

# OCCULT REVIEW

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

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*"Nullius addictus jurare in verba magistri"*

Price SEVENPENCE NET; post free, EIGHTPENCE. Annual Subscription, for British Isles, United States and Canada, SEVEN SHILLINGS (One Dollar seventy-five Cents); for other countries, EIGHT SHILLINGS.

*Entered at Stationers' Hall.*

LIVERPOOL OFFICE: Office of the *Timber Trades Journal*, Liverpool and London Chambers, Dale Street, Liverpool.

AMERICAN AGENTS: The *International News Company*, New York; The *New England News Company*, Boston; the *Western News Company*, Chicago.

All communications to the Editor should be addressed c/o the Publishers, WILLIAM RIDER & SON, LIMITED, 164 Aldersgate Street, London, E.C.

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VOL. VIII.

SEPTEMBER 1908

No. 3

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## NOTES OF THE MONTH

WE have all heard the familiar witticism that faith is the capacity for believing that which we know to be untrue. The word has not yet been invented which describes that attitude of mind which endows its possessor with the capacity of disbelieving that which he knows to be true. To describe such a mental relation to observed phenomena as *podmoresque* might perhaps not be altogether inexcusable. Such an attitude suggests a foregone con-

### THE SPECIAL PLEADER IN SCIENCE.

clusion before the facts of the case are known. It is in effect the standpoint of the special pleader. In the courts of law and in the political world we are equally familiar with it. But while it has its proper place in our legal system, and while there is a certain excuse for such an attitude in politics, in the world of science it is outside the pale of forgiveness. What the sin against the Holy Ghost is in religion, that—neither more nor less—is the attitude of the special pleader in Science. It is a sin against the very essence and nature of Science itself. It is the slamming of the door in the face of the searcher after truth. It is the denial by the scientist of the validity of the hypothesis on which the whole basis of Science rests. That such a sin should have grown and flourished

in our midst while we were boasting of the proud conquests of our nineteenth-century Science and our great intellectual achievements is surely reason enough for self-abasement and humiliation, is surely cause enough for us to repeat (with a variation) the words of Kipling's recessional :—

"Lord God of *Truth* be with us yet,  
Lest we forget! Lest we forget!"

The last dozen years have seen a vast change in the intellectual atmosphere, though still in reading some of the newspapers of the day, one has to rub one's eyes from time to time, and ask if one is really in the twentieth century after all, and not living in the halcyon days of rampant materialism. This, however, is becoming less and less the prevailing attitude. Rather is it one of interest and wonder, though the interest is seldom intelligent, nor the wonder free from superstitious ignorance. From the days of scepticism we are passing to the days when, the old dividing line between truth and falsehood having been obliterated, we do not know where to find the new. We have accumulated whole haystacks of evidential facts, but we seek through them in vain

THE AGE OF  
DOUBT.

for the clue that would be afforded by the needle of Truth. There are apparitions we know—every week's record of news brings us fresh evidence on the subject, if the masses already accumulated are not enough. But how come they? What do they mean? What law do they point to? Are they spirits, pictures, hallucinations or automatisms? We know there are trance mediums—some genuine enough. But what of the voices that speak through them? Are they the spirits they purport to be? the medium's subliminal self, or self transmogrified? or imps of mischief or spirits of the air? Are we becoming the playthings and puppets of semi-intelligent entities of the astral plane who depend for their vitality on our own organisms, and fool us through the medium of ourselves? Ask Mr. Andrew Lang, and you will get the concentrated nescience of the Society for Psychical Research put in the form of the most readable of essays, and leaving you at see-saw on the balance midway between the yes and no of truth and falsehood. Ask Mr. Podmore! But why ask? for you know your answer beforehand. Ask Professor Richet, and he will tell you just as much as you know yourself with a few qualifying phrases thrown in. And yet I suppose truth is somewhere there, at the bottom of the well all the time! Truth, or at least an approximation to truth, liberally diluted with extraneous matter.

However, we have one point gained. Science is wide awake and eagerly investigating, not indifferent and not derisive. And now we are told by one of our sapient daily papers—that these scientists, Sir William Crookes, Sir Oliver Lodge, and so forth,

are no match for cunning spiritualistic mediums, that what is wanted is professors of sleight of hand and conjuring who will unmask their tricks and discover their apparatus—who are up to all their little games, in fact!

And yet it is a curious thing how the most celebrated conjurers themselves have been impressed. Take the case of Alexis Didier, the Parisian clairvoyant, and Robert Houdin, perhaps the most famous of all French masters of sleight of hand. I quote a letter from Houdin to the Marquis de Mirville recording his experiences at a game of *écarté* with Alexis:—

“Monsieur: As I had the honour of informing you I had a second séance; that at which I assisted yesterday at Marcillet’s was even more marvellous than the first, and left no longer any doubt on my mind as to the lucidity of Alexis. I presented myself at this sitting with the pre-determination of closely watching the game of *écarté* which had astonished me so much. This time I took even greater precautions than at the first trial; for, distrusting myself, I took one of my friends as a companion, whose calm character could appreciate coolly and establish a sort of equilibrium in my judgment. Here is what passed, and you can judge whether *subtilités* could ever produce effects like those I am about to cite. I unsealed a pack of cards brought by me, and the envelope of which I had marked so that it could not be changed. I shuffled and got the deal. I dealt with all the precautions of a man skilled in the finesse of his art. Useless precautions! Alexis checks me, and pointing out to me one of the cards which I had just placed before him on the table, says, ‘I have the king!’ ‘But you know nothing about it yet, as the trump card is not given out.’ ‘You will see,’ he replied. In effect I turned up the eight of diamonds, and his card was the king of diamonds. The game was continued in rather an odd manner, for he told me in advance the cards which I ought to play, although I had them concealed under the table, and held tight in my hands. Every time he had to play he would present one of his own cards without turning it up, and it was invariably found to be the card *en rapport* with that which I had myself played.

“I have returned from this séance as much overwhelmed with astonishment as I could be, and persuaded that it is quite impossible that either chance or address could have produced effects so marvellous—Recevez, Monsieur etc.

(Signed) “ROBERT HOUDIN.

May 16, 1847.”

Nor is this a unique instance. M. Maskelyne knows his *métier*, and does his best from an advertising point of view in

making fun of spiritualistic phenomena. But he too has been impressed and has recognized and admitted in private that he has himself witnessed phenomena of the séance room which no sleight of hand known to him could ever counterfeit. Mr. Hereward Carrington (of the American Society for Psychical Research) is himself a conjurer of ability, and though he remains as yet unsatisfied with regard to some of the phenomena which have convinced the first of European scientists, he is a keen and intelligent investigator, who only waits his opportunity to investigate the test cases under conditions prohibitive of fraud.

Meanwhile books on psychical research multiply apace and with them the evidence that, in spite of the unreliable character of clairvoyance as casually applied, its detailed accuracy in certain specific cases stands out more strikingly than ever.

Take, for instance, the case recorded in Miss Katherine Bates' last book, *Do the Dead Depart?* published by Mr. T. Werner Laurie.

Mrs. Hope had lost her boy Gordon, to whom she was devoted, at the early age of twelve. For long she was inconsolable; but after six months, by the merest accident, she was induced to take up a planchette and found in a young servant girl a medium through whom by its aid she could communicate with her lost child. The nature and character of the replies seemed to leave no doubt that this was a genuine communication and not a freak of one of those capricious entities by which, as Mr. Carrington has suggested, planchette seems so frequently to be possessed. The boy's simplicity, warmheartedness and frankness of nature were revealed in all that he wrote.

THE STORY OF GORDON HOPE. But in addition to this he supplied certain evidence by means of the instrument which, though totally unknown to all those present, was subsequently verified in every detail. Such were the facts he gave with regard to the earth-life of his tutor in "the Happy Land," as he called the place in which he lived. Equally, if not more, remarkable was the information given on a matter in itself essentially trivial with regard to his own brother. The facts were elicited in reply to an inquiry of Miss Bates' put to Mrs. Hope as to whether the brother believed in Gordon's identity, and whether he accepted the writings as coming from him.

" 'Percy cannot very well doubt them,' she said quickly, 'after some of the experiences he has had. I will tell you one of them that happened quite lately.'

"Percy Hope had gone on the stage, and had been fortunate enough to obtain a good berth in the company of Mr. and Mrs. Kendal, then on tour. He had been very anxious to have a reliable watch, and his mother had been saving money to send him the best she could afford. She had sent this to the town where the company was due to be playing at that special time; but she heard nothing from Percy of its arrival, and as the weeks passed on, she became anxious, both about the watch and also about Percy himself. In her trouble she confided in Gordon and begged him to try and find out something about the watch if it were possible, and also as to Percy's health and well being. . . . A few days later Gordon announced (in answer to an urgent appeal) that he had found out, but that he would rather not tell her. This naturally increased her fears, and she pressed him to tell her at once, as the suspense was worse than any news could be.

"'But, mummy, I don't want to tell you. It's nothing very bad. Percy isn't ill, but he will call me a little sneak if I tell you.' Mrs. Hope still begged him to relieve her fears and promised not to write to Percy about anything Gordon might say, but to wait until she saw him. She then added, 'So do tell me, darling. Did Percy ever receive the watch I sent him?' 'Yes, he got it all right; but he has taken it to the pawn-shop. That is why he does not like to write to you about it. He got 2s. 6d. for it (I cannot be sure of exact sums), and 1s. 9d. for a pencil he took with it. It was a shop in — Street.'" Gordon also gave the number and the name of the shop.

"Mrs. Hope waited patiently for Percy's return to London, and then confronted him with Gordon's script.

"'Good God!' he said in his astonishment. 'How on earth did he know all that? It is all perfectly true, mother.'"

The question has been repeatedly put how it is in face of such astounding revelations that not more use is made of the mediumistic or clairvoyant faculties. As regards planchette the

CAN  
CLAIRVOYANCE  
BE UTILIZED? reply appears to be that to establish a reliable communication through planchette is one of the rarest things in the world, and that those whose questions are dictated by self-interest almost invariably get tricked. An apparently bona-fide communication will suddenly give place to a pack of lies as if the door that was opened to one remained open to all. For a more general reply we may refer again to Alexis Didier.

"The chief feature (he writes) of somnambulant lucidity is its variability. While the conjurer or juggler, at all moments in the day and before all spectators, will invariably succeed, the somnambulist, endowed with the marvellous power of clairvoyance, will not be lucid with all interviewers and at all moments of the day; for the faculty of lucidity being a painful and abnormal crisis there may be atmospheric influences or invincible antipathies at work opposing its production, and which seem to paralyse all supersensual manifestations. Intuition, clairvoyance, lucidity, are

faculties which the somnambulist gets from the nature of his temperament, and which are rarely developed in force."

But that marvellous *tours de force* could be, and were, accomplished under favourable conditions by the writer of these lines there is strong evidence. Take the following incident recorded in *The Scientific Basis of Spiritualism* by Epes Sargent.

"In February, 1850, an English lady, and the pupil of the celebrated pianist Chopin, learning that he was ill, and suspecting that he was in want of money, sent him by mail a bank-note for 250 francs. Some months afterwards while visiting in Paris, she called on her illustrious teacher, and asked if the remittance had been received. On Chopin's replying in the negative she called on Alexis, who told her that the letter with its contents would be found at the domicile of the portress of Monsieur Chopin, in the drawer of a chest, the position of which he indicated. The information proved exact. The letter had been received in the absence of the portress by a labouring woman, who had put it in the drawer and had forgotten to say anything about it."

I certainly hold the view, which the evidence before us tends to bear out, that when the laws and conditions governing these phenomena are better understood and appreciated it will be possible to make considerable use of clairvoyant powers in the practical affairs of life. In the meantime it is impossible to accentuate the caution with which all such communications and information from whatever source they purport to come should invariably be received. So far, I am afraid, we have hardly even begun to see our way to begin this most important investigation. We have indeed scarcely got beyond the stage of asking ourselves whether the evidence of our senses is to be relied upon, whether we are either hallucinated on the one hand or imposed upon on the other. The time, however, is rapidly approaching when the physical and psychical peculiarities of the medium will begin to demand the attention of the physician and the psychologist and when the mental and physical atmospheric states under which phenomena occur will be watched far more closely than they are at present. I welcome, therefore, with special warmth, as an evident step in the right direction, the plea put forward by Miss Katherine Bates for investigation of those cases of assumed fraud, where there is conclusive evidence that the mediums have at other times proved themselves efficient and able to produce phenomena without resort to normal assistance. Such an investigation would, I think, not only throw light on

the relation of the medium to the materialization, but would also open investigators' eyes to the extreme danger of moral and physical disorganization which ever accompanies the too frequent use of mediumistic powers. Increased susceptibility to impressions and the weakening of the powers of resistance go hand in hand, and it is impossible to fix the point where the medium victim so loses moral control that he cannot be held responsible for his actions. The Deity has been apostrophized as

SCIENTIFIC  
IGNORANCE OF  
PSYCHIC  
CONDITIONS.

"Thou who didst with pitfall and with gin  
Beset the path I was to wander in!"

Man's only security amid the pitfalls of life is to keep the door of his own citadel in his own pocket. Once hand it to another, and who knows how soon it may be lost or mislaid, or, worse still, pass into the possession of the enemy?

Alone of all investigators, astrologers have made some really scientific advance, slight though it be, towards a comprehension of the mediumistic type. The discovery of the salient characteristics of the planet Neptune and the regularity with which it preponderates in combination with the moon at the birth of the mediumistic type, has enabled them to lay down certain definite rules in connection with the physical conditions which render mediumship possible, and has shown how a loosely strung organism may provide a basis for the play of forces which end by becoming too strong for their instrument.

# THE VAMPIRE LEGEND

By ALFRED FELLOWS

THOSE who investigate the occult may do so for many reasons, and may come to diverse conclusions, but on one point they are likely to be in entire agreement. On the one hand, beneficent spirits may appear, messages of peace be given, and the sorrowful be comforted; but on the other manifestations of evil may take place, and those who wish to control or check these without injury to themselves may require stout hearts, good nerves, strong wills, and, probably, consciences which will not betray them in the face of the encounter. In fact, taking an average of ghost stories and legends of apparitions, it is hardly too much to say that evil seems to preponderate. Now and then a messenger may come with tidings of value to the living; but more often the reverse is the case, and perhaps it might be possible to make a scale from messages or apparitions which are of real service, through others which are uncertain, ambiguous, or merely futile (which might form the large majority of those obtained at amateur séances, where there are any results at all) to those which are actually harmful. These might range from deliberately misleading communications, through mischief of shattered crockery and overturned furniture of the poltergeist order, and such manifestations of evil spirits as occurred in the case of Mr. Stainton Moses (as recorded in the proceedings of the Psychical Research Society) to grave injury to the living either through terror, or even physical violence. For the whole literature of the subject abounds with such instances, and there are many stories of evil entities which, either resenting the presence of man, or desirous for their own purposes to injure or kill him, have added to the list of human victims. But at the bottom of the scale of horror, below the tales of black magic, witchcraft, even of the great Spirit of Evil itself, may be placed the legend of the vampire.

Broadly speaking, it is almost universal. The ghouls of Asia, vampires of Servia, vroncolaces of Greece, oupires, revenans, in different names, and with local variations of details, as described in old books and legends, and to this day believed by the peasantry of many lands (especially in the east of Europe)



bear a broad general resemblance. The legend may thus be typified: after the death of some known bad character, usually by suicide or violence, an apparition of the dead is seen, and as it draws near the watcher, the latter is paralysed much in the same way that a bird is paralysed at the approach of a snake. The vampire then draws the blood from the victim, as a rule by biting or fastening on the neck, the victim sometimes being killed outright by its loss, in other cases grievously injured. After this has occurred once or more, and when those round about realize what is happening, the body of the criminal or suicide is disinterred, and is found to be like that of a living person—the skin smooth, the cheeks ruddy, without decay, and the limbs supple and pliable—and in one gruesome account the coffin was stated to be an inch deep in blood. On finding these signs, either the head is cut off, or a stake is driven through the heart, or the body is placed upon faggots and burnt outright—sometimes, by various accounts, shrilly screaming as it is mutilated or consumed by fire. But when this has been done the vampire is laid, and the living have rest from its visits.

There are vampire legends in England; there are vampire legends in Ireland; there are many legends in Germany, Russia, Bohemia, Moravia, Greece, and Servia, and perhaps most of all in Hungary. Indeed, though the word appears to be of Servian origin, all researches seem to lead back to the Carpathians, and the most circumstantial stories, with perhaps one exception, relate to the Hungarian instances in the early part of the eighteenth century.

In this hideous legend of the vampire there are two remarkable features. Its ubiquity—for a belief found amongst the common people in India and Ireland can hardly have had the same origin, unless it is primeval—and the agreement of the main incidents. The details of a story of Irish witchcraft, for example, might not be recognized by a Russian or Hungarian peasant, but he would at once understand those of an Irish vampire legend.

In the panic which, if there is any truth at all in the Hungarian legends, seems to have pervaded several villages at about the same time (and no one who disbelieves in vampires need disbelieve in a panic arising from faith in them), another characteristic was firmly regarded as true—that the victims were likely themselves to become vampires, and that from a single example numbers were thus likely to multiply and to afflict whole communities. For instance, one Arnald Paul, of the

village of Madreiga in Transylvania, died in 1727, after having been bitten by a Turkish vampire. He in turn bit and killed the son of one Heyducq Millo, and the last victim, after having been buried for nine weeks, attacked a girl called Stanoska, who was almost strangled, and died three days afterwards. In another case a man who had been dead over thirty years killed his brother, his son, and a servant, each dying instantly; and on a general disinterment of those recently dead in one village, seventeen out of forty were discovered to have the signs of vampirism.

Again, in another case, after nine people had died, the Emperor of Austria sent an officer, who, together with a local curé, deposes to the facts. The result of inquiry was the exhumation and cremation of one Peter Plogojovitz, and after this the village was left in peace.

These circumstantial stories are all related by the learned Abbé Calmet, who tells them with comments and observations and quaint theories almost worthy of Herodotus. One may be quoted. After remarking on some difficulties arising from identifying the vampire when its ravages have been discovered, he relates a method he had heard for this purpose. A boy of great purity and innocence is placed on a young horse, hitherto unriden, and led about the cemetery. The horse will proceed freely until he comes to the grave of the vampire, which he will refuse to cross. This having thus been identified, it can be opened and the body burnt.

Madame Blavatsky, in *Isis Unveiled*, tells an even profuser tale of the vampire of a governor of a Russian province, which, on the stroke of midnight, crossed a bridge over a river in Russia in a coach and four, the sentries being numbed or paralysed, and fastened itself on the widow, whom it was slowly killing until the corpse was exhumed and burnt, when the widow recovered.

Those who have been to Waterford in Ireland will recollect the little graveyard under the ruined church near Strongbow's tower. Legend has it that underneath there lies a beautiful female vampire, still ready to kill those she can lure thither by her beauty.

A vampire story is also told about an old Cumberland farmhouse, the victim being a girl, whose screams were heard as she was bitten, and who thus escaped with her life. In this case the monster was tracked to a vault in the churchyard, forty or fifty coffins being found open, and their contents mutilated

and scattered. But one coffin was untouched, and on the lid being opened, the apparition was recognized, and the body was burnt.

Of such material is the vampire legend. And the seeker after truth may either cast it aside as worthless, or may read the incredible details with mild interest that a peasantry could believe such things, or may study it to give himself a pleasant thrill of horror (for this Mr. Bram Stoker's *Dracula* may be recommended; the reader will soon know as much about vampires as there is to be known, and perhaps a great deal more), or he may set himself to work to discover whether, out of much that is obviously worthless, there is a residuum, which, at some time and in some possible circumstances, it would be better for mankind to know than not to know.

Even for those who are disposed to be credulous in the matter of ghost-stories, the material here is certainly tough. The Abbé Calmet relates that one sign of a vampire was the muddy feet, and found himself terribly puzzled to know how the corpse could leave its grave. No doubt, if all vampires came from vaults like "Dracula" or that in Cumberland, it might be supposed that they knew of some outlet; but most are related to have been placed in coffins buried in the earth in the usual way. Now, a ghost which can pierce the skin and transfuse blood from the body of a victim to its own, must be at least partially materialized; and since by no known process can either a solid body or a fluid pass without alteration through yards of earth and the walls of a coffin, the evil spirit must have the power to materialize above ground and the power to de-materialize and re-materialize its ghastly provender above and below ground respectively. Also, it must be assumed from the beginning that it has power to return to its dead body; that the stolen blood can give it the vitality it desires; and that it deliberately elects to lead this horrible existence, even though it involves the murder of the living.

Turning to those who have entertained such beliefs, it may be remarked that they were held no more incompatible with Christianity than belief in witchcraft (for St. Dunstan remains a saint, though he states that he tweaked the devil's nose; and it is just possible that, in the province of the powers of darkness, St. Dunstan's testimony may be worth as much as the ignorance of Professors Tyndall and Huxley).

Thus devout Christians have believed in this possibility; and, of course, in modern days the Theosophists accept it without

question, identifying the vampire as one who by a wicked life has so become entangled in his lower nature that his immortal soul is lost, and he seeks to postpone his terrible fate of the "second death" in this way.

For those who are not prepared to accept the teachings of Madame Blavatsky and Mr. Leadbeater, very great difficulties remain. Thus, though we no longer bury suicides with a stake through them, not a shred of evidence of vampirism appears to exist to-day; and in addition to suicides, many thousands of people a year die suddenly, by violence or otherwise, and at least some of these must be sunk enough in evil to qualify. Yet no one becomes mysteriously anaemic during the night, with curious little blue punctures near the veins of the neck (in passing, it might have been thought that arterial rather than venous blood would have conferred most vitality).\*

Two answers have been given; the first, that the combination of circumstances which creates a vampire have always been rare, and must become rarer, and, secondly, that some occult knowledge of materialization and de-materialization is necessary for the evil spirit, and if this is not acquired during life, it is not likely to be learnt after death. Thus in the days when men tampered with black magic, the possibility existed; but now, in the west of Europe, it has virtually disappeared.

These may be received for what they are worth; but perhaps the most profitable line the speculation can take will be towards our own extreme ignorance of the great problems of life and death. For example, let a doctor be asked if, when he is watching on a death-bed, he can state the exact moment of death. He may answer that he can; but, probably, the older and more experienced he is, the less confident will be the reply. Again, let the resuscitation of the apparently drowned be considered: a body which has no breath in it, and all the signs of death, is brought from the water; but, perhaps hours afterwards, by the steady patience of those practising the artificial respiration (and, it may be, the strength of their wills also—we know very little), the life returns, very painfully, and the rescue is complete.

For another research, some of the literature of the "Association for the Prevention of Premature Burial" might be found suggestive. Tales of catalepsy and stirrings in coffins being lowered into the ground; tales, even more gruesome, of bodies which have been buried, and have apparently moved in their

\* See, however, the record in last month's OCCULT REVIEW.—ED.

coffins—stories which, when they come home, seem almost to touch the limits of horror.

But these, it might be argued, record mistakes only, of the burial or attempted burial of those really living. This, however, is mere juggling with words. The point is that the body may be apparently dead, even to a skilled observer (there are many walking about with their own death certificates, signed by a doctor), and yet the soul may return; and it has been said that the only absolute criterion of death is the decomposition of the larger organs—which, of course, would plainly render the body uninhabitable.\*

In the restoration of the apparently drowned the compelling force is known; but is any one wise enough to know with certainty that other and vastly different forces cannot act to the same end? And in particular, artificial breathing is an impulse from this side—but what do our orthodox teachers know of the forces on the other? Is it so past belief, for example, that the discarnate spirit of a suicide, appalled at the frightful conditions he has created for himself, should seek refuge from them, desperately, by an ineffectual attempt to retrieve his step?

Those who have studied the occult will have less difficulty than others in regarding the body as the clothes or shell, and the soul as the inhabitant—the “dweller in the innermost.” Every case of possession may thus be regarded as the ejection of the rightful owner by an intruder. But whereas for spirits anxious for life in the body it might be next to impossible to seize one occupied by an ordinary and healthy man, an empty tenement would clearly be very different. And if it was only just vacated, its former owner would most easily re-enter it.

But such a tenement would have no life in it; if then it could be vivified by the “blood which is the life” it might just be habitable. There is no magic in transfusion of blood; cases of wounds and accidents where the body has almost been drained of blood and has been restored by transfusion are numerous.

Now, if the possibility of “black magic” is postulated; if an utterly unscrupulous man could learn the secrets of materialization and dematerialization in his lifetime; if he suffered a violent death without mutilation; and if, rather than experi-

\* A case—authentic or otherwise—was recorded in the papers recently of a lady in Paris who became a vampire as the result of being buried alive.—Ed.

ence the horrors he had brought upon himself, he preferred a life-in-death in his dead body—all the elements for the vampire legend are completed. The evil spirit could enter its tenement, vacate it by night and roam about, materializing sufficiently for its terrible purpose (the known phenomenon of "repercussion" would, of course, account for the muddy feet of the body), dematerialize itself and its burden to go through the ground, and dwell in the grave during the daytime. Of course, if the body was burnt or the head severed this would be impossible, and thus the explanation suggested above would be consistent with the one underlying feature of every vampire legend—that the living, to rid themselves of the monster attacking them above ground, must disinter and destroy the body buried below.

But with every probability, it is of no importance at all, whether the inhabitants of England or America believe in vampires or not. If their existence was ever possible a combination was required of extraordinary baseness with certain occult powers, and though there might still be men base enough, and others with sufficient knowledge, yet in our own days strong-willed men of utter depravity do not study magic, and those who do so sincerely, though they may have plenty of faults, must have such a genuine desire for knowledge for its own sake that it is to be hoped they would not be sufficiently evil in nature to choose such a course.

But the legend suggests one quality of evil spirits which modern investigators might readily corroborate—their desire for vitality. For this, as they have none or next to none themselves, they must rob the living. And if the dreadful method of the vampire is the most effective, it is not the only way; and the consequences to those who have attended séances without proper precautions, in the loss of vitality, of health, of sanity, sometimes even of life itself are well known. For the lesson of caution in dealing with the supernormal cannot be too often repeated; and if the legend of the vampire helps to point it, it need not be wasted.

And again, in studying the transfer of vitality from one living being to another it is not sufficient to confine the attention to the actual vampire animals. These exist, and are numerous; for in addition to the one noxious species of bat, there are active water-beetles and larvae, and the weasel tribe may be mentioned. But vitality may be transferred consciously or unconsciously, from one human being to another, and probably the process is always going on to a greater or less degree. Old

people are said to absorb it from the young, and some people seem to have the special faculty of gathering it in, just as others radiate it. No doubt a healthy person with an abundance would gladly part with some to an invalid wife or child or parent, and it is probable that a strong presence has done good in many a sick chamber; but a voluntary offering is different from robbery by a person with a special faculty for this sort of theft, and if any one continually finds himself or herself languid or enervated after being in a particular presence it may be better to avoid that individual's society.

If there are good arguments against giving up vital energy to a living being who absorbs it, there are tenfold better against yielding it to a discarnate spirit, and thus those who find themselves utterly wearied and used up after séances should either discontinue their researches or change their circle, and that without delay.

Finally, so far as the dead can injure the living, and wish to do so, modern evidence corroborates the ancient and widely held beliefs of other centuries, both from Christian and non-Christian sources—that those who die violent deaths, and especially suicides, are far more likely to haunt particular places or persons than others, and, if any of the stories of sleepers hurled from their beds and violently beaten are true, are occasionally, capable of real mischief. In these circumstances sometimes a religious ceremony is used (within the last twenty years, to the writer's knowledge, a ghost has been laid by an eminent dignitary of the Church of England) or again the troubled spirit has been able to communicate a particular wish and has disappeared after it has been obeyed.

And thus it is just possible—for those who keep open minds, and who do not believe that the agnostic knows everything (though he seems ready to teach everybody)—to credit priest and peasant in the Middle Ages with a greater knowledge of their own affairs and their own afflictions, and the appropriate remedies, than we ourselves possess in the twentieth century. And in such wise the legend of the vampire may be left to those who care to study it, with the heritage of knowledge that they possess, and the open mind, of which the gift nowadays is perhaps less evident.

# DEMONOLOGY

By SCRUTATOR

WHEN it comes to a point of giving the Devil his due I think it may be safely said that humanity has erred on the side of generosity. Feared, propitiated and worshipped with nothing less than divine honours by those of timorous mind, fêted and extolled by others more profane, maligned by all at times with more of temerity than reason, and charged with all the wrongdoing and misfortune in the world, the Devil has, nevertheless, in all ages and climes been granted a foremost place in the economy of the Universe. His infernal majesty, the Devil—properly spelt with a capital as being the proper name of a most improper person—has claimed his place in the world's literature from the earliest ages. Diabolism has invested his personality with attributes more definite and virile than those which Theism has ascribed to the Deity. Authors and artists have succeeded in making him interesting. Against the mawkish haze of a colourless Heaven the lurid figure of the Arch-fiend stands out in striking contrast. To Milton we are indebted for the evolution of a character more enthralling and only a degree less powerful than that of the Deity. "The Devil and all his angels" leagued against Heaven in an eternal conflict for the soul of man is a concept which can be traced through the Persians, Assyrians and Aryans, back to the Monguls through a period of thirty centuries, but whereas there is a universal belief in the existence of a non-human horde of diabolical spirits, as much a source of unrest to the Immortals as to ourselves, the apotheosis of the Devil would appear to have been reached in the Iranian mythology wherein Ahriman is regarded as a personal Power of equal dominion with Aharumazda.

For the moment we may concern ourselves with the personification of Evil and set aside the conflicting evidences which seem to have lent support to the belief in a personal Devil as "The Prince of Darkness" who alone is entitled to the distinguishing particle. Thus, as Faust would say: "My friend, the Devil!"

With so much by way of introduction, let us see what can be learned regarding him.

The law of Alternation involves the use of the "pairs of



opposites" from which it is difficult to escape by any shift of sophistry or ply of logic. If we postulate a principle of evil as "the privation of good," we do but make a negative quantity of that which is admittedly as active and causative as the prin-



THE DEVIL.

SCULPTURE ON NÔTRE DAME, PARIS.

From a photograph.

(By permission of Methuen & Co.)

ciple of good. If we retain the one we cannot deny the other. Philosophically, it is possible to regard good and evil as relative terms applied to states or conditions of one and the same living

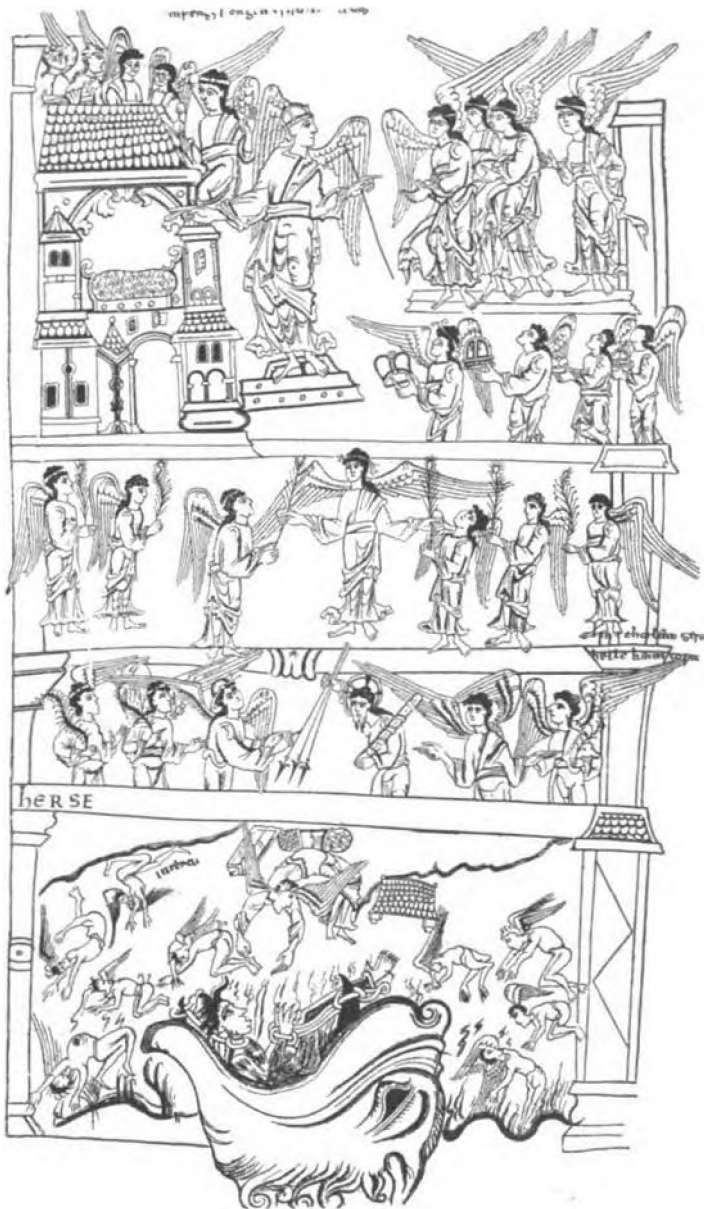
Principle, which course is followed by the Hermetic philosophers, who have reduced the concept to an axiom: *Demon est Deus inversus*. The same anthropomorphism that required a personal God had need to invent the Devil. The Godhead and angelic hierarchies involved the alternate idea of the Devil and his legions.

Then as to the conflict between the powers of Light and Darkness, the question of its duration and extent has ever been a matter of deep speculation among philosophers and divines. It has been affirmed that "the Power behind the Throne" is the true *raison d'être* of ecclesiasticism, and indeed it is not difficult to argue a certain necessary relationship not altogether flattering to the upholders of the "personal" idea. The Devil's advocate will continue to hold the ear of the Court so long as spiritual terrorism is an essential part of the ecclesiastical method.

The argument for Evil as a necessary factor in human evolution has always found its supporters among speculative thinkers. If we push back the inquiry as to origins as far as is humanly possible, we are eventually forced to assume a primordial Being in which Life, Consciousness, and Will are co-ordinates and in which Good and Evil are potentialities. Nothing in philosophy is more illuminating on this point, perhaps, than Giordano Bruno's *Della Causa Principio ed Uno*. In this it is suggested that manifestation which reaches its extreme in the visible universe, is a law of Being which finds its parallel in the phases of Nature, as in the aphelia and perihelia of the planets, in summer and winter, day and night, waking and sleeping, etc. The establishing of concrete centres of life and consciousness throughout the infinitudes is a process involved in the act of manifestation.

One aspect of this conflict of good and evil is involved in the question whether the specialization of the unit of consciousness, which may be that of the archangel or of the worm, is the objective of evolution or the dissipation of that unit of life in the Universal Soul. On this point the Hylo-idealists of the West are at variance with the Vedantins of the East. But under our present limitations the conflict remains a very real one. That it has been so for ages past is shown by the antiquity of the God and Devil ideas.

Serpent-worship is perhaps the most ancient form of devil-worship known to us. It originated with the Hebrew legend of the Fall so far as western Ophites are concerned, and in more authentic antiquity appears as Dragon worship, as among the Chinese and Assyrians. It is most probably the fact that the whole belief and practice had its origin in the symbolism of the



**EXPULSION OF LUCIFER.**

Cadmon. From the *Archæologia*, vol. xxiv.

(By permission of Mathew & Co.)

Zodiac wherein Scorpio, Serpentarius, and Draconis are depicted in hostile relations with symbols of humanity such as Ophiucus, and Hercules. It finds its continuation in the Apocalyptic legend of the woman clothed with the sun for whose progeny the Dragon in the wilderness lay in wait to devour it. The Chinese worship and propitiate the Dragon even now, and the worship of Nâgeshvara, the King of Serpents, is present throughout India. Fire-worship, Tree-worship and Serpent-worship are the three most ancient forms of idolatry known to us.

As regards the duration of the conflict between the opposing forces of good and evil in the world, the period is variously limited by scripture writers. Among the Chinese, the Shinto faith prescribes no personality to the principle of evil, Tshang-Ti, the Supreme Ruler, being the active and dominant cause of the "good" and the "not-good" of the world. But they recognize a multiplicity of forces in nature which may be controlled by discarnate spirits for the welfare or detriment of mankind according to individual and national merit. The incident of death which is described as "the going up and down" involves merely the separation of the spiritual from the natural soul and body, the ascent of the former to Tien (Heaven) and the descent of the latter to Te (the earth). Ancestor-worship recognizes the active intercession of excarnate beings, but only late in the evolution of the religious idea was there any support given to the belief in malevolent agencies. Much of this belief in infernal powers grew up around the psychology of the Taoists and was sustained and augmented by the teachings of the late vehicles of Buddhism in Japan, Burmah and Ceylon. In the exposition of the *Yih King*, the most ancient of their scriptures, the Chinese philosophers, including Wan-wang and Kongfutzé, attribute the dualism of life to the operation of the active and passive principles *Yin* and *Yang*, which apparently are the spiritual and natural, the light and dark, the positive and negative, the free and the limited forces everywhere recognized as constituting the dualism which in an extreme sense culminates in the personalities of God and the Devil. But there is a time limit to this operation both in the Chinese and the Aryan conception. The existence of evil is limited to the night of the world, i.e. the period of manifestation, or as the Purânas have it, during a manvantara, the period between two Manus, which may be found to correspond with a certain astronomical period extending over two millions, five hundred and ninety-two thousand years. However that may be, the same idea is involved in the Christian concept of the seven ages of the Church spiritual

which culminate in the defeat of Satan, the destruction of the wicked and the glorification of the righteous in an universal millennium. The Idealists, on the contrary, affirm the continuation



THE DEVIL CONSUMING SINNERS.

Campo Santo, Pisa.

From M. Didron's *Christian Iconography*.

(By permission of Mathuen & Co.)

of the conflict to be dependent on the recognition by the individual of the essential identity of good and evil as conditions relative and temporal. The recognition of the All-good as the

source and origin of all phenomenal effects and the relativity of results called good and evil being admitted, puts an end to dualism as a philosophical concept, and if it be true as Shakespeare says : "There is no good nor any evil but *thinking* makes it so," then Idealism would seem to be the way out and to make an end of the Devil and all his works. In this connection Emerson has a striking passage which embodies the Idealistic faith regarding the problem of good and evil.

"The Idealist views the world in God. He sees the whole circle of events, of persons and things, not as painfully accumulated atom by atom, act after act, in an age creeping past, but as one vast scene painted on the instant eternity by the hand of God for the eternal contemplation of the human soul."

In a word, the scheme of things is God's, the problem His. Then as to the extent of the seeming conflict of which we catch perhaps only a glimpse in this world of ours during a brief sublunary life. Does it exist for us Terranians alone? Is this earth of ours the sole abode of evil spirits? Does the conflict continue after death in the world of souls? May not good and evil be arrayed against one another in other starry worlds throughout the infinitudes of space? These are questions which have a philosophical and theological importance not to be finally overlooked or ignored, and while it may be safely affirmed that nothing that is relative can be eternal, is that sufficient reason for it not being infinite? The Hindu scriptures clearly limit the existence of evil to this earth, called *Martânda*, i.e. "the bad egg," in distinction from the other planets of the system which are presumed to have continued in a state of pristine innocence.\* In fine, the Devil is an evolution entirely our own and all the scriptures of the world are in agreement on this point. Whether we call him A-shin, Mâhârakshasa, Sheytan, Typhon, Ahriman, Beelzebub, Diabolos, or just the Devil, we infer the embodiment of the principle of evil, the arch-enemy of humanity, the snarer of souls, the stony adversary, and the father of lies, who is universally credited with protean powers and a very multiplex personality.

This brings us to a consideration of some phases of diabolical work which have given the personal accent to various speculations as to his form and powers.

\* It is perhaps more in line with vedântâ philosophy to extend the pauranic idea to universals, admitting good and evil to be present in all manifested existence with a predominance of good over evil in other worlds than ours and a temporary prevalence of evil here only.—S.

Arguing from analogy it has been doubted whether the Devil ever leaves, or can leave, the solitudes of the Great Abyss in which he is enthroned, but it is believed by many that he appears by proxy and carries out his plans through the agency of his ministers and slaves. It is also believed that he has material aid from the Black Magicians, who are said to take birth in the world and wage silent and ceaseless war against their enemies of the White Order. Perhaps the old warrior archangel who made war in Heaven deems it beneath his dignity to give single combat to any poor, frail human; he may prefer to spread his net for a bigger catch. Yet it is on record that his emissaries take delight in plaguing mortals in a variety of ways, and a study of some of the more remarkable instances of diabolical visitation may suitably form a further section of this article. For the moment, however, we are chiefly concerned with the evolution of the idea of a personal Devil, and a glance at the illustrations in these pages will serve to show that malignity, ferocity, cunning, greed and lasciviousness are dominant characteristics in this universal conception of the embodiment of evil. Mark the low cunning of the brow in the gargoyle of Nôtre Dame, the lasciviousness of the protruding tongue and the patient malignity of the whole figure of this effigy, instinct with diabolical suggestions, which watches in stony silence over the destinies of the gay city. Contrast its cold, satanic characteristics with the devilish qualities of the ferocious demon of Japan, or those of the monster whose insatiable maw is fed with the bodies of his victims. The prevailing expressions vary with the conceptions of the different artists, but universally the attempt is obviously to pourtray all the most hideous passions of the human soul. Yet not infrequently the Devil has been depicted in forms more seductive and ensnaring, notably in that of a beautiful woman, and seeing that those who are not radically vicious are more likely to be repelled than attracted by monstrous and inhuman forms, it is singular that "the Devil beautiful" has not appealed more strongly and universally to the artistic imagination.

In "Lucifer," at all events, we have a figure of magnificent proportions and beautiful aspect. In this "Son of the Morning" the princely qualities of the Venusian archangel are dominant—externally, at least, and Milton in his marvellous pen-picture of this character has depicted him as greatest among the Children of Light, instinct with strength and beauty and touched only with that air of spiritual pride which was the cause of his downfall. The poet has sacrificed nothing of art to popular prejudice,

and it is easy to conceive with what contempt such a magnificent creature as Lucifer would regard the puerile efforts of humanity to make him responsible for all their deceits, treacheries, lusts, greed, avarice and cruelty, even as they malign his character and distort his form.

But this white-washing of the Devil may be a phase of modern thought for which there is no excuse outside of Milton's work, and though in going back to origins we shall universally find the Prince of Devils to have a just claim to celestial honours, if not indeed to a throne and kingdom all his own, we shall probably feel more at ease with ourselves and more reconciled to the problems of life if we retain our conceptions of the Devil as we imbibed them in our infancy. It will, at all events, dispose us to lend a sympathetic ear to some of the stories which follow.



# THE MYSTERY OF LOURDES

By L. C. R. CAMERON

LOURDES has for fifty years been for all those who are interested in the supernatural a place of intense interest, a place about which even devout Catholics are not unanimously minded, one regarding which the philosophic doubter can come to no conclusion, where even Zola's intellect was baffled, and the science of a thousand physicians has encountered what was to them inexplicable.

It is still inexplicable—from every point of view. Even the Church, which promptly took Lourdes under her protection, cannot explain much that happens at Lourdes, and has not, even yet, after the lapse of half a century, authoritatively demanded belief in either the apparition of Our Lady or the miraculous healing of the sick as an article of the universal faith. It still leaves the individual consciences of Catholics free to believe or to disbelieve the supernatural origin of all that is connoted by the geographical word "Lourdes." And, possibly, because of that a vast majority of Catholics has believed, and acquired a devotion to Our Lady of the Grotto; although there is evidence that this devotion is neither so fervent nor so widespread as it once was.

One of the most inexplicable things about Lourdes to the mere human intelligence is the partiality of its healing action. All diseases, and all sick persons are not healed there. Comparatively simple ailments remain; while incurable complaints vanish in a few seconds at touch of the water from the miraculous spring, even when that is administered to the patient in his own home, in a foreign land, hundreds of miles from Lourdes. Nor is it at all a question of the faith or piety of the patient. Avowed sceptics and persons without the slightest hope of cure or amelioration have been healed; while men and women whose faith seemed sufficient for the removal of mountains, whose lives were pure and unstained, have visited the piscinæ again and again, without being vouchsafed any answer to their hopeful petitions. Nor is there any limitation to the kind of disease that has been cured at Lourdes: cancer of the stomach and of the heart, hernia, cirrhosis, bronchitis, Bright's disease, acute nephritis, deaf-mutism, blindness, caries, necrosis, arthritis,



STATUE AT THE GROTTTO.

(By kind permission of Kegan Paul, Trench & Co.)

conjunctivitis, elephantiasis, lupus, cholera, tetanus, tumours, neurasthenia, syphilis, morphinomania, with wounds and sores, and broken bones—these are not a tithe of the diseases that have been permanently cured by immersion in the waters of the Grotto.

As an instance of this seemingly unreasoned and unintelligent partiality we may take the case of the Villepinte Asylum for consumptives.

In successive years certain of the patients from this institution, mainly those in the third stage of phthisis when their condition is considered hopeless, were taken on pilgrimage to Lourdes. Fourteen of these went in 1896, but only eight were cured. In 1897 twenty were taken, of whom again eight were cured, some of these only partially. In 1898 twenty-four made the pilgrimage, and although fourteen appeared to have been cured, only eight of these were so permanently. Of those who made the pilgrimage in vain none survived beyond a brief period. These facts are given and substantiated in M. Georges Bertrin's well-known work, *Lourdes: A History of its Apparitions and Cures*, a translation of which by Mrs. Philip Gibbs has just been published by Messrs. Kegan Paul, Trench & Co., in the "International Catholic Library," edited by the Rev. J. Wilhelm, D.D., Ph.D.

M. Bertrin, of course, writes as a devout Catholic convinced of the truth of the apparitions that Bernadette Soubirous claimed to have seen, and of the fact of miraculous cures having taken place at the spot where such apparitions appeared, as also of the divine origin of the whole. He also believes, as he writes in his "Conclusion," that the events at Lourdes were "a providential manifestation designed to strike an incredulous and wandering generation who were becoming insensible to the action of God in the world."

If that were indeed the design, then, in so far as finite knowledge and observation go, it has failed of its purpose. The Non-Catholic world believes no more in miracles than it did before. The scientific world is no more convinced of the existence of the supernatural. France, the favoured land in which the manifestations have taken place is less Catholic, less Christian, more material, more sceptical, than it was before the vision of Bernadette. The mission of Lourdes is, from M. Bertrin's point of view, still unfulfilled: apparition and miracle have alike proved a failure. The *raison d'être* of Lourdes is still unexplained and remains inexplicable.

Nevertheless, his volume in its English translation is of great interest and value to all—whether Christian or non-Christian—

BERNADETTE  
+  
LOVRDES  
+1858+



BERNADETTE SOUBIROUS.

*(By kind permission of Kegan Paul, Trench & Co.)*

who believe in the supernatural order. The work divides itself naturally into two parts: the fact of the apparitions, and the fact of the miraculous cures. Upon the evidence adduced it is impossible for any one to doubt either that Bernadette saw the appearance of Our Lady against the rocks of the grotto of Massabielle, or that she was directed by the apparition to the spot from which at her touch broke out the spring of water that has since exercised such healing properties. The story of this discovery is charmingly told, and Bernadette's unshaken testimony during many subsequent years bears witness alike to the vividness of her vision and the probability of its reality. Although she might have become a rich woman from the gifts of those who were grateful for the cures vouchsafed them, she would never take any such gifts; and preferred to live the quiet life of a Sister of Charity at Nevers until the day of her death there. Even her mother, poor though she was, refused the alms offered her; a tradition that one could have wished her family and remote kinsmen had continued; since, when the present writer visited Lourdes in 1899, the appeals for custom and patronage made in the form of advertisements by persons who claimed some kinship with Bernadette, proved the most repellent feature of the little Pyrenean town.

As to the fact of cures having taken place at Lourdes which are unaccountable by natural laws, there is evidence in this book to satisfy the most sceptical. Even Zola was staggered by what he witnessed on the spot, though it did not convert him to Christianity. This record of cures, supported by the certificates of countless medical men, is unassailable. But it will probably leave the intellect of the average Englishman—even of him who is a believer in supernatural happenings—untouched, so far as the logical conclusions of M. Bertrin are concerned. One miracle such as the restoration to complete health of the late Earl of Arundel and Surrey, the son of the Catholic Duke of Norfolk, whom immersion in the piscina at Lourdes failed to cure (though it was said his condition was temporarily ameliorated) would have done more for Lourdes in the estimation of England than all the "foreign" cures recorded in all the books that have been written on the subject. It is another of the inexplicable aspects of Lourdes: which in its wisdom the Catholic Church has never attempted to explain, as it has never attempted to fetter the freedom of its children in the exercise of their own judgment as to the reality of Bernadette's visions or the miraculous nature of the cures subsequently effected at Massabielle.

# THE LATIN CHURCH AND FREEMASONRY

BY ARTHUR EDWARD WAITE

WHEN Father Benson decided that the coming of the Destroyer was a fit and proper subject for treatment in sensational romance, he looked about him for certain materials which might respond for the antecedents of the evil time and the all-malefic *persona*. He would find many naturally and among the plethora he chose a few. That, however, which was most to his purpose, which obscurely enough was most after his own heart, proved to be the Masonic Order; and he may have even laid down on paper, to be re-embodied subsequently, a kind of ground plan or schedule of future Masonic development, which hypothetical schedule it remains easy to extract from his tale of wonder. I will present it in so far as it is necessary to explain the purpose and causation of the brief criticism which is designed in the present paper. It may be termed a scheme prophetic of the Masonic Constitution 100 years hence, and it includes: (1) a great access of Jews to the fraternity; (2) abolition of the idea of God therein; (3) special disclosures with regard to the Mark Masons; (4) responsibility of Masonry in its higher grades for a movement against religion over the whole world; (5) admission of women as a master stroke; (6) affiliation of Antichrist with Masonry, and this as the only known antecedent concerning him; (7) the surrender of all schemes for future progress and for the brotherhood of nations into the hands of the Order, to counterbalance the false notions of unity and spiritual fraternity as conceived by the Church; (8) The establishment of a non-theistic form of religious observance—a *religion infâme*—based on Masonic ritual; (9) The Church as before and now goes on denouncing. These are the implied prolegomena to the coming of the Man of Sin and the concomitants thereof.

It will strike the reader who is perhaps versed in romances rather than in matters historical as a curious piece of invention, with an actuating grain of spite, signifying little and producing nothing probably, except some further doubt on the part of a few young ladies or still inexperienced wives as to what in the world's name takes either father or husband to the Lodges of the Masonic Society. The Mason, on his own part, if he reads such romances, will say that Father Benson is a priest of

the Latin Church, which has always persecuted Freemasonry ; that he is, moreover, a convert of recent years comparatively ; and that such kind of people lean a little naturally to the extreme side. If the position were in this manner exhausted, nothing would be offered to criticism which would be worth the pains of a column in a common newspaper. There is more, however, in the signs of the times than appears on their surface always, and it is because in the present connection I have particular reasons for realizing this fact that I have thought it worth while first of all—and perhaps more than all—to read *The Lord of the World*, or any other story about the world's end and the Prince thereof ; and, secondly, to reproduce a schedule containing accusations which do not much matter against certain concealed mysteries which on one side of them do. In case this paper, by the office of some star of literature, should come under the eyes of Father Benson, I will ask him to observe, and alternatively any members of the community to which he belongs, that I do not expostulate with him personally, or with any other man who is living. I am a mystic, carrying as such in my heart an eirenicon for all the faiths, and I can recite with his own sincerity every line and phrase of the *Pange lingua*, down even to those last words which he hears in his mind rising clear and high over the dissolution of the cosmic order—

*Procedenti ab utroque  
Compar sit laudatio.*

I know also that the time comes when this world passes, and the glory of it—though it is not in the sense that he pictures—and that the sacraments of the mystic Church—suffering, militant, or triumphant—are of those things which emerge into the new order when the Mystery of God is declared to each soul of us, as that order comes down out of heaven. If the story of Father Benson can be said as its root-matter to have one thesis, I suppose it is the old prophetic forecast that when the scheme of God's providence draws to its close, the last struggle, symbolized by the idea of Armageddon, will be that of the Roman Church, as the one surviving witness of Christ, with all the powers of Apollyon, as the sum of the spirit of this world. Seeing that there will never be any such struggle—for, on the contrary, the spirit of God by the slow process of the centuries will change the substance of the spirit both in the Church and the world—there is no call to consider the merits of the suggested alternative. Out of its presentation, however, one issue arises which is exceedingly clear, and this is that the Latin Church, for reasons,

of which some are obscure and some moderately transparent, has agreed to regard Freemasonry, and the secret societies which are by imputation therewith connected, as the culminating type, representative and summary of those forces which are at work in the world against the work of the Church in the world. The thesis which would be adduced and is indeed adduced continually in support of this thesis, is (a) that the French Revolution was the work of the secret societies, and of Masonry chiefly; (b) that the concurrence of those forces out of which came United Italy, with the subversion of the temporal power, had Masonry as their point of convergence; (c) that the unhappy position of the Church in France has been created by Masonry; and (d) that in so far as the other Latin races are disaffected towards Rome, and are tending towards naturalism in place of religion, this is also a Masonic tendency. Now supposing that this view had to support it the historical evidence—abundant, sufficient, or even presumptive tolerably—which we who are Masons have been looking for our enemies to produce, we should be left simply in the position of the Latin Church when that is confronted by competitive exponents of the truth of God. As this truth, from the standpoint of that Church, is unaffected by the pretensions of rival orthodoxies, pure apostolic Christianities and sects generally, so the Mason, who knows well enough what is the true purpose and term, what are the explicit and implicit of the mystery which initiation has reposed in his heart, will know also that Masonry would emerge unaffected, supposing that Grand Lodges, Grand Orients and Supreme Councils passed into corporate apostasy. If in certain countries and at certain distracted periods we find that the apparatus of the Lodges has been made to serve the purpose of plot and faction, Masonry as an institution is not more responsible for the abuse than is the Catholic Church as a whole for the poisoned eucharists of a Borgia pontiff.

It has been said very often that English Masonry is not to be judged by Masonry of the continental species; that communion with the Grand Orient of France has been severed by the Grand Lodge of England; and that Craft Masonry in the Latin countries generally has ceased almost to be Masonic at heart. But this is only a branch of the whole truth; what is true of Great Britain is true in one form or another of the United States, Canada, Australia and, among continental kingdoms, of Sweden, Norway, Denmark, Germany and Holland. The Latin countries remain over—with a few others about which we know little masonically,



seeing that they are in the South of Europe—and Russia also remains. Of these last nothing can be said with certainty, but in the Latin countries the position of Masonry is the work of the Church which condemns it.

There is no charge too banal, no soi-disant confession too preposterous in matter or manner, to be successful with the Catholic Church when its purport is to expose Freemasonry. The evidence for this is to be found, among things that are recent—or this at least comparatively—in the Masonic impostures of the late Leo Taxil and his gang of confederates, to whom more than one section of the Church lent a willing ear, whom also it abandoned only when their final unmasking had become a foregone conclusion. It will be here sufficient to say that Leo X granted an audience to Leo Taxil and that the Cardinal-Vicar Parocchi felicitated him for exposing the turpitude of the imaginary androgyne lodges. Of two other squalid impostors, Adolphe Ricoux stood for an unimpeachable witness with Monsignor Meurin, Archbishop of Port Louis, while Margiotta had the papal benediction and a sheaf of episcopal plaudits. I do not doubt that even at this day, within the fold of the Latin Church, many persons are and will remain convinced—priests and prelates included—that Masonry is dedicated to the practices of Black Magic and to the celebration of sacrilegious masses. From the *Humanum genus* encyclical to the findings of the Trent Congress, a long confusion of issues and identification of a part with the whole has characterized all the pronouncements. Craft Freemasonry in its intellectual centres represents and mirrors of necessity the flux of modern opinion upon all speculative subjects, outside belief in a personal God and the other life of humanity, which are the fundamental parts of its doctrine. Beyond this sphere it has no accredited opinions in matters of religion, while so far as the high grades are concerned, those are few and unimportant which do not exact from their candidates a profession of the Christian faith. We are therefore in a position to adjudicate upon the qualifications of the Trent Congress, which decided that the religious teachings of Freemasonry were those of Nature worship, and that the public beliefs of Freemasons were those of Monism, Idealistic Pantheism, Materialism and Positivism, the connecting link between all being the identification of the universe with God. Doubtless craft Freemasonry, even in England, includes in its ranks the shades of philosophical thought which correspond to these findings, but indubitably the same might be said of any large assembly, public or private, in any part of the world ; and

hereof is the folly of the judgment. Freemasonry also numbers spiritualists, theosophists and representatives innumerable of the higher schools of mysticism. If it does not include convinced Catholics—and as regards intellectual certitude, apart from formal practice, it does include them assuredly—it is because the obedience of the one through the intolerance of the other makes the dual obedience impossible, though in itself it is natural and reasonable within its own lines.

So much on the general subject, which has been familiar to me in its chief ramifications for nearly fifteen years, and as regards the forecast of Father Benson, I do not deal in prophecy, and I will leave its value to be inferred by past experience gathered from similar quarters and already summarized briefly.

The element of joy in the whole curious collection is that, by an intervention of the special providence which decides that indiscriminate hostility shall make itself ridiculous in the end, Father Benson has selected for a point in the centre of his schedule that order of Mark Masonry which, among all grades external to the craft itself, is the least known on the continent, which of all and above all has the least connection with any event in history, which is the most simply symbolical, and in fine carries no double meaning whatever. Masonry could, I think, ask nothing more of its enemies than to choose Mark Masonry as their object of attack on the score of any disaffection, political or religious.

It follows, as one inference from these statements, that certain high grade orders do carry a second sense in their symbolism, and so do the great craft grades, but it is neither of Natural Religion, Idealistic Pantheism, Monism or much less of Materialism or Positivism. It is of that great experiment which is at the heart of all true religion, being the way of the soul's reintegration in God. I believe personally that the sacramentalism of the Christian scheme holds up the most perfect glass of reflection to the mystery of salvation, and in this sense that the Church contains the catholic scheme of the Mysteries, but I know, after another manner, which is also the same manner, that there are mysteries which are not of this fold, and that it is given unto man to find the hidden jewel of redemption in more than one Holy Place. I say, therefore, with the Welsh bards, that I despise no precious concealed mysteries, wherever they subsist, and above all I have no part in those Wardens of the Gates who deny in their particular enthusiasm that things which are equal to the same are equal to one another, since these Wardens are blind.

# THE SUPERNATURAL IN INDIA

By S. EARDLEY-WILMOT,\*

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## I.—IN REFERENCE TO SPORT.

THE natives of India have a firm belief in the supernatural, and, if we take that term as applying to occurrences inexplicable by any natural law with which we are at present acquainted, it may be granted that they have a wider range for startling experiences than we, hampered by the civilization of the West, can ever hope for. It is, however, with the supernatural as we understand it that this article deals, for in India the ignorant villager often accepts as a matter of course occurrences marvellous enough in our eyes; whilst those individuals who by self-abnegation have, at least in their own belief, attained to powers denied to the majority, consider their special gifts to be the reasonable result of the triumph of the spirit over the flesh.

It had been my fate to wander for many years in the jungles and waste places of Northern India where also the fakir or religious mendicant resorts to avoid the temptations of the world, and perhaps to pass years in silent introspection. My life was spent in carrying out the duties of a forest officer and in hunting big game; his in the mortification of the flesh with a view to rising to a higher plane of existence, and I confess to a feeling of sympathy and respect for one who, unarmed and alone, could complacently camp out in forests infested with wild beasts, trusting to his divinities for his life and to the rare passer-by for his subsistence. I had long known that some of these wanderers claimed the power of calling to a given spot any of the denizens of the jungle, but I had never put their powers to the test, for they invariably insisted on extorting a promise that the animal should not suffer for its obedience. I then considered that to see and not to kill would be intolerable to a keen sportsman, but age and experience have altered my views, and I regret my lost opportunities.

It was, however, my good fortune in the month of April some fifteen years ago to meet with an individual who undoubtedly possessed a certain power over the wild animals in his vicinity, and who did not scruple to use it to his own profit. I cannot say how this power was acquired, though I doubt if it was the result of self-mortification, and incline rather to the firm belief

\* Reprinted, by kind permission of the author, from *Temple Bar* of July, 1901.

of the neighbouring villagers, who attributed it to witchcraft. I had organized a small shooting party into Nepal in that year; my only companion was my friend B—, a good sportsman but a hasty shot; whilst our outfit consisted of two howdah and four smaller elephants to form the line of beaters. With such a small party we did not expect much sport in that land of swamp and forest; we anticipated a week's tour in a new country with a little shooting to enliven the marches; and crossing the border we encamped near a village about eight miles in Nepal. My orderlies visited the village and returned with the usual news that the villagers knew of no tigers in the vicinity; they added, however, that they had discovered an old man who made his living by selling charms to protect the cattle against any tiger they might chance to meet in their pasture grounds. The two statements did not agree, but I knew that the villagers would give no information as to the whereabouts of a tiger, because, in the first place, they believed that the tiger would learn their treachery, and make matters extremely disagreeable in the future; whilst, secondly, they did not desire any strangers to camp near their village.

When we remember that there still exists a belief in the transmigration of souls, and that the body of a tiger frequently envelops the spirit of a bold bad man of the past, the sentiments of the unsophisticated peasantry may be more readily understood. The charm vendor, however, readily appeared when sent for, and proved to be a wizened, emaciated, feeble old person who made no promises save that he would join the hunt on the morrow, and asked for nothing but a goat and a bottle of rum to sacrifice to his deities. Both these delicacies were supplied; I am unaware how he disposed of them, but next morning his bleary eyes and shaking hand were evidences of a night passed in vigils, either festive or prayerful. He first begged to be placed on the largest elephant, as he remarked that the tigers would specially resent his appearance as their enemy, and next drawing from his girdle a small copper bell he suspended it tinkling from finger and thumb, muttering at the same time some unintelligible sentences; then after apparently receiving whispered instructions he silently led the way through the forest, followed by the sportsmen, whose feelings varied between shamefacedness and contempt.

I must explain that at this season of the year the forest has already been devastated by jungle fires, and only here and there are patches of unburnt grass, left either by accident or on account

of the dampness of the locality. As a male tiger stands some three and a half feet high and weighs about six hundred pounds, I was both astonished and angry when the tiger charmer stopped at the edge of a small patch of grass which might have concealed a pig or deer, but certainly could not, in my opinion, afford suitable cover for a tiger. When I represented this to the old man he merely replied, "The tiger is there," and we, traversing the grass, passed out on the other side without discovering any living creature. We again appealed to our leader to cease his fooling and take us to a more suitable spot, but were met by the same stolid reply.

There was nothing to be done but to try again, and this time we discovered an immense tiger lying crouched between two elephants. He arose on being discovered and walked slowly in front of the howdah to the edge of the patch of grass, there turning in a dazed way, he calmly regarded us, and fell at once with a bullet behind the shoulder. The extraordinary behaviour of this tiger impressed me more as a sportsman than the proceedings of the old man; but we both acknowledged that the incident was in every way uncanny. It was yet early in the day, and, the bell again sounding, we were led in a bee line to another tiger, which suffered itself to be slaughtered in a similar manner. In five days we bagged six tigers, and only desisted because the old man explained that if we killed all the tigers his trade in charms would be ruined. Concluding that virtue lay in the bell, we offered large sums for its purchase; these were sternly declined, the owner protesting that he would not part with it till his death and then only to his son. I attempted to persuade the old man to accompany me back to my forest headquarters, where there were tigers familiar with men, whose cunning so far had proved too much for the hunter, but this also he declined, saying that he was too old to travel. Softened, however, by the handsome present we made him, he consented to teach my orderly a charm which would deliver our own tigers into our hands; with this we were fain to be content, and we parted good friends.

Not many days had elapsed, and the memory of our adventure was still green, when we desired the orderly to prepare the charm, as we intended to slay a very old and cunning tiger who haunted the vicinity of the forest bungalow. Soon the little rows and circles of rice and spices, lighted with tiny oil lamps, were ready, and incantations were being uttered; then mounting an elephant we wandered along the river bank, where we expected the tiger

might be found during the heat of the day. I was full of faith in our venture, resolved in my own mind that if nothing happened it would be due to some error in our incantations ; and in this frame of mind I was not surprised to see our tiger arise from beneath a thorn bush in a most unlikely locality, and walk in the usual dazed condition in front of the line of elephants. His appearance and behaviour were greeted with a murmur of satisfaction by the elephant drivers ; here, they said, is a beast we have all known for years, and who has already shown himself superior to our calculations ; to-day he is indifferent to his fate ; what manner of charm is this that can destroy his sense ?

My friend B—— had not had his full share of shooting, and I determined that this trophy should fall to his gun. Calling up his elephant, therefore, I relinquished my place and followed in the procession which, headed by the tiger, was slowly advancing to the river. It is no doubt trying to one's nerves to see a tiger do everything that in a normal condition he would never think of doing ; to see him traverse the sandy banks of a river, and wade across the stream in open day without sign of fear or hurry. But it was still more trying to see B—— fire four shots at short range and to watch the tiger calmly mount the opposite bank and disappear in impenetrable grass without a scratch. We had had our show, and lost our opportunity, and silently regained our bungalow, occupied with our own thoughts ; we had no charm to ensure straight shooting.

Shortly afterwards I was transferred from these forests and saw the old tiger charmer no more. He may be still alive ; his assumption of power may have been a deception, but though I have faced many tigers since that time I have never yet seen one behave in a similar way, or yield up his life with such ease and indifference.

Let us change the scene from the heat and damp of the Nepal Terai to the snows and rocks of the Himalaya, where, at an elevation of fifteen thousand feet, the sportsman in the autumn hunts the mountain sheep, and, if lucky, occasionally gets a glimpse of the wily ounce or of the lovely snow partridge. Here are a few scattered villages, whose inhabitants till the terraced fields for a scanty crop of millet, and tend the apricot and walnut orchards, whence they obtain oil for lighting and cooking, and dried fruits which give a relish to their frugal repasts. In winter they are snowed in for weeks and months at a time in their solid houses of stone slabs, and no doubt they see and hear wonders, dwelling as they do on the roof of the world, that unknown

region whence originate many of the powers of good and evil which rule the country below.

Can it be possible that these people, who possess, from our point of view, little morality, and no sense of honour, but who are yet the custodians of the most sacred shrines of Hinduism—who guard the temple at Ganjotri and guide the pilgrim's feet to the source of the Ganges—can it be possible that they, deteriorated as they are, still possess in some little measure the powers attained by their more pious ancestry? How otherwise can we explain the facts that they can converse with each other at distances far beyond the reach of the human voice; that they can to some extent foretell the future, whilst the possession of these faculties is sufficiently common to create no surprise amongst their fellows?

The effects of the cyclone of September, 1880, penetrated far into the Himalayas; for three days, at an elevation of twelve thousand feet, we, a few natives and myself, lived in peril of our lives amidst torrents of rain, sleet and snow, hearing the thunder of landslips and avalanches around us and deafened by the furious rush of water in the valley below. To light a fire was impossible; we waited wearily for annihilation, and subsisted on what tinned meat we still possessed at the conclusion of a hunting trip. On the fourth day the skies cleared, and we eagerly scanned the opposite hillside, to ascertain if the village was still standing. As the sun broke through the heavy banks of clouds we saw some forlorn individuals on their house roofs, apparently similarly engaged, and my companions at once opened a conversation with them, in spite of the distance, which could not be less than a mile and a half, and in spite also of the fact that the river which flowed between almost drowned our voices when in conversation with each other. There was no apparent effort on our side, and no reply was intelligible to my untrained ear. Yet we asked for assistance, and we received it when, a few days later, the water had subsided sufficiently to permit a chain of fifteen strong men to ford the river and rescue us from starvation.

Later, when the frost had set in, when the glacier's streams were at their lowest and the wild sheep at their best, we went together to the glacier, camping in a meadow that in a few weeks would be hidden under twenty feet of snow, and there around the camp fire we fell to talking of witchcraft, and I related some of my experiences to these wild mountaineers. One of them, to my delight, claimed the power of replying, when in a trance, to any question concerning the future, and at once, at my request, began the well-known dervish dance, ending apparently in an

epileptic fit and insensibility. From him, by judicious questioning, I gathered all the events of the morrow, and having offered copious draughts of spirits we all retired to rest.

Incredible as it may seem, it is a fact that the occurrences next day fell out as foretold. That the country we visited was as described is not perhaps to be wondered at, for the hunters may have followed the line prescribed by their companion. But that we should have seen the number of animals foretold in the places pointed out, that all details, even of sex, should be accurate, and that the number of shots fired, and their results, should be known beforehand, was inexplicable to me, and I fear must remain so. Such occurrences cease to surprise those who wander much in strange lands, but rather direct attention to the incomplete development of occult powers in more civilized races. The reasoning power of the savage is no doubt as far below that of the average European as his independence is greater; and much as we despise his inferiority when in a civilized country, we cannot fail to recognize his vast superiority when the appliances of civilization are wanting. His manual dexterity, his power of observation, his physical endurance, are all superior to ours, and when to these we add such gifts as are indicated in this article, we are forced to acknowledge that national progress may entail the loss of certain powers, useful if not absolutely necessary to individuals in a savage state.

## II.—IN EVERYDAY LIFE.

When one lives amongst a people who are absolutely convinced of the existence of ghosts and the bodily presence of evil spirits; when one finds as a matter of daily routine offerings displayed for the one and dwelling-places erected for the other, one wishes to be in the confidence of one's neighbours, and to learn the reason for the faith that is in them. Up to the present time men and animals are "overlooked" in India, and it is unlucky to compliment your native friend on his personal appearance, on the beauty of his children, or on the superiority of his cattle; for it is an accepted fact that by so doing you may injure that which has excited your admiration. What we call coincidence, the native considers result; he is content to communicate disease or trouble to man or beast in the belief that it will leave his household, if, by exposing food or coin on the highway, he can tempt the ignorant or unwary to accept it; he is a firm believer in a thousand unlucky acts, dates or marks, and he exhibits a childish dread of unusual sights or sounds after sunset.



Happily his senses are not as a rule acute, and as he is either lost in the deepest thought as to the price of food-stuffs, or shouting at the top of his voice to a circle of friends, he often remains insensible to immediate danger. Contact with civilization doubtless lessens faith in the supernatural. Belief in witchcraft dies away in the shadow of the law-courts of British rule, but sometimes we are startled by a recrudescence of ancient beliefs, as testified by a cold-blooded murder for the sake of discovering hidden treasure, or the brutal ill-treatment of some unfortunate individual who has been credited with bewitching man or beast. We view these outbreaks with horror, but we forget how far we have provided the incentive to the crime by intensifying the struggle for existence, or creating the lust for wealth, which is not amongst the temptations of a primitive people.

Yet even now in the busy haunts of men we find, in old-fashioned houses still standing as evidence of the first attempts of white men to establish home comforts, belated ghosts appearing in proof of long-forgotten tragedies. Such an ancient building was occupied by C——, a Government official holding a high appointment, and moreover a student with a well-balanced mind. To him appeared one day as he sat at his writing-table a pair of twinkling feet that whirled round the room in a giddy dance. No sane person could resist a feeling of astonishment at such a sight; in C——'s case great interest was also aroused, and after careful scrutiny he came to the conclusion that the feet were those of a native dancing-girl. The next step was to convince himself that this was no hallucination, and he called for his native servant and watched the man's demeanour when he entered the room. Surprise was succeeded by horror on the man's face, and he flung up his arms, shrieking that he had seen the dancing-girl and must die. Which he did next day.

C——, though disliking the subject immensely, felt it right to make further inquiries, and then he learnt that many who had seen the feet came to no harm, whilst those who saw the whole figure died within twenty-four hours. I have noticed that the principal witnesses of such apparitions are generally reticent, probably from dread of disbelief. C—— was no exception to the rule, and this true story has not obtained wide circulation even amongst his personal friends.

But we have all heard how three Englishmen, many years ago, dispossessed a fakir of his hut and garden and built a house on the stolen site. How the fakir cursed them and predicted the death of all three within the year; how the trio

were watched by their neighbours with horror as one was removed by an epidemic, another by an accident, and the third met some unusual fate.

For my own part I would not willingly incur the ill-will of one who claims supernatural powers ; I treat him with respect and consideration, and am glad to see him go in peace, content if in exchange for my offering he gives me his blessing, or perhaps, as a powerful charm, some ashes from his sacred person. I must confess that with all my eagerness, and in spite of offering large rewards, my eyes have never beheld a demon or spirit, though I have been in their vicinity, heard them when going through their dreary routine, and even observed visible signs of their displeasure. I have twice lived in haunted houses and twice pitched my camp on the site occupied by a spirit. I have also heard tales vouched for as true by those whose veracity I had no cause to doubt ; my experiences have left me without definite convictions, but with a leaning towards the belief of the Hindustani.

My first haunted house was in a small hill station, and the haunt consisted in the perambulation of the stone flagged verandah by heavy footsteps. I was first introduced to this ghost when nothing was further from my thoughts than the supernatural, as some days had elapsed since I took possession of the house, and the ghost had escaped my memory. I was therefore indignant when I heard some one walking in the verandah at night, some one who would not reply to my challenge ; and it was not until I was investigating matters with a lantern, thinking chiefly of burglars, that the peculiarities of the house flashed into my mind. I felt certain then that I should meet that ghost ; I even hoped that he would not put me to shame by appearing in clothes, for I knew that my future audience might tolerate a spirit body but never a spirit suit of clothes. I spent hours in waylaying the footsteps ; I concealed myself in sight of the verandah in and outside the house ; I spread flour on the flags to obtain the imprint of his footsteps, but all in vain, I discovered nothing, the walking continued ; and my servants would only enter the house after nightfall by the backdoor. That these footfalls were not caused by human agency both the natives and I were agreed ; and no explanation of them has yet been offered.

More interesting are those demons who dwell in lofty trees in the vast jungles of India ; who frequent the summit of the wind-swept passes of the Himalaya, or live in those chasms which the mountaineer bridges with his frail rope of twig or elastic

sapling. Such spirits are part of the life and faith of the people, and are fortunately easy to propitiate; if you desire the shade of his tree for your midday rest why not politely offer the owner a portion of your food? If you cross the summit of his pass why not place a stone on the goodly pile already raised by hundreds of believers? Before you trust yourself to the swinging footway over the chasm why not add your scrap to the pennants of many colours already flying in the breeze? It may please the mysterious being, and it will at all events satisfy your followers that you do not trust entirely to your luck to overcome the dangers that surround you and them.

My second haunted house was in a deserted village in a dense forest; it was a good watertight peasant's house of wood and stone, and I desired to utilize it as a shooting-box in the winter, or a protection against the heat of the summer months. But I reckoned without my host, for each night was a time of danger and unrest on account of the volleys of stones which descended from all sides. This I was aware was a favourite trick of the Hindustani servant to express disapproval of his master's actions or surroundings, but I took the precaution to have all my servants in the house at night, whilst I knew that no villagers would dare to cross the forest at that hour to play a trick on an official. Moreover the uneasiness of my servants acquitted them of all connivance in the matter, and I was compelled to accept the verdict that my presence was distasteful to the shadowy tenant, and to leave him in undisturbed enjoyment of his own, lest he should proceed to further violence.

More numerous are those spirits who live in the wilderness, and who in proportion as their power is great are provided by their admirers with food, flowers, water, and even residence. In some instances the sacred spot is enclosed by a fence, within which the demon may sit undisturbed by trespassing cattle. It is better to keep the cattle from annoying the spirit than to vex him into causing sickness or death amongst the unorthodox herds. To suit my own convenience, and in spite of the expostulations of my servants, I pitched camp one day on a spot of evil repute, near a burning ghat on the river Ganges; the weather was hot, and there was, I considered, space enough for ourselves and for the local demon; but to him I paid no attention, and night fell on groups of nervous servants huddled for mutual protection round the camp fires. My companion G—— was one of the most powerful men I had ever met, he was in robust health

and laughed to scorn any belief in the supernatural. Yet during the night I was awakened by lusty calls for help, and full of thoughts of man-eating tigers or rogue elephants, I seized my rifle and rushed to his tent. I found him alone, but in a piteous state of terror. He declared that he had watched a human hand appear through the curtained doorway and descend slowly towards his head ; that he was powerless to move to grasp his weapons or resist this horror, that he was seized with unreasoning and disproportionate terror, and only found voice to call for help when he had already felt a clammy pressure on his face. Now this may sound very like the agonies of nightmare, but the natives accepted the story as a proof of the inevitable result of intrusion on the spirit of the grove ; my friend was absolutely convinced of the truth of the apparition, and as usual in such cases declined to discuss the matter further ; thus I alone was left doubting, yet believing enough not to risk a second night in this unpleasant spot.

I am reminded of another incident, when two of my servants, Mahomedan unbelievers in ghosts and witchcraft, elected to sleep one night in a hut provided by friendly villagers for the use of a spirit who frequented a large tree in the neighbourhood. The weather was wet and stormy, and in spite of repeated warnings these men determined to annex the demon's dwelling. Had they only paid proper respect to their host he might not have resented their intrusion ; as it was they passed the night without disturbance, were looked at with interest by the villagers next morning, and before sunset one was incapacitated with fever, the other with an abscess on his foot. They still say that they have no belief in the supernatural, but I know nothing would induce them to commit a similar trespass for fear that worse should befall them.

It is interesting to contemplate from the point of view of the dweller in the forest the inexplicable forces which surround him. Your disbelief or contempt do not shake his faith, though he may admit that you do not come under the rules which govern his life ; your arguments will not turn him from his belief, for he has nothing to gain from a change of opinion, and may indeed suffer severely in consequence. It is best therefore to acquiesce outwardly in his theories, for only by so doing do you learn much that would be otherwise hidden from you, only by so doing can you hope to succeed in gradually gaining the confidence of your companion, though the penalty may be that your own scepticism is shaken.

## REVIEWS

MAN CONSIDERED IN RELATION TO GOD AND A CHURCH. By W. Carew Hazlitt. London: Bernard Quaritch, New Bond Street, W. 1908. Price 6s. net.

THIS is the fourth edition, revised and greatly enlarged, of the work originally published in 1891. Its title indicates the width of its scope, and the athletic reader will find much food for thought in its 478 demy octavo pages. Mr. Hazlitt is a man of much sound knowledge, both in literature and science; whilst as to style, he is no disgrace to his grandfather—which is saying a good deal.

The book is not exactly propagandist, but it is certainly polemical and—for the most part—destructive. The Church and the Bible are continually and mercilessly lashed, until the reader begins to be almost weary of the invective, even though holding the same opinions as the author. The argument from geology, etc., is stated once more, and poor old Genesis is held up to ridicule for the *n*th time. All this is, no doubt, still helpful to many, but to others it may seem to raise the dust of an obsolete controversy. The days of *The Impregnable Rock of Holy Scripture*, and of Huxley's gladiatorial performances against all ecclesiastical comers, seem to us very remote. The new times have brought new problems. Still, much that Mr. Hazlitt says about the Church may be serviceable and tonic; e.g. :—

Let their Graces, the Archbishops of Canterbury and York, and the whole Bench of right honourable and right reverend bishops, stay in bed during three or six months, or say years, and see at the end how well we have managed without them, how easily they might remain where they are, and have their salaries posted to them, like the late Lord Truro.

Pungent, and not exactly argument, but perhaps not without some justification.

On the question of individual survival of death, Mr. Hazlitt's opinion is negative. Of such survival, he remarks that "there is so far from being the smallest proof that the weight of evidence (Sir Oliver Lodge and everybody else in the universe notwithstanding) is altogether on the opposite side." From such an honest and well-informed writer as Mr. Hazlitt, we should have expected a more sensible pronouncement than this. But perhaps he is prejudiced against the idea of continued existence by his apparent inability to dissociate "survival" from the old

and crude ideas of Heaven and Hell. He does not seem to be acquainted with the evidence on which many scientific men base their belief, nor is he abreast of the times in his psychology. But all sincere work is, on the whole, on the side of good, and Mr. Hazlitt's book is indubitably sincere. I should rather like to present a copy to all the vicars, curates, and Dissenting ministers known to me; but such a proceeding might be fraught with unpleasant consequences—to the parson certainly, and to me possibly. Faithful are the wounds of a friend; but nobody ever gets thanked for giving them.

J. ARTHUR HILL.

**MESSIANIC PHILOSOPHY.** By Gideon W. B. Marsh, B.A. (Lond.), F.R.Hist.Soc. London: Sands & Co.

THE title of this book is rather misleading, since its contents can hardly be called philosophy in the technical sense of the word. It is one of a series dealing with the rational groundwork of Christianity and with such questions as the existence of God, the possibility of Revelation and so forth. This volume is addressed to "those who believe in the Infinite and Personal First Cause, with its corollary of the possibility of miracles; to those who believe in the immortality of the soul, with the soul's consequent relationship to God and its consequent need of Revelation" (Introd. xiii), and has for its special purpose to prove that "God took human form and dwelt upon earth in the Person of Jesus Christ" (ib. xvi), the assumption with which, according to the author, Christianity must stand or fall. The main proof of this assumption is the Resurrection; on its acceptance, not only as a fact but as a miraculous fact, depends our attitude towards Christianity; if we can satisfy ourselves of its truth, then we are bound to accept the Christian religion "with all its mysteries and its doctrines" as the "only possible one." The books of the New Testament, which were not written till some time after the events they record, do not furnish the primary proofs of the Life, Death and Resurrection of Christ, and for purposes of argument the writer treats them, not as inspired works, but as merely human documents, and accepts the latest results of higher criticism as to their date and authorship—though he appears to look upon the fourth Gospel as a record of literal facts equally with the Synoptics; the rise of the Christian Church itself and the circumstances under which it came into being are the strongest proofs of the truth of its claims. In successive chapters the writer attempts to prove the historicity

of Christ, of His Life, Death, Resurrection and Ascension. The various objections which have been made from time to time by rationalist critics are brought forward and discussed, it must be said, in a spirit of fairness and candour. The greater part of the book deals with the Resurrection. The author expends a good deal of ingenuity in trying to harmonize the accounts of the visits to the tomb given in the four Gospels, though perhaps for some minds his explanation will create greater difficulties than it removes. The body with which Christ arose was the same physical body as was laid in the tomb, but it was "spiritualized" and therefore incorruptible and no longer subject to the laws of matter, but the Resurrection had nothing in common with the alleged phenomena of spiritism (p. 140). The author does not recognise any other explanation of the supernatural events recorded in the Gospels besides the alternative of rationalising away their supernatural character or regarding them as miraculous.

Those who occupy the standpoint indicated in the Introduction and find the so-called miraculous nature of the Gospel events a stumbling-block to acceptance of the Gospel teaching, will no doubt find something to help them in this book. There is a stage when the mind is eager for literal truth and craves evidence of it—such evidence, for instance, as the pathological details given in proof of the death of Christ on the Cross on p. 43. There comes a later stage when we are not so much troubled by questions of literal fact and when the Incarnation, Death and Resurrection of Christ become significant for us mainly as the expression of eternal and spiritual truths. The question which this book seeks to answer in the affirmative, Was Jesus Christ Divine? involves the larger question, What is meant by Divine? a question which can only be solved by the individual for himself and within his own experience. Jesus Christ came to teach that the Son of Man is also the Son of God.

M. J.

LETTERS FROM A MYSTIC OF THE PRESENT DAY. By the Rev. Rowland W. Corbet, M.A. London: Elliot Stock.

THE little book before us is now already in its fourth edition, and is consequently known and prized by many thoughtful readers. Its appeal is primarily to the Christian mystic—yet where the Inner Eye is once open—the step from the narrower confines of Creed to an acceptance of the Universality of the One follows as a natural sequence—even as day on night. We can

think of few writers to whom it has been given to better express their conception of "the life of God in the soul of men."

Those teachings, accepted in the spirit by the Theosophist, and by the Buddhist for that matter, permeate each thought here set down with an uplifting and convincing sense of hopefulness. See, for instance, on page 143, those lines concerning "Rest in the Purpose of God":—

For myself I find *rest* only in the Vision of the Character, Order, and Purpose of God. . . . The more I enter into the real meaning of Love and see its Sovereignty of power and Universality of embrace, the more I find rest. For all thoughts then converge in the Hope which transfigures the apparently ghastly present, and stimulates a strong enduring patience (i.e. scripturally *meekness*) that accelerates, perhaps quite hiddenly, the realization of the sure and certain hope of Universal Personality for the Race in the Light and Activity of Love, and, through it, for the Joy of all possible creations at present beyond our horizon.

This we may call a true expression, a growth towards that conscience experience—without which not one of us can act the humble yet needful part of the Fly on the Wheel—and Mr. Rowland Corbet's "Letters" abound in beautiful clear-cut gems such as this—and innumerable more as worthy of a place in our memory.

A. B.

THE AFTER LIFE. Helps to a Reasonable Belief in the Probation Life to come. By Henry Buckle. London: Elliot Stock, 62, Paternoster Row, E.C. 1907. Demy 8vo. pp. iii and 294.

THE growth of a doctrinal system has been compared to the growth of a language, and as regards the ultimate expression of the implicits of all the faiths perhaps we are still like children who are in the course of learning to speak. The teacher, the taught and he who listens at a distance spell their lesson slowly in the face of the universe, and the universe itself, so full of presages of speech, is still so silent, yet after its dumb-show manner is eloquent, even in its silence. Perhaps in a high sense the great things have been said from the beginning and it is we who listen to their doubtful rumours heard from very far away. What is the lesson as regards the Church? That the Church, in spite of its teaching, has not come into its fuller consciousness, while its exponents at this latter day do not stand for even so much of its higher consciousness as it has entered already. And still, in so far as we mystics are concerned, we



are of it in one or another sense ; our inheritance is therein, and beyond our apparent patrimony we are looking for its concealed and now unknown treasures.

We are turning also in other directions, and after Him who brought life and immortality to light in a symbol we have the demonstrations, with variants, of psychical research, the proof palpable—modified—of modern spiritualism, and past all calculation the prophetic forecasts, authorized and not authorized, of seers and visionaries, looking through individual glasses towards the "sacred and beautiful kingdom of the sky." It is still a little uncertain whether some travellers return, but if not there is a fair probability that shadows of them are somehow projected. There are many listeners and at least a few voices. Mr. Henry Buckle has no part either in the rumours or the eloquence ; what he has given us is the result of his own course of study, undertaken on his return from Burmah in 1902, when he discovered, apparently to his surprise, that life after death was one of the topics of the day. He might be further surprised to hear that man, even in his aberration, has never been concerned with another subject since first he began to look before and after—only that he has been enticed into many confusions as to what is the after life and what is life here and now. We should want fewer demonstrations on the external side, if, even at this day, we could clear that issue and put its consequence to heart ; but it is one of the lesser secrets of sanctification. So it follows in our bewrayment that many extrinsic aids help us, including such candid inquiries as that which Mr. Buckle offers, believing that what has helped him may prove useful to others. *The After Life* is really an unpretentious collection of the evidence for the Doctrine of an Intermediate State from the beginning of the Christian era and so forward to the end of those times when there was an undivided Catholic Church. It is so unpretentious—as it is also so ingenuous—that many persons glancing at it hurriedly will miss its importance as a sober and careful engarnering of the materials which remain. To myself it seems, speaking with detachment, that Mr. Buckle has proved his case on the basis of the texts of the New Testament, but this is, of course, as they are understood on their literal side. His conclusion is that the love of God for fallen man is unlimited, and that complete forgiveness is promised to every sinner who repents, even after he has suffered the first death. The book may be recommended to those who are seeking some quality of rest in the Anglican Church, and if they have a remanent of feeling against popery,

the contaminations of Roman doctrine, and the pope and priests, they will gather some further crumbs of comfort. For myself, after reading, with Mr. Buckle's assistance, so much more than I had looked to find in a modern compilation regarding Hades, its spheres and the progression which may take place therein, I must own that I share more keenly the desire of St. Paul—"to be dissolved and to be with Christ."

A. E. WAITE.

THE GILLY OF CHRIST. By Seosamh MacCathmhaoil.—WITH THREE SYMBOLS. By Ada M. Wentworth Sheilds. Maunsel & Co., Limited, Dublin. 1907.

THIS little book of dainty verse tells us, beside some of the doings of Christ, of His fairy-like, unseen companion, who seems to partake of the nature of Ariel, and also to have a spice of the mischievous brownie :—

He burned the bacach's little house  
On last St. Brigid's Night.

He announces himself in these words :—

I am the gilly of Christ,  
The mate of Mary's Son ;  
I run the roads at seeding-time,  
And when the harvest's done.

I sleep among the hills,  
The heather is my bed ;  
I dip the termon-well for drink,  
And pull the sloe for bread.

No eye has ever seen me,  
But shepherds hear me pass,  
Singing at fall of even  
Along the shadowed grass.

The beetle is my bellman,  
The meadow-fire my guide,  
The bee and bat my ambling nags  
When I have need to ride.

When Christ was born :—

The shepherd danced, the gilly ran,  
The boatman left his curachan.

And here are the companions in later years :—

And Christ and the gilly will follow on  
Till the ring in the east is showing,  
And the awny corn is red on the hills,  
And the golden light is glowing.

And when Christ died on the Cross :—

Then flew the gilly on the wind  
To do his Master service kind.

Christ is essentially Celtic according to this author, who implores him to be crucified once again if that is necessary to make Ireland free.

B. P. O'N.

DE OPSTELLEN OVER SPIRITISME. By H. J. Schimmel. Publisher: C. A. J. van Disholch, Bussum (Holland).

THERE has recently reached the Editor's table a book on spiritualism in Dutch by H. J. Schimmel, which has attracted more attention than such books usually meet with in Holland owing to the name and reputation of the author. This gentleman, who died as recently as two years ago at the age of 87, was well known among the best Dutch literary circles as a writer of no mean repute. During the last years of his life it became known that Herr Schimmel was a convinced spiritualist, but the world was by way of attributing the fact to the failing powers of his later years. This, however, was far from being the case, as investigations on the subject in question were taken up by him at first at the age of 49, when in the full prime of his intellectual powers. It was not, however, until 1885 that his first article appeared in a Dutch periodical. This was a translation from an article in *Light* with a few words of introduction and explanation from himself. After his decease, the papers written by him on the subject were found by his executors to be fairly numerous, and his son-in-law decided to collect these together and to publish them in the form of a book, which should convince the world that the conclusions he arrived at were only reached after long and patient study. Herr Schimmel gives the year 1873 as that in which he finally accepted the spiritualist hypothesis, and we understand that evidence supplied through the agency of the American mediums Bastian and Taylor was instrumental in leading him to this conclusion. The results of his investigations were first published in the years '95 and '96 in a spiritualist weekly review, and are now embodied with the other papers in *De Opstellen over Spiritisme*. Among the subjects treated of in these essays may be mentioned the Doctrine of Re-Incarnation, an examination of the conditions under which the spirit leaves the body at the moment of death, and the ceremonial in connection with funerals to which the author was strongly opposed as tending to exalt the body at the expense of the soul. The book also contains an essay on the Earth-Life of Jesus, written

by a medium under trance conditions. The Editor is indebted for this information to Helene van Meekren, Editress of *De Telegraaf*, Amsterdam, to whom his cordial thanks are due.

OCCULT EXPERIENCES. By Willy Reichel, Professor at the Faculty of Magnetic Science, Paris. London: Office of *Light*, 110, St. Martin's Lane, W.C. Price 1s.

THE principal and most important part of this book is that in which the author describes numerous observations and experiments with Miller, the Californian medium for materializations, who, whether in his own home, in a room at the Palace Hotel, San Francisco, or in Professor Reichel's house at Los Angeles, and even under the strictest test conditions, produced phenomena of a surprising type, two or more "spirit forms" being frequently seen at the same time as the medium himself. On one occasion the medium was carried bodily into an unoccupied upstairs room, where he was found on the key being procured from the housekeeper. Accounts of sittings with other mediums are also given. S.

HOW TO CONTROL AND STRENGTHEN THE MIND. Previously issued as three separate books, entitled: *Memory: How to Make and Keep it Good*.—*How to Acquire an Effective Will*.—*How to be Healthy, Wealthy, and Wise*. By Alfred T. Story, Author of *How to Make a Man, Face as Indicative of Character*, etc., etc. London: L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C. New York: Fowler & Wells Co., 24, East 22nd Street, 1907. 2s. 6d. net.

THE aim of this little book on a great subject is to point out the means which will aid in acquiring a vigorous all-round mental development, the two most important factors in which are memory and self-control; and the author utters a protest against the amazing neglect of systematic endeavour to educate the will in the direction of self-control. After referring to the newer view of memory, the writer gives excellent practical advice how to cultivate this faculty in its various departments to the best advantage. In the second chapter there are many admirable hints and counsels as regards the training of the will, and the use of hypnotic suggestion and self-hypnotism are strongly inculcated as valuable aids in this connection. Chapter iii contains an attractive statement of those simple rules of health, which are instinctively known to all, but which almost all fail to

follow effectively. The style of the writer is readable and clear throughout, and there is no one who would not gain something from the perusal of the book.

**THE NEW OLD HEALING.** By Henry Wood. Boston: Lothrop, Lee & Shepard Co. Price \$1.20 net.

THIS is not a technical work, but rather a series of reflections on various topics, all bearing on the essentially spiritual nature of man, and the idea which is rapidly coming into general recognition that man's bodily state is governed by his subconsciousness, and that this concealed factor of our being can be reached by affirmations administered either by others, as suggestions, or by our conscious self, in such a way as to replace the doubts, fears, and negations which are the cause of mental and physical weakness and disabilities.

In his chapter on "The Realm of the Unseen," the author tells us that we are surrounded by invisible energy, and that by cultivating our relations with this unseen world, and its store of vital force, we can promote our development in every respect. Release from our bondage to the seen need not make us disparage the visible world, or the physical body; rather should it give us an increased interest in life as an attempt to manifest outwardly what we can draw from interior or unseen sources. Everything that is seen is an expression of the unseen, but it may only be an imperfect expression, capable of being rendered more perfect by a comprehension of the subordinate energies through which the Divine Life manifests. Our consciousness has for us a creative energy, and we invoke and up-rear our own suitable mansion. Thus the New Thought heals because it recognizes and utilizes the energy of the Unseen.

S.

**LIVING IDEALS.** By Eugene Del Mar. New York: Progressive Literature Company. Price 1 dol.

IN this book Mr. Del Mar sets forth what he calls an "everyday philosophy" of "the ideal life," or the manifestation of the increasing unfoldment of the soul, by which the mind acquires new or developed faculties, and the body new and evolved functions. We are to develop individuality, but to use it for the help and encouragement of others, intensifying the "higher harmonies" and progressing towards a spiritual unity underlying incidental differences. It is hopeful, stimulating, and in many respects "progressive."

S.

## THE MYSTICAL EXPLANATION OF THE CANTICLE OF CANTICLES.

By St. Francis de Sales and the Deposition of St. Jane Frances de Chantel in the Canonization of St. Francis de Sales. London: Burns & Oates. Cr. 8vo., pp. xx., 254.

THE Calendar of the Latin Church contains more than one Francis included in the Roll of Sanctity, and he who was of Sales entered into the list of those who are chosen among thousands in virtue of a life of devotion pursued on the intellectual side; he has titles to consideration in consequence which are distinct after their own kind. In dealing with spiritual difficulties his appeal is the wider because those which he chooses are the recurring impediments of to-day, of yesterday and perhaps of all the to-morrows which are likely to remain for the individual in this, his earthly life. He is at once the most reasonable and temperate of all spiritual directors; he owed nothing to miracles but rumours which might have been connected with a child, and his memory, therefore, withstood the process of exaltation in his Church on grounds which, I think, will convince many who would remain unaffected by other classes of appeal for inclusion among the choir of confessors. Perhaps this is equivalent to saying that otherwise his writings do not make for the highest illumination of all, and it is this which I mean exactly. This St. Francis is to his ecstatic brother of Assisi what the *De Ascensione Mentis in Deum* of Cardinal Bona is to the *Itinerarium* of Bonaventura. Under the guise of a little treatise on the *Canticle of Canticles* he gives us an elementary discourse on the troubles and hindrances which intervene in attaining the state of mental prayer, with a reasonable method of overcoming them, and so reaching a certain grade of union with God. The title notwithstanding, it is not what corresponds to the mystic idea of the Union, but it is attainable in the normal devotional life. So also the difficulties are the obvious and normal difficulties which are exchanged in the deeper states of the soul, wherein there are other burdens.

That was an admirable thought which led the editors to connect with this little work the process of the saint's canonization, for in the best of all manners it provides an insight into the quality of his life and suggests that one work in the Calendar still remains to be done, which is to adopt the same course in respect of other names that appeal to us in the devotional life and the higher life of mysticism. A beginning might be made by the issue of this tract in a separate and more available form.

A. E. WAITE.

## PERIODICAL LITERATURE

CARMEN SYLVA, otherwise the Queen of Roumania, is widely known as a deeply thoughtful writer, and in her article on "The Soul," a translation of which appears in *The Annals of Psychical Science* for August-September, she shows that she has devoted much thought to psychical matters, and is conversant with the results of modern occult psychology, and with the powers of the subliminal consciousness over the physical body, as well as over the desires and habits of the thinking mind, and its activity during sleep :—

Do we know what becomes of the soul while we are asleep? Perhaps it is far more active than when the body is awake. Perhaps it has functions which would surprise us if we could be made aware of them otherwise than by an incomplete intuition, amounting to almost nothing. It is certain that, during slumber, our faculties of prevision are far more active and alert than in the waking state; thus, in dreams, we take part in events, the knowledge of which would form useful warnings to us on waking. . . . In ancient times, when life was simple and primitive, man understood better the significance of dreams, and followed their suggestions, for his instinct told him that the soul, in the state of sleep, could see further than when the body was awake, and that this liberation redoubled its faculties of intelligence and perspicacity.

In the same review Professor Morselli sets forth his opinion on mediumship and conjuring, giving an account of the extent to which psychic phenomena are simulated in America, and insisting that this does not apply to the genuine phenomena witnessed with Eusapia Paladino :—

The fact remains that at a séance with Madame Paladino there can be no suspicion of the use of mechanical devices, a wardrobe of articles of clothing, an arrangement of trap-doors, or a hidden stock of implements, as with the fake mediums. If Eusapia has cheated (and the fault is real in a very small proportion of her séances, not in all of them), her trick of liberating a hand or a foot may enable her to perform little deceptions within the very limited circle of action of her arm or leg.

But no pseudo-medium of any nationality, he says, could play his conjuring tricks under the test conditions imposed on Madame Paladino, or in the presence of such observers as have witnessed her séances. This article is partly a summary of Morselli's own recently published book on Paladino's phenomena, a book which is rather sharply reviewed by Professor Lombroso in another article; Lombroso considers that Morselli goes further than is necessary in order to assure his readers that he is not infected with spiritistic heresy, and that, although he does not

deny the reality of the phenomena he has witnessed, he twists and tortures them to suit his own ideas. Lombroso, in fact, finds that many of the theories put forward by Morselli to explain certain phenomena, or as objections to the spiritistic theory, are themselves negated by other phenomena, and he notes that Morselli says nothing about occurrences in haunted houses, probably "because they would often appear to him to be irreconcilable with his theory of the exclusive action of the medium in spiritistic phenomena."

In the *Theosophical Review*, Mr. James H. Cousins pleads the cause of the ancient Irish myths, as being worthy of study, for he believes that they have an esoteric side, comparable with that of the mythology of other so-called "primitive" peoples, and that in the myths of Ireland there is "an incalculable treasure-house of wisdom respecting not only the phenomena of nature, but also the history, nature and destiny of that mystery of mysteries, humanity."

*The Word* contains a further instalment of the highly-appreciative critical exposition of Carlyle's *Sartor Resartus*, and the writer, Mr. B. B. Gattell, refers to the curious passage in which Carlyle describes the six paper bags, marked with the symbols of the six southern zodiacal signs, in which the notes of his hero's life were preserved; with regard to this, he says:—

Carlyle must have known of the Secret Science of the Zodiac. What but the Zodiac is his "mystic, almost magic diagram of the universe"? Enough appears to obviate doubt on that hand. But what key he applied, by what measure he conceived the life to be arranged and divided, is not clearly shown. . . . The symbolism is so ingenious, surprising, and accurate, that it forces the reader to admiration, and will cause him to carry the symbols and powerful metaphors in his mind with him, there to germinate long after he has laid the *Sartor* aside.

A study of "Savonarola of Florence," by Dr. William Williams, brings out the psychic element in the reformer's life, and states how by his extraordinary faculty of prophecy, or "psychometry of future events," he was able to save Florence from plunder and despoilment. It also relates how Savonarola suddenly fell ill on a journey, and was tended and restored by a mysterious stranger, who afterwards disappeared from view. Among other gifts he had that of medical psychometry, or the power of diagnosing and feeling in himself the complaints and ailments of others, and thus was better able to prescribe remedies.

The *Open Court* is still much concerned with the modern trend and probable future course of theological thought, and



in summing up two other articles the editor, Dr. Paul Carus, says that they agree in proposing "to find the only true ideal of religion in God Himself" rather than in a "God-man," which is the offspring of the human tendency to hero-worship, and concludes by saying:—

The main thing for us is to appreciate the nature of religious dogmas and remember that they are symbols. The letter of a religious myth is untrue, it is fiction, but its spirit may be true, and it is our part to discover the truth that is hidden in the metaphor.

Other articles treat of the persistence of symbols, as instanced by the Crescent and the Star, which appears on the Turkish flag, and is also found in the Babylonian ideographs of 6,000 years ago, where it represented a charm to drive away evil spirits. "It was a charm which was supposed to bring good luck. It is unquestionably the oldest charm in the world, for it has been employed ever since history began, or for more than 6,000 years, by nearly every nation of the Orient." The double eagle of the Austrian and Russian Empires (also in the arms of Saxony, Cologne and Geneva) is compared with a figure of a double-headed bird on a rock-inscription in Phrygia, over which a male and female deity are standing, and thus it appears to denote duality in unity as a divine attribute. The development of the caduceus of Mercury is also shown: originally a crescent over a disc (moon and sun), it was combined with the other symbol of two serpents, and in the caduceus these are seen intertwined so as to present the original figure.

M. Léopold Dauvil describes in the *Revue Spirite*, of which he is editor, some sittings he recently had with materializing mediums in London, and accounts are also given of séances with Miller during his recent visit to Paris; at one of them there was strict observance of test conditions, with satisfactory results, the phenomena being as numerous and striking as at other sittings held under less rigorous conditions.

A short article on the Lohengrin story, in the *Zentralblatt für Okkultismus*, traces a connection between the Germanic myths and the Indian wisdom, the authority used being mainly Madame Blavatsky's *Secret Doctrine*. There is also an article on "Spiritualism in Popular Beliefs" of the present day, many of the traditional customs with regard to death pointing to a knowledge of the disengagement of the astral body from the material one, and to a conception "much nearer to the truth than the modern materialistic notions of the stopping of the bodily machine at death."

## CORRESPONDENCE

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I am occupied with historical problems of mediaeval Italy, and should be grateful if any competent astronomer or mathematician among your readers would kindly help me to the requisite data for casting a certain nativity, or inform me where I could obtain ephemerides or other such tables necessary for a period of such distant date.

The person in question was born in Lat.  $43^{\circ}27'$  N., and Long.  $11^{\circ}53'$  E. on July 20, 1304; a contemporary chronicler says it was on a Monday (*die Lunae*), variously "at" or "before" daybreak (*ad auroram* and *sub auroram*), and that the birth was so difficult that those in attendance thought the mother of the infant could not survive the birth of this her first-born (she did, however, recover).

A point to be remembered: Does the Old Style computation for so far back as 1304 in itself need astronomical correction?

The spot at which the *native* was born is some eight to nine hundred feet above sea-level, but in the neighbourhood of hills, and the main chain of the Apennines lies to the East, though not very near; hence the earlier sunrise conferred by altitude may be neutralized by the proximity of mountains on the Eastern horizon.

For a birth on July 20, whether Old or New Style, the sun would of course be in Cancer, and the *native's* personal history does in various respects accord with the delineations based on ☉ in ♋ in the usual books. In other respects there is considerable divergence, implying a fairly strong lunar polarity, or that the birth was so far before sunrise that some other than Cancer was the rising sign.

What sign was in the mid-heaven? Where was the moon on that date? And where the various planets—in what signs and degrees, apart from their mutual relation in this particular horoscope? Are there any reasonably accessible corrected modern tables for mediaeval epochs? I shall be grateful for any such information as your readers may be able kindly to supply.

I am, dear Sir,

Faithfully yours,

SUN IN AQUARIUS.

[The British Museum is the only place I can suggest for planetary tables. The Italian are the most reliable.—ED.]