without doubt a fit subject for scientific test—the cultivation of the astrological idea in our scheme of life and thought may, in course of time, lead to most beneficent results.

THE PRESENT ASPECT OF THE CONFLICT BETWEEN SCIENTIFIC AND RELIGIOUS THOUGHT

By W. L. WILMSHURST

II. THE DEVELOPMENT OF THE CONFLICT

KNOWLEDGE of the workings of natural phenomena during the last five centuries is responsible for bringing about the conflict between scientific and religious thought ; in other words, the acquisition of the principle of cause and effect which accounts for the natural universe has been accompanied by the co-ordinate elimination of the "supernatural" from its originally large occupation of men's thoughts. Roughly speaking the conflict commenced with the Renaissance and the Reformation, and at the outset it developed slowly and only became particularly acute in cases where outspoken individuals fell foul of the Church. Whilst the Reformation brought about exceedingly valuable results, too much insistence is sometimes made upon the claim that it effectuated the emancipation of Reason. The most that can be claimed for it is the proposal to change masters ; from being the slave of the Papacy, the intellect was to become the serf of the Bible, or, to speak more accurately, of somebody's interpretation of the Bible. It was the iniquities and not the irrationalities of the Papal system that lay at the bottom of the revolt of the laity. The abolition of transubstantiation, image worship, indulgences, and ecclesiastical infallibility, gave place to bibliolatry, and new alternatives of theological doctrine which, despite the Reformation, continued to flourish as the fruit of the original supernaturalistic tree. At length broke out the sceptical insurrection of the eighteenth century and the freethought that was engendered by the French Revolution. The ethical and intellectual criticism of theology which after the consolidation of the Protestant sects had been recommenced by Hobbes, Descartes and Spinoza, broke out into a fierce flame. Christianity was attacked on all hands. It was subjected to the attacks of Rousseau, to the venom of Voltaire, and the calculations of the French Encyclopœdists ; it met with the cold

shoulder of Lessing and the German Rationalists, and, here in England, with the undisguised infidelity of Bolingbroke and Tom Paine, the sly sneers of Gibbon, and the deductions of numerous other philosophers who appealed to the free thought of those days by contending that belief in the supernatural, in revelation, and particularly faith in miracles, were unjustifiable on *à priori* grounds; in other words, that the so-called miracles upon which Christianity is so largely based were impossibilities, and therefore the whole system was to be rejected as unreasonable. On the other hand orthodoxy received assistance from eminent apologists, in particular from Bishop Butler, whose "Analogy" dealt a mortal wound to the current speculative infidelity, which, though it claimed to be founded in Reason, was in the light of counter-criticism demonstrated to be unphilosophical, irrational, and unscientific. And so the controversy became gradually lifted into the plane with which we to-day are familiar. The *à priori* method of attack upon Christianity gave way to David Hume's more cogent argument which alleged not that miracles were antecedently impossible, but that the evidence in favour of them was altogether inadequate to support the claims made in their behalf; the progress of the historical and psychological sciences brought to light the important part played by the mythopœic faculty and the extreme readiness of men to impose upon themselves. Philologers, biblical critics, geologists, biologists, and archæologists, working in their respective departments, and applying really scientific methods of seeking for truth, all contributed to widen the issue, to separate the natural from the supernatural, to sever ethics from religion, and to reject as false knowledge the cardinal facts of the Christian faith. "The stream of tendency" (claims one who has been in the forefront of the fight) "towards Naturalism has of late years flowed so strongly that even the Churches have begun, I dare not say to drift, but at any rate to swing at their moorings. Within the pale of the Anglican establishment I venture to doubt whether at this moment there are as many thoroughgoing defenders of 'plenary inspiration' as there were timid questioners half a century ago. Commentaries sanctioned by the highest authority give up the 'actual historical truth' of the cosmogonical and diluvial narratives. University professors of deservedly high repute accept the critical decision that the Hexateuch is a compilation in which the share of Moses, either as author or editor, is not quite so clearly demonstrable as it might be; highly placed Divines tell us that

the pre-Abrahamic Scriptures may be ignored; that the Book of Daniel may be regarded as a patriotic romance of the second century B.C.; that the words of the writer of the fourth Gospel are not always to be distinguished from those which he puts into the mouth of Jesus. Conservative but conscientious reviewers decide that whole passages, some of dogmatic and some of ethical importance, are interpolations. An uneasy sense of the weakness of the dogma of Biblical infallibility seems to be at the bottom of a prevailing tendency once more to substitute the authority of the Church for that of the Bible."* But in the words of the same perspicacious writer in summing up the position: "*The antagonism of science is not to religion, but to the heathen survivals and the bad philosophy under which religion herself is often well-nigh crushed.* And for my part, I trust that this antagonism will never cease; but that, to the end of time, true science will continue to fulfil one of her most beneficent functions, that of relieving men from the burden of false science which is imposed upon them in the name of religion."†

Now let us see what, after exercising their destructive criticism, the apostles of natural science propose to put in place of the theological doctrines they have attacked. There have been a good many of them, and they by no means all agree in the same conclusions, but for the present we will be content to consider the dicta of a few of the most conspicuous and representative among them. No sooner had modern science ravaged the territory of the theologians than her leaders began at once to co-ordinate the knowledge they had won, and to deduce certain conclusions of their own. In other words, they began to adopt the very methods they complained of in the theologians. They became dogmatic. The happy wit of the Bishop of Ripon has illustrated the position by likening Religion and Science to two grave and peaceable old ladies living in different storeys of the same house. Religion had a daughter named Dogma, and Science one called Theory, and whilst the parents could easily have managed to live on most friendly and peaceable terms, yet whenever their offspring met upon the staircase wrangling and discord at once began. Then Dame Science came out of her room and called Miss Dogma hard names, alleging she was no better than she should be;

* Huxley's "Essays on Controverted Questions" (p. 22), from the Prologue to which I have drawn freely in the foregoing remarks. The references to Huxley throughout this article are to this book.

† Huxley, p. 96.

whereupon Mistress Religion emerged from her parlour and retorted upon her neighbour that Miss Theory was, to say the least, no more genteel than Miss Dogma, and that if the latter young lady had been caught tripping now and then, the same objection could be applied to the other. For the theories of Science, like the dogmas of Theology, are mere working hypotheses; conclusions drawn from certain premises, and capable of adjustment to the demands of increased knowledge as knowledge itself increases. Gravitation cannot be proved any more than the Incarnation; evolution is an inference as much as the doctrine of the Trinity; the ether a postulate as necessary a basis for scientific thought as the existence of a Deity is a basis essential to the practice of religious thought. In each case certain assumptions are necessary, and these assumptions may differ at different times, but in any case Science is as dogmatic as Theology, and Theology as theoretical as Science; and no finality is practicable for either.

Let us then examine some of the dogmatic conclusions in regard to matters of religion as they have been put forward by modern scientists. The extreme wing is, perhaps, to be found in the school of German Materialism, whose policy is one of war to the death with everything theological. Science, it claims, has advanced along a hundred paths, in astronomy, geology, biology, psychology, ethnography, history, ethics, and comparative religion, and all its lines converge fatally and irresistibly on one conclusion—the utter exclusion of theology from the domain of cosmological theory. "Science has conducted God to its frontiers, thanking Him for His provisional services," is the arrogant claim that has been made.* What then are we to substitute for Him? What is there left for us to believe in? Answers are to be found in the works of such representative writers as Pofessors Ludwig Buchner and Ernst Haeckel, and, summarised, they are as follows: There is nothing in the universe but Matter and Force. All the phenomena of Nature are explicable by deduction from the properties assignable to these two primitive factors which are the Alpha and Omega of existence. (To be quite fair to the exponents of these views, however, they disclaim the title of Materialists. They prefer the title of Monists, and for this reason. All the philosophical

* See preface to Haeckel's "Riddle of the Universe" (R.P.A. 6d. edition). What follows is the substance of Haeckel's doctrine as expounded in that book.

tendencies of the past tend to be either dualistic or monistic. Dualism breaks up the universe into two entirely distinct factors, the material world and an immaterial God. Monism, on the contrary, recognises one sole substance in the universe which is at once God and Nature. Body and spirit it holds to be inseparable; matter cannot exist without spirit, nor spirit without matter.) Life, the Monists say, is not itself matter, but the outcome of a long series of processes which have led to the appearance of matter in its organised condition; a form of activity, like heat or electricity; something that ceases to exist in the individual at the stage of natural progress which we call death. Consciousness apart from a material brain is an impossibility, and to think of a personal Deity "gives us the paradoxical picture of a gaseous vertebrate." Belief in immortality is the very citadel of superstition; for we are nothing but the perishable children of the earth who for a few years have the good fortune to enjoy the treasures of our planet, to trace out the marvellous play of its forces until their inexorable machinery grinds us once more into unconsciousness and indestructible dust. There are not two different, separate worlds, one physical and material, the other moral and immaterial. The only ethics available for us is to live in complete harmony with the monistic aspect of the universe and obey the Golden Rule which, apart from any sanction of religion, is dictated by universal human experience as the highest ordinance for human conduct. But whatever we know or ever can know, however deeply we may probe and unfold the secrets of Nature, matter is the terminus to which all knowledge and research must lead; in the light of which everything must be considered. All thought, all emotion, all imagination, all aspiration, whatsoever things are high or good, or worthy to be believed, all life and the attributes of life are but manifestations of "the simple monistic basis of all things which remains one and the same in itself throughout all the changes and diversity of its phenomena. When this faith shall have conquered there will be an end of the old unscientific depreciation of matter, and the world of the long misunderstood and despised materialist will be grander and nobler than any of the imaginative and artificial structures of the theologian and the philosopher."* I wish to be quite fair in stating the views of other people and in making this brief and inadequate exposition of the Materialistic

* Buchner's "Last Words on Materialism," p. 7.

or Monistic system, the brevity and inadequacy may perhaps be forgiven for the reason that the system is not difficult of apprehension. The application of the touchstone of a single principle —the eternity of matter and the perpetual conservation of force —to all subjects of acquired and potential knowledge and the ruthless elimination of all belief in anything wherein the sequence of cause and effect cannot be traced, make the position of its formulators perfectly clear. The system is based upon the principles of *pure* reason defined by "the critical" Kant. It implies—what Kant denied and what has become the very foundation of all critical, as distinct from idealistic, philosophy—that human faculties are capable of apprehending the *ultima ratio* of the Universe and into its philosophy the three great central dogmas of metaphysics—a personal God, free will, and the immortal soul—which "the dogmatic" Kant was driven to admit into his system of *practical* reason, have no place whatever. It emphasises the theory that matter is spirit and spirit matter, but, in making the assertion, the stress is upon the term *matter*, spirit being apparently an *ex gratia* admission into the formula, for spirit in its judgment is merely a figment, a metaphysical phrase denoting something non-existent, or, at best, conceivable only in terms of matter. The distinction is important, as we shall presently have to consider the question, which must already have suggested itself, What, after all, *is* Matter?

An alternative doctrine of a less presumptuous and uncompromising kind is offered to us by the thought of Herbert Spencer.* Instead of laying down hard and fast limits which the human mind can never under any circumstances transcend, instead of defining precisely the ultimate possible bounds of experience and dictating for universal acceptance doctrines of God and Nature which one must never attempt to exceed on pain of making a fool of oneself, Spencer adopts indeed a positive, but a much more humble, attitude. With untiring patience and skill he co-ordinates all the facts of experience; he lays down that for the present we must confine ourselves within the established limits of intelligence; he recognises in common with the Monists that all phenomena, from their great features even to their minutest details, are necessary results of the persistence of force under its forms of matter and motion, that the rhythm of progress and dissolution runs ceaselessly through every department of the Universe and is one of its fundamental

* "First Principles."

properties. But after applying this touchstone to things capable of human experience he, with equal courage and clearness of vision, asserts and justifies his position as a Dualist, and affirms that when all is said that can be said of the objective or "knowable" Universe, *there is still a vast immaterial realm to which principles of pure reason are inapplicable.* He admits the general probability that widely-spread *beliefs* are not absolutely baseless; that the existence of religious sentiment, whatever its origin, is a fact of great significance, and that as knowledge cannot monopolise consciousness it must always continue possible for the mind to dwell upon that which transcends knowledge. Hence, there must always be a place for Religion, which under all its forms is distinguished from everything else in that its subject-matter is something that passes the sphere of ordinary experience. Science, on the other hand, is simply the higher development of common knowledge. But if both Religion and Science have bases in the reality of things, then between them there must be a fundamental harmony. There cannot be two orders of truth in absolute and everlasting opposition. To understand how Science and Religion express opposite sides of the same fact, the one its near or visible side, the other its remote or invisible side, is our problem. How to find this harmony, how to reconcile the two, is the question to be answered. We have to seek out that ultimate truth which both will avow with absolute sincerity. But, he says, if the two are to be reconciled, the basis of reconciliation must be this deepest, widest, and most certain of all facts—that the Power which the Universe manifests to us is utterly inscrutable, a proposition which, though often contravened by the anthropomorphism of unimaginative religious teachers, is none other than the doctrine of the Incomprehensibility of God affirmed by the professions of faith of Christendom. And so, with all humility and reverence our great English thinker, in his desire to summarise experience and elucidate the laws and principles regulating terrestrial life, if haply he might thereby make a little clearer the complexities of our existence and dispel error and reduce suffering by giving us surer knowledge (which is the true end of all philosophy), was driven by the very nature of his argument to point with no uncertain finger the dividing line between the Knowable and Unknowable. His task—and what a task, and how patiently accomplished—lay in mapping out the processes at work in the Knowable. The Unknowable he did not presume to meddle with; indeed, in the nature of things, and

in the nature of his own adopted methods, it was beyond the compass of pure reason; but he tells us plainly that his reasonings afford no support to either Materialist or Spiritualist respecting the ultimate nature of things, and that though the relation of subject and object renders necessary to us the antithetical conceptions of both spirit and matter, the one is no less than the other to be regarded as but a sign of the Unknown Reality which underlies both.

How far Spencer was justified in defining the Unknowable depends on the limitations attached to the term knowledge; and how far and in what various ways a human mind may *know* things coming within Spencer's category of the Unknowable is an interesting question to be referred to a little later on. But his predication of the Unknowable leads us to a third type of thought which, whilst accepting the Spencerian system in the main, has dissociated itself from this particular tenet of Spencer's. It is the type of which no better example can be found than Professor Huxley. And let me premise my reference to and ultimate disagreement with Huxley's attitude by saying in sincerity and without the least desire to speak patronisingly of so great a man, that in this bitter conflict between Science and Religion, Huxley has, in my judgment, done more service and assumed a more reasonable attitude than any of his fellow polemists. He has been in England the gladiator-in-chief on the scientists' side. Endowed with powers of expression of great lucidity and exceeding trenchancy, always absolutely honest to himself and studiously fair to others, he has demolished false scientific reasoning as impartially as he has attacked dubious theology. Agree with or dissent from his conclusions as we may, it may be affirmed that he has done more, perhaps, than any man in clearing the ground, and if he never arrived at the ultimate truth he so ardently fought for, he made the way plainer for others to follow; he put his opponents on their mettle, and aroused activities that might have remained dormant but for him; —a man like Spencer, distinctly to thank God for. Huxley preferred not to go so far as Spencer; he was content to be even less dogmatic. The hardest of hitters, he always made sure of his ground before he struck. "I do not very much care," he says, "to speak of anything as 'unknowable.' What I am sure about is that there are many topics about which I know nothing and which, so far as I can see, are out of reach of my faculties. But whether these things are knowable by any one else is exactly

one of those matters which is beyond my knowledge, though I have a tolerably strong opinion as to the probabilities of the case." * He expressly admits that the scientific Naturalism of modern times does not lead to the denial of the existence of any Supernature, but simply to the denial of the validity of the evidence at present adduced in favour of this or that extant form of Supernaturalism. His claim for Science (and it is much less pretentious than that put forward by the school of Haeckel) is that she is modestly conscious of her ignorance of the high matters propounded by religious teachers. Like Cinderella, "she lights the fire, sweeps the house, and provides the dinner, and is rewarded by being told that she is a base creature devoted to low and material interests. . . . But she sees the order which pervades the seeming disorder of the world; the great drama of evolution, with its full share of pity and terror, but also with abundant goodness and beauty, rolls before her eyes, and she learns, in her heart of hearts, the lesson that the foundation of morality is to have done once and for all with lying, to give up pretending to believe that for which there is no evidence, and repeating unintelligible propositions about things beyond the possibilities of knowledge."† He expressly dissociates himself from the out-and-out Materialism of the German type. "I understand the main tenet of Materialism to be that there is nothing in the Universe but matter and force, and that all the phenomena of Nature are explicable by deduction from the properties assignable to those two primitive factors. . . . But all this I heartily disbelieve. It seems to me pretty plain that there is a third thing in the Universe, to wit, consciousness, which I cannot see to be matter or force, or any conceivable modification of either, and that our certain knowledge does not extend beyond our states of consciousness. All the materialistic writers I know of who have tried to bite that file have simply broken their teeth."‡ Nevertheless, whilst denying Materialism, its antithesis, Spiritualism, lands him in even greater difficulties. "For the assumed substantial entity, spirit, which is supposed to underlie the phenomena of consciousness, as matter underlies those of physical nature, leaves not even a geometrical ghost when these phenomena are abstracted. . . . Spiritualism is, after all, little better than Materialism turned upside down. And if I try to think of the 'Spirit' which a man, by this hypothesis, carries about under his hat, as something devoid of relation to space,

* Huxley, p. 235. † P. 451. ‡ P. 320.

and as something indivisible, I confess I get quite lost."* What position, then, ought we to take up? Let us hear his own answer. "When I reached intellectual maturity and began to ask myself whether I was an atheist, a theist, or a pantheist, a materialist or an idealist, a Christian or a freethinker, I found that the more I learned and reflected, the less ready was the answer, until at last I came to the conclusion that I had neither art nor part with any of these denominations except the last. The one thing in which most of these good people were agreed was the one thing in which I differed from them. They were quite sure they had attained a certain 'gnosis'—had more or less successfully solved the problem of existence, whilst I was quite sure I had not, and had a pretty strong conviction that the problem was insoluble. . . . So I took thought and invented what I conceived to be the appropriate title of 'agnostic.' It came into my head as suggestively antithetic to the 'gnostic' of Church history, who professed to know so much about the things of which I was ignorant." † Agnosticism, he goes on to say, is "not a creed but a method, the essence of which lies in the rigorous application of a certain principle. . . . Positively the principle may be expressed: In matters of the intellect follow your reason as far as it will take you without regard to any other consideration. And negatively: In matters of the intellect do not pretend that conclusions are certain which are not demonstrated or demonstrable. That I take to be the agnostic faith, which if a man keep whole and undefiled, he shall not be ashamed to look the universe in the face, whatever the future may have in store for him." ‡ Applying this principle to current religious ideals, the whole fabric of the latter becomes demolished, not on *à priori* grounds of impossibility or incredibility, but from sheer lack of evidence to support it. A religious system based upon assumptions such as are contained in the Thirty-nine Articles, supported by the supposed occurrence of miracles and fanned by prayer and pietistic emotion, can have no abiding-place when tried by the touchstone of the agnostic principle. "I repeat that it is not upon any *à priori* considerations that objections either to the supposed efficacy of prayer in modifying the course of events, or to the supposed occurrence of miracles can be scientifically based. The real objection, and, to my mind, the fatal objection, to both these suppositions, is the inadequacy of the evidence to prove any given case of such occurrences which has been adduced.§ . . . If a man can find

* Huxley, p. 223. † Pp. 354–6. ‡ P. 362. § P. 306.

a friend, the hypostasis of all his hopes, the mirror of his ethical ideal, in the Jesus of any or all the Gospels, let him live by faith in that ideal. What shall or can forbid him? But let him not delude himself with the notion that his faith is evidence of the objective reality of that in which he trusts. Such evidence is to be obtained only by the use of the methods of science as applied to history and to literature, and it amounts at present to very little." * And then he goes on to point out that "it was inevitable that a conflict should arise between Agnosticism and Theology, or rather I ought to say *between Science and Ecclesiasticism*. For Theology the Science is one thing, and Ecclesiasticism—the championship of a foregone conclusion as to the truth of a particular form of Theology (the Ecclesiasticism which says in Dr. Newman's words, 'Let us maintain before we have proved,') —is another. With scientific Theology Agnosticism has no quarrel. . . . The scientific theologian admits the Agnostic principle, however widely his results may differ from those reached by the majority of Agnostics. . . . But as between Agnosticism and Ecclesiasticism or Clericalism there can be neither peace nor truce. The cleric asserts that it is morally wrong not to believe certain propositions, whatever the results of a strict scientific investigation of the evidence of these propositions. He tells us 'that religious error is, in itself, of an immoral nature.' He declares that he has prejudged certain conclusions, and looks upon those who show cause for an arrest of judgment as emissaries of Satan. It necessarily follows that for him the attainment of faith, not the ascertainment of truth, is the highest aim of mental life. And on careful analysis of the nature of this faith, it will too often be found to be, not the mystic process of unity with the Divine understood by the religious enthusiast, but that which the candid simplicity of a Sunday scholar once defined it to be: 'Faith is the power of saying you believe things which are incredible.' Now I and many other Agnostics believe that faith in this sense is an abomination." †

* Huxley, p. 361. † P. 453.

(To be continued)

REVIEWS

THE ANNALS OF PSYCHICAL SCIENCE. (First year, No. 1.) London : Philip Wellby, 6 Henrietta Street, W.C.

The appearance of this new journal devoted to critical and experimental research in Psychical Science is but one of many indications which currently testify to the wide awakening of public interest in ultra-physical phenomena. Fully two-thirds of the first number is occupied by an article entitled "Should Spiritism be Seriously Studied?" by Professor Charles Richet. The author goes back to the year 1847, to America and to the house of the Fox sisters, for the origin of the modern spiritist movement. The article is concerned with an attempt to show that, in view of the facts and the attestations, "*à priori negation is unwise and contrary to a true scientific spirit.*" Thereafter, in four separate sections, Professor Richet argues to prove that (1) "there is no contradiction between the facts and theories of spiritism and the positive facts established by science"; (2) "the number of writings is so considerable, and seconded by authorities of such a nature, that it is not permissible to reject these without an impartial and preliminary study"; (3) "contemporary science is so elementary by comparison with the knowledge which mankind will one day possess, that all is possible, even that which seems to us most extraordinary"; and (4) that "the psychological absurdities of spiritism are not of a nature to prevent one studying the experimental facts." Professor Richet makes a good argument for a scientific appreciation of the phenomena dissociated from the crudities of faith and the theoretical teachings derived from such phenomena, but unfortunately falls foul of his own warning against *à priori* negation of unexamined evidences by voicing the following remarkable sentence: "Alchemy, necromancy, and astrology, and even theology, bear sad witness against human reason, in such wise that a great mass of books do not prove the reality of the smallest experimental fact." When, may we ask, did Professor Richet make experiment of alchemy, necromancy, or astrology? Claudius Ptolemy, Tycho Brahe, and Kepler—all accomplished astrologers in their day—stand in evidence against Professor Richet's verdict of "credulity and error"; and concerning a belief founded upon experiment, which has swayed the Orient for five thousand years and claimed adherents in the West among the most enlightened minds, we may quote Professor Richet's defence of spiritism: "I do not claim that there is no error; I merely say that it is too prolonged to permit us to refuse to study it and to endeavour to discover its nature." And very rightly the professor inveighs

against the ostrich-like attitude of many scientific men who hide their heads in the sands of a studied scepticism, oblivious to the fact that "an entire sect is growing up in the shade." Equally justifiable is the conclusion that "if a man has the right to doubt *after investigation*, he most certainly has not the right to deny *without* examination." In a review of the changes which have taken place in science since the year 1504, Professor Richet finds no indications of chemistry at the epoch mentioned, "save that of Paracelsus and Basil Valentine"—to whom we are steadily going back, in theory at all events; "nothing in mathematics, analytical geometry, or algebra"—*maugre* Hipparchus, Euclid, Ptolemy, Menelaus, Archimedes, &c., and nothing in medicine before Pasteur. So apt are we to put new labels on old bottles and so to consider ourselves in possession of a new thing, that we may not remember that the principles of Hippocrates are daily finding new supporters, and that once there was a golden statue erected to Thales. The article is full of controversial matter, but it is to the credit of Professor Richet that he has had the courage to demand an investigation of the ground under survey by scientific methods and by duly qualified men.

The "Annals" contain also some interesting reading culled from various sources. It is published at 1*s.*, and appears under the direction of Dr. Dariex and Professor Charles Richet, being in effect the English edition of the "Annales des Sciences Psychiques."

FRAGMENTS OF PROSE AND POETRY. By Frederic W. H. Myers. London: Longmans, Green & Co. 1904.

It is the autobiographical element in this book which most appeals to us, though the sympathetic impressions concerning his colleagues, Edmund Gurney and Henry Sidgwick, in addition to the obituary sketches of Professor Adams, Robert Louis Stevenson, Gladstone and Ruskin, form no inconsiderable part of this posthumous work of Mr. F. W. H. Myers. These, with the poems, give us a true insight into the type of mind of the biographer, and indicate in some part the external influences which conduced to its moulding.

In "Fragments of Inner Life" we have this frank avowal of belief:

> "I believe that we live after earthly death; and that some of those who read these posthumous confidences may be among my companions in an unseen world. It is for this reason that I now address them. I wish to attract their attention and sympathy; I wish to lead men and women of like interests but of higher nature than my own to regard me as a friend whose companionship they will seek when they, too, have made their journey to the unknown home."

His qualifications of "minor poet and amateur *savant*" seemed hardly to fit him for the important work of psychic investigation in which, however, he was destined to play so prominent a part,

and which none felt more than he to be an imperative need of our generation. We are told of the early influences which wrought to produce that ferment of unrest in his youthful mind, the present evidences of apparently unmerited suffering in sensitive creatures, the final prospects of their further torment or annihilation. He recounts the shock of pain with which he received the suggestion from his mother, who shrank from the hideous doctrine of hell, that "perhaps men who lead bad lives were annihilated at death." Through Christianity he passed by imperceptible steps and with many misgivings into agnosticism.

"Christianity, while it could last, was enough. Its drawback was the growing sense of unreality, of insufficiency; the need of an inward make-believe. The Christian scheme is not cosmical; and this defect is felt so soon as one learns to look upon the universe with broad and impersonal questioning, to gaze onward beyond the problem of one's own salvation to the mighty structural laws on which the goodness or badness of the Cosmos must in the last resort depend."

Therefore Christianity was left behind, discarded as an ill-fitting or a worn-out coat, and a more robust and inquiring attitude was held towards the problems of life. Matter was questioned and probed for an answer to the questioning mind. Man became more and God less to those around him. How nearly his Agnosticism touched the shores of Desolation may be gathered from this passage in his letter to Mrs. Lewes (George Eliot):

"I can hardly have the heart to wish that future men should be born with natures higher and more susceptible than my own, that they may endure in consequence a fruitless pain greater than I can know. And yet I cannot wish for any creature that he should lack what I am forced to regard as the higher elements in myself. The supposition that death ends all thus leaves me in a dilemma from which I see no escape."

Then followed that "precursory throb and boding ground-swell of the great convulsion," which he knew his own nature, now in closer contact with the preliminary indications of the future life, must inevitably suffer. Himself still in a state of unrest, his thought in a state of flux, "the world's wider confusion seemed narrowing to a more definite issue." The convulsion came with the recognition of the facts of psychical science, observations of phenomena hardly as yet encumbered and obscured by theories. This was the new world, the Columbia he had set out to find, and in it he lived and worked, and on its surest ground he built his temple of Faith.

THE SHILLING LIBRARY OF PSYCHICAL LITERATURE AND INQUIRY.

I.—THE SOCIETY FOR PSYCHICAL RESEARCH. By Edward T. Bennett. London: R. Brimley Johnson.

The author of this digest of the transactions of the Society for Psychical Research is well known to all students of psychological science, and his connection with that body is sufficient guarantee of the authenticity of all illustrations which he makes use of in the

course of his survey of psychic research during the past twenty years. Mr. Bennett gives an historical sketch of the rise and progress of the society, and then passes on to an illustration of some of the special features of its work, including "Thought-transference and Telepathy" (illustrated), "Suggestion—Hypnotism—Psychic Healing," a dissertation on "The Subliminal Self," and some special notice of the work of the late Mr. F. W. H. Myers, "Apparitions and Hauntings," concluding with "Evidence of the Existence of Intelligences other than the Living and of the Reality of Inter-communication," and "The Divining or Dowsing Rod." The work is concise and well arranged, and will form a very valuable addition to the catalogue of an already wide literature on matters occult and supernormal.

II.—Twenty Years of Psychical Research. By Edward T. Bennett. London: R. Brimley Johnson.

Although covering the same period as the movement referred to in the foregoing review, this book deals particularly with the matter of evidence, and supplies a variety of new illustrations. Mr. Bennett arranges his evidences under three separate heads in the second chapter of his present work, dealing with (1) Phenomena Established; (2) Phenomena Partially Established; (3) Phenomena yet in Controversy. These are illustrated in a succeeding chapter by typical evidences, and the conclusions to which some of the leading workers have come to in regard to these phenomena are recorded in another section of the work. The reader may come to conclusions of his own from the facts adduced in evidence, and very much depends upon the view-point from which we approach them, but it should be stated that in the case of these dispassionate investigators of psychic phenomena, the view-point is by no means that determined by preconceptions of a traditional character, but is largely, if not wholly due to evidences already acquired. It was due to the force of evidences of this nature that Mr. Myers came to view mental and psychic phenomena from the standpoint of a psychology in which the "Subliminal Self" loomed large and significant, in which multiplex personality was an established fact and incidentally gave direct support to the ancient belief in demon-possession, beside serving to explain many moot passages of Scripture. Perhaps the most valuable portion of Mr. Bennett's work, so far as the student is concerned, is to be found in the "Descriptive Index of Reference to Main Issues," which constitutes the bibliography of the whole of the ground experimentally covered by the Society for Psychical Research, so ably summarised by Mr. Bennett in the present volume.

CORRESPONDENCE

To the Editor of the OCCULT REVIEW.

SIR,—The regret one feels on reading Mr. Schiller's satirical pleasantries in the first number of a journal devoted to the serious and scientific consideration of occultism is tempered by the reflection that, after all, it behoves us to understand clearly what occultism implies, and to formulate some first principles for the regulation of the proposed inquiry. Had Mr. Schiller done this, had he pointed out, what he well knows, that that only can be scientifically established which is capable of being treated scientifically, and that a large portion of the occult is insusceptible to the tests of utilitarian science, his article would have obviated much confusion and offence.

It is unwise to draw too hard and fast lines of demarcation in regard to a subject where the subtle intermingling in varying proportions of Mind and Matter is very apparent; but, roughly speaking, there is (1) the physical-occult, (2) the psycho-physical occult, and (3) the moral- and spiritual-occult.

(1) This embraces such subjects as stellar influence, chiromancy, alchemy, water and ore divining; perhaps also psychometry and some phases of precognition. These are as legitimate subjects for scientific inquiry as magnetism and electricity, which were themselves occult subjects not long ago. Perhaps also they may be employed to advantage commercially. In the daily press of to-day it is announced on the authority of Professor Quackenbos, the professor of psychology at Columbia University, that a leading American Fire Insurance Company employs a man gifted with remarkable power of foretelling risks, and that his employers have profited considerably by the exercise of his faculty. It is difficult to see that any law of morals is infringed by putting such a faculty to beneficent use even for the purposes of material profit. Like the other influences and faculties coming under this heading it has a basis (if at all) in unknown physical law, and may legitimately be investigated and exploited for the public and private good.

(2) This covers such subjects as telepathy, clairvoyance, clairaudience, precognition, abnormal mental states, apparitions, and spirit communion. These are matters of mental science, and to examine them and formulate the laws underlying them depends no more on their commercial usage than does the co-ordination of the canons of æsthetics or the principles of music. Moreover, very little inquiry will show that the possession of the faculties classified under this heading is not always to be envied, and that while advanced mental or moral qualifications are by

no means necessarily characteristics of those in whom such faculties have appeared sporadically, those qualifications are highly desirable in any one who seeks deliberately to develop his latent power. Mr. Schiller's namesake, the German poet, once wrote a passionate warning upon this point which those who contemplate devoting such powers to commercial ends, ignoring the moral responsibility thereby entailed, will do well to remember. Students of the occult know what is meant by "black magic."

(3) The moral- or spiritual-occult is that branch of the subject which embraces mysticism and personal religion. The difference between it and those previously named is clearly indicated by the lucid analysis made in Mr. A. E. Waite's article on "The Life of the Mystic," reference to which will furnish antidote enough to Mr. Schiller's doctrine. But it may be added that the phases of this elusive side of the subject have been to some extent, and are still further, being classified, co-ordinated and scientifically established (so far as they are capable of scientific treatment) by psychologists of the type of Professors Starbuck and James; but it would be absurd to suppose that the *rationale* of the phenomena, the reality and beneficent effect of which is abundantly testified, is in any way dependent upon commercial usage.

Mr. Schiller's axiom, therefore, that "occultism can never become scientifically established until it becomes a commercial success," in addition to involving a *non sequitur*, is inconsistent with fact.

But the main object of this reply is to point out that the present increasing interest in the occult arises from a new attitude of the public mind; it indicates the existence among us of a *force* which is establishing, and sooner or later *will justify itself.* That belief may be, nay is at present, nebulous, superstitious if you will. But it is not wholly unjustified in view of the results of psychical research, nor is it unwarranted in view of recent demonstrations of physical and psychological science. In any case it is better than a degrading materialism, or a blatant agnosticism; and the viciousness of Mr. Schiller's doctrine is that it enjoins us to cast into the mire of commercialism the very hope which many of us think will lift people out of it, which will give them larger knowledge of themselves and a nobler vision of the universe, and prove to them that Mammon holds a very poor place in the hierarchy of the gods. A broader philosophy, a wider science, will not prevent us, as Mr. Schiller surmises, from earning our livings and rearing our families. Rather will it help the performance of the elementary duties of life by smoothing and illuminating a sufficiently rough and ill-lighted road.

An analogy will assist us. In the first and second centuries A.D., an occult doctrine was being preached throughout the Roman Empire. Authority and wiseacres ignored or ridiculed it. Some said "we will hear thee again on this matter." Doubt-

less some genial and cautious critics of events published their views upon it, and asserted that "Christianity can never become scientifically established until it becomes a commercial success," and backed up the statement with the five identical reasons set forth on page 15 of this Review. Now Christianity being a spiritual force has never become scientifically established, but it transformed Europe; it has never been employed for commercial purposes, but it has been the religion of nineteen commercial centuries. So now; a new force has sprung into existence among us; we stand in the dawn of a larger day. The answer to Mr. Schiller's reasoning in Roman times would probably have been Matthew vi. 19–34. Perhaps that is the answer to-day; but one from a less exalted source shall suffice, and I commend it as an ideal to the readers of this Review in preference to that held out by Mr. Schiller:

Desert not thy title to a divine particle and union with invisibles. Let true knowledge and virtue tell the lower world thou art part of a higher. Let thy thoughts be of things which have not entered into the heart of beasts; . . . acquaint thyself with the choragium of the stars and consider the vast expanse beyond them. Let intellectual tubes give thee a glance of things which visive organs reach not. Have a glimpse of incomprehensibles and thoughts of things which thoughts but tenderly touch. Lodge immaterials in thy head; ascend unto invisibles; fill thy spirit with spirituals, with the mysteries of faith, the magnalities of religion and thy life with the honour of God, without which, though giants in wealth and dignity, we are but dwarfs and pygmies in humanity, and may hold a pitiful rank in that triple division of mankind into heroes, men and beasts. For though human souls are said to be equal, yet is there no small inequality in their operations; some maintain the allowable station of men, many are far below it, and some have been so divine as to approach the apogeum of their natures and to be in the confinium of spirits. Behold thyself by inward opticks and the crystalline of the soul. . . . He who thus ordereth the purposes of this life will never be far from the next, and is in some manner already in it by a happy conformity and close apprehension of it. And if . . . any have been so happy as personally to understand Christian annihilation, ecstasy, exolution, transformation, the kiss of the Spouse and impression into the divine shadow, according to mystical theology, they have already had an anticipation of heaven; the world is in a manner over, and the earth is ashes unto them. (Sir T. Brown's *Christian Morals*, 14, 15, 30.)

Yours truly,
W. L. WILMSHURST.

Huddersfield, *January* 9, 1905.