

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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PERIODICAL LITERATURE

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OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

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No. 6

NOTES OF THE MONTH

MY observations in the last issue of the OCCULT REVIEW, with reference to lucky and unlucky objects, and mummies in particular,* have created a considerable amount of interest, and have also resulted in my attention being drawn to several other similar records. Professor Barrett reminds me of the experience of

THE
MUMMY
THAT WAS
FATAL TO
NAPOLEON
III.

Napoleon III, in connection with the mummy he brought to Paris. It was foretold to him in this connection that the ruler who moved the mummy would lose his kingdom and that his son would meet with a violent death. Napoleon, however, was not of a superstitious turn of mind, at least where mummies were concerned, and ignored the warning. Both predictions were of course verified: the former in 1871, by his deposition after the Franco-German war, and the latter in 1879, by the death of his son, the Prince Imperial, in the Zulu war of that year.

Another correspondent (Mr. W. L. Wilmshurst) reminds

* A further comment on this subject is afforded by the letter published in the present issue signed E. B.

me of the ill-luck that attended the hero of Watts Dunton's *Aylwin* as a consequence of his taking from his father's coffin a Gnostic amulet. Whether this story is pure invention, or whether it is founded on fact, I do not know. Mr. Wilmshurst also draws attention to the curious record that appears in the *Life and Adventures of John Gladwyn Jebb*,* with reference to the acquisition, by the subject of the memoir, in his travels through Mexico, of an Aztec idol, and the misfortunes that followed its owner. The idol in question "was about two feet high, of grey stone, tinged in two places with pink, and its complacent ugly face was where, in a proper anatomy, its chest should have been." It had been dug up in the excavations for the great drainage works amid the excitement of the natives round and was recognized by them as an ancient god of sacrifice, buried there by their forefathers to conceal it from the Spanish conquerors. The Indians still pointed to the spot on which a tall pole had stood with this idol fixed upon the top of it, while around its base a pile of grinning skulls of victims to the insatiable image mounted ever higher and higher.

Mr. Jebb set his heart upon acquiring this curious relic of the past, but one of the native officials had taken possession of it and repeatedly refused to give it up on any terms to the would-be purchaser. Great, therefore, was Mr. Jebb's surprise when, some weeks later, an Indian appeared suddenly on the stair of his house bearing the idol on his back, which he simply deposited and left without any request for payment or reward. Its owner, delighted with his new possession, set it up on a sort of throne in the corner of his room. From the moment, however, that the idol entered his house, everything Mr. Jebb touched went wrong. One piece of business after another, which had been satisfactorily progressing, fell through. His own health gave way. Three of his dearest friends died in quick succession. At length when, having been reduced by his misfortunes to the necessity of raising money, he sold a reversion to which he was entitled, twenty-four hours afterwards its holder died, and the seller thus sacrificed two-thirds of the property he would have obtained had he waited for another day. At length, broken in health and fortune, Mr. Jebb went to London with his family. He took up his abode in a certain house along with his idol,

* *Life and Adventures of John Gladwyn Jebb: A Strange Career.* By his widow. With an introduction by H. Rider Haggard. Blackwoods, 1875.

but no sooner had he settled there than loud knockings took place at a particular door and continued night by night, as long as the idol remained in the house. This so disturbed visitors' sleep that, finally, its owner was compelled to part with it. Owing to the evil reputation which it had acquired, it was no easy matter to discover a fresh owner for it. Eventually, it found refuge with a lady and gentleman who were so far attracted by its curiosity as to risk the consequences of its hostility. The narrator proceeds to observe that misfortune dogged the steps of its new owners, but what the final upshot of the matter was, and whether they still adhered to their unlucky possession, I am unable to say. Mr. Jebb, however, had parted with the idol too late. Three years after it was deposited on his doorstep he died prematurely, broken in health and fortune.

In allusion to my remarks on houses that bring misfortune to their occupiers, an acquaintance whose father has lost £4,000 and has met with other misfortunes since he came to live in his present abode, relates that as far as he has been able to trace back all previous occupants have been equally unlucky. About the year 1895 the then tenant of the house was in comfortable circumstances, but later became involved in financial troubles and incurred heavy losses, finally drinking himself to death on the ruins of his moderate fortune. The next tenant also experienced much ill-luck in the form of pecuniary losses and domestic troubles, culminating in the death of his wife and, later on, in his own. The next occupant was also unfortunate in his business dealings during his tenancy of the house, in the end suffering complete financial disaster. This brings the record up to date, and the misfortunes of the family now occupying the house in question would make a long story of serious loss and trouble. The present occupants, it may be noted, were warned against taking the house on account of its "unlucky" reputation.

Investigation into the phenomena of "second sight" in the Highlands has been attempted perhaps by more people of note than research work on any kindred subject. Pepys in the seventeenth century, John Aubrey, the biographer of Shakespeare at the end of the seventeenth and the beginning of the eighteenth centuries, and Dr. Johnson in the eighteenth century all went out of their way to make painstaking inquiry into the genuineness of the alleged predictions and their fulfilments.

SECOND
SIGHT
IN THE
HIGHLANDS.

In our own time the question has been taken in hand from the more critically scientific standpoint of the present day by the indefatigable Mr. Andrew Lang and Miss Goodrich Freer (now Mrs. Hans Spoer) under the aegis of the late Marquis of Bute. In a book * recently published at Dingwall (Scotland) Mr. Norman Macrae has undertaken the task of putting together the various historical records and adding to them some more modern instances from the lives of the Rev. John Kennedy, Minister of Killearnan, and of the Rev. John Morrison, otherwise known as the "Petty Seer," though all of these do not fall under the heading of "second sight" properly so called. The latter part of the book is devoted to the prophecies of the so-called Brahan Seer (uttered approximately between the years 1630-1679), which fall into a category apart and take rank rather with the predictions of Nostradamus and Mother Shipton than with the phenomena of prevision usually associated with the Highlands of Scotland.

Though the power of "second sight" is specially common in this part of the country where almost every village appears to have its seer, it is of course by no means peculiar to any particular clime. It is curious in this connection to notice the statement that the Highlander with the "gift," as the expression is, loses his power if he emigrates, say to America, where, however, many of the native Indians are credited with possessing it.

This gift which in Scotland consists in the main in a capacity for death-prevision—the seer generally witnessing the funeral before it takes place, so clearly as even to identify the people in the procession—is one seldom relished by the owner of it, and the opinion prevails that it can be transferred to another by going through a certain formula. Lord Reay, writing to Pepys, alludes to this belief. "A seer," he says, "with whom I was reasoning on this subject, finding me very incredulous in what he asserted, offered to let me see as well as himself. I asked whether he could free me from seeing them (i.e. the funerals) thereafter, whereto he answering me he could not, put a stop to my curiosity. The manner of showing them to another is thus: the Seer puts both his hands and feet above yours and mutters some words to himself, which done, you both see alike." "Second sight" is, however, generally acquired through inherit-

OBTAINED
BY TRANS-
FER AND
INHERI-
TANCE.

* *Highland Second Sight*. Edited by Norman Macrae, with Introductory Study by the Rev. W. Morrison, M.A. Publisher, J. Souter, Dingwall, N.B. London Agents: Wm. Rider & Son, Ltd., 164, Aldersgate Street, E.C. Price 2s. net.

ance, the gift being transmitted to one or other of the offspring. In the case of one family (the Macgregors of Ardlaroch) the curious fact is noted that whenever a daughter is born with red hair she inherits the fatal gift. Mr. Macrae cites the case of the uncle of a friend of his, whose family had migrated from Kintail to the Newtonmore district of Inverness-shire, who had the gift of second sight to a remarkable degree.

" On one occasion he was walking along the public roadway not far from his house and was about to cross a bridge when a spectre funeral met him. At the moment he involuntarily stepped aside to allow the cortège to pass, when he received a severe kick on the leg from a horse that happened to be ridden by one of the spectre funeral party in the rear of the procession. That he got the blow was unmistakable; he felt the pain and actually limped on his way home. On entering his cottage he told the household what had happened, but on examining his leg they could find no mark of any kind that would indicate a kick from a horse. The man persisted in his affirmations that he had been struck, and during the remainder of that night, and in bed, he complained of the severe pain in his leg. But next day he was up and about as usual, and, having occasion to pass along the same road and over the same bridge, he met a real funeral at the same spot where the ' spectre ' cortège passed him on the day before. He saw that the funeral

PHANTOM FUNERALS. party was the same, and the same horse and its rider were there, when, suddenly, the horse shied as it passed him, kicking him severely on the leg in the exact spot where he had received the kick from the ' spectre ' horse. He limped home as on the previous day, and was obliged to keep his bed for some time owing to the severity of the blow he had received, but he assured his friends that the pain was no more severe than he felt after the kick from the ' spectre ' horse. These are facts and happenings that are vouched for beyond all possible doubt or dispute."

Incredible though this story may seem, there are others of a very similar character, and readers of the OCCULT REVIEW have already had their attention drawn to the peculiarities of these phantom funerals and the danger that those who meet them run of being badly mauled and bruised if they do not step out of the way. Occasionally the funerals are seen by people who either are not aware that they have the gift of second-sight, or, knowing it, do not realize the fact that the funerals in question are of a phantasmal character. A story is told in the book already referred to of a young woman, a native of Brora in Sutherland, who had occasion to go from her village to a neighbouring manse one evening, and noticed a funeral procession passing along the road in front of her. Over-taking it, she took the opportunity to speak to some of the men in the rear part of the cortège whom she recognized as

acquaintances. She inquired whose the funeral was, but could obtain no answer. She then followed it into the churchyard, and distinctly heard the men speaking to each other. She even went so far as to see the coffin lowered into the grave, and the earth filled in. At this point the whole party vanished, and she realized that she had seen a phantom funeral. The shock to her system was so great that she was confined to her bed for some weeks afterwards. Needless to say, the actual funeral, of which this was a replica, passed over the same ground, attended by the people seen in the phantom procession, within a few days afterwards. These phantom funerals are not confined to Scotland, and there is a well-authenticated case of one having been seen in connection with one of the most famous murder trials of the eighteenth century.

Though this is the most common form of "second sight" in the Highlands, there are others equally uncanny. One record is given of an old lady, who lived at Dingwall till quite recently, who was well known as a seer. On one occasion she told a friend that she had seen a human eye coming out of a particular house and moving slowly along the public road in the evening in the direction of the churchyard, where it became lost to her

OTHER
DEATH
WARNINGS.

sight. A day or two afterwards, in spite of the fact that no one was aware of there being any illness there, a death occurred in the house referred to, and the burial took place in the churchyard indicated. Another of the indications of death recognized in this part of the country is the sound of the hammering of the coffin. On other occasions again, the person, if destined to be drowned, is seen dripping with water, or, if fated to a normal death, appears to the seer with his winding sheet covering him. The date at which death is likely to take place is judged by the extent to which the winding sheet covers the person's figure. If completely, death may be expected immediately. An instance is given of this in Aubrey's *Miscellanies*, and quoted by Mr. Macrae. It refers to a certain Andrew Macpherson, of Clunie, who was engaged to the Laird of Gareloch's daughter. Lady Gareloch was passing along the road in company with one who had the "second sight," and in the distance they noticed that Macpherson of Clunie was coming to meet them. The seer, on being told who it was, observed, "If you be he, unless he marry within six months he will never marry," and gave as a reason for his statement that he saw him all enclosed in his winding sheet except his nostrils and mouth, which he said

would also close up within six months. The event justified the forecast. Another type of warning is given if the man observed is seen suddenly to dwindle away to the size of a boy six or seven years of age, and then to recover his former size. This is regarded as a sure forerunner of death. It is considered a dangerous thing for those who have the gift of "second sight" to be over communicative to their fellows on the subject, and strange stories are told of uncanny happenings to seers who have been too free with their tongues.

As a slight antidote to the scepticism with which these curious records will be received by many, it may be noted that the genuineness of the power of "second sight" is unquestioned in the Scottish Highlands, no matter what the rank or education of the inhabitant may be, and that the judicious Dr. Samuel Johnson, who forbore to commit himself positively on the matter, made on the subject of his investigation the following cautious and well-weighed observations, which some scientists (not to mention a large percentage of the ignorant cocksure general public) would do well to lay to heart and to store up in their minds for further service when necessary :—

DR. JOHNSON'S OPINION.

" To the confidence of the objections raised it may be replied, that by presuming to determine what is fit, and what is beneficial, the objectors presuppose more knowledge of the universal system than man has attained ; and therefore depend upon principles too complicated and extensive for our comprehension ; and that there can be no security in the consequence, when the premises are not understood ; that the second sight is only wonderful because it is rare, for, considered in itself, it involves no more difficulty than dreams, or perhaps than the regular exercise of the cogitative faculty ; that a general opinion of communicative impulses, or visionary representations, has prevailed in all ages and nations ; that particular instances have been given, with such evidence as neither Bacon nor Bayle has been able to resist ; that sudden impressions, which the event has verified, have been felt by more than own or publish them ; that the second sight of the Hebrides implies only the local frequency of a power which is nowhere totally unknown ; and that where we are unable to decide by antecedent reason, we must be content to yield to the force of testimony."

THE LAND OF THE DEAD

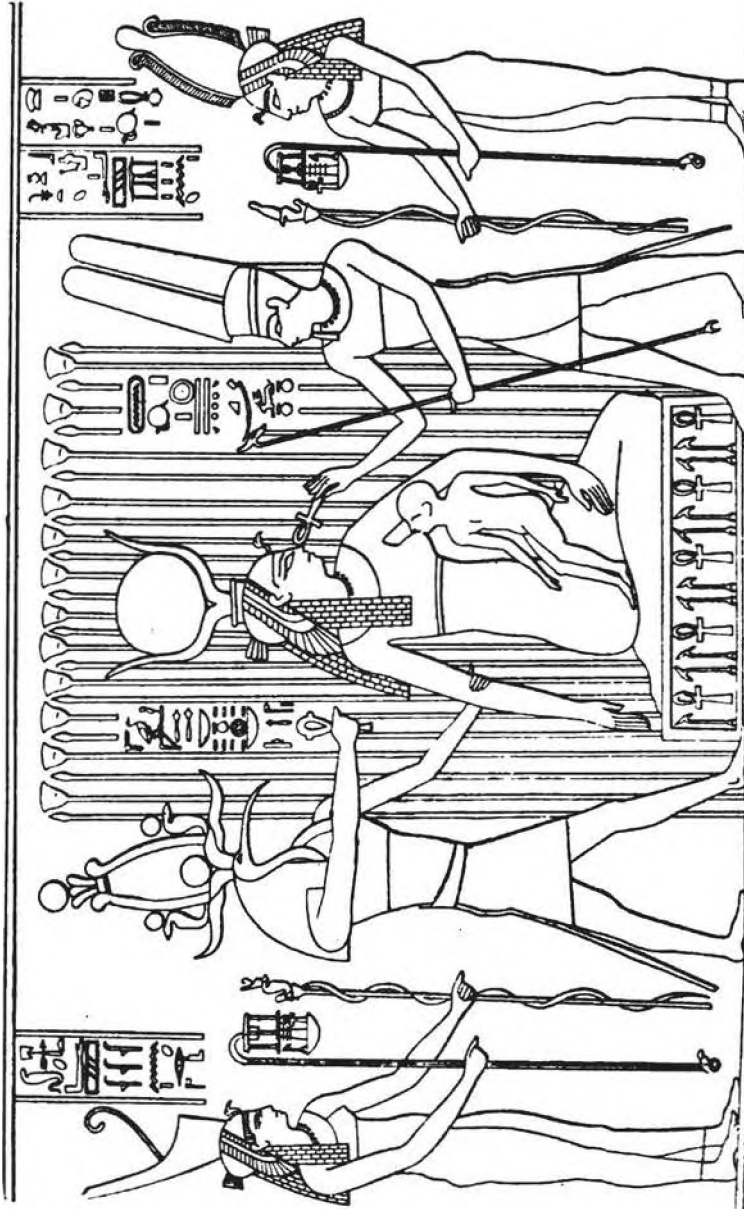
BY SCRUTATOR

PART II

IT is not necessary to suppose, as some writers have done, that Egypt was anciently at the entire disposal of priests whose knowledge, so far as it transcended the general intelligence of the people, was a source of power which they used for their own ends. It is undoubtedly true that the *deus ex machina* of Egyptian statecraft was the Hierophant of Heliopolis, but it is also a fact that the priests did not keep the populace in ignorance of anything which they considered necessary to the effective use, betterment and progress of the nation. This is clearly demonstrated by the publication of the great collection of texts known as "The Book of the Dead," which, if badly understood by our predecessors, has certainly come to be appraised as one of the most remarkable relics of antiquity and no less a lasting contribution to the religious literature of the world. As Dr. Wallis Budge says in his *Egyptian Religion**: "It is absurd to talk of almost the whole text of the "Book of the Dead" being utterly corrupt, for royal personages and priests and scribes, to say nothing of the ordinary educated folk, would not have caused costly copies of a very lengthy work to be multiplied, and illustrated by artists possessing the highest skill, unless it had some meaning to them and was necessary for the attainment by them of the life which is beyond the grave." Again, if the priesthood were in possession of extensive astronomical knowledge, as we have reason to believe, it was doubtless for purposes of secular utility, and to avoid confusion rather than to confirm ignorance, that they ordained a year of 365/6 days instead of the variable lunisolar year in use among the Chaldeans and Hebrews. At the back of their popular observance of religious festivals which bore all the traces of paganism, there was an intimate knowledge of sidereal laws; behind their extensive dispensary of amulets and talismans, charms and phylacteries, lay an equally extensive knowledge of pharmacy and the more

* *Books on Egypt and Chaldea*. Vol. I. London: Kegan Paul, Trench, Trübner & Co.

subtle science of psychology. They knew what human nature had need of, they understood both men and times, and they supplied the people with those things which best contributed



ISIS (NATURE) SUCKLING HORUS (HUMANITY) AMONG THE REEDS OF THE NILE. USED AS AN AMULET.

to keep alive their faith in the unseen world and to maintain their healthy interest in the social and commercial opportunities of the hour. If we carefully examine the magical practices with which they are credited we shall, I think, find that the magic

lay in the popular effect of their work rather than in the means employed or the sources of inspiration.

The established belief in the omnipotence of the One inscrutable and supreme Deity, the all-sufficient Creator of the Universe, whose manifestation is Ra, the great spirit of the Sun, had so firmly rooted itself in the Egyptian mind through ten thousand years, as to leave little scope for sacerdotal despotism even had that been aimed at by the priestly orders of Osiris and Isis, of Amen and of Aton. Yet there was ample room for a general

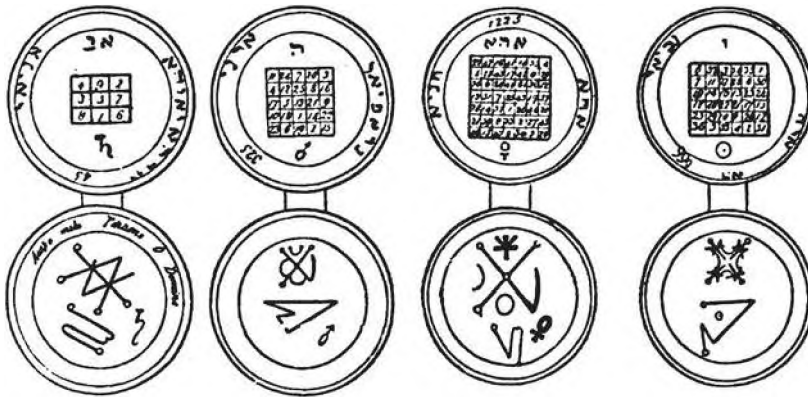


AMULET PLACED UNDER HEAD OF MUMMY FOR PROTECTION AGAINST
OBSESSING SPIRITS

belief in spirit agency and indeed for the evolution of a polytheism in which the cosmic gods, answering to the bodies of the solar system, played a foremost part. Thus we have *Ra* (the Sun), *Neith* (the moon), *Mut* (Venus), *Sat* (Saturn), *Khem* (Mars), *Kneph* (Mercury) and *Ammon* (Jupiter), over which was set the supreme trinity of Osiris (the ruler of the spiritual world), Isis (of the natural world) and Horus (of embodied humanity), all being but manifestations in degree of the great unrevealed Deity (NTR, i.e. Nuter or Neter).

It was this principle of "agency" which eventually became responsible for the polytheistic service, giving effect to the priestly invocations, and reasonableness to the ritual which prescribed the employment of magical powers which, according to the prevalent belief, might be efficacious in that service. It is with these agents and their uses that we are at present concerned.

It has already been said that the cosmic gods, or planetary spirits, were generally regarded as the chief agents of Deity in the production of events, and with this belief in mind it would be natural for the Egyptian laity to seek their aid. The prescribed means were partly natural and partly artificial. Under the good aspect of the planet whose deity was to be propitiated or invoked, on the day of the week ruled by that planet, and in



TALISMANS IN THE HEBREW CHARACTER (MODERNIZED).

the hour which was appropriated to the same influence, they formed talismans by engraving or writing upon metal or papyrus the magical tables of numbers, together with the sigil and name of the god, as was prescribed by the initiated among them. Such talismans became very popular among the Hebrews at a later date, and it is in the Hebrew character that most of these formularies have been preserved to us.

I subjoin some examples of modern Hebrew Talismans, the illustrations showing both sides of the lamen or medal. The seal of Saturn is engraved on lead, that of Mars on iron, that of Venus on copper, and the Sun's seal is wrought upon pure gold. The magic of nature appears to rise above the petty consideration of extrinsic values, for the talisman of Mars is as efficacious in conferring courage and strength, or that of Saturn in revealing hidden treasure and discovering secret things,

as is the Sun in securing honours or fame to those who seek its somewhat costly aid.

There appears to be no room for doubting that the masters of Egyptian science were anciently persuaded to a system of astrology in which planetary combinations, lunations, eclipses and other celestial phenomena were considered in their relation to human affairs and the course of mundane events. This would involve a scientific study of the orbital periods of the planets and a not less scientific apprehension of their putative influences,

Day 1		Day 11		Day 21	
" 2		" 12		" 22	
" 3		" 13		" 23	
" 4		" 14		" 24	
" 5		" 15		" 25	
" 6		" 16		" 26	
" 7		" 17		" 27	
" 8		" 18		" 28	
" 9		" 19		" 29	
" 10		" 20		" 30	

THOTH (THE FIRST EGYPTIAN MONTH) DIVIDED INTO ITS TERDIURNAL PERIODS OF GOOD AND EVIL.

similar to that which led the great astronomer Kepler to accept the *astrologia sana* advocated by Bacon. "An unfailing experience," said Kepler, "of the course of mundane events in harmony with the changes occurring in the heavens, has instructed and confirmed my unwilling belief." What Kepler discovered for himself, the ancient Chaldeans and Egyptians had discovered before him.

The Egyptians divided their days into three parts, each of which had its designation, being "lucky" or "unlucky," and to the three hundred and sixty days thus characterized, they

added the five epagomenal days, which the Romans later devoted to the Saturnalia, thus completing the solar year.

From Callisthenes we learn that they were skilled in the art of casting horoscopes from "the exact moment of the birth of a man." Dr. Budge gives an interesting description of the process at the time of Alexander the Great.

"Nectanebus employed for the purpose a tablet made of gold and silver and acacia wood, to which were fitted three belts. Upon the outer belt was Zeus with the thirty-six *decani* surrounding him; upon the second the twelve signs of the Zodiac were represented; and upon the third the sun and moon." This apparently was the ornamental groundwork of the planisphere, no doubt immovable and of use only to indicate the relative positions of the celestial bodies, for we are then told that "He set the tablet on a tripod and then emptied out of a small box upon it models of the seven stars (the Mensal Greek text says eight) that were in the belts and put into the middle belt eight precious stones; these he arranged in the places wherein he supposed the planets which they represented would be at the time of the birth of Olympias, and then told her fortune from them." *

In the British Museum is a Greek horoscope to which is attached "an introductory letter from some master of the art of astrology to his pupil, named Hermon, urging him to be very exact and careful in his application of the laws which the ancient Egyptians, with their laborious devotion to the art, had discovered and handed down to posterity."

Necessarily, the publication of the principles of astrology among the Egyptians soon led to the introduction of popular methods, one of which may be found in the Table of Democritus and another in the Wheel of Pythagoras, though whether these masters would have admitted authorship in either case is doubtful. The Table of Democritus is essentially a lunar table applied to decumbitures. The Leyden Papyrus instructs us to "ascertain the month in which the sick man took to his bed and the name he received at his birth. Calculate the (periods) of the moon, counting the periods which have elapsed. Take note of the number of days left over, and if it is found in the upper part of the table he will live, but if in the lower, he will die."

Obviously the explanation is more mysterious than the Table, for it has no reference to "the name the sick man received at

* *Life of Alexander the Great, Pseudo-Callisthenes, I, 12.*

his birth," nor does it say whether the calculation should begin at the new moon preceding the birth, that following it, or the moon's place on the day of birth.

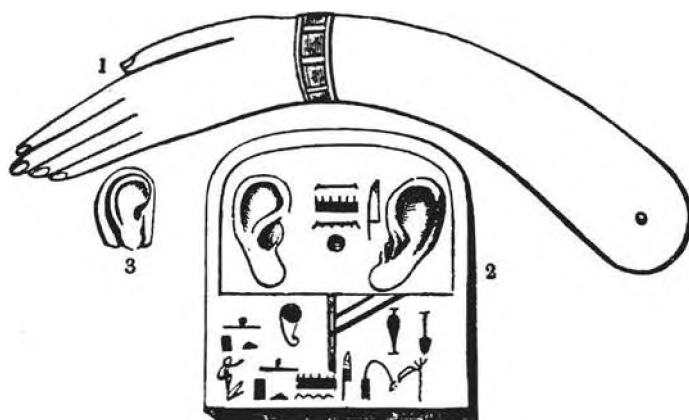
THE TABLE.

1	10	19
2	11	20
3	13	23
4	14	25
7	16	26
9	17	27
5	15	24
6	18	28
8	21	29
12	22	30

There can be little doubt, however, that the science of astronomy and that of astrology were cultivated to a degree of great perfection by the educated Egyptians, and that the universal belief in celestial influences was fundamental to every form of religious ritual or magical practice. This belief entered as fully into the observances of social life among the dwellers of the cities as into the agrarian life of the peasant populace. If, as Pliny states, the people of the Nile banks were of Semitic origin and the founders of Heliopolis were Arabs, their Asiatic traditions would sufficiently account for the resemblances to be found in Iranian, Assyrian and Egyptian beliefs and practices. It is indeed a question whether the sciences of astronomy and medicine were not wholly imported from Egypt by the Greeks. We find that the Egyptians paid great attention to health, and according to Herodotus, "so wisely was medicine managed by them that no doctor was permitted to practice any but his own peculiar branch. Some were oculists, who only studied diseases of the eye; others attended solely to complaints of the head; others to those of the teeth, etc.;" and it is of interest to note that the quite modern practice of gold-stopping in dentistry is in evidence among the mummies of Thebes. In physiology, anatomy and pathology, the Egyptians were great masters according to all historical evidence. But every form of art among them was bent to the realization of the religious idea, to which also all their magical practices were subservient.

According to Diodorus, the ancient inhabitants of this "Land of the Dead" gave a religious reverence to dreams, and the prayers

of the devout were often rewarded by the gods with an indication of the remedy their sufferings required, and Origen says that when any part of the body was afflicted with disease they invoked the demon to whom it was supposed to belong in order to obtain



EXVOTOS. 1. IVORY HAND IN MR. SALT'S COLLECTION. 2. STONE TABLET DEDICATED TO AMUNRE, FOR THE RECOVERY OF A COMPLAINT IN THE EAR; FOUND AT THEBES. 3. AN EAR OF TERRA COTTA, FROM THEBES.

a cure. The consulting of oracles was also resorted to, and mention is made in one of the papyri to divination "through a boy with a lamp and a bowl," which brings to mind the "divining-cup" of Joseph. They used hypnotism of this order for the



AMULET INSCRIBED WITH SIGNS AND LETTERS OF MAGICAL POWER FOR OVERCOMING THE MALICE OF ENEMIES.

(From Brit. Mus., Greek Papyrus, No. cxxiv.—4th or 5th Century.)

discovery of crime, and as a means of obtaining information of various kinds. Some papyri have been found which contain recipes for obtaining good fortune and various benefits, and there are as many more which are directed to the discomfiture

of enemies and bringing misfortune upon them, the whole of which may be found reproduced in the history of witchcraft in Europe. Whether or not the Egyptians had any knowledge of the mesmeric art, or of hypnotic science pure and simple, is not known, but certain paintings having reference to the process of Initiation would appear to favour the view that the artificial production of trance was not unknown to the priests.

Adverting to the astrological ideas of Egypt, it has been suggested that the influences supposed to attach to the various third parts of each day may have reference to the planets which govern them, the first of which gives its name to the day, the rest following in the old order of the Chaldean system, thus:—

		1.	2.	3.
Tuesday	Khem	Mars	Sun	Venus
Wednesday	Kneph	Mercury	Moon	Saturn
Thursday	Ammon	Jupiter	Mars	Sun
Friday	Mut	Venus	Mercury	Moon
Saturday	Sat	Saturn	Jupiter	Mars
Sunday	Ra	Sun	Venus	Mercury
Monday	Neith	Moon	Saturn	Jupiter

The series would then recur with Tuesday under the dominion of Khem and ruled from sunrise to sunset by Mars, Sun and Venus in sequence. This would explain why the terms "lucky" and "unlucky" were ascribed to these divisions, reference being also made to the planet ruling the month or other subdivision of the year in which any week of days happened to fall. But, on the other hand, we know from the Theban Calendar that specific days had a constant quality attaching to them. Egyptologists are disposed to regard these as legendary, in the sense that St. George's Day or Christmas Day might be so, and it is true that mythological reasons are given for these ascriptions in the papyri. But it is also possible that they will eventually be found to have an astronomical origin as so many of the Greek myths are known to have,* and it will then be seen that the passage of the Sun from one constellation to another and from one star to another will afford a key to the better understanding of Egyptian astro-mythology. For not only did the Theban Calendar ascribe certain characteristics to each day of the year, but also to each asterism, or lunar mansion of $13^{\circ} 20'$ in extent, and further to the decans with which these asterisms were at one time associated.

* *Judgment of Paris*, etc. By Hon. Emmeline M. Plunket. O.R. March, 1909.

WITCHCRAFT : ITS FACTS AND FOLLIES

BY HERWARD CARRINGTON

IT has been pointed out frequently that "where there is so much smoke there must be some fire"; also that there is, probably, and almost necessarily, some grain of truth in any popular superstition, no matter how absurd it may appear at first sight. This is not less true of witchcraft—though it would be difficult to convince the average person, in all probability, that there was anything connected with it but the grossest and most repulsive superstition. Taken all in all, it most assuredly is that, and very little else; and, before proceeding to examine the *residuum* of truth that probably exists in connection with this subject, it will be well for us to examine briefly the other and darker side of this ghastly relic of mediæval barbarism, and to see it in its most sombre hues. A belief for which more than nine million persons were either burned or hanged since it sprang into being; in whose cause five hundred persons were executed in three months in 1515 in Geneva alone, is not to be put aside as unworthy of a moment's consideration; but should, on the contrary, be considered as a most extraordinary and lasting delusion—helping to colour the times in which it occurred and influence the whole course of a nation's history.

The first trial for sorcery in England was in King John's reign; the last within the last two hundred years. In England, America, Germany, France, Italy, Spain, Russia—every country without exception—witches have lived, flourished, and been burned at the stake. Laws were enacted against witches, and they were condemned on the most trivial and even ridiculous evidence imaginable. If an old woman were seen to enter a house by the front door, and a black cat was seen to leave the house by the back door, it was deemed sufficient evidence that the old woman was a witch, without further evidence or investigation—and indeed much of the evidence was not nearly so good and circumstantial as this! When a witch was caught, she was questioned and generally tortured; but it was soon ascertained that torture was a very unfair and unsafe method of extracting the truth (here as elsewhere), for the reason that a weak soul,

even if innocent, might confess, and a strong and stubborn one would hold out and contend for her innocence to the last, whether guilty or not. For these reasons, it was finally given up before the burning was finally abolished.

Witches were supposed to be possessed of the most extraordinary powers for evil; they could bewitch a man, woman or child—even the cows and flocks—by casting an “evil eye” upon them, by uttering an imprecation, or in other ways casting a spell upon them. This power was derived directly from the devil himself, with whom witches were supposed to be in direct compact; consequently their influence was all for evil. These deeds were practised daily throughout the year; but every year there was a grand meeting of the demons and witches—a “Sabbath,” as it was called—and here were recounted all the evil deeds of the past year, and here the witches saw and conversed with the devil himself, and received their instructions from him. It would be almost impossible to conceive a more grotesque and gruesome picture than some of these Sabbaths were supposed to be: every impossible and inconceivable thing that man’s mind could invent was apparently attributed to these meetings. In order to form some faint idea of men’s beliefs in those days, I quote the following, supposedly from a more or less contemporary account, of what actually transpired at these Sabbaths:—

“A witch should be an old woman with a wrinkled face, a furred brow, a hairy lip, a gobber tooth, a squint eye, a squeaky voice, a scolding tongue, having a ragged coat on her back, a skull cap on her head, a spindle in her hand, a dog or cat by her side. There are three classes or divisions of devils—black, gray and white. The first are omnipotent for evil, but powerless for good. The white have power to help, but not to hurt. The gray are efficient for both good and evil. . . . The modes of bewitching are: By casting an evil eye (fascinating); by making representations of a person to be acted upon in wax or clay, roasting this image before a fire; by mixing magical ointments, or other compositions or ingredients; or sometimes merely by uttering an imprecation. . . . Witches can ride in sieves on the sea, on brooms, or spits, magically prepared. The meeting of the witches is held every Friday night—between Friday and Saturday. . . . They steal children from the grave, boil them with lime till all the flesh is loosed from the bones, and is reduced to one mass. They make of the firm part an ointment, and fill a bottle with the fluid; and whosoever drinks this with due ceremony belongs to the league, and is capable of bewitching. . . . Every year a grand Sabbath is held or ordered for celebration on the Blocksberg Mountains, for the night before the first of May. Witches congregate from all parts, and meet at a place where four roads meet, in a rugged mountain range, or in the neighbourhood of a secluded lake or some dark forest; these are the spots selected for the meeting. . . .

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“ When orders have been issued for the meeting of the Sabbath, all the wizards and witches who fail to attend it are lashed by demons with a rod made of serpents and scorpions. In France and England the witches ride upon broomsticks; but in Italy and Spain, the Devil himself, in the shape of a goat, supports them on his back, which lengthens or shortens according to the number of witches he is desirous of accommodating. No witch, when proceeding to the Sabbath, can go out by a door or window, were she to try ever so much. Their general mode of ingress is by a key-hole, and of egress by the chimney, up which they fly, broom and all, with the greatest ease. To prevent the absence of the witches being noticed by their neighbours, some inferior demon is commanded to assume their shapes, and lie in their beds, feigning illness, until the Sabbath was over. When all the wizards and witches arrive at the place of rendezvous, the infernal ceremonies begin. Satan, having assumed his favourite shape of a large he-goat, with a face in front, and another in his haunches, takes a seat upon the throne; and all present in succession pay their respects to him and kiss him on his face behind. This done, he appoints a master of the ceremonies, in company with whom he makes a personal examination of all the witches, to see whether they have the secret mark about them by which they are stamped as the Devil's own. The mark is always insensible to pain. Those who have not yet been marked receive the mark from the master of ceremonies—the Devil, at the same time, bestowing nicknames upon them. This done, they all begin to sing and dance in a most furious manner, until some one arrives who was anxious to be admitted into the Society. They are then silent for a while until the new-comer has denied his salvation, kissed the Devil, spat upon the Bible, and sworn obedience to him in all things. They then begin dancing again with all their might, and singing. . . . In the course of an hour or two, they generally become wearied of this violent exercise, and then they all sit down and recount all their evil deeds since last meeting. Those who have not been malicious and mischievous enough towards their fellow-creatures receive personal chastisement from Satan himself, who flogs them with thorns and scorpions until they are covered with blood, and unable to sit or stand. When this ceremony is concluded, they are all amused by a dance of toads. Thousands of these creatures spring out of the earth, and, standing upon their hind legs, dance while the Devil plays the bagpipes or the trumpet. These toads are all endowed with the faculty of speech, and entreat the witches there to reward them with the flesh of unbaptized infants for their exertions to give them pleasure. The witches promise compliance. The Devil bids them remember to keep their word, and then, stamping his foot, causes all the toads to sink into the earth in an instant. The place being thus cleared, preparations are made for the banquet, where all manner of disgusting things are served and greedily devoured by the demons and witches—although the latter were sometimes regaled with choice meats and expensive wines, from golden plates and crystal goblets; but they are never thus favoured unless they have done an extraordinary number of evil deeds since the last period of meeting. After the feast, they begin dancing, but such as have no relish for any more exercise in that way amuse themselves by mocking the holy sacrament of baptism. For this purpose, the toads are again called and sprinkled with

filthy water, the devil making the sign of the cross, and the witches calling out [Oath omitted]. When the Devil wishes to be particularly amused, he makes the witches strip off their clothes, and dance before him, each with a cat tied round her neck, and another dangling from her body in the form of a tail. When the cock crows, they all disappear, and the Sabbath is ended"

There, reader, is a very fair idea of the monstrous form of belief held during the Middle Ages. Scarcely anything that was fanciful and diabolical was not conjured up to the mind, and said to happen at these Sabbaths. There was also a certain amount of ingenious theorizing afoot, in order to account for certain facts, as, for instance, the cloven hoof, which it was said must always appear, no matter how concealed—it being due to the fact that the devil took the form of a goat so often that he finally acquired the hoof. (Acquired hereditary characteristics!) Sir Thomas Browne explains this to us:—

"The ground of this opinion at first might be his frequent appearing in the shape of a goat, which answers this description. This was the opinion of the Ancient Christians concerning the apparitions of the ancient panites, fauns, and satyrs; and of this form we read of one that appeared to Anthony in the wilderness. The same is also confirmed from exposition of Holy Scripture. For whereas it is said, 'Thou shalt not offer unto Devils,' the original word is *Seghuirim*, i.e. 'rough and hairy goats' because in that shape the devil most often appeared, as is expounded by the rabbis, as *Tremellius* hath also explained; and as the word *Ascimath* the God of Emath, is by some explained."

It will be noted that the word "Devil" is invariably capitalized by the mediæval writers, and to them he must have been a very real personage, and these curious beliefs terrible truths. Indeed, if true, what could be more terrible? Even so learned a man as Bacon, we are told—whose soul was promised to the devil, no matter "whether he died in or out of the Church"—endeavoured to cheat the devil of his due, and had his body buried in the *wall* of the Church—thus being neither in nor out of it—and so he hoped to cheat the devil of his due!

With the coming of Reginald Scott there arose a certain scepticism throughout Europe, which was later echoed in America. Scott wrote a monumental work entitled *The Discoverie of Witchcraft*, in which he bitterly attacked the credulity of the people, and showed himself entirely incredulous of any of the alleged phenomena. Some years before, had he published such a book, it was likely that he would have been burned himself; but the times were probably ripe for just such a publication; there was already much unrest and uneasiness afoot, and his book appeared in the nick of time. Scott attempted to account for the pheno-

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mena of witchcraft on a rational basis, and showed himself completely sceptical of the reality of most of the phenomena. He even went so far as to attack many of the older "miracles," which apparently supported the newer, even taking the very bold course (in that day) of attacking some of the Biblical miracles. Thus we read:—

"The Pythoness (speaking of the Witch of Endor) being *ventriloqua*, that is, speaking as it were from the bottom of her belly, did cast herself into a trance, and so abused Saul in Samuel's name in her counterfeit hollow voice."

· Indeed, something was necessary to check the rank credulity of the times. If an old woman scolded a carter, and later on in the day his cart got stuck in the mud or overturned, it was positive evidence that he and his cart and horse had been "bewitched!" If an old woman kept a black cat, or a pet toad, it was most assuredly her "familiar," and she was branded as a witch forthwith. If cows sickened and died, it was because a "spell" had been cast over them; and so on and so on. The superstitions of witchcraft are as innumerable as they are extraordinary. Are there any facts, amid all this superstition and ignorance, showing that any genuine supernormal phenomena occurred at all? And if so, what are they?

It must be remembered that in the days of witchcraft, virtually nothing was known of hysteria, epilepsy, the varied forms of insanity, hallucination, hypnotism, or of the possibilities of mal-observation and lapse of memory—while such a matter as first-hand circumstantial evidence seems to have been lost to sight entirely. If any mental or extraordinary physical disturbance took place, if the witch went into a trance and described things that were not, this was held to be proof positive that she was bewitched, and under the influence of the devil. But we now know that most of these facts really typified diseases—mental and bodily—or the results of hysteria or trance, spontaneous or induced. Possibly there were also traces of hypnotism and telepathic influence, upon occasion. Of course, fraud pure and simple would account for many of the phenomena—the vomiting of pins and needles, for instance. But there remain certain facts that cannot be accounted for by any of these theories. Let us see, briefly, what these are.

First, there are the "witches' marks." These were anæsthetic patches or zones on the body that were quite insensible to pain. They were searched for with the aid of a sharp needle, and often found. It was thought that this was the spot where

the devil had touched the witch; this was his "trade-mark," so to speak, by which all witches were known. Now we know that just such anæsthetic patches occur in hysterical patients, and are not due to supernatural causes at all, but to pathological states.

Then, again, there is the possible occurrence of hallucinations. Edmund Gurney pointed this out in *Phantasms of the Living* (vol. I), p. 117, where he said:—

"We know now that subjective hallucinations may possess the very fullest sensory character, and may be as real to the percipient as any object he ever beheld. I have myself heard an epileptic subject, who was perfectly sane and rational in his general conduct, describe a series of interviews that he had had with the devil, with a precision, and an absolute belief in the evidence of his senses, equal to anything that I ever read in the records of the witches' compacts. And further, we know now that there is a condition, capable often of being induced in uneducated and simple persons with extreme ease, in which any idea that is suggested may at once take sensory form, and may be projected as an actual hallucination. To those who have seen robust young men, in an early stage of hypnotic trance, staring with horror at a figure which appears to them to be walking on the ceiling, or giving way to strange convulsions under the impression that they have been changed into birds or snakes, there will be nothing very surprising in the belief of hysterical girls that they were possessed by some alien influence, or that their distinct persecutor was actually present to their senses. It is true that in hypnotic experiments there is commonly some preliminary process by which the peculiar condition is induced, and that the idea which originates the delusion has then to be suggested *ab extra*. But with sensitive 'subjects' who have been much under any particular influence, a mere word will produce the effect; nor is there any feature in the evidence for witchcraft that more constantly recurs than the *touching* of the victim by the witch. Moreover, no hard and fast lines exist between the delusions of induced hypnotism and those of spontaneous trance, or of the grave hystero-epileptic crises which mere terror is now known to develop."

Unquestionably, hypnotism and hallucination played their part; also perhaps telepathy; and, as Gurney points out elsewhere, "The imagination which may be unable to produce, even in feeble-minded persons, the belief that they *see* things that are not there, may be quite able to produce the belief that they *have seen* them, which is all, of course, that their testimony implies" (p. 118).

Doubtless a large part of witchcraft, particularly that portion of it which relates to the Sabbath and the scenes said to be enacted there, can be explained as being due to the morbid workings of the mind, while in a trance state. It is asserted on good authority that salves and ointments were rubbed into

the pores of the skin all over the body; and that soon after this the witch would feel drowsy, and lie down, and frequently remain in a semi-trance state for several hours. During that time she would be at the Sabbath—so it was said—but her body remained on the bed meanwhile, clearly showing that *it* had not been there.

One of the most curious beliefs prevalent at the time was the belief in *lycanthropy*, that is, that certain individuals can, under certain conditions, change their bodily shape, and appear *as animals* to persons at a distance! Frequently, this animal would be injured, in which case the person whom the animal represented would be found to be injured in the same way, and in exactly the same place. The witch, in such cases, would frequently be lying at home in bed, in a trance state, while her "fluidic double," in the shape of the animal, would be roaming about "seeking whom he might devour." The following is a typical case, which I quote from Adolphe D'Assier's *Posthumous Humanity* (p. 261):—

"A miller, named Bigot, had some reputation for sorcery. One day when his wife rose very early to go and wash some linen not very far from the house, he tried to dissuade her, repeating to her several times, 'Do not go there; you will be frightened.' 'Why should I be frightened?' answered she. 'I tell you you will be frightened.' She made nothing of these threats, and departed. Hardly had she taken her place at the wash-tub, before she saw an animal moving here and there about her. As it was not yet daylight, she could not clearly make out its form, but she thought it was a kind of dog. Annoyed by these goings and comings, and not being able to scare it away, she threw at it her wooden clothes-beater, which struck it in the eye. The animal immediately disappeared. At the same moment, the children of Bigot heard the latter utter a cry of pain from his bed, and add: 'Ah! The wretch! she has destroyed my eye.' From that day, in fact, he became one-eyed. Several persons told me this fact, and I have heard it from Bigot's children themselves."

How does our author attempt to account for such a fact as this? He says:—

"It was certainly the double of the miller which projected itself while he was in bed, and wandered about under an animal form. The wound which the animal received at once reperculated upon the eye of Bigot, just as we have seen the same thing happen in analogous cases of the projection of the double by sorcerers."

We read further:—

"Innumerable facts, observed from antiquity to our own day, demonstrate in our being the existence of an internal reality—the internal man. Analysis of these different manifestations has permitted us to penetrate its nature. Externally it is the exact image of the person of

whom it is the complement. Internally, it reproduces the mould of all the organs which constitute the framework of the human body. We see it, in short, move, speak, take nourishment; perform, in a word, all the great functions of animal life. The extreme tenuity of these constituent molecules, which represent the last term of inorganic matter, allow it to pass through the walls and partitions of apartments. Hence the name of phantom, by which it is generally designated. Nevertheless, as it is united with the body from which it emanates by an invisible vascular plexus, it can, at will, draw to itself, by a sort of aspiration, the greater part of the living forces which animate the latter. One sees, then, by a singular inversion, life withdrawn from the body, which then exhibits a cadaverous rigidity, and transfers itself entirely to the phantom, which acquires consistency—sometimes even to the point of struggling with persons before whom it materializes. It is but exceptionally that it shows itself in connection with a living person. But as soon as death has snapped the bonds which attach it to our organism, it definitely separates itself from the human body and constitutes the posthumous phantom."

This interpretation of the facts, it will be seen, forms a sort of connecting link between apparitions, ghosts, materializations, vampirism, and witchcraft; it is also in accord with the statements of the theosophists, as to the astral body, conforms with certain statements made through Mrs. Piper and others, as to the fluidic or ethereal body, and accounts for many of the phenomena of "collective hallucination" and haunted houses. I am far from saying that I think such a theory proved; but it is at least consistent and plausible, it is also in accord with many facts, and explains them as no other theory can or does.

Colonel A. de Rochas, in his article on "Regression of Memory" (*Annals of Psychical Science*, July, 1905), claimed that he had experimentally produced one of these doubles, in a mesmerized subject. After several séances, and while the subject was in a deep trance, the following occurred:—

"The astral body is now complete. M. de R. tries to make it rise, to send it into another room. The body is stopped in its journey by the ceiling and the walls. M. de R. tells Mayo to stretch towards him the astral right hand, and he pinches it; Mayo feels the pinch." Experiments such as these could be multiplied *ad infinitum*. There are cases on record in which the astral form has been pricked with needles, while the "sensitive" felt the prick, and so on. These experiments are suggestive, at least, and if they should prove an etheric body, or anything corresponding to it, that would be at least one great step in advance in psychic research. It would also enable us to understand many of the phenomena of witchcraft, which are at present looked upon as mere superstitions.

ON MATTER AND SPIRIT

By H. STANLEY REDGROVE, B.Sc.

DURING the past few years a remarkable change has taken place in the attitude of physical science towards matter. It is no longer regarded as the all in all of the Cosmos and the final explanation of all that is, but as something unsubstantial, a phenomenon itself to be explained.

Even from the standpoint of the atomic theory we see how relatively unsubstantial matter is. What appears so very solid is far from being so; if we could compress a lump of matter of, say, the size of a football until the distances between its constituent atoms vanished we should have a remarkably small amount left. And now the atoms are regarded no longer as the absolute units, indivisible and eternal gods of nature, but are seen to be themselves capable of disintegration. It is clear, therefore, that the so-called direct evidence of the senses is in a sense misleading; the senses inform us of phenomena, not substance, and we are the more inclined to turn to idealism for a solution of the Cosmos.

The change in the attitude of physical science with regard to the ether is equally remarkable and equally significant; admitted tentatively as a probable hypothesis, regarded almost as nothing, so very unsubstantial was it thought to be, and now—" . . . the ether is being found to constitute matter," says Sir Oliver Lodge, and proceeds to point out that the density of the ether must be enormously great; "Yes, far denser—so dense that matter by comparison is like gossamer, or a filmy imperceptible mist, or a milky way. Not unreal or unimportant—a cobweb is not unreal, nor to certain creatures is it unimportant, but it cannot be said to be massive or dense; and matter, even platinum, is not dense when compared with the ether."

" . . . Undoubtedly, the ether belongs to the material or physical universe, but it is not ordinary matter. I should prefer to say it is not 'matter' at all. It may be the substance or substratum or material of which matter is composed, but it would be confusing and inconvenient not to be able to discriminate between matter on the one hand and ether on the other. If you tie a knot in a bit of string, the knot is composed of string, but the string is not composed of knots. . . ." *

* Sir Oliver Lodge: Discourse on "The Ether of Space," delivered at the Royal Institution, February 21, 1908; for abstract, see *Chemical News* for May 29, 1908 (vol. xcvi., pp. 255 *et seq.*).

Yet there are "things that are unseen" which are even more substantial than the ether—things of the spirit.

What is spirit? What is matter? These are the questions that are at the very basis of philosophy, and if we can only get at the root of them we may hope for the solution of relatively minor difficulties.

It is surprising that in the past many of those who have believed in the existence of spirit, have, nevertheless, generally regarded spirit as something almost unreal, something unsubstantial, something, in the old sense of the word, ethereal; and this paradoxical position is not unknown to-day. We see it in the crude materialistic belief of orthodox Christianity, a belief, however, which happily is fast dying out, that at the resurrection it will be necessary for our spirits to be re clothed in our cast-off material bodies.

No one seems to have seen the manifest absurdity of this position and to have apprehended the reality and substantiality of spirit better than Swedenborg (though we might also mention such names as Descartes and Berkeley); for him the spirit was the real man, the material body but the garment; and he argued convincingly for this thesis.

And is not this so; for in what does personal identity consist? Not in the material frame, for physiology shows conclusively that our material bodies are continually changing, and that in at least seven years (probably in less time) we each possess an entirely new body. Yet I am still I. It might be argued that personal identity consists in memory. Now, memory certainly is a manifestation and proof of personal identity, but it cannot be its cause, since if it were, we should have the curious paradox that during those periods which I cannot remember, I was not I; which is manifestly absurd. The only satisfactory solution of personal identity is to be found in spirit.

It seems to be generally taken for granted that, whereas we have absolute and direct evidence for the existence of matter, the existence of spirit is rather a matter of inference or belief; in fact, however, the reverse would be somewhat nearer the truth.

The evidence for the existence of matter amounts to this: we are aware of sensations (i.e. certain modifications in states of consciousness), and for certain reasons—of which the chief is that, whereas the images of the imagination are almost perfectly under our control, i.e. we can cause a mental image to

vary at pleasure or even disappear by mere volition, sensations are only slightly (relatively speaking) under our control—we conclude that sensations are due to an external world, putting forward the hypothesis of matter—"permanent possibility of sensation"—in explanation. We do not know matter in itself, what we do know and experience are changes in states of consciousness.

Consequently, we infer from sensation the existence of our own body with the rest of the external world. Here is the crux of the matter—I infer the existence of my material body, but I know I exist. Introspection at once reveals the fact that I am not my body, otherwise the above process would be impossible. Then what am I? Clearly, therefore, a general term for the ego is required; such a term is "spirit."

We do not go to the length of that thorough-going idealism (such as "Christian Science" appears to be) which denies the existence of matter: such a philosophy leads to absurdity. It is quite evident that there is an external world, but it is essential to insist upon the point that we know it only in terms of consciousness. As Professor Huxley wrote: "If the materialist affirms that the universe and all its phenomena are resolvable into matter and motion, Berkeley replies, True; but what you call matter and motion are known to us only as forms of consciousness; their being is to be conceived or known; and the existence of a state of consciousness, apart from a thinking mind, is a contradiction in terms.

"I conceive that this reasoning is irrefragable. And, therefore, if I were obliged to choose between absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative." *

And again, ". . . the most elementary study of sensation justifies Descartes' position, that we know more of mind than we do of body; that the immaterial world is a firmer reality than the material. For the sensation 'muskiness' [for example] is known immediately. So long as it persists, it is a part of what we call our thinking selves and its existence lies beyond the possibility of doubt. The knowledge of an objective or material cause of the sensation, on the other hand, is mediate; it is a belief as contradistinguished from an intuition; and it

* T. H. Huxley: *Bishop Berkeley on the Metaphysics of Sensation* (see *Collected Essays*, vol. vi.; *Hume: With Helps to the Study of Berkeley*, p. 279).

is a belief which, in any given instance of sensation, may, by possibility, be devoid of foundation." *

It is, therefore, not matter, but spirit that we *know*; and by this be it understood that I know myself as such, and the external world as an ideal construction in my mind; but do I know that other spirits like to myself exist? That we have evidence for the existence of other spirits through their manifestations on the material plane is apparent; thus, I know my friends John Smith and James Brown in the sense I know matter, that is to say, on account of various sensations I infer their existence as material bodies, and from the characteristics manifested by these material bodies, judging from myself, I conclude John Smith and James Brown to be spirits (spirits manifested on the material plane, that is).

The evidence brought forward by mediumistic spiritualism for the existence of spirits other than those manifesting themselves normally on the physical plane is of a similar nature. † It is claimed that "discarnate" spirits manifest themselves on the physical plane through the instrumentality of the bodies of "mediums," producing such phenomena as "automatic speaking and writing." Some spiritualists believe that in certain cases manifestation takes place through a material body manufactured or caused in some way by the spirit for the occasion. The evidence for the former class of these phenomena is, we think, of a convincing nature (too little is known about the latter class of phenomena—materializations, as they are called—to discuss their validity in the present article). But such evidence must in the nature of things be indirect—though not necessarily valueless or illusory—for it is, so to speak, the manifestation of spirit to spirit through the plane of matter. The question naturally arises, "Is there no direct perception of spirit possible to spirit?" ‡

It seems that in telepathy we have some evidence of a partially latent spirit-sense, and in this case the apparently *direct* nature of telepathic communications is most significant. Telepathy can be regarded from the percipient's point of view as

* T. H. Huxley: *On Sensation and the Unity of Structure of Sensiferous Organs* (see *Collected Essays*, vol. vi., p. 302).

† For a discussion of modern Spiritualism see the present writer's article in the *New Church Magazine* for August, 1908 (vol. xxvi., pp. 353 *et seq.*).

‡ That we cannot sense spirit by the physical senses is evident, since otherwise spirit would fall under the definition of matter, and we have already seen the great difference—the discreteness—between them.

spirit-hearing ; and if this is so, may there not be other spirit-senses as well ?

Indeed, does not our own consciousness tell us that there are. We all speak of the "mind's eye" without, it appears, being fully aware of what is thereby implied. Our spiritual sight—our mind's eye—perceives only the objects of our own small spiritual spheres—the ideas comprised within our own minds,—yet it does not seem impossible that the spirit senses might be opened to a wider field of view, and, indeed, this must be the case in that awakening which we call death.

It is the claim of the seers (in particular Swedenborg) that their spiritual senses have been opened to their spiritual environment. From what has been said above we shall be the better able to estimate at its full worth such of their claims as can be substantiated by evidence—for here we have *direct* experiential information of the world of spirit—and we consider such evidence is to be found in the case of the Swedish seer at least. Swedenborg's visions far surpassed those of other seers both with regard to quantity and quality. They are always clearly and lucidly described, whereas the visions of other seers appear to be so often characterized by haziness and vagueness. We see how well his training in natural science became him as a seer ; in his writings we have no emotional rhapsodies but a profound system of rational philosophy. It is also worth noticing that Swedenborg is the one seer for the validity of whose visions there is satisfactory external evidence—we have the testimony of no less an authority than Immanuel Kant.

There is a common tendency to explain away all such experiences by describing them as subjective ; in the world of spirit, however, the exact difference between the subjective and the objective is by no means obvious. "The Kingdom of Heaven is *within* you" it was once truly said.

It seems to be generally taken for granted that the objective is real and the subjective unreal, but from the idealistic point of view this may be questioned. The snakes of *delirium tremens* are quite real to the dipsomaniac, although quite unreal to us. As Professor Huxley wrote ". . . 'subjective' sensations are as real existences as any others."* Indeed, one might say that the real world for each one of us is the world as it exists in each of our minds. In a certain sense the saying that each one of us makes his own heaven or hell has an application

* T. H. Huxley : *On Sensation and the Unity of Structure of Sensitive Organs* (see *Collected Essays*, vol. vi., p. 303).

here. However, the objection might be raised that this view would make reality purely relative. This objection is perfectly valid, but, as we hope to make plain in a later essay, the real—the absolutely real—world is the world as it exists in the Mind of the Divine.

To return to the discussion of spiritual perception. It should be noticed that such perception must involve a considerable element of relativity or symbolism. This appears to be the case to some extent in ordinary perception; for example, we do not suppose that a sunset appears the same to the scientist, the artist, and the uneducated man; and this difference has its origin, not in the external reality (whatever it may be) giving rise to the impression of a sunset, not in the physical sense-organs of the observers, but in their minds—it is spiritual in origin. The appearance of things in this world depends partly upon the mind of the observer, and it is to be concluded that this factor will be even more prominent in perception of the spiritual world. In the very nature of things there must be a difference between a thing and the percept of it—to demand that direct experiential knowledge must imply their identity is to demand an impossibility. Spiritual perception is in a sense direct and in a sense symbolic. Moreover, from what has been said above, we must distinguish between spiritual percepts which inform of true reality—reality which is true for other spirits—such as the visions of Swedenborg, and those subjective sensations whose reality is purely relative.

To summarise the main argument of this essay. We know matter only through and in terms of consciousness i.e. as an ideal construction. An extreme idealism has sometimes interpreted this as implying the non-existence of the material world, but this view we entirely reject. If there were not some exact ratio or correspondence between our percepts of the external world and the external reality giving rise to them, what may be termed the harmony or unity of experience would be impossible to understand—there would be no such harmony or unity. A less extreme idealism regards matter as non-existent apart from mind, and if by mind is not understood our individual minds but the Divine Mind, then this view is in agreement with the thesis to be maintained in a later essay.

As to the reality of spirit, we have absolute evidence in our own consciousness as regards ourselves as individual spirits, and it appears that Swedenborg and perhaps other seers have experienced direct perception of a wider spiritual universe.

THE SACRED TRIAD

BY ARTHUR EDWARD WAITE

AS the consideration of this paper arises out of a book published recently, but does not connect therewith except as the independent treatment of an identical subject, I shall do well to set aside some unexpressed canons of criticism, to which I should defer generally, by saying a few words concerning the work itself at the very beginning. *The Doctrine of the Trinity*, by the Rev. J. R. Illingworth, D.D. (Macmillan & Co.), is characterized in its title as apologetic in the proper sense of that term, and to the history of the dogma—which it presents in a sketch at once slight and informing—it adds all that which is actually of the author's special concern. This concern is with the practical value of the doctrine at the present day, its intellectual value, also at the present day and distinguished—as if for the purpose of a schedule—from the practical bearings, which except for the author's defined object is, in the better sense, not a true distinction, since these two are one. In fine, as an *argumentum ad hominem*, we have a clenching and bringing home of the thesis in the statement, developed fully, that the doctrine is worth the presumption of its truth. As this seems an appeal, and obviously, to the mind of the typical and official churchman, the book may be described almost as popular in its design, which notwithstanding it is a very simple and useful introduction to the position of the dogma in the life of Christendom, and from this point of view—if from no other—those to whom I speak will do well to make acquaintance therewith.

By the indication that it is worth while, I take it to be meant that the doctrine offers to those who receive it truly some experience in the consciousness which makes for an extension of that knowledge which comes out of the life of sanctity, and this is the proper, as it is indeed the only, test of truth in doctrine. Thus, and in every way, from outward to inward the appeal always moves. Heaven, so far as we can approach it now, is an idea of location transcendentalized to the ineffable degree; but such location is within, though before we reach our term in that order, we may see many strange places. The

vital quality of Trinitarian doctrine—if any—is (a) the declared or undeclared essence by which it can be so translated into our consciousness that (b) we may enter by experience into a fuller union with God. So also the Persons of the Divine Trinity are the mode in which our consciousness as Christians confesses to the experience of God, and this because our faith in Him testifies *ex hypothesi* to the fact that He does not deceive His children, and more than all that He does not confuse them by false experiences. This is the assumption, and out of this the question of fact arises, in the terms hereunto following: Seeing that I speak as a mystic and that I address those only who confess to this description, at least by a disposition of the mind, in what respect does it signify to us as mystics whether the unity of God subsists in a Trinity of Persons? If we are Christian mystics in any real sense of the term, it must signify a great deal, because it was not until Christ manifested in flesh, for our redemption after some manner, that the Doctrine of the Trinity was explicated, and according to the Catholic teaching of all the Churches that which manifested then was the Second Person of the Divine Triad. Here it will be, of course, understood that what signifies is not the simple intellectual conception but the inward realization. I have put forward a canon of criticism by which all doctrines must be judged, and that is their capacity for ministration to the need of the soul, so that the soul can advance in the experience of the life of sanctity and shall thus walk not alone by faith but by sight also. Out of this criterion there arises the further and keener question whether Trinitarian doctrine responds for us to such a test. We shall arrive at some conclusion on this subject by a consideration of the doctrine itself from the standpoint which I have indicated; but in the first place it is necessary rather than desirable to say a few words regarding its antecedents in religious and philosophical systems which are other than Christian. Now, the religions that are called pagan had indubitably the analogies of Trinitarian doctrine, but ingenuity has increased artificially the closeness of the likeness, and once, at least, tended to present it in false terms of identity. The development of the critical faculty on the side of its sanity has tended to reduce these exaggerations, and by many it will be admitted now that such analogies are useful chiefly to bring the distinctions into clearer light. In my own view, the non-Christian Triads are so much the mere shadows of the Divine Trinity that in order to avoid confusion it is a wise plan to set

them aside altogether. The only really important collateral fact is the way in which the doctrine developed in theosophical Jewry, during the period of the greater exile, concurrently with and yet independently of its development in Christendom. It is an amazing growth—by its complications, its involutions and the grotesqueness in its mode of expression—but I regard the result as, intellectually speaking, a great light of constructed mystical doctrine and, at whatever distance, the only formulation of the scheme of things with which Christian theology can suffer a moment's comparison. Its major defect is that which is inherent in its conception, and this is that it is devoid of any correspondence with the manifested Christ; yet it was held so sincerely in the past to admit of and even to involve such a correspondence that for generations the Christian students of Kabbalism regarded the development of its sole and own implicits as the only form of propaganda which was possible with success in Israel.

The implicits of Trinitarian doctrine are in the New Testament and all that which may be held to lie behind it; those of Jewry are in the Secret Doctrine, of which the Kabbalah—vast as it is—seems to be only an expression in part. Whether there was a common source from which both drew must exceed the limitations of a few words on a great subject; but the intellectual life of Christendom during the growth of dogma moved in strange paths and issued from strange clouds of darkness. Whether the Secret Doctrine was indigenous in Jewry, and that from the Mosaic period, or whether it was a derivation from many things antecedent, remains an open question after centuries of discussion. I hold an opinion on this subject which is reflected from the schools wherein I have been nourished theosophically, but in the present place I must set this also aside—not that it is extrinsic to the issues, but because, like the antecedents of Christianity, it opens gates into the infinite, while this is a brief excursus and not a treatise at large. It remains that both systems ended by producing something *sui generis*. As regards the analogies between them, it must be understood that the Christian apologists who have undertaken to show that the Kabbalah contains specific Christian doctrine in the specific Christian sense have carried their enthusiasm beyond the horizon confessed by that literature; they have done exactly what might be expected under the circumstances; they have given the particular meaning to the general and fluidic sense. The doctrine, for example, of the threefold Divine Nature

is assuredly in Kabalism, but in the Christian mode it is not there at all; it is there in the Kabalistic mode, and so only. How great the distance which intervenes will be appreciated by any one who has acquaintance with the Sephirothic system, as it is found first of all in the ancient *Book of Formation* and as it is developed into complexity in the Zoharic books. The original Sephirothic system was the doctrine of the emanation of the universe, or—if this be putting it too strongly—of the manifestation of universal things externally. It contains no suggestion of the Trinity, the explanation of everything is by ten Numerations—of which the first is the Spirit of God explicated as the Divine Name in the forming of things. At a later period the Numerations, or *Sephiroth*, were divided into four worlds: the world of Deity, the angelic world, the world of formation, and that of manifested and material things. In some distributions of the *Sephiroth* among these worlds, the Divine Triad is exhibited in the world of Deity. In others, we have the Great Countenance, wherefrom issues the Father and the Mother, and these together correspond to the first three Numerations, being the Triad in another aspect. The notion of the Divine Son—or *Microprosopus*—corresponds to the six lower *Sephiroth*, or the Lesser Countenance. The tenth *Sephira*, or Numeration, is the Spouse of *Microprosopus*; it is the kingdom of this world understood in its assumption by the other, and it is thus the Church of Israel, or, according to the precarious speculation of Christian apologists, it is the Holy Spirit, in which sense they carry the Kabalistic system a still greater distance from the Christian idea of the Trinity. A certain general analogy inheres, deeply imbedded, and this will appear as we proceed. At the moment it remains only to add that as all things are in the mind, but at first by way of root or vestige, so I do not doubt that those who looked for Messiah and spoke of the Spirit of God had, from all time, the implicit of the Trinity among them. This is only another way of saying that the experience of sanctity had brought the Church of Israel into a certain exalted degree of consciousness in God.

Recurring to Christian Trinitarian doctrine, the true key to our position as mystics will be found in those words of St. Augustine which are quoted by Dr. Illingworth: "We say Three Persons, not as being satisfied with this expression, but because we must use some expression." In other language, all doctrines are part of the path towards that term which Augustine recognized—the soul's rest in God—but the path is not the term, and it does not yet appear what awaits us in fine. Being Christian

mystics, we recognize that Christ was manifested as the Son of God, to communicate to us who are His followers the filial connection with the Divine. If we are the sons of God, there is beyond question the principle of fatherhood in God, concerning which Christ came to tell us, and hence He is called in orthodox terminology our elder Brother. As Christian mystics, we do not claim to know what fuller and deeper and more exalted mystery of being lies behind the relationship of Christ to the Divine, but we hold it as certain that the Divine had entered into the human consciousness of Jesus as It had never entered previously into man, so far as history has recorded. Whether the entrance was through the extension of human consciousness or through another manner of union, there is nothing in our experience to determine, but beyond those deeps which we can fathom there are all the unplumbed abysses. Behind the doctrine of God's Fatherhood there rests an implicit of motherhood, and because of its realization at this day among persons disposed towards mysticism, there has been a certain tacit change in the appreciation of the relations one to another of the Divine Persons. As the doctrine concerning the Son of God has created an analogy between the Sacred Triad and the human family, the logic of this analogy seems at first sight to set aside the *Filioque* clause of the Nicene Creed, though it does not in any sense bring about a *rapprochement* to Greek orthodoxy on the subject ; it creates rather a procession of the Son from the Father and the Holy Spirit, understood as a feminine *Persona*. Now, on this difficult question, symbolist as I am, it must be said, through the sense of sincerity, that analogies carried to the absolute degree tend to land us in confusion. In the present instance we get at the truer view by killing the analogy after it has served our purpose. To do this, we must realize that within God, conceived as the Father, there is that which precedes *ex hypothesi* the relation of fatherhood—I mean to say that there is Love. But in the Divine Nature, regarded in Itself and Its essence, there is no passage from subject to object, so that the Motherhood of God can be conceived only in the Fatherhood, and conversely. God the Father is therefore God the Mother, and the procession is God the Son, but as constituting the Duad only. The Sacred Triad is completed by the Holy Spirit, which is the bond of ineffable love between the Father and the Son, but still not passing from subject to object, for of the Three that give testimony in heaven it is said that " these Three are One." The place of the Holy Spirit seems therefore indicated rightly by the clause of the Nicene Creed : *Qui ex*

Pater Filioque procedit. But the Son is the Word of the Father, by which the universe is made—that is to say, the order of things wherein the Fatherhood is manifested through the Sonship, which order the Spirit or Bond of Love also embraces as the Comforter, and is perhaps to be declared more fully at the end of these times, that is to say, when God—through the Comforter—shall be all in all on the manifest plane, awaiting the other more remote, timeless condition, after the balancing of things, when the Son shall deliver up the kingdom to the Father. The words of man cannot describe that union. The analogy hereto in Kabalism, somewhat deeply involved, is : (a) the inaccessible God above the *Sephiroth* ; (b) *Macroprosopus*, implied in the first *Sephira*, but still unsearchable ; (c) *Abba* and *Aima*, the qualities of fatherhood and motherhood conceived in God, allocated to the second and third *Sephiroth*—in all, one triad, *hormis l'Ineffable*. We have then *Adam Kadmon*, *Microprosopus*, or *Messias*, and the Spouse—that is to say, Israel, whereon is *Shekinah*, the cohabiting glory, corresponding to the Spirit. If the first Triad is conceivable as implied in the Divine Fatherhood, we do reach a kind of substituted Trinity, but the *Messias* is not born on earth, and the analogy remains phantasmal.

In the Christian doctrine of the Trinity, the root-matter is the Fatherhood of God manifested through the Sonship of Christ, by which we are affiliated and enter into the realization of our legitimacy, and this operates through consanguinity with Christ, by enlightenment of the Holy Spirit. I believe that such doctrine does respond to the test which I laid down at the beginning, that it is the material of experiences by which holy life may enter into holy knowledge, and that it contains a legal abstract of our titles. The root of the Christ-mystery was on the external plane ; all symbolism requires this fulcrum from which the great things can move the universe of thought ; but they become vital by elevation into the sanctuary of our consciousness, whereby they are made part of our personal history. The historical Christ goes before us eternally, rising from degree to degree in that consciousness, drawing all things after Him, as it is said : *Christus autem assistens pontifex futurorum bonorum . . . introiit semel in sancta, aeterna redemptione inventa*. The gist is that He entered and went in ; He opened the sanctuary, and we follow, a part of the great procession which has followed previously and which constitutes the true Church.

SOME NOTES ON DREAMS

BY A. GOODRICH FREER (MRS. H. H. SPOER)

IT is in vain to deny that dreams afford much matter for speculation, and are often of great interest. On the other hand, what utter nonsense we all dream, for the most part, and how very tiresome people are who insist on narrating their dream experiences !

Moreover, how many of us who are impressed by the occasional fulfilments of dream prophecies, remember to count, or are able to count, the number which remain unfulfilled ? how many record the hits who never record the misses, and are these hits any more numerous or more valuable than the guesses of our waking state ?

Somewhere, I think in *Borderland*, I invited the attention of readers and evoked a considerable amount of correspondence upon a point, psychological rather than directly psychical, to which I should like to add that my view has been confirmed by further experience. We all, I think, concede that the setting of our dreams is generally of so superficial a kind as to be commonly referable to the experiences of the past day. For example, you read in the paper of a terrible earthquake at San Francisco, and you dream that your house tumbles about your ears—not necessarily by earthquake ; one often adapts the day's information. This evokes, perhaps, a deeper emotion, some one very dear to you is buried in the ruin, or rescues you from danger, and here, as I believe, we commonly touch another stratum of consciousness. So far as I can gather from comparison and experience, this deeper emotion evokes persons and associations distant in time or place. Those you see in every-day life do not visit you in dreams, but let them go away, even temporarily, and they are with you in sleep. If a personal illustration may be excused : living in Asia and Africa my dream-visitants were those I had left behind in Europe ; while in America I dreamed out of the next stratum of experience of the Mediterranean shores of three continents.

The interest of such observations lies for me in this, that granted that dreams, thought-transference, the hypnotic condition, the state of suggestibility, etc., are all phenomena, more or less subliminal, we have here yet one more reply to the often-

repeated objection, urged mainly by those who argue in favour of a supernatural origin for supernormal impressions.

"It couldn't have been thought-transference or self-suggestion. I wasn't even thinking of the subject or person ; had not thought of them for long," as if what had last been packed in a box, the contents of which are subject to many concussions and displacements, must of necessity be the first to fall out !

We often fail to realize, also, that unless they are recorded by some second person, to whom we relate them while still asleep, the dreams which are preserved are almost certainly those we have had just before waking, and which are, therefore, mixed with our waking consciousness, and are therefore not pure dreams. These, however, sometimes afford interesting examples of thought-transference which are none the less interesting for being externalized in a state of mixed consciousness. To such, I think, belong the following cases :—

The Very Rev. Thos. I. Ball, Provost of Cumbrae, sends me, April 20, 1894, three interesting cases, with the following note : " You may make any use you like of the facts and of *my* name ; but my informant was quite inexorable about her own, though I tried to induce her to let it be used.

"The story, which my old friend told me, and which she gives me leave to repeat is this :—

"When a young married woman, she twice dreamed—I *think* twice in the same night—that she saw her mother rush out of a room and down a staircase in flames. She mentioned the dreams to her husband next morning. In the course of a post or so she learnt that her mother's dress had caught fire, and she was severely burned. But I don't know if the accident happened on the same night as the dream, and the circumstances of the dream and the actual accident did *not* correspond in all particulars."

"A sister-in-law of the same lady (whom let me call Mrs. X——) was staying in a house which Mrs. X——had never seen (a lodging, I think). Mrs. X—— wrote to her sister-in-law, saying she hoped she was well and comfortably housed, because she had dreamed that the house was like this and that, and that they had had an accident by fire. The sister-in-law replied that she did not know how Mrs. X—— had come by her information, for the house was as she described, and they had been nearly burnt out !"

"Miss Jane K——, of the Cove, by Aberdeen, who died in the seventies, told me that in her youth she was engaged to be married, and all was going on well. One night she seemed to wake, and yet not to wake up either, the room door opened, her deceased

mother came in and went up to the bedside, and said, 'You are going to be married to Z——, are you not? Don't marry him; he's a villain.' In consequence of this, inquiry was made, the warning proved to be quite true, and the marriage never took place."

This last case may, I think, be classed as a subliminal message. Miss K—— was probably conscious, without admitting it to herself, that something was wrong, and the sensation was externalized in a dream.

The following curious dream-story is related by Mr. A. MacHardy, Chief Constable of Inverness:—

"On Thursday, September 22, 1892 (the first of the two days of the Northern Meeting at Inverness), I got home to my house about 11 p.m., feeling somewhat tired, having been on duty all day in connection with the meeting. After coming home I sat a short time with my wife, and in our conversation spoke about the Marquis and Marchioness of Stafford, the latter being at the Highland Industries Exhibition at Inverness that day. We also spoke of the Duke and Duchess of Sutherland, my wife saying she felt sure they would attend the meeting next day.

"Went to bed about 12 o'clock, and I was not long in going to sleep, and dreamt that I was in the Northern Meeting park and saw the Marquis and Marchioness of Stafford in the grand stand, she having a child by the hand. I felt that I was immediately commanded to go, and tell the Marquis that his father, the Duke of Sutherland, died at half-past 10 o'clock last night. I made for the grand stand, but felt faltering and unable to go forward with the message, and at once thought of writing it, and having paper and pencil did so, as follows: 'My Lord, I am very sorry to inform you that your father, the Duke of Sutherland, died at half-past 10 last night.' I put the note in an envelope, and walked up on the grand stand, and met the Marquis, to whom I bowed. He returned the bow, and came forward and shook hands with me, using courteous expressions. I felt I could hardly speak with emotion, but was able so say, 'Pardon me, my lord, please read this note.'

"He took the note, and stepped aside and read it, and then went up to the Marchioness, and spoke to her. He then turned round and looked at me—by this time I had left the grand stand—he bowed, which I returned, and walked into the park. I then awoke and felt excited and much agitated, and began thinking over my dream. Within a few minutes my telephone bell rang loudly, and thinking it was a fire alarm, I got out of bed, looked

out of each of the two windows of my room, but could see no fire. The bell continued ringing till I got downstairs to the telephone, in the lobby. I spoke, saying, 'Well, who is there?' The answer was, 'I'm MacAulay' (who was my deputy, and was on duty at the Northern Meeting ball). 'I am very sorry to trouble you, but I am sure you will be sorry to hear that the Duke of Sutherland died at half-past ten last night.'

"I asked him to wait, and hung up the transmitter, and began to satisfy myself by my surroundings, and by looking out on the street, that I was quite awake and correct; and then asked MacAulay to repeat the message, which he did; and said the news was whispered in the ball-room lobbies, and that he had gone to the *Courier* office and verified the report. I asked the hour, and he said a quarter to one, and that he was speaking from the Burgh Police Office."

The following letter is from Mr. John Box Tongue, Sutherland, N.B., August, 1893 :—

"I have seen Mr. McHardy, whom I know *very* well, and he has given me a full statement of his wonderful dream, which was exactly as you have it. Mr. McHardy is a scrupulously honourable and truthful man; so much so, that although I am thoroughly sceptical of any such spiritual or psychical connection as this dream would seem to indicate, or even establish, I must say that I believe what he states, and that his dream came from no knowledge of the event having occurred.

"The Duke dined as usual on Wednesday night, and retired to rest at the usual time. He felt ill, with great pain shortly after getting into bed, got up, and took some medicine that he was in the habit of taking, returned to bed, did not sleep, got worse, and the servants were rung up in the early morning and the doctor sent for. He lay ill all Thursday morning, afternoon and evening and died about *ten at night, Thursday*.

"I believe the Marquis was away yachting, but the Marchioness was at Inverness Gathering, or else at the Earl of Aberdeen's (I am not sure). Anyhow, it was well known during the *afternoon* and evening that the Duke was dying; and doubtless messages were flashed all over the country. I do not suggest that McHardy heard these rumours—he is himself the best authority on that point—but I do think some other people in Inverness knew it.

"I heard at the time that the telegraph offices at Dunrobin private station and at Golspie were kept open all that evening, and every message for the south must have gone through Inverness."

The two following belong to a group of cases which I received from Mr. Myers endorsed, "Bacchus cases." They all seem to be of good quality.

Told by Dr. Gasquet to Isabella Bacchus :—

"Lately I was talking to Dr. Gasquet about the old church at Brighton, the one at Kemptown, which was for many years the only Catholic church there. It was one of the old-fashioned churches, with a gallery for the organ at the end. There was no attempt at ornament of any kind, a plain square building, like a lecture-room. He told me it had been decorated and improved in every way. I said, 'How did you manage to get it done?' I knew the congregation at that end of Brighton was chiefly of poor people. He said, 'We did what we could by subscription, but the beginning, and, in fact, the chief part of the expense was from some money left by Miss X——, who recently died in that part of the town.' He then said, 'There is a curious story connected with this legacy, which the psychical people ought to get hold of.' This is the story, as he told it to me :—

"Miss —— had been ill for a long time, but not in immediate danger. She was visited by Father Johnson, the priest of the mission. One night, she was awake between twelve and one o'clock, and had dreamt, or thought she saw, quite distinctly, Father Johnson in the church, at the foot of the altar, and heard him say : 'I have loved the beauty of Thy House and the place where Thy Glory dwelleth.' This dream or vision was so vivid that she at once got up and put some money she had by her (£70, I believe) in an envelope directed to Father Johnson and inside wrote the date and hour, what she heard, or thought she heard him say, and left the letter among her papers, where, after her death, it was found by her sister, who gave it to Father Johnson. When he read the note and saw the date, he said, 'But I was really there then, and did say those exact words.' It seems he was late that night, and went last thing into the church to see that all was safe. The hour and date correspond exactly."

The following, also from the "Bacchus" collection, has the note, "Copied from a book of Miss Amherst's. Father Amherst advised her to write and have it signed." It is none the less interesting as a problem because the incident is trivial.

"One night last January, 1872, I, Ann Amherst, dreamt that I saw Mary de Lys, and that I had a large pin in my hand, and in speaking to her energetically about something, I gave her a tremendous prick on the forefinger of her right hand. She put on a face of pain, which I saw distinctly, and said, 'Oh, this pin, how

it hurts ; why did you do it ? ' The next morning, on coming downstairs, I found her and Louey sitting together by the fire in the library. Mary was holding her finger, and with the same expression of pain I had seen in my dream, she said the same words, and I, feeling quite scared, thought for a moment I had done it, and I said, to her and Louey's astonishment, ' Did I do it ? ' She did not in the least know how or when it had been done, and Louey had been looking in vain for a pin in Mary's dress that might have caused the prick.

" Before coming down in the morning and hearing what Mary said I had not mentioned my dream to a living soul. I should also say that both our bedroom doors were locked all night. The finger was bad for several days and had to be plastered up. It was the same finger and hand seen in my dream, the forefinger of the right hand.

" (Signed) ANNIE AMHERST.

" MARY DE LYS.

" LOUISA W. AMHERST."

To the experienced student of the occult, there comes a time when one gets an indigestion of the marvellous, and when a trifling story like the above is more valuable as a text for meditation than one which so calls out one's emotional sympathies that it is easy to lose sight of the question at issue. How are we to account for such an incident ? Did the dreamer acquire the information on which her dream was founded from Mary's secondary consciousness, awake or asleep ? That Mary's waking consciousness knew nothing of it complicates the problem. It is of a kind I have discussed in *Essays in Psychological Research*, chapter v., where I quote many interesting cases which correspondents have been good enough to send me.

I think we often do not allow enough for mere coincidence—in itself a curious problem. We can all quote examples from our own experience. Here is one that I find sufficiently curious. It was sent to me by Mr. Harry Burns, King's Norton, Birmingham, to whose accuracy and care in reporting any matter I can personally testify.

" September 27, 1896.

" I think it possible you may be interested in a coincidence in which some friends of mine were brought to bear part. I have known the story for some time and meant to send it to you before. My friend, Mr. Summers, is a ' Primitive Methodist,' and attends the small chapel at King's Norton. About eight years ago the

Rev. J. Odell, of Birmingham, brought a number of young people to King's Norton for a day's outing, etc.

"A boy about twelve years of age fell into a pond and was taken to Mr. Summers to be attended to. He went home in the evening with the rest of the party, and my friends heard nothing more of him.

"They left that house seven years ago this month to take a larger one by the side of a canal. In the early part of this year a boy fell into the canal and was taken to the house of my friends. They put him to bed and gave him dry clothes.

"Now comes the strange part of the story. While the boy was still in the house, a local member of the chapel brought in the preacher to tea, and he, to the surprise of Mr. Summers, said he was the lad whom so many years before they had befriended. And they surprised him by introducing to his notice the boy who was undergoing a similar experience. No other boy has *ever* been taken there, and it certainly seems remarkable that after the lapse of about eight years the one boy should in the local preacher reappear on the very day my friends were performing a similar kindness to a lad in the same condition as *he* had been years before."

"Dr. Spoer testifies to the truth of the following—another coincidence—this time of a terribly tragic nature. In the summer of 1904 a near relative of his was engaged in a law-suit, with a man whose asseverations increased in intensity in proportion, it is to be feared, as they lacked veracity, till he reached the horrible culmination: 'If this be not true, may I find my only son dead on my return!' The man was a Jew, and to the Jews the loss of an only son means, from the religious point of view, something even more serious than a personal sorrow, however acute. Within a day or two, the death of the boy by drowning at a fashionable watering-place appeared in the newspaper.

"Religious biography affords numbers of parallel cases, interpreted to meet the views of the writer."

There is one class of incident, not far removed from dreams, which has always had a special interest for me, for unless we accept the view that God "has constituted the services of angels . . . in a wonderful order," they are difficult to explain. No theory of telepathy or thought-transference wholly covers them. I published (I believe, but the book is not at hand) in *Proceedings S.P.R.* in an address on the "Sources of Subliminal Messages," a slight incident of the kind which occurred to myself; which I repeat for the sake of quoting Mr. Myers' explanation.

Two girl friends of mine were singing at a performance given by the local choral society. Both, I think separately, were impressed with the idea that I needed them, and communicated with each other, with the result that they left the concert hall, and hastened to my house, where they found me contentedly reading in bed, perhaps about ten o'clock p.m. I rose and joined them on the hearth-rug, and while we were chatting over the fire, joking about their superfluous zeal, a large picture fell from the wall and the glass smashed upon my pillow, so that I narrowly escaped what might have been a serious accident.

Mr. Myers suggested that this might be a case of subliminal activity. My secondary, and as he always insisted, more intelligent and observant self, saw what was about to happen—possibly observed signs of a loose hook, a strain on the cord of the picture, or what not, and sought about for means of warning. Finding the active ME too much absorbed to pay attention, it sent, as was not unusual on my part, a message to the two friends so imperative that they, more alert than I, obeyed at once.

Something of the same kind may explain the following incident, sent to me by the Rev. C. W. Morse, The College, Durham, November 1, 1894:—

"I was told at first-hand the following, quite lately. A mother and her baby were sleeping together during a severe gale a few years back. The mother suddenly became wide awake, and heard a voice saying, 'Get up at once.' She rose and began to walk towards the door; when the same voice spoke again, 'Take the child; be quick.' She took up her baby and had just passed the threshold, when a chimney overhead crashed through the roof, smashing the bed. Her husband ran up, disturbed by the noise, but found his wife and child quite safe. The lady told me this herself in her husband's presence."

CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.—ED.*]

THE PHANTOM DEER OF MADURA.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—It would be very interesting to know, through your columns, if any of your readers have ever seen or heard of the phantom deer of Madura. My late father, who was a great sportsman, a crack shot, and traveller in Southern India, came across this herd one day while on an expedition from Madura to Madras. I quote from his writing, dated somewhere about 1856. "On our way to Madras one evening I saw a herd of very fine deer passing our path. I fired twice at them, with very good aim; indeed, I could hardly miss the fine bucks I had aimed at. They all escaped free. It was on sandy soil, and when we came to examine it there was not a footprint to be seen. A native told us we had seen and fired at the phantom deer, the spirits of the old kings of Madura, and they only showed themselves once in a hundred years, that it was very bad luck to see them, that those who attempted to injure them would never succeed in anything afterwards. Naturally I fired at them as I have done hundreds of times before in the case of ordinary deer. These were of singular beauty, and no one could have been more astonished than I was that neither of my shots took effect, or at the absence of all traces of their footprints in the smooth sand. I saw them distinctly, or I never would have fired. This was the last of my marches under Tippoo Sultan's trees, and, alas! the beginning of misfortune."

Yours truly,
H. M. T.

EDINBURGH.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—May I supplement a little the story of the mummy case of the Priestess of Amen-Ra, in the British Museum, which you tell in the Notes for this month? The gentleman, a personal friend of mine, who had his arm injured, through the

carelessness of a servant, so that it had to be amputated, was the one who bought the case, and was, therefore, scarcely likely to make a "scornful remark" with regard to it. He gave me in the summer of 1905 a printed account of the wonderful disasters which had overtaken those who had taken any part in its removal to England—and until its resting-place in the British Museum.

I was interested in the matter, and soon after I had heard the strange history, I thought I would look up the life of this Princess in the archives of the Museum. I had been engaged in this work for about a week, when one morning, on awaking, I found a large black mark, the size of a shilling, on my neck. Not having had any knock or hurt of any kind, I was rather surprised; but as it did not pain me I took no heed of it. I went that day to the British Museum to resume my work, and when seated at my desk in the reading-room a most extraordinary feeling came over me—not exactly faintness, but an indescribable feeling of losing consciousness—much as one feels when being mesmerized. I got up and went outside into the air, and pulled myself together. I returned to the room to give up my books, and hastened home. When there it was brought to my mind that I was not to write upon this subject, so I tore out, from my book, all the notes which I had made, and burnt them. I then went at once to a friend, who had promised to lend me her week-end cottage near Brighton, and arranged to go there in two days' time. Curiously enough the black mark on my neck had entirely disappeared by the next morning, without changing into different colours, as a bruise would have done.

The thorough change soon set me all right; but I never wish to go through a like experience. I consider that I was the last victim of this wonderful spirit, who evidently did not wish the story of her life written—even by one who sympathized, in a way, with her; for I feel strongly that it is desecration to remove these mummies (or mummy cases) from their resting-places and bring them over to a strange land.

It is certain that the old Egyptians had occult powers which we moderns cannot understand, and which in this case, I think, shows that, even now, they can be exercised by those who have passed into spirit-life for many thousand years.

Yours truly,
E. B.

PERIODICAL LITERATURE

FOR fifteen years Mr. W. T. Stead has had before him an unfulfilled commission: all readers of the *Letters from Julia* know how anxious Mr. Stead's unseen correspondent in the next world was that he should open a "bureau" for facilitating communication between the two states of existence—seemingly so far apart, and yet so near. Granting the hypothesis implied, as Mr. Stead says in the *Fortnightly Review* :—

If the other world is in very truth our world, and if there are those who, being on this side death, do already habitually dwell on the other side, what is more simple and more obvious than to interrogate those favoured mortals as to what kind of a world it is in which they spend so much of their time? . . . The only question is, what are the facts? Can we or can we not organize such a service of trustworthy persons whose eyes have been opened, to undertake the guidance of the pioneers who are endeavouring to build the bridge between the living and the dead?

At all events Mr. Stead has resolved to try; he has opened the Bureau of Intercommunication, proposed so long ago by "Julia," at Mowbray House, Norfolk Street, Strand, and under certain conditions he is prepared to try to establish communication, but only for the benefit of those seeking to hear from others whom they have loved and lost. The ultimate decision, and the real management of the Bureau, rest with "Julia" herself, as Invisible Director.

An article by "Seeker," in *The Theosophist*, considers the difference between Eastern and Western religions as being largely due to a dissimilarity in ideals, and says :—

There is a glaring difference between the ideals of the East and those of the West, suiting the idiosyncrasies of the mind in both hemispheres. The former, always towering over the senses and intellect, invariably takes for its guidance in life one who is more or less divine, a being who has distanced men by some extraordinary moral quality, or an Avatara, a manifestation of God. The prevailing idea is to select one far above the human kingdom; one who, by incessant struggles, has killed the lower self and has felt the Presence divine within himself; in short, one who has become a constant denizen of the Kingdom of Heaven, whose limitations are few, and whose control over Nature's forces has been a conscious and ever-increasing quantity. The thought of the East being intensely spiritual, her ideals must, of course, be so, for the idea and the ideal being so interdependent, the subject and the object must stand to each other as the substance is to the shadow, even as the visible world is the reflex of the invisible. On the other hand, we find the West always seeking her model in one who is victorious on the field of battle, who is a philanthropist, a patriot, a hero, somebody who has achieved feats of prowess on the physical plane. . . . It is on account of her shifting from one ideal to another that the West has not yet succeeded in pene-

trating regions beyond ordinary human ken; there has not yet dawned upon her the inward peace which never goes in search after anything, when once the Highest is felt in the secret chamber of the human heart.

Arnold S. Banks writes in the same magazine on "The Caduceus in America," taking his facts from a Report of the Bureau of American Ethnology, by Alice C. Fletcher, describing the Hako ceremony, a mystery-rite of the Pawnee Indians. The stem of the calumet, or peace-pipe, consists of two hollow shafts of wood or reed, painted blue (sky) and green (earth) respectively, and ornamented with feathers of various birds, each kind having a symbolical meaning. The true calumet is independent of the pipe-bowl, and was used both as a symbol and as a magical wand: "by ambassadors and travellers as a passport, to conciliate hostile or foreign nations, ratify alliance, secure good weather, bring rain, attest contracts." Marquette said in 1672: "One with this calumet may venture among his enemies, and in the hottest battles they lay down their arms before the sacred pipe." It is inferred that "control over the elemental forces is symbolized by these stems, and the choice of certain birds as being connected with the elemental kingdoms is not so arbitrary as may at first be thought." Gods, or spiritual powers, are represented as birds, or winged, or with birds' heads, in many ancient symbolisms.

In *The Word*, Alice Le Plongeon begins a romance founded on Professor Le Plongeon's archæological studies in Central America, which confirm the account of Atlantis given by Plato, and says:—

Dr. Le Plongeon has deciphered four accounts, and discovered another yet to be deciphered, by ancient Maya authors, regarding the destruction and submergence of a great island in the Atlantic Ocean, presumably the Atlantis of Plato, and called by the Mayas "The Land of Mu"—"The Life of the Basin (ocean)."

Mrs. Le Plongeon holds that:—

Whenever and wherever man has attained to a certain degree of intellectual development, he has discovered many of the universal laws, just as these are now being discovered; also that all vestiges of such progress may have been more than once entirely obliterated from the face of the earth by great cataclysms; that therefore it is not possible for us to affirm that the present human race has advanced beyond anything that the ancients had dreamed of; it is, for instance, impossible to prove that the ancient Atlanteans did not utilize the forces of nature, such as electricity, as does the modern civilization.

Claude Bragdon contributes to *The Theosophic Messenger* a study of "The Art of Architecture from the Standpoint of Theosophy," taking the view that architecture has developed in

cycles, three of these being the Egypto-Greco-Roman, the Gothic, and the Renaissance :—

In each of these architectures the peculiar genius of a people and of a period attained to a beautiful, complete and coherent utterance, and notwithstanding the often considerable intervals of time which separated them, they succeeded one another logically and inevitably, and each was related to the one which preceded and to that which followed it in a peculiar and intimate manner.

The architectural forms which took their rise in Egypt were calculated to impress both the elect and the profane with the awe of the mysteries; "in the architecture of Greece the note of dread and mystery yields to one of pure joyousness and freedom," typifying adolescence, and developing in beauty; Roman architecture denotes "the iron hand of sovereignty, encased within the silken glove of luxury." The Gothic enshrines the mediæval spirit of mystery, and the Renaissance repeats the Greek spirit, with new ideals.

"The Problem of Psychic Research" is stated by Professor Hyslop in the *Journal of the American S.P.R.* as being essentially the collection of facts, as far as the present stage is concerned. Attempts at explanation must be subordinated to the presentation of facts, for "we have to collect for a long period of time sufficient data to justify theoretical considerations." He reminds us that :—

Thirty years were spent in collecting the facts which illustrated and proved the doctrine of natural selection, and thirty years more have been spent in accumulating facts to determine its nature and limitations. Psychic research labours under difficulties that never affected evolution, and these consist in the far more sporadic nature of the facts that can serve as evidence in the present stage of the problem. The phenomena are probably numerous enough, but the circumstances that would make them scientifically significant to the obstinate scepticism of most men seem not so often to be present, and hence the work of accumulating evidential facts is slow and difficult.

Reason (Rochester, N.Y.) prints an address given in that city by Vice-Admiral W. Osborne Moore, R.N., during his recent visit to America. Other experiences are related by the Admiral in recent issues of *Light* (London), including a test suggested and verified by Sir William Crookes, F.R.S.

REVIEWS

THE FAITH AND WORKS OF CHRISTIAN SCIENCE. By the writer of *Confessio Medici*. London: Macmillan & Co., Ltd.

UNDER this well-chosen title the anonymous author of *Confessio Medici*, a book which has had a rare reception, places before us all that is to be known, or at least as much as one can desire to know, of Christian Science—its origin, authorship, career and results. Only one qualification is demanded by the author of his readers—a sense of humour. It is a long time since we have read anything so thoroughly saturated with good-natured satire and quiet humour, and herein lies both the literary ability of the author and his splendid cunning, for it is well known that any person or system of thought, any faith or profession, that can survive ridicule has in it the elements of durability if not of immortality; and ridicule of the most scathing kind does this *medico incognito* heap upon the system for which Mrs. Eddy is responsible.

It is a difficult book to handle in an ordinary review. To do it thoroughly would involve not only a survey of the whole *credo* of the Christian Scientist, but also a statement of the working effect of that belief and teaching on contemporary thought. I shall therefore content myself with a partial citation of the Medico's arguments and conclusion, sufficient to display his weapons and method of attack. At the outset it is shown that Christian Science goes further back than Mrs. Eddy, who appears first of all to have benefited by, and then to have appropriated, the teaching of Quimby, the mental healer of Portland, Maine, who read the Bible and studied Berkeley.

"It came to her in all its force and fullness with Quimby's stamp on it. But it was hers; hers even to the repudiation—if she pleased—of the Quimby stamp." Needless to say, the Quimby stamp soon wore off.

According to Christian Science, "The so-called laws of Matter are nothing but false beliefs . . . the procuring cause of all sin and disease." As to this our author says:—

"But the laws of matter are just as metaphysical as the laws of mathematics, for they are the same laws. As two and two, making four, are Absolute Reality, so gravitation and atomic action and all such facts, are Absolute Reality. It is in the eternal realm of Infinite Truth, where all is pure and holy, that lumps of sugar melt in cups of tea and safety-matches strike only on the box. That is why we call Nature the work of God: because the laws of Nature are applied mathematics, 'eternal in the heavens.'"

But what of animals, who hold no beliefs at all, true or false? What is the "procuring cause" of disease in them? Mrs. Eddy ignored them. But the poor creatures cannot ignore their own pains and can hardly be said to be amenable to the influence of Christian Science. It is fair to ask, as Medico does, whether the death of a horse is a result controlled by "the majority of opinions outside the stables"? And babies?

Under Christian Science the baby has a bad time. If by chance it drink

out of the wrong bottle, it is not a dose of a known antidote that is administered, but a voiced assertion of the unreality of matter, and when it cries in pain the Science is not consoling, "because a baby cannot explain where pain is; and may be crying under the unkindness of a safety-pin broken loose, which is a surgical case, while its mother is testifying to the unreality of colic."

The author adduces a mass of evidence to show that Christian Science cannot deal with surgical cases, cannot treat organic disease, and cannot touch functional disorders other than nervous. He has written a capital book, one that will be read with advantage, and I venture to say with infinite amusement also. It is certainly one of the brightest and crispest pieces of criticism we have enjoyed for a long time past.

SCRUTATOR.

MEDITATIONS. By Alice Ames. London: The Theosophical Publishing Society, 161, New Bond Street, W.

HERE is a series of essays, which, being in the nature of reflections upon some of the deepest problems of existence, manifestly are conducive to the evocation of thought. To such extent, indeed, do they claim our consideration, that the difficulty is not what to say of them but rather what may be left unsaid.

Here are thoughts of the best in excellent expression on Christmas, Lent and Easter, Thoughts on the Trinity, Thoughts from the Sea, and an essay on the Descent of Spirit. Following these are Meditations on Thought Control, Unity, Transformation of Gross to Subtle, on the Self in All, on Fire, Light, Peace, as well as a variety of subjects involved in Hindu philosophy.

These are waters deep enough to engage the powers of the strongest swimmer, tempting to all alike who have any care for this pastime of the soul, and yet not without some danger to those who enter them inefficiently trained or badly equipped.

The authoress has added a useful glossary of Sanscrit terms used in the book, and out of this material it will be possible for the unlettered reader to construct a raft good enough to carry him over the more difficult passages.

The general idea gained from a perusal of these Meditations is that as all Scripture is interpreted by the individual according to his perception, so is it also capable of an individual application. Whether it be the Creation, the Fall, the Wanderings of the Israelite, the Incarnation, the Temptation, the Crucifixion or the Ascension, it is all embodied anew in the individual human experience. *Ab uno disce omnes.*

Miss Ames has given us in her Meditations all the elements of a true synthetic philosophy which cannot fail of appreciation by those who set a proper value upon co-ordination of thought in relation to spiritual problems.

SCRUTATOR.

THE MARVELLOUS CREATIONS OF JOSEFFY. By David P. Abbott. London: Kegan Paul, Trench, Trübner & Co., Ltd. Price 9d. net.

ARTICLES and books have been written by Mr. Abbott to prove that mediumship is only more or less clever—or clumsy—conjuring, and in support of this contention he has given us a beautifully illustrated account of some of the marvellous illusions created by Joseffy, an Austrian-American

who has devoted his life to the invention of tricks and apparatus, which are said to surpass the best hitherto produced by any other magician. The conjurer, however, works untrammelled by those "test conditions" by which the psychical researcher seeks to secure himself against deception by legerdemain; and we do not see how a conjurer could imitate, under similar conditions, the scientifically attested feats of a Paladino. Indeed, if some of Mr. Abbott's rather enthusiastic statements are to be taken literally, it would be quite as easy to infer that Joseffy was an unavowed medium as to suppose that a comparatively untrained person could emulate, by mechanical art, the feats which Joseffy has only evolved after a life-time of constant study and practice. S.

THE PHILOSOPHY AND FUN OF ALGEBRA. By Mary Everest Boole.

London: C. W. Daniel, 11, Cursitor Street, E.C. Price 2s. net.

THIS is one of the now famous Boole Educational series of books, and is in every way equal to *The Logic of Arithmetic* or *Mathematical Psychology*, the merits of which have already been widely noticed. That there is much philosophy in algebra might be suspected from its Hindu origin. Just how much fun there is in it would, I think, never strike anybody who has not made the acquaintance of Mary Everest Boole or her book. It needs but a quotation or two to illustrate the fact that there is an algebra of the Schools and another of the human soul in the Infinite.

Mathematical certainty depends, not on the subject matter of our investigation, but upon three conditions. The first is a constant recognition of the limits of our own knowledge and the fact of our own ignorance. The second is reverence for the as-yet-unknown. The third is absolute fearlessness in meeting the *reductio ad absurdum*. . . .

There has been in modern Europe a shocking riot in misuse of the imagination. The remedy is to learn to use it. But the same kind of people who would like to bandage a child's eyes lest it should learn to squint, like to bandage the imagination lest it should wear itself out by squinting. . . .

But when we come to the end of our arithmetic we do not content ourselves with guesses; we proceed to algebra—that is to say, to dealing logically with the fact of our own ignorance.

We are not bound down to our mortality, and all our problems are not to be solved on the hypothesis that the only world we know of is the only one that exists. The position is quaintly illustrated:—

Get a bowl and dip up some of the water out of a barrel in which a gnat has laid her eggs. Little wigglers are born from those eggs. . . . They are all tied by the same hypothesis: that everybody lives under water. . . . If they knew algebra properly they would understand that water is their present working hypothesis. . . . You will some day see a wiggler come out of the water. He has got wings. The water hypothesis no longer concerns him. Some link in the chain that bound him down to water has opened; he is set free, Infinity has come to him.

Books were not made for the person who cannot get some good out of the philosophical drolleries of such an one as this.

SCRUTATOR.

GOD THE KNOWN AND GOD THE UNKNOWN. By Samuel Butler.

A. C. Fifield. 1909. 1s. 6d. net.

SAMUEL BUTLER, one of the shrewdest English writers of the nineteenth century, was a practical believer in the saying of Hobbes: "The light of

human minds is perspicuous words, but by exact definitions first snuffed and purged from ambiguity"; and he himself says in this essay: "Words are like servants: it is not enough that we should have them—we must have the most able and willing that we can find, and at the smallest wages that will content them." He proceeds to quote a number of definitions of pantheism, and convicts them of containing words which express incoherent ideas, or ideas the component parts of which in order to attain coherence would have to be fetched from too far away to be of any real use to our minds. Having disposed of pantheism, Butler goes on to demolish orthodox theism in the same way, preparatory to demonstrating the existence of the true God, of whom he says, "it must be remembered that there can be no God who is not personal and material: and if personal, then, though inconceivably vast in comparison with man, still limited in space and time, and capable of making mistakes concerning his own interests, though as a general rule right in his estimates concerning them." His own definition of God is given in the chapter called "The Tree of Life" in the following passage: "There is no living organism untenanted by the Spirit of God, nor any Spirit of God perceivable by man apart from organism embodying and expressing it. God and the Life of the World are like a mountain, which will present different aspects as we look at it from different sides, but which, when we have gone all round it, proves to be one only. God is the animal and vegetable world, and the animal and vegetable world is God." This is "God the known." The conception of "God the Unknown" is that of a person of such transcendent vastness as to be as much beyond our vision as we ourselves are beyond the ken of the tiny cells of our own body.

B. P. O'N.

STUDIES IN THE TEACHING OF RELIGION. By William Scott Palmer.
London: Longmans, Green & Co. Price 1s. net.

THE name and work of William Scott Palmer is so well known to students of the higher thought of Christianity and to students of mysticism by his exposition of the work of William Law, that the present collection of essays will be gladly welcomed. A portion of the book has already seen the light in the pages of *The Guardian*. To a very fine literary style the author brings an unusual depth and largeness of thought, a wide sympathy with human endeavour, and a clear perception of the true relations of religion to the everyday life of mankind. His chapters on the "Enrichment of Religion by the Revelations of Science; the nature of Sin; of Prayer; of Wrath as of man, not of God; and the Divine Alchemy," will be read with unusual advantage by those to whom the commonplaces of popular religious teaching are a weariness of the flesh and a vexation of the mind.

SCRUTATOR.

THE CHRIST-LIFE AND HOW TO LIVE IT. By S. George. London: The Power Book Co., Wimbledon, S.W.

EVERYBODY knows the life of Christ, all at one time or another have wished to follow it; thousands have attempted it; a few have succeeded. That the Christ-life should be surrounded with difficulties must needs be, seeing that society is much what it was in the days of Herod the Tetrarch, and human nature the world over mainly animated by the same principles, desires and ambitions. But we are given to understand that the life is not

impracticable nor unpractical, but on the contrary, the taking of the Kingdom of Heaven leads on to the easy conquest of all else beneath it. Mr. George has given his readers a manual of instruction which should be of service to those of spiritual ambition. It purports to show how one is to begin the Christ-life, how to become the expresser of Love, how to advance in the life, and by what means the advent of the Christ within is brought about. Finally, the new mind-condition, "Selfness," or the finding of the true self. A second volume, bound up with this, continues the theme, concerning itself chiefly with the New Life Home, the tuition, elements and conduct necessary to the expression of that life, while a concluding chapter defines the status of Woman in the New Life and her sphere of work, and this, let me say, is decidedly good reading and sound teaching. The New Woman has no place in the New Life. It is rather "the Stone that the builders rejected" which here is set at the "head of the corner."

And when the ambition thus instructed has failed to accomplish its object, it may yet be discovered that the "Gift of the Spirit" is an acceptable thing.

SCRUTATOR.

LOVE, PAIN AND PATIENCE. By F. A. Simpson. London: Chas. Taylor, Warwick Lane, E.C.

"THE man or woman who cannot love cannot expand, nor cast any leaven into the dead weight of material things." In this sentence the author of these instructive essays draws a parallel between Love and the physical condition of Heat. Heat is a condition arising from the activity of the etheric constituent of a body, and it has its spiritual counterpart in the divine passion of Lover as Light has its spiritual origin in Wisdom. Love expands the Self-idea from the person to the family, from the family to the class, from the class to the nation, from the nation to the race, and in its most divine expression it embraces the whole creation. "Foregoing self, the Universe grows I."

Pain is recognized in medical science as the great monitor. It is primarily a sign of vitality in the sufferer. Physical pain arises from the strife of the health and disease elements in the body. It should be welcome wherever disease has made an inroad. The pain of soul which accompanies the consciousness of disappointment, bereavement or loss, is the result of the strife between the selfish and the unselfish in us. It is "the consciousness of discord" in us, which gives the sense of pain. The constriction of soul ceases the moment the wider interest is embraced. There is no room for a healthy adjustment of our forces while we are walled in by self-interest. Pain tells us that there is strife in the house, that the air is overcharged, and bids us open the doors and windows of our nature.

But whereas Pain and Love arise in us spontaneously, the virtue of Patience needs cultivation and both Love and Pain minister to that end. In the words of the author "Pain can be liquefied into an ethereal endurance through Patience." Who has not absorbed the lesson of Prometheus? Where there is no love there is no pain, where no pain is to be endured there is no patience. Hope is the root of Patience, and Faith is its imperishable fruit.

This little book teaches a good thing, and makes glad the mind that owns it.

SCRUTATOR.

NATURAL RELIGION. By F. J. B. London: The Pioneer Press, 2, Newcastle Street, E.C.

THE Nature-Religion which is herein expounded owes its origin as a system to Dupuis, the famous author of *L'Origine de tous les Cultes*. It is offered as the key to all the Creeds, and proposes an universal religion having its basis in celestial phenomena of the more commonly observed order, and more especially in the annual occurrences of the Sun. Dupuis held that we should not reject as absurd or incredible many of the doctrines of Christianity without an attempt to understand their natural origin. The Nature-Religion has its esoteric as well as its exoteric aspect, and this fact was well known to the better informed of the early Christian exponents. It is only when the inner significance of the scripture legends relating to the Garden of Eden, the Fall, and the Redemption is properly understood that apparent absurdities and contradictions disappear.

In order to understand the Bible myths we have to take into consideration the two apparent motions of the Sun; that is to say, its diurnal rising, culmination and setting, and its annual progress through the zodiac by which it moves gradually from one tropic across the equator to the other tropic; and then we have to go back some 2,000 years, to the time when the great stars Aldebaran, Regulus, Antares and Formalhaut, the "Royal Stars" of the constellations Taurus, Leo, Scorpio and Aquarius, occupied the equinoxes and solstices. We then have the ground plan of this system of natural religion which alone can be satisfactorily applied to the interpretation of those religious teachings which have survived in various guises and in different countries through the long reaches of time. Max Müller came to the conclusion that "the gods were originally personified representatives of the most prominent phenomena of nature." The uninstructed horde regarded all natural events as the direct acts of these gods; but the initiated were those who had created these very deities and understood the laws which were expressed in the phenomena; and, as Godfrey Higgins states in his *Anacalypsis*, "In all nations, in all times, there has been a secret religion; and in all nations, in all times, the fact has been denied."

To those who wish to penetrate into the mysteries of this secret religion and make reconciliation to their reason, I cannot do better than recommend this valuable précis of Dupuis' great work.

SCRUTATOR.

THE MYSTERY OF EXISTENCE. By Charles Wicksteed Armstrong. Pp. 131, xii. London: Longmans, Green & Co. 1909. Price 2s. 6d. net.

FROM whence have we come? Whither shall we go? What are the reasons of our being? Such are the problems of existence, whose interest for mankind is perennial; and any effort which results in but the lifting of a corner of the veil is to be commended. Mr. Armstrong modestly claims no one of the ideas put forward in his work as in itself original; his book is to be regarded rather as a co-ordination, and in some respects an amplification, of the theories of certain of the world's noted philosophers, set out briefly in a popular style. His philosophy is based primarily upon the application of the ideas of continuity and evolution to the realm of the spiritual. His first proposition is that "there is but one Spirit in

the known universe " which manifests a tendency to become individualized by evolution. Man, the conscious self, is like a tiny crest upon a limitless ocean—he is the World-Spirit become to some extent individualized. The end for which the Spirit strives is Bliss, which results from love. In the course of this evolutionary process, with the more perfect individualization of spirit, immortal beings will result; but man is so imperfectly individualized as yet, that it is doubtful whether he has reached that condition. Intermediate between the conscious self and the World-Spirit is the Subliminal Self, the binding-link between us all (so to speak), which carries on the various unconscious bodily processes. God is a finite being—the centre of the World-Spirit. There may be other Gods, and, indeed, man's destiny, as regards the race, is perfect Godhead. Natural laws are all reducible to the law of mathematical possibility, and exist of necessity; nevertheless, man and God exercise freewill, since freewill is another aspect of the law of necessity. Matter is the concrete idea of the World-Spirit; matter and spirit are not two, but one—different aspects of the same reality. Such, in brief, is Mr. Armstrong's lofty monistic philosophy.

Undoubtedly most of Mr. Armstrong's views contain an element, sometimes a considerable element of truth, and his book is eminently readable and very suggestive. But his philosophy is open to criticism as an explanation of the mystery of existence. Its errors are the errors of all purely pantheistic systems—primarily the lack of any adequate distinction between God, spirit and matter; for although all that is must be explicable in terms of one Being (we would say God), to assume practically the identity of all that exists is the merest assumption. Indeed, Mr. Armstrong apparently fails to recognize the existence of God in the sense of the Absolute, the Infinite, the Transcendent. It should also be noted that the necessity of mathematical law means simply that our minds are so constructed that *we* cannot think otherwise, but it in no way affords an explanation of this fact. In our opinion the only satisfactory explanation of natural law is to be found in a mighty Will, which implies a self-conscious God. Another question on which we cannot agree with the writer is that of the immortality of the soul; for since all men are self-conscious (to a slight extent, at least; and even the babe is potentially self-conscious, being thereby distinguished from the beast) all men are immortal.

By the way, should not "Hœckel" be "Haeckel," and "Carlisle," "Carlyle"?

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