THE OCCULT REVIEW

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EDITED BY
RALPH SHIRLEY

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THE
OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

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NOTES OF THE MONTH

THE great rites of the great official religions go on without intermission from season to season, through the years and generations; and it is now nearly half a century since the Abbé Constant, commenting on the same fact, said that more and more we feel the need of religion. There is a sense of vacancy, as if the House of God were empty and the high offices made void. The consciousness of that something which seems wanting is keener to-day than it was at the period which has been mentioned. It is indefinitely keener than when Matthew Arnold observed that we could neither dispense with Christianity nor be satisfied with it as it was—or is. The five wounds of the Church which were diagnosed by Rosmini call to be understood now in a different and wider sense, and in that sense they are not characteristic any longer of Latin Christianity only, but of all the ecclesiastical forms. It might be said that the churches have not changed, except that some are more earnest, and the inference would then be that the conditions have altered in humanity. The reference, in any case, is not to the common indifference which prevails

THE SENSE OF ECCLESIASTICAL INSUFFICIENCY.

still, nor is it suggested that the vague collective personality which is described as the Man in the Street is either conscious of deficiency in ministration or aware, to any marked extent, that he is somehow deficient in himself. Nor again is the reference to scientific materialism in its strongholds, for certain trumpets have sounded and these walls are falling. The growing craving and the growing sense that there is somehow no adequate nourishment characterize other classes than the men of science and the people of the crowd, though among these also it is found. As we might expect, the voice of it is heard in books—in how many we shall never know, for individual life is short and literary production is great. It has found it of recent days in two notable works which are attracting universal attention, and without challenging the intrinsic strength of their appeal, it must be said that it is mainly owing to the position of their writers—on the one side, a well known man of science and, on the other, a popular preacher belonging to one of the denominations.

"THE NEW THEOLOGY" AND ITS NOVELTY.

The Rev. R. J. Campbell having decided to say, and for good reasons, that he is not putting forward a new theology, it is perhaps a little regrettable that he should adopt this title for a book which expresses his position. It is regrettable, but it is understood easily, because the term is a catchword for the period. Had he had that choice in the matter with which he has been generally credited, he would apparently have preferred to call his teaching the expression of a new moral and spiritual movement. He disclaims the invention both of the name and the thing, which "has been in existence for at least one generation," and in its fundamentals he would add that most of it is as old as Christianity and indeed as religion itself. There is, therefore, no novelty at all, and, more than this, the author tells us that his interest being chiefly in mankind, it is only in theology in a secondary sense—which again is so much the worse for the title. It is this which seems to fare so badly, for, despite its incessant recurrence, it carries with it on every occasion a certain sense of unfitness. It is out of court on the question of creed, which we are told that it does not furnish; but a theology is either a creed evolved or a creed is theology summarized. It is out of court on many other questions, and is only saved narrowly on the score of its novelty by the statement that it is new in its application to the conditions of modern life. But in case any one should say that the popular preacher defers rather easily to the popular cry and adopts any watchword

of the moment, as such things are easily turned to advantage, it should be stated plainly that, amidst all the clash of opinion, any one who thinks that Mr. Campbell, as presented by his literary work, is not characterized by the best intentions, is unqualified to judge in a controversy—the best intentions indeed; they are transparent in all his pages, even if, in the opinion of the high orthodoxies, they pave the road to the place of that everlasting punishment which he tells us, sanely enough, is impossible.

THE REV. R. J. CAMPBELL'S STRICTURES ON DOGMA.

Mr. Campbell having said that he is not so much interested in theology, though he claims to be a teacher and is by vocation a minister, while his book treats only of the most recurring and vital theological questions, he must presumably be understood to mean that his interest is not abstract and *per se*, but in relation to those cravings and necessities of the modern mind which have been already noted. It may be assumed that on his own part he has had in his time, and has perhaps suffered from, many religious instructors, but with the great schools of theology he shows no acquaintance. There are pages which he would have never written if he had been conversant, for example, with the old doctors of the Latin Church; and much as the literal aspects of doctrine may and do call for revision in the light of a deeper understanding and a higher criterion of judgment, it is not a satisfactory method to deal with them only as expressed by the mouths of their current and least sufficient defenders. The adoption of such a course carries with it the particular disqualification that it does not do justice to Mr. Campbell's own position. His conclusions on dogma being based on their most shallow presentation, they lose in weight what they gain in familiarity, and though he is easy to follow he does not convince easily; he is even at times correspondingly slight and for a moment almost flippant in the treatment of grave matters. There is also a certain suggestion of loose thinking or at least of the loose use of words, when he says, for example, that a high religious experience may be married to a very bad theology. Experience is knowledge realized individually, and those who know what they say will not fail generally in the essentials of expression. Mr. Campbell, in another connexion, mentions that personally he is able to say what he means, and that in this book he has done so. We take it at that, and we also know where we are.

He tells us that what is wanted is "a restatement of the

essential truths of the Christian religion in terms of the modern mind." Essentially speaking, we can never need anything but the definition of these truths in the terms of the highest sanctity, wherein the idea of illumination is implied. If the modern mind is without these qualities, what is wanted is that it should hold its tongue. It is precisely in proportion as he defers to this mind that Mr. Campbell is himself in a state of deficiency; it is precisely in proportion as he gets a little outside the beaten track of current difficulties and the way that they are dealt with currently, that he seems to enter into his proper patrimony, set apart for those who recognize, as he indeed does, that the fundamentals of the Christian faith can only be expressed adequately in the terms of the immanence of God, in whom we live and move and have our being. In his lesser moments he gives us definitions with the air of saying things that are new—or at least of meeting the need of something called present-day thought—by a variation in the expression of things; but it comes to nothing in the matter of novelty, for what that quality is worth; it does not search more deeply or rise more highly, nor can it perhaps be said that, with all his zeal for humanity, he is offering the nourishment which it needs: the want is still there, and the vacancy.

THE ROOT OF CHRISTIAN FAITH.

It is not by these things that we must judge him, but by the many ways in which he approaches and also at need enters the region of mystic thought. He may not as yet have realized its full significance, or there may be some matters which do not for the time being concern him, placed as he is in the middle of a great debate. But his intention has at least abandoned the letter for the more perfect acceptance of the spirit when he says that every article of the Christian faith has a beautiful truth underlying it. Some day he may come to realize that the high office of the spirit is to return the letter informed with its own grace and without diminution of any kind. Otherwise, both he and we, amidst all this turmoil of opinion, would seem to have gone so far to reach so little, for example, if the sum and conclusion of everything is merely that Christian truths, as popularly presented, are distorted. We have known all this from the beginning as Christian mystics; we have known, also from the beginning, the inadequacy of merely literal doctrine, though it is not for the current reason; we have, in fine, known that the preachers have no office and their audience have no ears. All this notwith-

THE LETTER AND SPIRIT OF DOCTRINE.

standing, the Christian mystic can still say, with sincere heart, *Credo in unum Deum* and the whole of the great symbol, without one tittle of variation. The truth is that Christian doctrine—and that, moreover, of all the great religions—is a sequence of phenomena, like the material universe itself; but, fortunately for the life of the soul, it is not so difficult to approximate towards the noumena which are behind it as to enter in the noumenal world which is behind the things that are physical; that is to say, the door of religion is the one which opens most naturally into the region of reality.

MR. CAMPBELL'S AGREEMENT WITH THE MYSTICS.

Mr. Campbell's points of agreement with mystic thought, if they were given out in a schedule, might be calculated to impress himself, and they would certainly impress others; but it is possible only to cite the most obvious examples, as follows: (1) The existence of the subconscious mind. (2) The greatness of the unmanifested consciousness as compared with that which is now and here our instrument—an old derivative from Fichte. (3) The illusory nature of official consciousness. (4) The fundamental unity of the whole human race in the larger consciousness. (5) The appeal in the unity of mysticism of that which is called the higher pantheism. (6) The insufficiency of the logical understanding. (7) The natural instinct of man to choose the good rather than the evil. (8) The doctrine of Monism re-expressed mystically. (9) The willingness, if necessary, to merge the personal in the divine consciousness; we have to lose a great deal before we can attain the all. (10) The brotherhood of all life. (11) The existence of a general receptacle, or soul of the universe. (12) The foolishness of leaving a man's particular church, so only that there is full recognition of the deep unity behind all formal creeds.

There is no need to say that these things are rather the accidents of his subject, and there are naturally many points which scarcely work in harmony with any scheme of mystical philosophy. In this way we have instances of the manner in which the mystic point seems missed when it should arise naturally. Still it is difficult to think that Mr. Campbell, when externally he seems to be at variance, does not at heart agree with the mode in which the mystic would express the same matter. "We know and can know nothing of God except as we read him in the universe, and we can only interpret the universe in the terms of our own conscious-

CONSCIOUSNESS AND THE UNIVERSE.

ness." On the contrary, we know all things in God and we know God only as he is manifested to the higher part of our inward nature. The reason that we know of him so little is that we have so little sought in ourselves, so little attempted to live that life which would enable us to know so much.

Enough has been mentioned in any case to make it evident that Mr. Campbell has shown, to those of his flock who can tolerate it, that there is a deeper side of Christian doctrine than most of them knew, and although he has gone much too far in his attempt to exhaust the office of its literal side, much can be forgiven him reasonably, and much still hoped of him, because he has sought earnestly. The keynote of his insufficiency is perhaps that he still looks to the universe without rather than that which is within. He intimates that external things are calling to us and expecting our answer, which is true in a certain sense, but, in one which is much deeper, it is we who call and we who put our answers into the mouth of the universe, since it is only in proportion as the cosmos passes through us that it can be said for us to exist. At the root he must know this, for at the root he says what the mystics have ever told us—that the soul turns instinctively towards that from which it came.

WITHIN AND WITHOUT.

As regards official doctrine, its true apologists are neither the public nor the popular preacher. Mr. Campbell would have done better not to have written at least one half of his chapter on Jesus the Divine Man, for the course of his studies has not so far brought him to the gate of knowledge behind which is the mystery of the archetypal Christ. We find him otherwise in positions which are not less than perilous, and among them is his construction —old though it be—of evil as a mere negation, whereas on the manifest side it is certainly activity in opposition. So also his theory that God is eternally man, and is manifest in all flesh, should at least have been put differently—in respect of potentiality, yes, because of the divine within us—in respect of the act, no, because—shall we say ?—of Bill Sykes *et hoc genus omne.* It is not admissible to talk in this inexact manner, nor, generally speaking, to meet the insufficiences of external dogma by a criticism which seems without caution and sometimes without appeal, except to the gallery of thought. It is only in the study of certain secret schools that we can understand what lies behind the mystery of the Fall, or knowing whence he came, can see why man must have been pure at the beginning ; it is only in the great Christian

SOME OF MR. CAMPBELL'S DEFICIENCIES.

fathers that the deeper sense of the virginal conception of Jesus is sketched on the canvas of vision, and that, without too much reference to the literal side of the story, but without setting it aside, we can approximate towards understanding how He who was brought forth by Mary was first conceived in her soul. But these things are not of public demonstration; if therefore he is unacquainted, it is possible to excuse Mr. Campbell, and if he is familiar, to understand his silence, for the listeners are not in the street nor in the frequented temples.

THE PULPITS AND THE PUBLIC.

At this point it seems possible to set down the statement of that which "The New Theology" has been intending to say throughout—that the time has come to put forward more fully than before the mystic presentation of religion, for the deep in ourselves calls to the deep in the universe. But for this purpose it is useless to harp on the worn string that the people who speak in the pulpits are on the whole entirely unfitted as exponents and teachers, against which we must set the other fact, equally obvious, that the people who listen in the churches are not as a body qualified to hear anything that is much deeper than the ordinary preacher can tell them. The preacher, like the poet, can tell some secrets because, as Arnold said, now long ago: "The world loves new ways." At the same time—

> To tell too deep ones is not well—
> It knows not what he says.

That this may be the fault of the churches, which have had the spiritual education of the whole Christian community in their hands through the ages, seems true enough, but here is another string on which it is of little service to harp. The outcries of the pulpits against the utterances of Mr. Campbell have shown something more than the fact that he is in part on the wrong track; they have shown that the time is not yet for any great changes. It stands then at this point, and meanwhile, in spite of what he has said in full sincerity, he has really written his *apologia*, for he has also been numbered in the past among those who spoke according to the letter, whether forgetting or not those words which are spirit and they are life.

With Sir Oliver Lodge and his *Catechism for Parents and Teachers* on the "Substance of Faith allied with Science" (third edition, Methuen & Co, 1907), we are immediately on different ground. In the Rev. R. J. Campbell, we have a signal instance of a minister who has set aside in their literal aspect practically

the whole of those doctrines which presumably it was his commission to teach; in the alternative case, we have an equally signal instance of a man of science whose researches have returned him a considerable distance towards that point from which his contemporary is moving; or, if personally he has adhered to it always, he is seeking to bring back those who in the search of the physical universe have strayed far from the faith. It is precisely this contrast which makes their consideration together so much more serviceable than if they were taken apart. Did space avail, it would be still better to have added a third book—though it is now old and forgotten—the philosophical catechism of St. George Mivart, naturalist and evolutionist, a sincere member of the Catholic Church, but for whom the miraculous aspect of dogma proved as difficult as it is obviously for Mr. Campbell and on whom his church ultimately turned, though perhaps, having regard to its claims, it was difficult for it to do otherwise, as it might also be difficult for Nonconformist elders, in the absence of very strong personal magnetism and in a lesser man, to tolerate the opinions which have been so freely expressed by Mr. Campbell.

"THE SUBSTANCE OF FAITH."

So far as it goes, the catechetical part of Sir Oliver Lodge's book seems to be good entirely, and at times it seems to be beautiful. The *additamenta*, which have extended a small tract to a moderate volume, are explanatory and they are also apologetic. I must add that as apologetics they are in many places admirable, and here and there they almost approach greatness, although this is *per accidentia* rather than *per essentia*. It is really such a relief to find a man of science talking with gifts of insight on subjects which do not come within the domain of his research, that one must be excused if the result is estimated a trifle over highly. We are most of us weary beyond words of hearing the adjudication of departmental experts on high matters which do not belong to departments. There is nothing within us which remains to be impressed by the statement that here is a sewage-farm planned upon a new principle which produces a suitable efflux for irrigation purposes, and therefore there is no God. If, after many ordeals, we still remain tolerant and fundamentally indifferent about things which testify for themselves that they do not matter, it is still a trial to be accosted by the delegates of Folk-lore societies which deem it worth while to circulate leaflets to testify that Darwin searched

THE SCIENTIFIC GIFTS OF INSIGHT.

the universe and that those who believe in the resurrection from the dead or even in the sporadic ghost ought to be interned as maniacs.

These are trivialities which it is difficult to express otherwise than by the way of travesty. Exponents of this kind do not count any more than the good, but unwise people who, according to Sir Oliver Lodge, continue to disbelieve in science. Speaking seriously, the case is not against science, but against those who in the name of science have exceeded its limits and used its warrants in matters where they do not hold. There is, however, a fault on both sides, for official religion has also used its warrants, which obtain only on the side of doctrine, as if they could be applied in the fields of sensible observation. All this is a question of adjustment, and in that saving work the catechism on the substance of faith may help, as it can scarcely fail. Its author, after his own manner, has something to tell us, like Mr. Campbell, of the immanence of God in nature and even in history; like him, he realizes that religion is personal and living and that, in proportion as it is this, it is difficult to embody it in a formula, but in so far as any formulæ are possible, he regards them as proper to the churches.

MISTAKES OF SCIENCE AND RELIGION.

Sir Oliver Lodge is well known to all readers of this review as an old and valued observer in the fields of psychical research, and Mr. Campbell has mentioned these fields as one who admits their importance. The higher aspects of transcendental thought may not be exactly familiar, nor may they exactly appeal, to the man of science, as they might and perhaps do to the sympathies of the preacher; but the two are in touch at least here and in their treatment of certain theological doctrines they might almost have compared notes; that is to say, the insufficiency of the one is also the defect of the other. All this will be readily understood by the mystic, and when Sir Oliver Lodge says, in the answer to his twelfth question, that "on one side we are members of the animal kingdom," but "on another we are associates in a loftier type of existence and are linked with the divine," the mystic's comment again will be that man cometh from afar. The catechism pre-supposes so much concerning the mystery of good and evil, concerning God and the will in God, that it is inevitable that it should also pre-suppose the one thing more required by universal religion, namely, a spiritual nature in man, of whom one side only is accounted for by organic evolution.

MYSTIC SIDE OF THE CATECHISM.

In general conclusion as to these interesting subjects, the feeling brought away from both the books, which have been here under short and inadequate discussion, is that we have not been dealing with epoch-making works, but with experiments which reflect light upon each other and that light shows how, in their degree and measure, both may be helpful at their period. Men have spoken recently of a great unity of science, as they dreamed once of a science which they called universal; by slow stages we are approaching the former term, and are so far on the road that its shadow is cast towards us. We can discern that it is a catholic unity which, within its own limits, will be an evidence of those things unseen that belong to the domain of religion. We have found long since that, amidst its minute pre-occupations, science has had occasionally great glimpses, and their keynote was struck by Huxley, in his reference to "the sense of growing oneness with the great spirit of abstract truth." As exponents, in one or other of its phases, of the transcendental philosophy, we know that the mystic term is not an abstraction and that the sense of unity must be more than intellectual if it is not to be less than vital. Mr. Campbell has been widely accused of heresy, and from the seats of official religion it is certain that the charge obtains; but at the root of his subject he is so far right that he makes for the noumenal side of doctrine. Like others who have preceded him, Sir Oliver Lodge may have been accused of an unscientific spirit, but he also is on the true side, which is that of the unity, and both, up to the point of their progress, are also on our side, which is that of the mystics. Herein is not only the root-matter of any possible eironicon between the churches, but the realization of that which it signifies may restore to the external sanctuaries that something lost or withdrawn which, amidst all the offices of zeal, is still found wanting.

UNION OF SCIENCE AND FAITH.

SOME AFRICAN OCCULT DOINGS

By OJE KULEKUN

Part I

African Occultism in the Detection of Crime, etc.

CERTAINLY, Africa did not cease to be the Land of Mysteries and of the Occult with the disappearance of the wonder-working priests of ancient Egypt. Up to the present—and in spite of the inroads being made into the continent by the nations of the West, with all their civilization and its accompanying scepticism—Africa is still a land full of the mysterious and the uncommon. Deeply enshrined in their mystic rites, and most jealously guarded by them, the races of interior Africa do not yield the secrets of their "systems" lightly to any stranger; and the Western mind might well stand amazed at the manifestations of African Occultism. The following brief notes have reference to one or two out of the many tribes inhabiting the interior or hinterland of the British Colony of Sierra Leone proper.

Illustration A

The Western races no doubt can boast of their detective systems; and, in justification of this, they have but to refer the doubter to the records of such famous establishments as Scotland Yard, Pinkerton's, the unique French police organization, and some others of the first rank. Unquestionably, all these merit much praise for their achievements; nevertheless, their records do not compare with those of their brother-professionals, to be found among the tribes of interior Sierra Leone. The best of the Western agencies, at one time or another, have failed to track and to capture, whilst the negro detectives of the interior always succeed in the matter of their quest. The simple and self-evident reason is this, that whilst the Caucasian depends wholly on resources and abilities limited to our *material* and *earthly* plane for attaining his end, the negro lays under contribution not only these resources, but more. He ascends much higher, and summons to his help and service the abilities and

intelligences of a higher and spiritual plane. Matter is no match for spirit; and the Force Spiritual must score, and that very easily too, over the Force Material, the former achieving and conquering where the latter could not even find or effect an entrance. And so it is that the detectives of interior Africa will succeed where the famous ones of the Western races fail; because the former work on systems based on the dread Occultism that is their heritage, handed down by their fathers from hoary antiquity, while the latter solely depend for success on mundane human reasonings and the physical resources which are allowed human beings on this lower plane:—(1) *commonly*, i.e. as common to all in a general sense; and (2) openly, i.e. with nothing esoteric about it, but plainly and ordinarily attainable by all.

As to the methods of procedure of these African detectives, it is evident that they are necessarily dark and secret, known only to the initiates, not one of whom will divulge them to an outsider, even as the price for his life. And now for an illustration of the Occult in African detection of crime, etc:—

In some village or other a robbery has been committed, whilst all the members of the household were away—perhaps at the farm, tilling, or on a visit to some friends in a neighbouring village. Thieves have forced an entrance into the hut, and made good spoil of the effects of the inmates. The latter return home to find themselves denuded of their hard-earned possessions; naturally they are wild about it, and resolve to leave no stone unturned in their efforts both to discover the culprits and to regain their goods. And so, at night-fall, the custom of their people on such occasions is resorted to: i.e. public proclamation is made, by one of the despoiled, everywhere in the village, so that no inhabitant of the same can fail to hear it. Round and round he goes, when the night is fully on and all the people have returned home from their farm and other avocations. Raising his voice loud and high, so as to be heard distinctly by all, he announces the theft that has been committed on his family, stating the names and descriptions of the articles stolen. Over and over he repeats this proclamation, going to and fro among the houses. He asks of the offender to restore the stolen articles, and threatens sundry and divers ills which he will inflict on the culprits, if, after a certain space of time, restitution is not made. He then announces a period of three or four days as that during which he expects to be again in possession of his property; and, not receiving the same at the expiration of this period, he will resort to some

means of detection; to be followed, on attaining success, by the infliction on the culprits of the ills he has threatened. So he exhorts the culprits, whomsoever they may be, to choose peaceful restoration rather than certain and dire calamity. Having said his say, the crier returns to his home. If the guilty ones think better of it, and are moved to fear by the threatenings of the offended parties, there is a way open to them to restore the articles, undetected themselves. It is customary among the people to act on such occasions as follows:—At dead of night, when the village is wrapped in deepest slumber, the effects are removed from their hiding-place by the burglars and quietly deposited in some sheltered spot, in or near the premises of their owners. Rising up early in the morning to go about their work, the robbed household will find all the stolen goods piled outside their house; sometimes in the back verandah or piazza that is attached to every hut; or again, located in the open work-place, or "barray," which is the indispensable "out-house" of every home in interior Africa. Thus regaining their lost property, they are glad; but first they count up and make sure if everything is restored. In the case where, during the short interval that has elapsed, the thieves have made use of any article of value, a *substitute* of admitted equal value is invariably left; for, being in wholesome fear that the threatened ill will overtake them, once the period of waiting is over and recourse to "detection" is taken, they would rather give a substitute *over* than *under* the value. Being again in possession of their own, and within the prescribed period, the matter is allowed to rest there; and the aggrieved parties receive the congratulations of their friends and neighbours. Getting to know afterwards, by some means or other, the identities of the culprits, they would nevertheless not do them any ill, as the articles were returned within the time-limit allowed.

But at other times, the thieves, deeming themselves safe from any detection, or perhaps callous as to the consequences, do not restore their spoil. Then, the period given for restitution having expired and the same not being made, the despoiled parties proceed as follows for the detection of the culprits:—

"A detective is secured who is one of the cult called "The Finders-Out." He takes from a tiny bag a handful of small stones; these are stones found inside an alligator when it is opened, for the natives of Africa believe that the stones found inside the dead alligator correspond to the years it has lived up to the time of its death. With these stones, he divines,

trying to "find out" the culprits, or *locate* them. At the conclusion of his divining, he will announce where the thieves hail from; i.e., whether from the very village where the theft is committed, or from another village, near or remote. If the thieves are not of the same town, the town indicated will then be visited by the people who have been robbed; and, after due representations have been made to the headman of the same, and permission obtained, one of them at night-fall goes through the ceremony of public proclamation of their loss, as above narrated, and as usual ends it by announcing the time-limit given for the restitution of the stolen articles. If the culprits are so minded, they restore the same in the manner indicated before, and this ends the matter. But in every case where there is no voluntary restitution within the time-limit, the detective having *located* the culprits—either in the same town that is the scene of the robbery, or in another town—he is called upon to identify the same. Again, the small stones are in evidence; and after a long and tedious manipulation of these, he announces his "finding" to his employer—i.e., he identifies the culprits to the extent of setting forth a minute and detailed description of their personalities in the matters of form, face, characteristics and peculiar physical points, even indicating their occupations and the social status of each. In eight cases out of ten the "findings" have proved true. And in every case where one has been wrongly accused by this diviner, in the ensuing "palm-oil" ordeal—which I will dwell upon presently—his innocence will be clearly made known; for this "palm-oil" ordeal is infallible and decisive.

The detailed descriptions thus furnished fit in with the personal appearances, etc., of certain individuals of the place or town which has been indicated as the abode of the culprits; these persons are then charged with the robbery. In answer, there are one of two courses open to them; viz., either to confess and restore the spoil, and—as the time-limit has expired—pay the usual fine; or brazenly deny the charge and risk the "palm-oil" ordeal which (amongst their people) is regarded as decisive in every such case. In the instances where thieves risk this ordeal, they rest their hopes of escape, not on the fallibility of the agency—for this is out of the question—but on the possible chance of the detective engaged to see into the matter not being a master of the rite, but some unskilful and poorly-qualified novice of the same. In this latter instance, there *is* chance of an escape, the operator not being fully

grounded in all the arts and secret knowledge necessary to successful practice.

The offenders not confessing, etc., but assuming the bold and militant attitude, the "palm-oil" ordeal is resorted to for the final decision. A detective of this mysticism is now approached and engaged for the case. On his arrival, he brings with him the following articles:—(1) a vessel containing about a pint or so of palm-oil; (2) another open vessel containing liquid of some sort, about a quart measure; (3) a small earthenware pot, and (4) a small, round stone of the size of a marble, and granite-like of substance. He first kindles a good fire, setting thereon his pot, into which he has emptied all the palm-oil in the vessel. He sits on the ground cross-legged, intently gazing on the pot, while the oil is being heated to the boil: around him has gathered a crowd—accusers, accused, spectators, and the headman of the village. When the oil has got to the boil, he takes up the round stone and throws it therein; he waits for a long while, till the stone gets intensely hot: now he is ready to operate.

Reaching for the open vessel containing the mysterious liquid—not natural water, but a distillation from certain herbs and roots possessing mystic powers—he immerses his right hand therein, muttering some mystic formula. Then, withdrawing his hand, he calls on all to witness the proof of his own innocence, as regards this robbery: for the innocent one, after pronouncing the mystic formula over, his hand well immersed in the liquid, will dip his hand into the pot of boiling oil; and, plunging it below the oil, will take out the stone, now intensely hot, lying at the bottom of the pot, and will suffer no harm whatever; but whoever is guilty, on making the same attempt, will suffer the penalty of burning. The detective, having reminded them of these *certainties*, now approaches the pot of boiling oil; and, dipping his hand therein, he takes out from the bottom of the pot the round stone. He grasps it tightly with his naked hand, and rolls it about his palm for a full minute or two. Then he presents it to one or more of the elderly spectators, requesting them just to touch it, each with one finger, i.e., without the ceremony of immersing their hands in the liquid, or the formula muttered over the same; they attempt it; but quickly withdraw their scorched members from the contact.

Once more, the detective goes through the ordeal, subjecting himself to the test for the satisfaction of all: and as before, so

also now. After being two minutes in his hand, no one could yet safely *touch* the stone. And now he is ready to subject the accused to the test; but first of all he makes a digression, asking for volunteers to try the ordeal from among the *spectators*: i.e., those who are innocent of the theft—not having been included in the number of the accused by the former detective.

Of course, there is some hesitation displayed, conscious of their innocence though they are; for it is a rather weird experience. The detective coaxes them, and at last one or two bold spirits step forth from among the ranks of the declared innocents, to offer themselves—with much inward trepidation, but plenty of outward bravery—for the test. One by one, they go through it, as the detective himself had done before them—the hand immersed in the mysterious liquid, the operator muttering the formula over it the while; and after plunging the hand into the pot of oil and bringing therefrom the intensely hot stone,—none of them sustain the slightest injury. More volunteers are ready to try now, but the operator refuses to test any of that class: he has come on business, and not for a show-affair: therefore to business he next directs his attention, and requests the accused to draw near.

These, the more strengthened in their hopes because of the escape of the spectator-volunteers, approach without any outward show of uneasiness. The first—say, there are three accused—reaches out his hand and immerses it well in the mysterious fluid, with the operator by him, and as usual muttering the mystic formula. This done, he approaches the pot of oil: the hand is descending into it; down, down, till, as the tips of the fingers touch the oil, lo, an explosion loud and terrific, and a mighty blaze of fire ascending out of the pot! The wounded man, with yells of pain and rage, leaps backwards, howling and making desperate efforts to put out the flame of fire burning furiously from the finger-tips to near his shoulder-blade. This is unfailing, decisive proof; he certainly is one of the robbers; and, told to confess, he makes a clean breast of it; the headman of the village gives his orders, and he is taken prisoner.

At this stage of the proceedings, the other two accused are summoned before him by the headman, asked as to their complicity in the crime, if they will confess and so be saved the ordeal, or if it is their purpose to go through with it. But the sufferings of their accomplice act as an incentive to speaking the truth; and so on confession they too are made

prisoners. The detective has performed his task; and now native law takes its course. In those cases where the former diviner-detective had erroneously accused an innocent, when brought to the "palm-oil" ordeal he would go through it unscathed, and thus be declared innocent by their most infallible test. Whether accused alone, or in company with others, he would pass through it safely; so certain is this rite in the detection of crime, when the operator is an adept therein, a master of his cult. So well-established is the belief in this mystic ordeal that should one in the company of the accused be innocent, he will insist on undergoing the palm-oil test when the gang is brought up, though he has seen one of his fellow-accused horribly scorched and blistered. He is not refused his request; he has his chance; and, in the sight of all, establishes his innocence. In such cases, native law and custom provide a "satisfaction" for the wronged member of the commonwealth; and the parties concerned bear the onus thereof. None but the initiates know the means by which these negro mystics effect their results; but it is certain that they do accomplish the fact.

Illustration B

There is another system of detection employed in the unearthing of stolen goods, or hidden treasure, and practised by mystics of quite another school. It is named "The Bowl-Cult," as the principal instrument of detection is a medium-sized wooden bowl. This bowl, measuring a foot or so in diameter at the rim, is covered at the opening and all around the rim with a stout hide stretched taut, and bound firmly in its position by thongs of leather. What articles the hide-cover shields from public gaze, none but the initiates and mystics of the cult know. The services of this order of mystics are requisitioned in one or other of the following cases:—

(*a*) Somebody may have been robbed of some very valuable article. By the agencies of the diviner-detective, and the palm-oil detective, the culprit has been found out; but here comes the difficulty: he is ready to suffer anything rather than disgorge the spoil, because of its great value: on the other hand, at all costs the thing stolen must be regained by the loser; therefore recourse is had to the bowl-detective.

(*b*) The natives of interior Africa, having no banks or strong-boxes, make use of mother earth—the most trusty one—in this capacity, as follows:—it is the general rule to secrete precious

articles under the earth, in hidden recesses, or in caves and natural rock-excavations, known to the keeper and owner alone. But it often happens that these careful people dying suddenly, the *site* of the hidden-treasure remains unknown to any of the family. He will have mentioned the fact of having secreted treasure, yet told no one of the locality, designing to disclose it only at the time of death: thus, in cases of sudden death, the treasure is temporarily lost. Herein also the bowl-detective is needed for the discovery of the site. We will now look at him as he goes about his business.

A qualified mystic of this cult having been engaged, he arrives on the scene of action, and we will suppose that it is a case of robbery. With him is a boy, who carries on his head a rather large parcel, wrapped up in coarse country cloth. This boy is his assistant, and is now in his novitiate in the cult. The mystic asks to be taken to the exact spot of the robbery; i.e., to the room whence the thing was abstracted, or to the box, loft, or barn wherefrom the article was stolen. Shown the identical spot, he halts and prepares for his work. First, he relieves the novice of his parcel; and, undoing the cloth-covering, he exposes to view the mysterious bowl. He rests it on the *exact* spot of the robbery: i.e., on the box from within which the spoil was taken; or if in the barn, on the identical spot which the article was occupying before its removal.

This done, aided by his assistant, he goes through a ceremony mainly made up of the recitation of mystic formulae and the muttering of incantations. He also spends some time in high and silent mystic contemplations, and ends all by the utterance of short mysterious invocations: he only understands the aim and intention of this ceremony; he only can tell what it results in: whether in obtaining the aid of superhuman intelligences, or whatever it be: spectators simply witness the facts of the ceremony and the succeeding extraordinary proceedings.

The mystic, ending his preliminary, lifts up the bowl from the spot and rests it on the head of his assistant. A short word pronounced in a tone of command, but in a language mysterious for the layman, and the chase begins! Surer than any Spaniard's bloodhound, on the trail of an escaped person, will the bowl direct the novice-assistant-bearer straight to the spot of concealment. It becomes endued with some *mysterious electrical* power; and to such a degree that it overcomes the natural volition of the person bearing it. In consequence of this domination, the following things result:—

(1) The bearer of the bowl cannot by his own power relieve himself of the bowl, and twenty hands would fail to lift it up from his head; they would only hurt the poor bearer; the bowl is so firmly and mysteriously *connected* with his head that nothing can thence remove it, except another mysterious word of command uttered by a mystic of the cult, after which *he* lifts it up, and then, most easily, for the bowl as it is does not exceed *eight pounds* at the turn of the scale.

(2) From the moment the command is given by the mystic —the bowl being already on the head of the novice—until the time when, the discovery having been made, the mystic after another mysterious word of command quietly and very easily removes the bowl from the head of his assistant, the latter is wholly and most absolutely without any will-power of his own; or rather, his powers have become so subjected to the domination of the mysterious bowl, that they may be said to be nullified. Thus, (*a*) though he *would halt*, yet must he move on, the bowl's power impelling him, *nolens volens*, and so vice versâ; (*b*) though he *would turn to the right path*, yet *must* he turn to the *left*, the overpowering force of the bowl impelling him that way; and so, vice versâ. In one word, he has become absolutely a very automaton—the moving power, force, and seeming vitality of which is the mysterious bowl on his head.

And now, we are again with the crowd, near to the detective-agents, as the chief pronounces the word of command, and the chase begins. From the *spot* of the robbery the bowl follows the trail of the culprit, step by step all along the way, right to the spot of concealment of the stolen articles. Streams and rivers are no hindrances; over land and across water, and to how far place soever the culprit has travelled, so far will the bowl lead its bearer. At the right time for stopping, the bowl-influence checks further progress on the part of the novice. If it is an over-long chase, the mystic can give the bearer a rest by removing the bowl for a while; on replacing it, the chase is resumed.

From the spot of the robbery, away they start—the novice bearing the bowl on his head and leading the way, with the mystic close at his heels: behind them, there is the usual small crowd of curious folk, bent on following the quest to its end. Away they go; out of the house, to the back yard, into the public way-path; on and on, till a bush-track is taken; into the forest they enter, past tangled brushwood, until they reach the thickest part of the forest: and here the bearer cannot move a foot more in advance; twenty hands could not drag him

away from the spot; for the bowl has reached the end of its quest. Where the bearer halts, there, or very near thereabouts, is the hiding-place. Perhaps, a natural cave is at hand; look into it, and you will find the stolen articles; ever unerringly, the bowl leads on to the exact hiding-place.

The chief now pronounces his mysterious words of command, and removes the bowl from off the head of his assistant. The search begins; and in a short space of time the stolen articles are brought to light from under the very spot whereon the bearer halted. The whole crowd returns to the town or village rejoicing, and quite excited by the experience. The detective receives his remuneration, and, with his assistant, departs home.

In the case just narrated, the thief was an inhabitant of the very village wherein the robbery was committed; and so he secreted his spoil in the forest usually not very far removed from every native village. Thus, the quest was a short one. But in other instances, where the scene of the robbery is not also the place of abode of the robber, but is a village or two away, the quest is necessarily a longer and more exciting one. For, from the house or place of the robbery in one town, the chase follows the trail; past that town, through streams, fields, forests, villages, on and on in the very footsteps of the decamping robber, right into the town of his residence, and to the door of his house, if therein he has secreted the things. Permission is then obtained from the headman of that village; and, search being made, sure enough there is the spoil. Sometimes it is dug out of the earth, in his very room, at other times found hidden away in his box of goods. Should it be that the far-away thief, however, has not secreted the spoil in his house, but in some place or other in the fields or forests about his village, thereto, surely, will the bowl lead the novice.

[This account has been printed as nearly as possible in the language of the writer, who is a native of the district, and, whatever may be thought of the narrative, he is speaking from first-hand knowledge.—ED.]

THE CHRONICLES OF THE HOLY QUEST

By ARTHUR EDWARD WAITE

I

The Prolegomena Thereof

AS there is no one towards whom I should wish to exercise more frankness than the readers to whom I appeal, it will be a counsel of courtesy to inform them, at this stage of the research, that scholarship has once at least commented on the amount of mystic nonsense which has been written upon the subject of the Graal. Who are the mystic people and what is the quality of their nonsense does not appear in the pleadings; and as, entirely outside mysticism, there has been assuredly an abundance of unwise speculation, I incline to think that the one has been confused with the other by certain learned people who were unfamiliar with the limits of the term to which they have had recourse so lightly. After precisely the same manner, scholarship still speaks of the ascetic element of the Graal literature, almost as if it were a term implying reproach; and again it is not justified by reasonable exactitude in the use of words. Both impeachments, the indirect equally with the overt, stand for what they are worth, which is less than the solar mythology applied to the interpretation of the literature. My object in mentioning these grave trifles is that no one at a later stage may say that he has been deceived.

Now, seeing that all subjects bring us back to the one subject, that in spite, for example, of any scandalous histories, every official congregation returns us to the one official Church; so, at whatever point we may begin, all the great quests take us ultimately to the Galahad quest; it would seem, therefore, that this is the crown of all, and we can affirm the position as follows: There are three that give testimony on earth concerning the Mystery of the Holy Graal—Perceval, Bors and Galahad—and the greatest of these is Galahad. This notwithstanding, as there are persons who, by a certain mental deviation, turn aside from the highways of Christendom and look for better paths out of the beaten track in the issues of obscure heresies, so it has

happened that scholarship, without repudiating the great heroes of research, has discovered some vague preference for the adventurous and courtly Sir Gawain. They have even been led to regard him as the typical and popular hero of the Graal quest. If the evidence can be held as sufficient—and in some directions it is strong—I suppose that I should waste my time by saying that it does not really signify, any more than the preference of Jewry for Barabbas in the place of Christ could accredit that liberated robber with any reasonable titles. In order to strengthen their case, scholarship has proposed certain speculative versions, now more lost than regrettable, which present Gawain more completely as the Quest hero than any document which is extant. Assuming that they ever existed, these versions were like the poem of Chrétien, according to the poem of Wolfram —that is to say, they told the wrong story. The intention of Chrétien can scarcely be gathered from his unfinished narrative, but of those who follow him, more than one certainly regarded Gawain as a personage who was destined to have a distinct part in the mystery of the whole experiment. Even the German cycle, as represented by the romance of Heinrich, has shown him to be a hero of the achievement. There are also, as we shall see, certain respects in which the legend of Perceval is not, symbolically or otherwise, at a demonstrably higher level than is that of Gawain. It will be, I assume, unnecessary to inform my readers that the disqualification of Gawain must be referred to his indiscriminate life of passion and occasionally of gross indulgence. At the same time, he was exactly the kind of character who would be disposed to suggest and to begin all manner of quests, high and low. That he was a popular Graal hero may mean that some of his historians did not exactly see why his methods and mode of life should create a barrier. For the purposes, moreover, of the greater mysteries, it is sometimes possible that the merely continent man, who is of moderate life in all things, may require a more express preparation than will sometimes one who is rather of the opposite tendencies. I think also that the old romancers had in their minds a distinction between the continuity of the sin in Lancelot and the more sporadic misdemeanours of Gawain, as also between the essential gravity of the particular offences in each case. There is the fullest evidence of this in respect of Guinevere, when considered side by side with some other heroines of the cycle. We are, in fact, dealing with a period when the natural passions were condoned rather easily, but when the Church had stepped in to consecrate

the rite of marriage in an especial manner. It was no stigma for a hero of chivalry to be born out of lawful wedlock, but the infidelity of a wife placed her almost outside the pale of social forgiveness. The ideal of virginity remained, all this notwithstanding; in which respect, the makers of romance knew well enough where the counsels of perfection lay, but they rendered implicitly to nature the things which belong to nature. It is comparatively late in the cycle that the ascetic purity of the hero became an indefectible title to success in the quest of the Holy Graal, about which time Gawain and Lancelot were relegated to their proper places—ridicule and confusion in the one case, and complete, though not irreverent, disqualification in the other.

Before proceeding to a brief outline of the quests in their order, as I conceive it here, it may seem pertinent to say a few words concerning the order itself which I have adopted for these studies, because at first sight it is calculated to incur those strictures on the part of scholarship which, on the whole, I rather think that I should prefer to disarm. I must in any case justify myself, and towards this, in the first place, it should be indicated that the arrangement depends entirely from the proper sequence of the texts, and secondly, by an exercise of implicit faith, from the findings of scholarship itself. There are certain texts which arise out of one another, and it is a matter of logic to group them in their proper classes. There is, however, some ground of criticism because of a certain apparent sacrifice of chronology. It might be difficult to show that the Greater Holy Graal is precedent in time to the later Merlin, which my arrangement causes to follow therefrom. Outside this, I do not know that there is any apparent offence, but there is one of the implied kind, because scholarship has concluded that there are lost early forms of certain texts, as, for example, of the Galahad Quest, which in all probability antedated the Greater Holy Graal. We seem to possess the latter approximately in the form of its first draft. But it is really out of this fact that the order properly arises. The Greater Holy Graal was intended to create a complete sequence and harmony between those parts of the cycle with which it was more especially concerned, and the Galahad Quest, as we have it, may represent the form of that document which it intended to harmonize. The alternative is that there was another version of this Quest which arose out of the later Merlin, or that such a version was intended. I believe in fine that my order is true and right, but exact chrono-

logical arrangement, in so tinkered a cycle of literature as that of the Holy Graal, is perhaps scarcely possible, nor is it my concern exactly.

I come now more directly to the matter in hand. There are two cycles of the Quest which alone signify anything. Of one—which is that of Perceval—there are several phases; but this is the lesser Quest. Of the other there is one phase only, led up to by many romances, but represented in fine by a single transcendent text. This text is the quintessence and transmutation of everything, allocating all seekers—Perceval, Bors, Lancelot, Gawain—to their proper spheres, over whom shines Galahad as the exalted horn of a great pentagram of chivalry. Of the Perceval Quest there are two great versions; one of them, as I have already noted, is an alternative conclusion to the cycle of the greater chronicles; and one—which is the German Parsifal—all antecedents notwithstanding, is something set apart by itself in a peculiar house of mystery. It is the story of the natural man taken gradually to the heights. There is also a third quest, that of the Didot Perceval, which, amidst many insufficiencies, is important for several reasons after its own manner, that is to say, because of its genealogy. The fourth is the Conte del Graal, and this is of no importance symbolically, but it is a great and powerful talisman of archaic poetry. The truth is that for all the high things there are many substitutes, after the manner of colourable pretences, and many transcripts, as out of the languages of the angels into that of man, after the same way that the great external Churches have expressed the mysteries of doctrine in words of one syllable for children who are learning to read. But it sometimes happens also that as from any corner of the veil the prepared eyes can look through and perceive something of the immeasurable region which lies beyond the common faculties of sense, so there are mysteries of books which are in no way sufficient in themselves, but they contain the elements and portents of all those great things of which it is given the heart to conceive. Of these are the Graal books in the forms which present the legend at its highest.

II

The Quests of Perceval le Gallois

At this point the reader will do well to remember that the chronicles which I have connected with the name of Robert de Borron are those which put forward a mystic formula of

consecration, committed from Keeper to Keeper; and that those which, under all reserve, I have connected tentatively with the name of Walter Map, put forward a certain claim in respect of superapostolical succession. From the first there follows the Didot Perceval, making three texts in all, corresponding, in this series, to the earthly witnesses of the Holy Graal—Joseph, Brons, Perceval—that is, the metrical romance of Joseph, the early prose Merlin, corresponding to the keepership of Brons, and the Didot Perceval, in which Brons is still the Keeper but in that state of inanition which prepares the way for his successor. From the second there follows the great Prose Perceval, called otherwise the High History of the Holy Graal, as an alternative to the Galahad Quest.

The outlines of the general story, taking the Didot MS. as an example, are sufficiently simple to state them within comparatively a small space. It is only necessary to premise that Alain, sometimes represented as Perceval's father, is dead at the opening of the story. Brons is the existing guardian of the Graal, holding from Joseph of Arimathæa, and he cannot depart from this life till he has communicated to his successor those secret words pronounced at the sacrament of the Graal which were learned by himself from Joseph. Perceval, to outward seeming, has no title whatever to a participation in the mystery, except that of his geniture. He is brave, savage and imperious; he is also chivalrous, but he is without the spiritual chivalry which we find in the great Quest. Further, the exigencies of the story make him, in certain respects, little short of a fool. Brons, who, under circumstances which I have not the space to specify, is called also the Rich Fisherman, is said to be in great infirmity, an old man and full of maladies, nor will his health be restored until the office of the Quest has been fulfilled in all perfection. It follows that he is not suffering, as in other cases, from any curse or enchantment, but simply from old age. Perceval, after certain episodes which explain why he was reared in seclusion, a widow's son, under the care of his mother, in obedience to a Divine Voice, repairs to the Court of King Arthur, where he is armed as knight. He is proclaimed the best knight of the world, after vanquishing Lancelot and other peers of the Round Table at a joust. He becomes to some extent exalted and desires to occupy the Siege Perilous, that is to say, a chair left vacant at the Round Table for the predestined third custodian of the Holy Graal. A tremendous confusion ensues, and it is thought that Perceval will share the fate of others

who had made the same dangerous experiment. He survives, however, the ordeal, and the voice of an invisible speaker bears witness that the Sacred Vessel is at the castle of the Rich Fisher, whose healing can only be performed when the best knight of the world visits him and asks the secrets of the service of the Graal. By the instructions which will follow a period will be put to the enchantments of Britain. Perceval undertakes this quest. After many adventures, one of which is referable to the terrestrial paradise, he reaches the castle of his grandfather, the Rich Fisher, or Brons. He beholds the Graal and its marvels, but, in spite of what the voice told him in the presence of the knightly company, he asks nothing concerning it, for the odd reason that his instructor in chivalry taught him to avoid unbecoming curiosity. It is round this futile episode that the Perceval quests may be said in each case to turn. He awakes on the morning which follows to find the castle deserted. As soon as he leaves it, the whole building disappears, and he wanders for seven years in search of it. Through distress at being unable to find the Fisher King, he loses all memory of God, until he meets with a band of pilgrims on Good Friday. He is asked by these why he goes armed for purposes of destruction on a day so sacred as this. His better nature then returns, and after a meeting with Merlin, who reproaches him for neglecting the Quest, he does in fine reach the Graal castle for a second time. He sees the Holy Vessel and the procession thereof, asks the required question, at which the King is cured, and all changes. He is led before the Graal and its mysteries are explained to him. A voice tells Brons to communicate the secret words. Perceval remains with his grandfather, practising wisdom, and there is an end to the enchantments of Britain. The hermit Blaise, who was the scribe of Merlin and produced under the latter's direction the long chronicle of the Graal, becomes his assistant in the custody of the Sacred Vessel, and Merlin also abides with him. Merlin finally goes away, and neither he nor the Graal are heard of subsequently.

This is the story in its outline, but the variations of the several texts are almost innumerable. Some contain no reference to the episode of the Siege Perilous; some narrate the death of the hero and some leave him alive. For the one instance in which he is made the companion of Blaise and Merlin, all others are silent concerning these personages, and it is obvious from the general literature that the authorized version is that which, like Malory's book, puts Merlin into permanent seclusion, through

high offices of enchantment, long before the quests begin. The Conte del Graal intercalates great episodes connecting Gawain with the Graal between the visits of Perceval to the castle. Its alternative ending by Gerbert preserves the hero's virginity even on his marriage night; Wolfram insures his chastity by introducing his marriage at an early stage; the High History is like Heaven, knowing neither marriage nor giving in marriage, while it never supposes that the Quest could be achieved in full by one who was not a virgin. The rest of the romances show little conscience on the subject, the deportment of the hero being simply a question of opportunity.

One feature of the prose Percevals and of the poetical romance also is the termination of the enchantments of Britain; its correspondence in the Galahad Quest is the sealing up of the adventurous times. One of the questions is in both cycles: Who is the Keeper of the Graal? It is one also which is always answered with variations. In the Didot Perceval it is Brons, as we know already; and in the Conte del Graal he is only termed the Rich Fisher, from which it does not really follow that here also he is Brons. This is, however, specified in the pseudo-Gautier intercalation, which is found in a single MS. at Berne. In the alternative version of Gerbert he appears to be the King Mordrains, who was never an instituted Keeper. In Wolfram the name give is Amfortas, of the dynasty of Titurel, and in the Quest of Galahad he is, subject to certain confusions on the part of editors, the maimed King Pelles, whose genealogy is provided in the Greater Holy Graal.

There is, however, a much more important distinction between the two cycles, but to this I have already made some reference, both here and in a previous paper. The essential and predominant characteristic of the Perceval literature is the asking and answering of a question which bears on its surface every aspect of triviality, but is yet the pivot on which the whole circle of these romances may be said to revolve. On the other hand, the question is absent from the Galahad story, and in place of it we have a stately pageant of chivalry moving through the world of Logres, to find the high mystery of secrecy which is destined only to dismember the Arthurian empire and to pass in fine, leaving no trace behind it, except the sporadic vision of a rejected knight which is mentioned but not described and occurs under circumstances that justify grave doubts as to its existence in the original texts.

Now, the entire literature of the Graal may be searched in vain for any serious explanation as to the actuating motive,

in or out of folklore, concerning the Graal question. On the part of the folklore authorities there have been naturally attempts to refer it to something antecedent within the scope of their subject, but the analogies have been no analogies, and as much nonsense has been talked as we have yet heard of in the connexion which scholars have vaguely termed mysticism. The symbolical and sacramental value of the Graal Quest, outside all issues in folklore, is from my standpoint paramount, as it is this indeed without any reference to the opinions which are founded in folklore or to the speculations thereout arising; and the fact remains that the palmary importance of the mystic question lapses with the pre-eminence of the Perceval Quest. Initiation, like folklore, knows many offices of silence but few of asking; and after many researches I conclude—or at least tentatively—that in this respect the Graal romances stand practically alone. It is therefore useful to know that it is not the highest term of the literature.

III

The Quest of the High Prince

Having past through many initiations, I can say with the sincerity which comes of full knowledge that the Graal legend, ritually and ceremonially presented, is the greatest of all which lies beyond the known borders of the instituted mysteries. But it is exalted in a place of understanding of which no one can speak in public, not only because of certain seals placed upon the sanctuary, but more especially, in the last resource, because there are no listeners. I know, however, and can say that the Cup appears; I know that it is the Graal cup; and the wonders of its manifestation in romance are not so far removed from the high things which it symbolizes, whence it follows that the same story is told everywhere. It is in this way that on these subjects we may make up our minds to say new things, but we say only those which are old, because it would seem that there are no others. If Guiot de Provence ever said that the Graal legend was first written in the starry heavens, he said that which is the shadow of the truth, or more properly its bright reflection.

Let us now set before our minds the image of the Graal castle, having a local habitation and a name on the mountain-side of Corbenic. The inhabitant in chief of this sanctuary is the Keeper of the Hallows, holding by lineal descent from the first times of the mystery. This is the maimed King Pelles, whose hurt has to be healed by Galahad. The maiden who carries the

Sacred Vessel in the pageant of the ceremonial rite is his daughter, the pure maiden Helayne. To the castle on a certain occasion there comes the Knight Lancelot, who is the son of King Ban of Benoic, while his mother Helen is issued from the race of Joseph of Arimathæa, and through him is of the line of King David. It is known by the Keeper Pelles that to bring to its final term the mystery of the Holy Graal, his daughter must bear a child to Lancelot, and this is accomplished under circumstances of enchantment which seem to have eliminated from the maiden all sense of earthly passion. It cannot be said that this was the state of Lancelot, who believed that his partner in the mystery of union was the consort of Arthur the King, and to this extent the sacramental imagery offers the signs of failure. In the case of Helayne the symbolism only fails of perfection at a single point, which is that of a second meeting with Lancelot under almost similar circumstances. I must not specify them here, except in so far as to say that there was a certain incursion of common motive into that which belongs otherwise to the sacramental side of things, so far as she was concerned. I can imagine nothing in the whole course of literature to compare with the renunciation of this maiden, on whom the whole light of the Graal had fallen for seasons and years, and who was called upon by the exigencies of the quest to make that sacrifice which is indicated by the great romance. It is at this point that the book of the knight Lancelot sets finally aside all sense of triviality and is assumed into the Kingdom of the Mysteries.

So, therefore, Galahad is begotten in the fullness of time, and over all connected therewith falls suddenly the veil of concealment. We do not know certainly where he was born or by whom nurtured, but if we are guided by the sequel, as it follows in the great Quest, if was probably away from the Graal castle and with mystic nurses. When we first meet him, he is among the pageants and holy places of the mysteries of official religion. Subsequently he is led towards his term by one who seems a steward of other mysteries, and when the Quest begins he passes at once into the world of metaphrase and symbol, having firstly been consecrated as a knight by his own father, who does not apparently know him, who acts under the direction of the stewards, while Galahad dissembles any knowledge that he might be assumed to possess. He has come, so far as we can say, out of the hidden places of the King. In the quests which he undertakes, although there is nominally one castle in which the Graal has its normal abode, it is yet a moving wonder, and a studied

comparison might show that it is more closely connected with the Eucharistic mystery than it is according to the other romances, the great prose Perceval excepted. Still, an efficacious mass is being said everywhere in the world. The Graal is more especially the secret of high sanctity. Galahad himself is the mystery of spiritual chivalry exemplified in human form; his history is one of initiation, and his term is to see God. As contrasted with the rest of the literature, we enter in his legend upon new ground, and are on the eminence of Mont Salvatch rather than among the normal offices of chivalry. It is more especially this legend which is regarded by scholarship as the last outcome of the ascetic element introduced into the Graal cycle; but it is not understood that throughout the period of the middle ages the mystic life manifested only under an ascetic aspect, or with an environment of that kind. The Galahad romance is not ascetic after the ordinary way, as the term is commonly accepted; it has an interior quality which places it above that degree, and this quality is the sense of the mystic life. Now, the gate of the mystic life is assuredly the ascetic gate, in the same manner that the normal life of religion has morality as the door thereof. Those who have talked of asceticism meant in reality to speak of the supernatural life, of which the Galahad romance is a kind of archetypal picture. Though Wolfram, on the authority of Guiot, may have told what he called the true story, that story was never recited till the creation of the Galahad legend. The atmosphere of the romance gives up Galahad as the natural air gives up the vision from beyond. It is the story of the archnatural man who comes to those who will receive him. He issues from the place of the mystery, as Lancelot came from fairyland, or at least a world of enchantment. The atmosphere is that of great mysteries, the odour that of the sanctuary withdrawn behind the Hallows of the outward Holy Places. Galahad's entire life is bound up so completely with the quest to which he is dedicated that apart therefrom he can scarcely be said to live. The desire of a certain house not made with hands has so eaten him up that he has never entered the precincts of the halls of passion. He is indeed faithful and true, but earthly attraction is foreign to him, even in its exaltation. Even his meetings with his father are shadowy and not of this world—a characteristic which seems the more prominent when he is the better fulfilling what would be understood by his filial duty. It is not that he is explicitly outside the sphere of sense and its temptations, but that his actuating motives are of the trans-

muted kind. In proportion, his quest is of the unrealized order; it is the working of a mystery within the place of a mystery; and it is in comparison therewith that we may understand the deep foreboding which fell upon the heart of Arthur when the flower of his wonderful court went forth to seek the Graal. In this respect the old legend illustrates the fact that many are called but few are chosen; and even in the latter class it is only the rarest flower of the mystic chivalry which can be thought of as chosen among thousands. So are the peers of the Round Table a great company, but Galahad is one. So also, of the high kings and princes, there are some who come again, and of such is the royal Arthur; but there are some who return no more, and of these is Galahad.

We have, however, to account as we can for the great disaster of the whole experiment. The earthly knighthood undertakes, in despite of the high earthly king, a quest to which it is in a sense perhaps called but for which it is in no sense chosen. The result is that the chivalry of the world is broken and the kingdom is destroyed, while the object of all research is taken away. In a certain sense it is the mystery of the Graal itself which gives forth Galahad as its own manifestation, in the order of the visible body, and sends him on designed offices of healing, with a warrant to close a specific cycle of times. When the Graal romances say that the Sacred Vessel was seen no more, or was carried up to heaven, they do not mean that it was taken away, in the sense that it had become unattainable, but that it was—as some of them say also—in concealment. It is certain that the great things are always in concealment, and are perhaps the more hidden in proportion to their more apparently open manifestation. In this respect, the distinction between the natural and supernatural Graal, which is made by the prose Lancelot, has a side of highest value. Let us reserve for the moment the consideration of the hallows as mere relics, and in so far as the Cup is concerned, let us remember the two forms of sustenance which it offered—in correspondence closely enough with the ideas of Nature and Grace. It should be understood, however, that between the mysteries themselves there is a certain superincession, and so also there is in the romances what the light heart of criticism regards as *un peu confus*, namely, some disposition to talk of the one office in the terms of the other. At the same time, some romances give prominence to the greater and others to the lesser office.

THE REALITY OF DREAM-CONSCIOUSNESS

By MABEL COLLINS (Mrs. K. Cook)

"A GOOD many people believe in the reality of the dream-life, in the wandering of the disembodied spirit." These words are spoken by Michael Ossory, the hero of H. A. Vachell's novel, *The Face of Clay*.

The present writer, who is one of the "good many people," holds that they have as good a case, if not a better one, than those who believe that dreams are mere phantasies. In an article in the *British Medical Journal* of August 18, 1906, the following sentence occurs: "Every one must have been struck at some time or another, when awaking from a dream, by the extraordinary fidelity with which places and things have been represented, the stage properties having been reproduced in the dream with a luxuriance and minute exactitude only vainly emulated in waking moments."

This well represents the attitude taken by materialistic thinkers, and nothing can be said in answer to it without introducing the great question raised in the second part of Michael Ossory's remark. To those who hold that there is nothing but the physical world, and that a man cannot experience anything except through the medium of his physical body, dreams are but illusions. Yet even they are compelled to admit, as does the writer in the *British Medical Journal*, that the vividness and intensity of dream-consciousness is extraordinary. He is referring to scenes and details which are stored in the memory, but he goes on to say: "Memories long lost to waking consciousness have been rescued from oblivion in this way, and so have details which did not seem ever to have been consciously observed." Many who, believing in the wandering of the disembodied spirit, are not so cautious in expressing themselves as a materialistic writer must of necessity be, would readily recall and record instances in which not only were details seen in dream-consciousness which had never been observed in waking hours, but also details utterly unlike anything ever seen or to be seen in those hours. Details, yes, and whole scenes, pageants, events which could not by any means be described in ordinary language. All who make a practice

of endeavouring to recollect their dream-life are encountered by this extraordinary circumstance of, from time to time, remembering something which is altogether indescribable.

The Essenes regarded that which takes place during the hours of sleep as the most important of the occurrences in the life of the human spirit; they spoke of the waking hours as the period in between, which was filled up by various pursuits. But the night, when the disembodied spirit is free to wander, was the time of true life and progress and education.

In a recent correspondence on "Dreams" in the *Daily Telegraph*, one of the most noticeable things was the constant inquiry: "What does this dream mean?" This is also the most constant remark made in ordinary conversation, if a dream is mentioned or discussed. Why should a dream mean anything? It is a fragmentary recollection of a piece of experience. We all remember the experiences of our waking hours in a fragmentary way; but no one expects them to "mean anything." Looking back over a week, most people would recall only one or two of the events of each day; but because the rest are forgotten there is no reason to suppose that the ones which are remembered "mean anything."

It is accepted by certain schools of occultism that there are nine states of consciousness to which ordinary human nature can attain; above these is the true mystical state of consciousness, to which the adepts have access. "Dreaming" and "dreamless sleep" are two of these states. In the condition of dreamless sleep the disembodied spirit has wandered so far afield—beyond the fields of Ardat and the Elysian meadows—that it is not possible for it to bring back anything which the limited human brain is capable of understanding or of recording. Dreaming is a simpler state, ranking next to the waking consciousness. That which is done, experienced, or seen in this state can be conveyed, more or less intelligibly, across the mysterious threshold which separates one consciousness from another. But most of it is lost by the way; the spirit has to make a definite and conscious effort to bring anything clear and coherent, and the brain generally refuses to retain it for long. Every one knows the sensation of awaking with a vivid recollection of a dream-experience, and holding fast to it for a short time only; suddenly the memory of it begins to slip away and the brain can hold it no longer. The power of retaining such memories is one which can be cultivated by concentration upon it, and by effort.

In dreaming-consciousness comes that which all students of occultism so ardently desire—the teacher, the guide. It is common for people to remember doing or seeing something very extraordinary in a dream, by the help of an invisible friend who stood beside them, ready to give aid or to answer questions, but unnoticed unless needed. It seems quite natural that he should be there; just as the child who is learning to walk regards it as quite natural that it should have help.

In the Yoga Aphorisms of Patanjali six modes are described by which distractions may be combatted. The paragraph in which one of these is given runs as follows: "Or, by dwelling on knowledge that presents itself in a dream, steadiness of mind may be procured."

The teacher goes on to say that the student whose mind is thus steadied obtains a mastery which extends from the Atomic to the Infinite. It is with the object of progress and development that the occultist endeavours to bring memories of the dream-consciousness into the waking-consciousness, and devotes periods of concentration to this effort. To recall the events which have taken place during the hours of sleep at all intelligently means a blending of the consciousnesses, and sometimes this is keenly realized. I will quote an instance to show what I mean.

"I had long been accustomed to a touch on my forehead as the signal for sleep; insomnia, which threatened to ruin my health, was cured by this help from the invisible. Sometimes it came immediately on my lying down, sometimes not until after long hours of wakefulness. It was like a summons—I was gone instantly, no matter when it came. One night, when the longed-for touch came, to my surprise I remained where I was, but a keen, most delightful consciousness was added to the physical one. The first strange feeling was that the bed in which I lay began to rock gently to and fro, and I clung to it with something of a feeling of alarm at first, till I found that the movement was very gentle, though so decided. I was conscious of my bed, and that I lay in it; but I became aware that at the same time I lay in a boat and that the water on which it moved so softly was warm. How I knew this I cannot tell—I knew it in the curious way one does know things in dreams. I certainly did not put my hand into it, for I clung with both hands to that which was the bed, or the boat. For the first time I had been taken from the waking to the dreaming consciousness without the dropping of the veil between. How wonder-

ful that was! I fully realized it. The room in which my bed stood was dark and rather chill; my boat was in an atmosphere of warmth and softness and sweetness. I knew there was sunshine, though I could not see it—I could feel, but I had no sight. Suddenly I heard birds—I knew that they were flying, though I could not see them—quantities of birds; those of the same kind sang together, the different kinds following each other according to a law of melody which was outside and beyond anything I could have imagined, as was the effect it produced. I cannot describe it or give any idea of it. Flocks of birds passed in succession across the sky over my head, singing in unison as they went. I tried eagerly to sit up in the boat and look at them, but I had no sight, and very little strength, for I sank back into a state of unconsciousness in which both bed and boat vanished from me. But evidently a guide or teacher was helping me to the attainment of the double consciousness, for I was brought back, from I know not where, by a sharp blow on the side of my bed. It woke me. I was in my bed, beside which stood an invisible form in the darkness—and immediately I was also in the rocking boat on the water, in a place where there was abundant light, which I realized though I could not open my eyes to it. But, blind though I was, I knew that my boat was close to the shore, and that the same figure which stood beside my bed to summon me stood on the shore, at the edge of the water, and called to me; and I rose and was helped to leave the boat. I passed away then into experiences which took place beyond the dreaming consciousness."

The value of that dream lies solely in its clearness, as illustrating the different states. It would "mean nothing" to one who is not a student.

OUT OF THE DUST OF THE EARTH

By W. GORN OLD

AGES gone, mankind took Nature in split halves of terrestrial and celestial, and to the latter ascribed something in the nature of a Soul, whose emotions were stirred by burnt offerings and whose passions were expressed in thunder and lightning, in whirlwind and earthquake. This Soul they called God, and they ascribed to it the principle of Life. But when they began to discriminate, men found a thousand gods where formerly they had known but one. Every modification of the vital principle, every manifestation of that Force which lay hidden in the cloud, beneath the ocean wave, under the rocks, and above the blue vault of heaven, was a god, named with reverence and worshipped with fearful devotion. Hence in due course sprang the pantheon of the Hindus and the Greeks. Then dimly glimmered in the East a new Star, which, when it lifted at length above the mists which encumbered the horizon of men's minds, shone with a light never before known to human eyes, so steady and searching it was. Then Science was born, a new god among men.

But this Prometheus of the new age, who taught our race to look at things as things, in a true light, never by any of its votaries, its courtiers and its myrmidons, and never by any of its numerous offspring, has at any time revealed to man the one inscrutable principle which first mankind embodied in its idea of God, the principle of Life. Test-tube and crucible, scalpel and microscope, telescope and prism, all have been brought to bear upon the problem, and each in turn has failed to discover the secret. The Vedantins of India and the Neoplatonists of Alexandria, conceived it to be a co-ordinate of the primordial Trinity of Life, Substance and Consciousness. One school affirmed that we know nothing of Life apart from Matter; another retorted that we know nothing of Matter apart from Life; while a third affirmed that all Energy was a mechanical response of Matter to stimulus. In this there is involved a covert suggestion of Consciousness; but it was reserved to a somewhat belated theorizer of the West to revert to the Advaiti doctrine and affirm Life to be a property of Mind.

All this, however, was *in nubibus*, for certainly there was not more known concerning the ultimate nature of Matter than that of Life. We could only judge of them by so much as appeared to our sense-perceptions as material energies, better defined perhaps as "characteristics of matter." Whether we have thus regarded them rightly and efficiently, or have theorized too much upon too slight a foundation, is a question which springs to the mind on reading the excellent work of Professor Bastian, entitled *The Evolution of Life.*

On first inspection it would seem that while modern Science has given us a more extensive and more certain knowledge of the nature and properties of Matter, and of recent years has refined it to a point where it becomes practically indistinguishable from what we know as Force, pushing aside veil after veil until almost it impinges upon that which screens the Soul of Things from the eyes of man, yet, on the other hand, Science cannot be said to have in any way simplified or better defined to our minds the principle of Life.

The appearance of a work dealing specifically with the evolution of life is therefore of great interest to the lay reader as well as of profound scientific importance.* It may be within the recollection of some of my readers that in the year 1872, the distinguished author, Professor Charlton Bastian, who now holds the Emeritus chair at University College, London, produced his notable work *The Beginnings of Life*, one section of which gave rise to considerable discussion in scientific circles. It was that in which the author attempted to establish the reality of Archebiosis. Many distinguished opponents challenged the theory—or was it fact ?—among them being Professor Tyndall, to whom Professor Bastian replied in *The Nineteenth Century* six years later; then after much further investigation of an experimental character, carried out during a period extending over twenty years, he gave us *Studies in Heterogenesis*. And now we have this entirely original and exhaustive work on the origin of living matter, which deals with the problem of vital transmission equally with that of metabolism, the evolution of the inorganic and organic worlds, and the production, *de novo*, of living organisms from sterilized mediums.

The position which Professor Bastian holds in regard to the problem of Life-origin is well defined in his admirable Introduction. He holds that the term "spontaneous production"

* *The Evolution of Life*, by Professor H. Charlton Bastian, London: Methuen & Co., 36, Essex Street, W.C.

is unscientific and misleading, inasmuch as, if retained, it would now have to include two distinct sets of phenomena which it is important should be carefully discriminated from one another. He points out that many writers who have used this term have failed to distinguish between the origin of living things from not-living materials, which is defined as Archebiosis, and their production from the substance of pre-existing living things, known as Heterogenesis. The importance of the distinction is obvious. Many who have studied this subject of Zöogenesis would, as Professor Bastian says, " be open to conviction as to the possibility of living things arising by previously unknown methods from the matter of pre-existing things ; while they would regard the origin of living things from not-living materials to be altogether impossible." The former class of phenomena, originally defined by Burdach (*Physiologia*, 1826) under the generic term of Heterogenia, is held by the author to apply solely to the " processes by which living things arise from the matter of pre-existing organisms *belonging to a totally different species*." The fact that the death of any of the higher organisms does not at once entail the death of the matter entering into its composition, makes it possible for other living organisms to arise from decomposing molecules by a process of metamorphosis, but the constituents of the original body may also lapse into " mere dead matter." The critical mind will at once affirm that the whole question of Archebiosis depends upon what this latter term is held to import. Professor Bastian makes this clear in the following illuminative sentences :—

> When the living substance is dead, we still have to do with organic matter composed of highly complex molecules—though now it is soluble in water. But when such matter has given up its semi-solid form and has undergone solution, it is in no sense, in accordance with commonly received views, to be regarded as living ; so that if, in a solution thus formed, the evidence were to point to the *de novo* origin therein of living units, we might quite legitimately speak of it as a process of Archebiosis.

The whole groundwork of the argument—I am not now concerned with experimental evidences—is seen, therefore, to rest upon the validity or otherwise of " commonly received views " regarding the nature of " dead matter." The question arises as to whether we are right in regarding organic matter as at any time really dead, whether in fact there may not be such a thing as latent life in the molecule of organic matter in proportionate degree and in nature similar to that which exists in cases of " suspended animation," where the vital processes are for

the time being entirely inhibited, and whether the conditions —such as sustained high temperatures, which ordinarily are regarded as sterilizing—may not be those most favourable to the evoking of latent life in the supposed "dead" matter. In effect, further research may lead to the conclusion that what we now call dead matter is only *apparently* dead, and only remains apparently dead so long as certain conditions are maintained in the surrounding medium, atmospheric, fluidic or whatever else it may be. That there is room for this conjecture is obvious, I take it, to the ordinary mind, from the constant use by Professor Bastian of the criterion of "commonly received" and "ordinarily accepted" views of what constitutes dead matter. Thus it is said :—

> Although the matter in solution may have once entered into the constitution of living things, it is now, in *the ordinary acceptation* of the term, dead matter—just as much as the matter contained in an ammoniacal saline solution is dead matter. It is true that the molecules in the organic solution are more complex, and that, on this account, it might reasonably enough be considered to be a more easy process to bring about a new life-origination therein than in a more simple solution."

This latter sentence is, in point of fact, the whole ground of debate. If the potential of a complex organic molecule were the same as that of an inorganic one of more simple structure, we should be led to expect no more, under the most favourable conditions, from the dead matter of an organism than from a lump of sterilized carbon. The fact that we do get something which is entirely different is strongly in favour of the inherent potentiality of both being radically different. But to pass on to the most interesting statements of Professor Bastian.

Having shown from the writings of various astronomers that the universe is composed of bodies in various stages of evolution, some not yet habitable, some past the stage of habitability, Bickerton is quoted to the effect that in all this maze of worlds "the spectroscope reveals identity of matter and community of motion," and Sir Norman Lockyer is cited as authority for the important statement that not only are the same elements found to exist in the stars as on this earth, but they are found in gradually increasing numbers "as we come down from the hottest stars to the cooler ones"; the number of spectral lines increases gradually, and the number of lines indicates the number of chemical elements. The purport of this is to show that there is going on in the infinities an inorganic evolution which, in respect to any particular star, precedes the beginning of organic evolu-

tion by many billions of years, and that the element-molecule has to evolve to a condition of considerable complexity before a sphere may be called habitable. The spectra of stars whose light takes millions of years to reach this earth give evidence of this progressive evolution in the inorganic world. Democritus had a fair conception of the nature of the atom and the constitution of matter. He affirmed the existence of minute bodies, not apprehended by the senses, indivisible, unchangeable, differing in form and size, separated from others by a void, and constantly in motion. In fact, he might have dreamed of the electron. Dalton, however, reduced the illimitable number of atoms to the known number of the chemical elements, but he was too rigid in his definition, for he affirmed that " we might as well attempt to introduce a new planet into the solar system, or to annihilate one already in existence, as to create or destroy a particle of hydrogen." Sir William Crookes showed, not very long afterwards, that what we called elements were in reality compound molecules, and experimentally proved the existence of bodies whose particles were only one-thousandth part of the bulk of the hydrogen atom, and which are now held to be electrical units, out of which the atoms of the various chemical elements are compounded.

What a long time Science has been coming to the conclusion to which the old Hermetic Philosophers pointed in their well-known axiom : " As above, so below " ! It is now supposed by many authorities, we are told, that there is, in the case of the atom, " nothing but a group of positive electrons, forming a body like our Sun, round which their negative partners revolve at distances and in orbits corresponding not imperfectly to those of the planets . . . , and the difference of chemical and physical behaviour displayed, for instance, by an atom of hydrogen and another of iron is accounted for by supposing the ' planets ' of one to be either more numerous or to have different orbits from those of the other." In this connexion there are two important points which should be borne in mind, the one being that the number of electrons of which an atom is composed increases proportionately with the specific gravity of the element represented by the combination, and the other that the potential of an atom is proportionate to the number of electrical units of which it is compounded. The next step in the building up of the doctrine of Archebiosis is that which is represented by the thermal conditions of chemical spectra. It was at first thought that the spectroscope yielded one distinct band

for each element, but later investigations carried out by Plucker and Hittorf proved that the same element would, under different thermal conditions, yield different spectra, and it is now known that the spectrum of any element depends, within limits, on the temperature to which the substance is exposed. The conclusion to which we are led is that " the simplification of the spectra (when the substance analysed is submitted to successively higher temperatures) is due to the breaking up of their atoms into simpler groupings of corpuscles or electrons." In fact, an entirely new category of bodies has come into view from the breaking down under extreme electrical heat of the well-known elements, and what is normally referred to as iron, which yields a well-defined spectrum at flame-heat, is recognized under a new spectrum as proto-iron when exposed to an electric spark of high potential, and as such is seen to exist in a state of combustion in the chromosphere of the sun. It was Professor Pickering of Harvard University who thus discovered the existence of proto-hydrogen, and brought the protyle of Sir William Crookes into the domain of realities. Not only do we find a community of structure in the various stellar bodies, but also " an ever-increasing complexity in the elements which they contain as we proceed from the hottest to the coldest of them."

Sir William Ramsey has shown further that about seven per cent. of the emanation of salts of radium is changed into helium, and that " a constant ratio exists between the amount of helium obtainable from a mineral and the weight of lead which it contains," and from this conversion of radium into its emanation, and of this latter into helium, we may know that transmutation, the dream of the Alchemists, is a process that is continually going on in Nature which has so far eluded scientific demonstration.

Thus a most important step has been taken in the argument from evidence in favour of the theory of Archebiosis.

The next step takes us to the stage in the evolutionary process where we enter into contact with the beginnings of organic life. There comes a point in the line of evolution of the atom where its complexity favours the production, under suitable conditions, of a synthetic combination of the chemical elements, resulting in the formation of what is known as living matter. This complex synthesis could not transpire, as has been shown, until the earth had reached a stage in its cooling-down process where heat and moisture were equally represented in its atmosphere. In brief, life began on the earth when the earth was

capable of sustaining it. But it began only because it was a natural continuation of the genesis and evolution of the inorganic elements. What took place then, millions of years ago, is probably taking place now, throughout all space, and this process is called Archebiosis. In effect, anything in the nature of a special creation, or anything in the nature of spontaneous generation, is a chimera. The one word Evolution is written from end to end of the Book of Life through all its many pages, and from the formation of the first vortex in primordial ether to the apotheosis of Man there is one continuous process of natural unfoldment. This is the view taken by Felix le Dantec in his *Nature and Origin of Life*, where he speaks of "the anthropomorphic error, which locates a human mental quality in all bodies considered to be living; and one of the consequences is the belief that an abyss separates living from not-living bodies." In the same excellent work it is said that—

> If men had limited themselves from the beginning to objective methods of investigation, the question of the principle of continuity would never have been raised. . . . Although we define life by a sum total of characters, and consequently each body that possesses this sum total of characters is to be called living, other natural bodes without being living may also possess one or even several of these characters. Thus we may establish a classification of not-living bodies, in which we place nearest to living bodies those which possess a great number of characters in common with them (the enzymes for example) and farthest away those which have but a small number of these characters. This is a new and more concrete and instructive form of the principle of continuity. It will help us to understand that living bodies may have come from not-living bodies by way of evolution.*

In the second part of his work Professor Bastian frankly admits that mere observation can never settle the question as to whether Archebiosis does or does not take place at the present day, but it is the only mode of origin of living matter conceivable by the Evolutionist, and the wide distribution on the earth's surface of organic matter in solution favours the process, wherever suitable conditions are to be found. But experimentally, however favourable may be the fluid medium and however powerful the microscope in use, "any living matter that might actually be born therein would come into existence first as ultra-microscopical particles, far too small to be recognizable," and such life as is observed in the perfectly sterilized and carefully guarded medium may have been invisible germs of some pre-existent

* *The Nature and Origin of Life*, by Felix le Dantec. London: Hodder and Stoughton, 6*s*. net.

organisms, or they may have come into the mother liquid as the result of life-giving synthesis. But the researcher has to be content with the appearance *de novo* of living organisms in a medium which has been subjected to a degree of heat that has been proved fatal to all germ-life of whatsoever nature. As to what this thermal point may be is a matter of experiment in regard to the various forms of life. Professor Bastian devotes three chapters to the consideration of this point, which is, of course, vitally important. By experiment it was found that the thermal death-point of Bacteria and Torulæ is 140 F. This was confirmed by Baron Liebeg, who experimented about the same time with yeast ferment, and found that the yeast cells exposed to this temperature did not undergo subsequent fermentation, nor did they cause fermentation in sugar solution after cooling. Our author then deals carefully with experimental methods and follows with a critical examination of Pasteur's Doctrines, which, together with a "Discussion with M. Pasteur," will be read with much interest by all who have imbibed the teachings of the great Bacteriologist. The fifth part of the work is concerned with "New Experiments with Superheated Saline Solutions," which should prove extremely interesting to the qualified experimentalist, but which can have but small attraction for the general reader.

The work is rendered especially informing by the introduction of a number of microphotographs of organisms taken from previously sealed tubes heated to temperatures varying from 100 to 130 Centigrade (=212-266 F.) The medium in these cases was a saline solution, and it will be seen that the temperatures are much above that which previously had been determined as the death-point of Bacteria. The question which arises in this connexion is whether these high temperatures may not be destructive of certain organisms at particular points, and capable, at certain higher points, of liberating and bringing into evidence forms of life latent in the medium, which, under favourable conditions, would only have reached the observed stage of development in process of time? So far as careful experiment can answer the question, we must, in face of Professor Bastian's great work, reply in the negative, and accede the point that there is evidence of the *de novo* origination of organic life from inorganic substances. But we may yet ask—How? and ask in vain; as indeed may generations in ages yet to come.

REMARKABLE OCCURRENCES AND PRESUMABLE EXPLANATIONS

By FRANZ HARTMANN, M.D.

(Continued)

XVII

The Origin of "Spirit Communications"

1. There may be many different sources from which so-called spirit communications originate; but the following case seems to me very instructive in regard to the action of one subconscious mind upon the mind of another.

In 1882, while at Georgetown, Colorado, I was well acquainted with a certain Mrs. N. D. Miller, of Denver, one of the most remarkable mediums for spiritistic phenomena, of whose extraordinary faculties for producing visible and tangible "materialisations" I shall have occasion to speak further on. One day I went to Denver to visit her. It was a stormy day and we had a sitting together. Mrs. Miller held a slate, upon which a bit of a pencil was deposited, under the corner of the table, and within a minute I received a written message, supposed to be from my father and signed with his name, in which my father told me that he had something very important to communicate; but that he could not do so on this occasion, as the conditions were unfavourable, on account of the weather. He therefore requested me to call again the next day.

This I did, and almost at once I received upon the slate another communication in the same to me well-known handwriting of my father, saying:—"My dear son! I find that you are not as well as you imagine. You ought to take good care of yourself, as otherwise you will soon join us in the spiritland." He then gave me a prescription in Latin, which proved to be one for making black writing ink from extract of logwood with sulphate of iron, and of this I was directed to take one tablespoonful every two hours.

The phenomenon was undoubtedly genuine, but I was not much edified at such nonsense and Mrs. Miller suggested that it might have been produced by some jocular spirit. I took leave,

and as I went away I followed again the direction from which I had come, when, by turning the next corner, I found the riddle solved; for there was a big show-window of a stationery shop, in which, besides some other articles, there stood a lot of bottles containing black writing ink. It was now clear to me, that on coming, when I passed that window, the sight of these ink bottles made an impression upon my mind, although I had paid no attention and had not even noticed them. During my youth I had often amused myself by making chemical experiments and among other things preparing black ink. The prescription for it was therefore well known to me and although I did not think of it, it existed within my subconscious mind, or perhaps within my aura, and by the mysterious action of mental powers it became impressed upon the subconscious mind of the medium, which by some means unknown to me caused the handwriting upon the slate. Unsatisfactory and imperfect as this explanation may be, it seems to me far more reasonable than any of those theories of "trickery" or "imposture" which are frequently called to aid by ignorant sceptics, and which seem to me idiotic and usually far more incredible than the presumed action of unknown forces within the subconscious mind. Mediums and such sensitive persons may be compared to living mirrors, in which the thoughts of other persons, or even thought-currents and ideas existing in the astral light, may be reflected and produce suggestions, which will be carried out by the unconscious action of the will of the medium, as it takes place during dreams; for life on the astral plane seems to be even more of a dreamlife than ours.

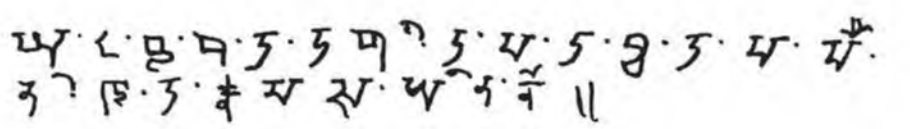
2. In the year 1886, after my return from India, I made, accidentally, the acquaintance of the wife of a German labourer. This woman was without any better education than that of her class, but in possession of extraordinary occult powers. She could cure diseases at a distance, could heal wounds, ulcers, and sores, and could stop bleeding without seeing the patient, merely by "sympathetic" remedies, for instance by putting a blood-stained rag, coming from the patient, into a pot which contained sulphate of iron, after which the bleeding would cease. This woman had never heard of what is called "psychometry," so I concluded to try an experiment. I gave her a letter which I had received in a mysterious manner in India. It was a so-called "occult" letter, supposed to come from a Mahatma in Tibet, and was received through H. P. Blavatsky. I asked the woman to hold the letter to her forehead and tell me what she saw. She did so and gave me a description of a Buddhist temple with a gilded roof, inscriptions,

etc., and also of people whose dress she described. All this was afterwards published in the *Theosophist* and verified by Blavatsky. The event seemed very inexplicable to me, especially as I at that time had some cause to doubt the genuineness of at least some of the "occult letters" received by me at Adyar. I remembered afterwards, that, some months before, I had seen myself during a "dream" in a Buddhist temple in Tibet, and this vision was so vivid, that on the moment of awakening I still seemed to hear the voices of the white-robed persons with whom I had spoken in that place.

Now my explanation is that the objects which I saw during that dream, vision, astral visit, or whatever it may be called, had impressed their images upon my mind and become impressed upon the mind of that woman, although I was not thinking of them.

3. The following occurrence may have had a similar origin :—

One night before falling asleep I saw a series of figures or letters before my eyes. They were very luminous and written upon the wall, as with some fiery substance. They were so plainly visible and stayed so long that I was able to copy them as they appeared one after another. They were as follows :—



I could not read these figures, but supposing them to be letters of some language unknown to me, I sent the writing to a professor of Oriental languages at Vienna and to a well-known German Egyptologist, Professor Lambert. Both of these persons expressed themselves unable to say what the characters meant. Perhaps a year afterwards, I had occasion to see some Tibetan writing and I was struck by its similarity to these letters. I therefore made two copies of them and sent them to two Tibetan scholars in India, one of whom was Mr. Dhammapala. In due time I received answers from both of these gentlemen, saying that it was Tibetan writing and that its translation was : "*You are the witnesses of this work.*" I should be glad, if some reader who knows Tibetan would verify it and send me the Tibetan text. Whether or not any foreign intelligence had anything to do with the production of this phenomenon, I am unable to say.

XVIII

"Materialisations" of Ghosts

The "materialisation" of so-called "spirits," or, to speak more correctly, of actual forms or ghosts has, within the last twenty years, become so well known as a fact, that it seems to me unnecessary to bring forth further testimony; but it may interest the reader to know something regarding my own experience about it. Mrs. N. D. Miller, of Denver, used to visit me occasionally in 1879 at Georgetown, for the purpose of spending a few days of the hot summer months in some cool place in the Rocky Mountains. On such occasions I held sittings with her for spiritistic phenomena in my parlour. Sometimes we were alone; at other times some of my friends joined us upon invitation. At various times the most remarkable manifestations took place. Besides other phenomena, such as the bringing of fresh seaweed, dripping with seawater, although we were 2,000 miles away from the ocean, of flowers and other objects, there used to appear many fully materialised forms of human beings, men and women and children, tall ones, little ones, whites, negroes, Indians, etc. They were visible and tangible to every one present, the same as if they were people of this our physical world; nevertheless, walls, ceilings and floors seemed to be no obstacles to them, for they passed through such solid things as if they were thin air. I remember especially one big Hindu with a turban, who passed in and out through the open door of the adjoining room. He was much taller than the door, but he did not bend down. His body went through the opening and his head with the same ease through the solid wall above it. Nevertheless, he, like the other apparitions, appeared perfectly solid to the touch; he could speak and answer questions, shook hands, etc., the same as any living person. Some of those apparently material forms would sink through the floor until only the head was visible, and the head would speak until it too disappeared, only to let the whole figure appear again from behind the curtain, where Mrs. Miller sat in a deep trance. While these phenomena took place, the body of Mrs. Miller seemed to be lifeless; no pulse or heart-beat could be felt therein. The room was not entirely dark, but light enough to enable one to distinguish all the furniture therein.

Among the forms which appeared, there was one of a lady dressed in white, who had a great resemblance to a friend of mine, Mrs. Katie Wentworth, whose funeral took place at

Galveston on November 13, 1877. I offered my arm to that "spirit" and led her into the next room. Closing the door behind us, we sat on the couch and talked about olden times. Katie spoke in a whisper and answered my questions, but she could not tell me anything that I did not already know. I felt her pulse and the beating of her heart. Both were like those of a living person. I put my arm around her waist and asked her to kiss me. This she did, and it then seemed to me that I held the astral form of Mrs. Miller in my arm. I led her back into the parlour and behind the curtain. There I could see the apparently lifeless form of Mrs. Miller sitting in her chair, and beside her stood the materialised form, which began to dissolve like a mist and entered the body of the medium. Thereupon Mrs. Miller awoke from her trance.

Of the many materialisations of astral forms which I have seen in the course of my experience, this was the most interesting. There is no doubt that it was made of the astral body or "double" of Mrs. Miller, or perhaps of "astral matter" taken from her and formed in the shape of Katie Wentworth, whom Mrs. Miller had never known, but whose image existed in my mind. Now, who was the intelligence or what the power which caused that image to form and to become lifelike and material, if it was not an inhabitant of the astral plane, able to think and to act, and of which as yet very little is known? In 1885, while at Adyar, I told Mr. Richard Hodgson of this and others of my experiences in this line; but as he was not a believer in spiritistic phenomena at that time, he found the easiest explanation by judging all such accounts to be fables and lies. Afterwards he had occasion to change his mind and became one of the leaders of the spiritualists in America. Thus nothing, not even the declarations of scientific authorities, is enduring in this impermanent world of illusions.

XIX

My Experiences in "Telepathy"

The mutual action of thought in the distance between souls in sympathy with each other, has been known for centuries, if not for thousands of years, to almost everybody except to the representatives of modern orthodox science. There are probably few persons who have not had some experience in this line; they have known, for example, that such and such a letter from a

friend would come, and the letter has arrived; or they have answered questions which were asked in a letter even before the questions came. To me and to many of my acquaintances these things are of almost daily occurrence; but the following case goes to show that this "telepathy" may be made of some practical use and that the length of distance between the sender of a message and the receiver is of no importance.

Writers of books sometimes receive letters from some unknown admirers of their works, and as I am no exception to this rule, I received, among other communications in 1894, while at Hallein in Austria, a very interesting letter from a lady, Miss A—— of Philadelphia, and answered it. The consequence was a frequent correspondence between us, and very often the questions which Miss A—— asked were already answered in my letter to her, before her own arrived. This led us to try whether a direct communication of thought could be established, and we agreed that every Sunday at 5 p.m. Miss A—— would keep her mind passive, while I at 11 a.m. (the difference of time between Hallein and Philadelphia being about six hours) would try to send her some thoughts. I am not "clairvoyant" in the ordinary sense of that word, but on the first Sunday, after projecting my thoughts to Philadelphia, I knew that Miss A—— was sitting in a rocking chair in her parlour, that she wore a morning gown and that her hair was braided and tied on the top of her head. I willed her to unfasten the braid and let her hair fall upon her shoulders.

About ten days afterwards I received a letter from Miss A—— which had been written on the evening of that Sunday, and in which she said:—"This afternoon, at the appointed time, I sat in a rocking chair in my parlour. I wore a morning gown and had my hair tied up on the top of my head. Suddenly the thought struck me to unfasten my hair and let it fall over my shoulders. This I did."

On the next Sunday I could not find anybody in that parlour; but I knew (intuitively) that there was a bedroom attached to it. Into this bedroom I went in my thoughts and saw therein some medicine bottles upon a table. In due time I received a letter from Miss A——, written on the following Monday, in which she said:—"I could not come to our meeting yesterday, because I was ill and had to take medicine. . . ."

After that I willed Miss A—— to send me an illustrated journal from America, and by the next mail I received a copy of the *Arena*.

Thus things continued for a while, but having sufficiently

convinced ourselves of the possibility of such mental communication we abandoned the experiments.

Now my explanation is that the thought of a person is a part of that person himself, and the mental vibrations of which it consists may be endowed with a certain amount of consciousness and perception. A ray of light issuing from a candle does not become separated from its source, however great the distance which it travels may be, and the thought of a person does not become separated from the mind from which it originates, even if it travels across the ocean. Thus thought constitutes, so to say, an organ by means of which the mind may reach from one continent to another and perceive what takes place there, according to the extent to which one has been able to endow that thought-ray with consciousness and the faculty of perception.

It seems to me idle to dispute whether or not thought-transfer is possible. It is possible for those who can do it consciously and it takes place unconsciously everywhere. Thoughts are, as the ancients said, like birds. We do not know wherefrom they come, nor where they will roost. Every human brain may be compared to a flame or a storage battery from which currents of thought stream out in all directions and enter into receptive minds, where they leave their "eggs," to be hatched out by the receiver and perhaps give birth to a corresponding act. People do not create their own thoughts out of nothing; they only elaborate the ideas which they receive, and in this way some person may receive and carry out an idea born in the brain of another unknown to him. A serious consideration of this law might perhaps be in different ways of great utility for the progress of civilisation.

REVIEWS

TAI SHANG KAN YING P'IEN. By Teitaro Suzuki and Dr. Paul Carus. London: Kegan Paul, Trench, Trübner and Co., Ltd.

THIS well-known treatise, commonly ascribed to the sage Lao Tze, or, as he is more reverently referred to, Tai Shang Lao Keun, the Most Exalted Ancient Master, is the first translation with the text that has appeared in English. How thoroughly it is appreciated in China may be seen from the fact that the extant editions exceed those of the Bible or Shakespeare among ourselves. This singular fact may be accounted for by the current belief among the Chinese that great merit attaches to the act of distributing the work.

It is a book dealing with the Taoist doctrine of Rewards and Punishments, and is supposed to embody the teaching of the Old Philosopher on these points. There is an excellent Introduction by Dr. Carus which deals in a scholarly and critical manner with the history and construction of the work. This is followed by the Chinese text, with literal translation on opposite pages and a free translation under sectional heads, to which are added some pages of Explanatory Notes. The rest of the book is devoted to Moral Tales illustrative of the Kan Ying P'ien.

SCRUTATOR.

A STUDY IN VIBRATIONS. By Minnie S. Davis. New York: Progressive Literature Company. P.O. Box, 223, M.S.

THIS suggestive little work is based upon the idea of the reflex of the Soul of Man in Nature, the intimate sympathy that exists between thought and the things of thought, between states of mind and the body of man. The idea is elaborated with greater regard to scientific facts and logical analogies than is usually the case in books of a similar nature. From the Unity of Things—in which the author illustrates the trite saying of Emerson: "The day of days, the great day in the feats of life, is that in which the inward eye is open to the unity of things"—we are carried forward to the idea of The Living Harp, in which the body is regarded as the soul's instrument, and to that larger idea of the Master Musician in whose hands every Soul is an instru-

ment capable of adding something to the harmonies of creation, the mass chords striking here and there discordantly, but only for the sake of a resolution into other harmonies in other keys. The author passes on to show the Method of Nature and how she uses these vibrations in the economy of human life, in the production of pleasure and pain, in the sending of thought-waves charged with beneficial or harmful potencies. Then comes the Key-Note, in illustration of Tennyson's fine passage: "Love took up the harp of Life, etc." "The Fountain in the Sky," that eternal source of Infinite Energy, is a subject which calls for a fine touch, and Miss Davis shows considerable delicacy in the handling of it. In short, the work gives evidence of fine powers of description, a good literary style, and a wide grasp of the scientific facts which bear even remotely on the subject-matter; it is moreover a most readable book.

SCRUTATOR.

SPINOZA AND RELIGION. By Elmer Ellsworth Powell, A.M., Ph.D. London: Kegan Paul, Trench, Trübner & Co., Ltd., 1906.

STUDENTS of philosophy have reason to thank Professor Powell for the service he has rendered them by the publication of this book. Until its appearance, there was no work in existence treating comprehensively of the relation between the Spinozistic metaphysic and the conceptions of religion; and in view of the chaotic state of opinion on the subject, some such work was badly needed, not so much perhaps by professional metaphysicians—who presumably are able to arrive at conclusions of their own by original study—as by the philosophical amateur who is puzzled by the conflicting views of the critics, and who wants the opinion of an unbiassed and erudite scholar. It is obvious that there is a great deal of misunderstanding, on one side or the other, when a man is branded as an atheist by some and lauded as a "God-intoxicated philosopher" by others. Dr. Powell makes an attempt to show which side is right; his quotations are judicious, his attitude is unprejudiced and his treatment as popular and lucid as the difficulty of his subject permits.

Spinoza was excommunicated and solemnly cursed by the Elders of the Synagogue at Amsterdam in 1656; he was denounced by the theologians on all hands, and after the publication of his *Theologico-Political Treatise* its sale was forbidden by law. Yet, later on, the devout Novalis could speak of him as God-intoxicated (*Gottbetrunken*), and Schleiermacher could look on

him as a saint, "full of the Holy Spirit." How did these conflicting views arise? Partly in consequence of the fanaticism of the Jewish theologians—who were not over-scrupulous in their methods of attack—and partly because of the misapprehensions of more recent religious thinkers, who have read their own conceptions into Spinoza's language; but it must be remembered in defence of both that the *Treatise* is, as Dr. Powell remarks, "one of the most puzzling books ever written," and that it is in great measure responsible for its own misinterpretation.

The philosophy of Spinoza is Monistic. There is One Substance, which is God. He is the free First Cause, *Ens absolute perfectum, Ens realissimum.* His attributes are infinite in number and extent. Extension and Thought are two of these infinite attributes; they are the Objective and Subjective of which God is the Identity. Thus everything exists in God. All objects are modes of His attribute of Extension, and all thoughts are modes of His attribute of Thought. Spinoza used as an epigraph the words "In Him we live, and move, and have our being"; and, considered purely intellectually, the motto is an apt description of his system of thought. Yet the system was not religious—unless we adopt a very doubtful definition of Religion, such as that of Dr. M'Taggart—and the theologians were right in pronouncing it atheistic. The explanation is twofold. It concerns, firstly, the confusing nature of his terms, particularly "God" and "Substance"; secondly, and chiefly, it concerns the impersonality of the ultimate *Ens*, which renders impossible any religious feelings towards it.

God, in the language of religion, signifies a Being with personal qualities—a Being who loves, wills, knows, etc. Spinoza's God, whose non-theistic nature is still further emphasized by his use of Substance for the same idea, is simply the philosophical Absolute; He has no personal qualities—no moral attributes (p. 108), no feelings, and apparently no cognitive consciousness.

"Our investigations have shown that his 'God' is in no sense a personal being. The metaphysical attributes of his absolute are the same, to be sure, as those ascribed by traditional theology to the God of religion. It is self-existent, eternal, infinite, unchangeable, the first cause. But these characters can be predicated with perfect propriety of the ultimate reality as conceived in avowedly anti-religious systems, even of the 'matter' of old time materialism." (p. 239).

We cannot love, or have religious feelings towards, this mathematically sublimated Absolute; and Dr. Powell may be admitted

to have proved his point that the proper title for the Spinozistic system is Atheistic Monism. For my own part, I hold that no system of metaphysics—not even the Idealism of Berkeley—can be called religious without either making assumptions or sacrificing logical consistency; for metaphysics, or philosophy, is an answer to the question, "What can I know?"—while Religion is the soul's emotional attitude towards that answer. It might therefore seem that Dr. Powell's book is a laborious proof of a truth which is obvious *à priori*, not only in a particular case, but generally; though indeed there exists so much misapprehension concerning the pantheism (erroneously so-called) of Spinoza, in consequence of the religious surface-appearance of his system, that the work is far from being either useless or unwelcome. More emphasis might have been laid on the value of Spinozism as a transition stage from the Cartesian view to the later Idealism of Berkeley, which, though not necessarily religious—in spite of its God—is nevertheless more capable of being religiously regarded; but Dr. Powell is avowedly writing of the relation of Spinozism to Religion rather than of its relation to other metaphysical systems, and he has undoubtedly produced a very satisfactory statement of that relation.

J. Arthur Hill.

Amitàbha: a Story of Buddhist Theology. By Paul Carus. Chicago: The Open Court Publishing Co.

Among the great number of fascinating stories attaching to the early Buddhistic evangel, is that of Charaka, whose love of power and conquest led him by mistake into taking the vows of a monk in a chaitya at Purushaputra, whereby he renounced all earthly ties and passed through a great many severe ordeals before he finally discovered what it was he was really seeking, and that the monastic life was not for him the path of attainment. He found, in fact, that use was the secret of conquest, and service the pathway to power. As physician and counsellor to the King of Gandhâra he obtained at last full scope for his nature and talents, and crowned his career by marrying the king's sister.

As an attempt to popularize the tenets of Buddhism, this English version of the story will no doubt meet with success, but it is to be regretted that in his translations, and especially in his verse-renderings of the original Pali, Dr. Carus has elected to be so crudely literal. It is a good story rather spoiled in the telling.

Scrutator.

PERIODICAL LITERATURE

THE bulk of the *Theosophical Review* for April is taken up by articles and letters on the situation created by the death of Colonel H. S. Olcott, of whom biographical sketches are given by Mrs. Besant and Mr. G. R. S. Mead, and by his nomination of Mrs. Besant as his successor, on the advice, as we have already said, of two Mahatmas who are reported to have visited the Colonel, in their astral bodies, during his last illness. This experience is a remarkable one, both as a psychical occurrence and as giving rise to very divergent views as to its bearing on the action and government of the Theosophical Society. Mrs. Besant's account of the occurrence itself is as follows:

> When I was sitting with the President—the evening before the visible appearance of the Blessed Masters to their dying servant, to bid him name me as his successor—and we were asking them to express their will in the matter, the two Masters appeared astrally, and tried to impress his mind; to me my own Master said: "You must take up this burden and carry it." The Colonel said: "I have my message, have you anything?" "Yes," I said. "What is it?" "I will tell you when you have announced yours." Then he said he would wait till the morning, and see if he received anything further. I then wrote down what had been said to me, sealed it, and locked it away. (Two days before, the Master had told me that he would tell Colonel Olcott whom to nominate.) In the morning the Colonel was clear that he had been ordered to nominate me, but was confused about subsidiary details.

Mrs. Besant refused to sit with him again on the evening of that day, as she had had her answer; but the manifestation took place, "borne witness to by the Colonel and his two friends." The account written down by these friends corroborated his spoken account. The views expressed by various Theosophists are: that the contents of these messages and orders do not proceed from the Masters; that they may be from "spooks" raised by mediumistic agency, or apparitions animated by the powers of darkness; that they are (or are not) binding on the members; and that a President so nominated might at any time force similar pronouncements on the members, and hold them *in terrorem* over the heads of the unknowing and timorous. All this is highly unedifying, and we are sorry for all parties, especially for the Mahatmas—if they exist.

Right into the midst of all this confusion comes Mr. Sinnett, with his article in *Broad Views* on "The Meaning of Adeptship."

The early writers on Theosophical subjects, he says, had to establish the principle

that the human soul is not a mere function of the physiological organs constituting the body, but a distinct and separate entity capable of manifestation in vehicles of an etherial order appropriate to activity on higher planes of nature; that the separation of the consciousness constituting the Ego was possible during life as well as at death, and that the power of passing in and out of the body at will was one of the characteristics distinguishing the Adept from the ordinary man. Next, that associated with this faculty the Adept acquired control over forces of nature belonging to those other planes which he could thus reach, and from which influences could be handed down on to the physical plane, producing effects which appeared miraculous. We were led to comprehend that a great brotherhood of advanced Adepts ramified over the whole world, focalized in some Eastern countries, but concerned, to an extent little suspected by mankind at large, with intervention in human affairs.

Yet the Adepts would not "guide either the journalist or the statesman to act in contravention to his own spontaneous feeling." The guidance would be rather "in the nature of detailed directions, filling up a programme in harmony with the bent of his own desire to be of service."

In *The Annals of Psychical Science* the Editor of the French edition, M. Cæsar de Vesme, gives a lengthy account of "Ordeals," showing that there is historical ground for believing in the reality of the oft-repeated assertion, that innocent persons were protected by some undefined influence, which rendered them immune against fire and other destructive forces, and by which at times their weight was abnormally modified, as has been reported to be the case with some physical mediums at the present day. One of these mediums, Eusapia Paladino, is also the subject of a lengthy notice, taken from the descriptions, published in the Turin press, of séances held with her in that city. The contributors to the *Annals*, it may be well to add, are not credulous quidnuncs, but some of the most experienced psychologists of the day.

The Word continues several articles to which we have already alluded, and with regard to the Zohar, says:

Great and learned and true men there have been who in the study of the Zohar found a philosophy which expanded their minds and purified their natures from the defilement of those mercenary motives which are at the present time so rampant. There are, however, looming up in the mental horizon of the world, indications of a deep and earnest desire and craving after a learning that shall ennoble human nature and not lead it into by-paths of error and illusion. Men are observing and detecting in the study of past systems of religion and philosophy something that was true, and therefore worth retaining and cherishing, and also

recognizing that the end, the aim, and object of all of them was the renovation and purification of human nature and its exaltation to a higher plane of thought and experience. This was their chief *raison d'être* as formulated and expressed in the Zohar.

So much has lately been published about Pythagoras that it may be interesting to mention that Professor Alberto Gianola, author of *The Pythagorean Sodality of Crotona*, contributes to the new Theosophical review *Ultra*, of Rome, a study on " King Numa Pompilius and Pythagoras," referring to the tradition that Numa was a disciple of the great philosopher. The difficulty is, of course, that Numa is said to have lived about a century before Pythagoras; but Professor Gianola thinks that this chronology is uncertain, in the light of recent criticism, which has demolished the story of Romulus, and he concludes by saying :

Either Numa is a historical personage who really existed, in which case he could not have lived before the sixth century B.C., and the institutions attributed to him cannot go back beyond that limit, or he must be regarded as a mystical and allegorical figure, and as signifying the derivation of the principal religious institutions of Rome from Pythagorism.

The March issue of the *Journal of the American Society for Psychical Research* contains more details of Professor Hyslop's experiments with Mrs. Piper and other mediums, in which evidences are given of the receipt of communications from the late Dr. Hodgson. Many of these are " cross references," that is, cases in which a communication through one medium referred to previous communications received through another, of which the second medium was unaware. These are interesting as throwing light on the mental condition of the communicator, who is described by another " spirit communicator " as " all right normally, only when he comes into that wretched atmosphere he goes to pieces," meaning that the association with earth-conditions, when communicating, was very confusing. Again, his words show that when present at a sitting with a medium he is not always conscious of the exact form in which the messages are received by Professor Hyslop. The latter remarks that " it is evident that far more is in the mind of communicators than is registered through the writing and communications generally," a fact which, he says, should be borne in mind by students who are puzzled by the fragmentary nature of the messages. Professor Hyslop considers that there is far more evidence of identity in the contents and phrasing of the messages than can possibly be explained by telepathy, and fraud is here out of the question; the third hypothesis, and the only rational one, is that of genuine spirit communication.

PSYCHOMETRIC DELINEATIONS AND ANSWERS TO ENQUIRERS

By THE "OCCULT REVIEW" PSYCHOMETRIST

Delineation (Inviolate).

Question 1 : Has the man I love gone out of my life ?

Answer : I sense an influence very clearly in your thoughts, but I do not think he will ever be more to you than he is now ; you may meet again ; in fact, I think you will ; but I do not find any closer tie in the future than exists now.

Question 2 : What do you sense for me in the next few years ?

Answer : During the next two years your life goes on much as now ; then there is a change, and, I think, a journey ; influences and conditions are at once changed, and I sense marriage and a bright and happy home-life for you. I do not find you in your present conditions after the next two years.

Delineation (Daffodil).

Question 1 : Is there any death within the next few months that will change my circumstances ? If so, when ?

Answer : I do not sense any change or death during this year.

Question 2 : Shall I marry in the immediate future ? If so, when ?

Answer : I do not sense marriage for you until the end of next year, when I sense a very happy marriage and your life seems very happy and successful.

Delineation (Cora).

Question 1 : Do you see any change in my present surroundings ?

Answer : I sense a death, which takes place at the end of this year. This makes a difference to you financially ; but I do not sense any other change at present.

Question 2 : Shall I ever marry ?

Answer : At present I cannot sense marriage for you, so do not think that you will marry for some years.

Delineation (Ardath).

Question 1 : Who will live the longer, my wife or I ? or shall we both go across about at the same time ?

Answer : You and your wife are so absolutely one that it is a very difficult question for me to decide, as I never get the sense of spirit separation ; but I think your material strength lasts longer than hers, so conclude that she crosses first.

Question 2 : Shall I always have to follow this profession, or shall I get clear of it soon, and how ?

Answer : I sense a change for you next year, and you will have an offer of a permanent appointment on shore. I think you have already

applied for it, or else I sense some one who is working to get it for you. I sense a happy home life for you in the future, and the present restlessness passes away.

DELINEATION (VIOLET KLERKSDORP).

Question 1 : Shall I be in this country very much longer ?

Answer : I do not sense you leaving Africa for some time yet ; in fact, I do not think that you are a free agent in the matter. The length of your stay seems to depend on conditions beyond your control.

Question 2 : Shall I ever be in easier circumstances financially ?

Answer : Yes, I sense a decided improvement in your financial conditions during this year. Don't be downhearted just when you have so nearly won the fight ; success is yours, and sooner than you think.

DELINEATION (HOPE).

Question 1 : Please tell me if I shall ever be strong again. I have been an invalid for many years ?

Answer : I am sorry to tell you that I do not sense good health for you. At times you seem better than at others ; but I do not sense any lasting improvement.

Question 2 : Where should I live for health, and what do ?

Answer : I cannot sense that the place where you live makes much difference to you. So long as you are in congenial surroundings, I am afraid that is the best which you can hope for.

DELINEATION (SHAGHOPS).

Question 1 : Do you sense any possibility of the return of this woman into my conditions ?

Answer : No, I do not think she will ever influence your life again. You may meet her, but I do not sense any real friendship between you.

Question 2 : Is any one else ever likely to exercise a similarly strong influence over me ?

Answer : I do not sense any woman holding the same position in your life again. Your own character has become so much stronger that I do not think any one could dominate you now, as she did then.

DELINEATION (CECILIA).

Question 1 : Do you think there will be any change for the better in my life ?

Answer : I do not sense any change in your life during this year, but early next year there is a death which makes a difference in your life, and after this you are much happier and your general conditions are much more congenial.

Question 2 : Do you see any money influence for me ?

Answer : Yes, I sense money coming to you during next year.

DELINEATION (HOPEFUL).

Question 1 : Do you sense any improvement, and to what extent, in my financial position, and when ?

Answer : I do not sense any change financially this year, and it does not seem a good year in which to make a change.

Question 2 : Do you see my selling any property or making a change of residence during this year or 1908 ?

Answer : I do not sense your selling property until the end of next year ; then I sense a very successful deal. I do not think you change your residence until 1909.

Delineation (Hibiscus).

Question 1 : Why have I not received a sum of money which I expected on the death of the person mentioned in this letter ?

Answer : I do not sense any money having been left you, though I think money will eventually come to you through this man ; but some one else holds it for some time yet.

Question 2 : Has he left any instructions concerning me ? If so, what ?

Answer : I do not sense any written instructions, but a woman knows what he wished with regard to you, and I believe she will carry out his wishes. You will be WISE not to resent his not having left you anything direct.

Delineation (Mona Vana).

Question 1 : Shall I ever marry ? If so, when ?

Answer : I sense marriage so strongly in your conditions that I think you have met the man you will marry, but it may not take place until next year, though it may be at the end of this summer.

Question 2 : Shall I find satisfaction in my future life ?

Answer : I consider your future a very bright and happy one ; you certainly ought to be well satisfied.

Delineation (V.M.H.).

Question 1 : What ought I to do to improve my present conditions ?

Answer : I do not think it is possible for you to do anything to alter your position at present, but a change comes during next year which will improve your conditions very much.

Question 2 : Shall I ever be married ? If so, when ?

Answer : I sense marriage for you in about two years' time.

Delineation (D.O.T.).

Question 1 : Do you see any change in the life I lead now ?

Answer : I do not sense any immediate change ; your life seems to go on as now until the year after next.

Question 2 : Shall I ever marry ?

Answer : Yes, I sense marriage for you during 1908 ; but I do not think you have met the man you marry yet, as his influence does not come into your conditions until next year.

Delineation (Psyche).

Question 1 : Can you sense in what year I shall marry ?

Answer : I do not sense marriage for you until 1909.

Question 2 : Will my future be more successful ?

Answer : I sense a happy marriage for you, and I consider that you are fairly successful in the future, but you might try to be more contented with your present conditions ; there are many worse.

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