


JANUARY 1910.

THE OCCULT REVIEW



EDITED BY RALPH SHIRLEY

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EDITED BY RALPH SHIRLEY

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VOL. XI.

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No. 2

NOTES OF THE MONTH

IT is due more to a matter of chance than anything else that I am writing in this month's notes of Mr. Hereward Carrington's book dealing with Eusapia Palladino * and not on Sir Oliver Lodge's recent comprehensive work (which is noticed in the first of the reviews in the current issue) on the *Survival of Man*.

But it is an accident that I do not altogether regret, in spite of the great interest and importance of this latter book, which should certainly be in the hands of all those who wish to be up to date in the field of Psychical Research. Mr. Hereward Carrington's book has the merit of all books that specialize. Specialization is obviously impossible in the case of a book which, like Sir Oliver Lodge's, covers so very wide a range. It is inevitable that much in such a book must be left unsaid on many of the subjects dealt with, merely from considerations of space.

In dealing with the question of the genuineness or otherwise of a single medium, and the conclusions to which the phenomena

* *Eusapia Palladino and Her Phenomena*. Hereward Carrington. New York : B. W. Dodge & Co. Two dollars.

witnessed in her presence—if genuine—point, Mr. Carrington has a subject which can be handled thoroughly and effectively within the limits of a single volume. And that he has handled it both thoroughly and effectively is the conclusion to which I am convinced all readers of *Eusapia Palladino and Her Phenomena* will arrive.

“Another book about one of these mediums” may be the comment of some of my readers. I venture to think that the present work will prove as epoch-making in the scientific world as in another way, and in reference to the broader questions involved, did Frederic Myers’s posthumous work, *Human Personality and its Survival of Bodily Death*. It is the first book,

AN EPOCH-
MAKING
BOOK.

as far as I am aware, that has ever given a complete summary of conclusive evidence proving the genuineness of the physical phenomena associated with the name of a noted medium. Of those whom the evidence contained in the present work does not convince, it may be said certainly that nothing will ever convince them, or that only the evidence of their own eyes and their own senses will succeed in doing so. No book can help these.

The author rightly compares and contrasts the positions occupied at the present time in the scientific world by Eusapia Palladino and Mrs. Piper. With the former we associate physical phenomena, the movement of objects at a distance and without contact, materializations of human forms and faces, atmospheric

MADAME
PALLADINO
AND MRS.
PIPER.

trances, changes of weight, phenomena generally involving the counteraction by some other law of the law of gravitation. Mrs. Piper is a trance medium pure and simple. She passes into a trance in the midst of conversation while sitting at a table, writes out messages or communications of various kinds while in this state, and the whole question of interest in her case resides in the content of the written message, whether the information contained implies knowledge obtained supernormally, and, if so, whether this supernormally obtained information points to the continued existence in another state of the supposed communicator or to a mere telepathic tapping of other people’s brains or of sources of information not normally accessible. The phenomena we associate with her present an intellectual problem, in no sense a physical one, as in the case of Madame Palladino.

On the other hand, both mediums are alike in the continuity and the care with which their phenomena have been studied,

No other physical medium has been studied for so long a period and by so many scientific men as Eusapia Palladino. To name but a few, she has been investigated repeatedly by Sir Oliver Lodge, the late Mr. Myers, Professor Richet, Professors Lombroso, Morselli, Bozzano, Venzavno, Porro, Dr. Dariex, Dr. Maxwell, Count de Grammont, Professor Sabatier, Colonel de Rochas, and numerous others. More recently, in November 1908, she has undergone a more searching investigation than any previous ones at the hands of Mr. Everard Fielding and Mr. Baggally on behalf of the English Society for Psychical Research, and Mr. Hereward Carrington, the result of which investigation is the volume before me. With regard to Mrs. Piper—of her one may quote the line of Ovid, "*Quod mare non novit?*"—who indeed has not heard of her trance phenomena and the endless discussions and disputes to which they have led. Mrs. Piper has, in fact, been studied continuously and frequently under test conditions by leading men of science and lights of Psychical Research, in especial by the late Dr. Richard Hodgson, during a period of some twenty-five years. Whereas, however, Mrs. Piper is above suspicion as regards her sincerity, honesty and integrity, it is firmly avowed even by Madame Palladino's champions that she will not hesitate to have recourse to trickery if she gets the chance. She is notoriously "suspect," and in consequence those who go to witness her phenomena go watching for and necessarily suspecting trickery. In spite of this admission, astonishing as it may appear, she has convinced all the leading scientists of Europe who have investigated her case, and last, but not least, she has convinced Mr. Hereward Carrington, who had investigated countless cases of so-called mediums before, and has never been able to satisfy himself of the genuineness of any single one. And accordingly we shall look for a change in the journalistic attitude towards such phenomena in future. In the old days it used to be, "These poor deluded Spiritualists who would swallow anything, and Sir William Crookes, whom somehow or other they have managed to hoodwink." Later on, when light after light of the scientific world admitted themselves convinced, in spite of themselves, the observations ran somewhat in this strain: "These professors, very clever of course in their own line, are no match for crafty mediums. What are really wanted are some clever conjurers. *They* would tackle them and find out their tricks in an instant." And now the conjurers have come, seen, and been conquered. For both Mr. Baggally and Mr. Hereward Carrington

JOURNALISM
AND SCIENTI-
FIC FACT.

ton are expert masters of the conjuring art, and the latter at least has found his knowledge of tricks of sleight of hand of the greatest value in investigating and exposing the ordinary phenomena of pseudo-mediumship on countless occasions. As a matter of fact, one of MR. CARRINGTON'S QUALIFICATIONS. France's most celebrated conjurers, Houdin, had been long since convinced by the performances of Alexis. But this was a fact outside the range of general journalistic knowledge. Clearly, then, the journalist of the daily papers must shift his ground.

Mr. Carrington, in the third chapter of his book, gives us a very useful historical summary and *résumé* of the various scientific investigations into the Palladino phenomena. These, as already indicated, have been very numerous. First there was the investigation in 1891, which led to the conversion of Professor Lombroso, at that time one of the most rabid anti-spiritualists. Then there was the Milan Commission in 1892, at which many notable savants were present, among them Professor Schiafarelli, Director of the Observatory of Milan; Gerosa, Professor of Physics; Aksakof, Councillor of State to the Czar; Charles du Prel, Director of Philosophy in Munich; Professor Charles Richet, etc. This committee expressed their conviction that the results obtained in the light, and many of those obtained in darkness, could not have been produced by trickery of any kind. Professor Richet did not sign this report, but stated his conclusions separately in a non-committal form, asking for more evidence.

These investigations were followed by experiments at Naples and at St. Petersburg in 1893, at Rome in 1893 and 1894, then at Warsaw at the house of Professor Ochorowicz, at Professor Richet's house, and on the Ile Roubaud in 1894 under the direction of Professor Richet, Sir Oliver Lodge, Mr. F. W. H. Myers, and Dr. Ochorowicz, and again at Naples under Dr. Visani-Scozzi, the noted specialist on nervous diseases. The remarkable results achieved at these investigations led to the matter being taken in hand by the Society for Psychical Research, and eventually to the Cambridge séances, which resulted so disastrously to the credit of the celebrated medium. With regard to the decision adverse to THE CAMBRIDGE SÉANCES. Eusapia Paladino which was arrived at in this instance and which at the time created such a furore in the world of Psychical Research, it will be well to quote what Mr. Carrington has to say :—

There is (he observes) a reason for the fraud that Eusapia resorted to at Cambridge, and those investigators who have had much experience with her had no difficulty in pointing out exactly what the cause of this was. It has always been well known that if Eusapia were allowed to trick her sitters she would do so, and the policy of the English investigators had been, not to endeavour to prevent phenomena by rigorous control but to allow great laxity, to permit her to substitute her hands when she desired, and merely note the results. Eusapia finding that she could effect substitution of hands with ease, and apparently without detection, naturally resorted to this device at every séance, and the result of this was that fraud was almost invariably detected during her English sittings. Yet there is doubt if all the phenomena witnessed in England could be accounted for by fraud.

Mr. Carrington quotes Mr. Myers in his observation that the phenomena which he had observed at the Ile Roubaud were so different from those at Cambridge that he could not wonder at Professor Lodge adhering to his belief in their genuine character. Speaking of himself and his colleagues in investigation, he (Mr. Carrington) observes that their own experience was very similar :—

We noted (he says) in our séances that when Eusapia resorted to fraud, as she did occasionally, the character of the resulting phenomena was entirely different from the genuine and far more striking manifestations which occurred at other times.

He suggests in this connexion that had she been prevented from resorting to fraud instead of being allowed to do so, very different results would have been obtained, and draws attention to the fact that the continental investigators had given full warning of Eusapia's tendency to resort to trickery unless prevented from doing so. Dr. Maxwell, in fact, goes so

SIR O. LODGE
AND DR. MAX-
WELL DIFFER
FROM S.P.R.

far as to say that Dr. Hodgson and his friends, knowing what they knew, had only themselves to thank for the failure of their investigation. They forgot the psychological side of the question, and the consequences were due to their treating Eusapia rather as a machine

than as a human being of a peculiarly sensitive type.

The frequent tendency of the ultra-psychical temperament towards imposition and dissimulation is one of those psychological

THE
MEDIUMISTIC
TEMPERA-
MENT.

puzzles which have for the time being completely baffled the scientific world, and it is unlikely that any satisfactory clue will be obtained to it until the astrological hypothesis is thoroughly investigated, and especially in this connexion the properties and

peculiarities of the planet Neptune. It will then be realized that

the fact that the same planet which in combination with the Moon results in the evolution of the Psychic Temperament also denotes loss through fraud when afflicting in a horoscope the rulers of finance, has a direct bearing of the utmost significance on the problem involved.

Mr. Carrington, after dealing with the hypothesis of hallucination and fraud, devotes an interesting chapter to the suggestions of various scientific investigators, by way of explanation of the phenomena, and concludes by advancing his own hypothesis and explaining his reasons for adopting it. There are, he contends, two classes of phenomena in evidence, and while the theory of fluidic elongations of the medium's limbs, etheric doubles, psychic force, or what not, could perfectly well explain the first class, he rejects them as totally inadequate to account for the second.

What (he asks) is the use of a theory that explains a certain percentage of the facts merely and leaves unexplained a large number of others—and the most interesting facts at that? None of these theories could explain the impressions obtained on wet clay and putty of faces and hands other than those of the medium. None of them really explain the intelligent force that frequently moves objects, plays musical instruments, etc., which Eusapia could not have moved or played.

He refers to the incidents in which "John King," the supposed father of Madame Palladino in a previous incarnation, played a leading part, instancing his (John's) opposition to Madame P.'s wishes on various occasions, cites the materialized forms seen on several occasions, and in especial quotes the following incident from the experiences of Dr. Joseph Venzano at a Palladino séance as having influenced him in favour of the spiritualistic hypothesis.

Dr. Venzano writes (*Annals of Psychical Science*, September 1907) —

In spite of the dimness of the light, I could distinctly see Mme. Palladino and my fellow-sitters. Suddenly I perceived that behind me was a form, fairly tall, which was leaning its head on my left shoulder and sobbing violently so that those present could hear the sobs; it kissed me repeatedly. I clearly perceived the outlines of this face which touched my own, and I felt the very fine and abundant hair in contact with my left cheek. The table then began to move, and by typtology gave the name of a close family connexion who was known to no one present except myself. She had died some time before, and on account of incompatibility of temperament there had been serious disagreements with her. I was so far from expecting this response that I at first thought it was a case of coincidence of name; but while I was mentally forming this reflection I felt a mouth with warm breath touch my left ear and whisper in a low

voice in Genoese dialect a succession of sentences the murmur of which was audible to the sitters. These sentences were broken by bursts of weeping and their gist was to repeatedly implore pardon for injuries done to me with a fullness of detail connected with family affairs which could only be known to the person in question.

Such incidents as the above, which appears to have taken place under conditions which made the fraud hypothesis untenable, coupled with numerous other incidents in which, seemingly, the externalized vital force of the medium in some unexplained manner produced the movement of objects about the room without any direct contact, have led the author to adopt the following conclusion as the least difficult explanation of the marvels which he has witnessed.

He says :—

Broadly the facts in the Palladino case may be divided into two groups. (1) Those phenomena in which there is some mechanical movement devoid of external intelligence. (2) Those phenomena in which there is (apparently at least) an external intelligence.

The second of these groups he considers it impossible to explain on anything but the spirit hypothesis : or alternatively the hypothesis of a conscious intelligence external to the medium, not always necessarily that of any person deceased. He considers it necessary to postulate that such an intelligence can only act on the material world through some intermediary, and concludes that the phenomena in question are the result of *the nervous vital force of the medium externalized by her beyond her body and utilized by the manifesting spirit for the purposes of its manifestation.*

This same vital energy (he thinks) which is controlled by the medium's own mentality when producing the phenomena of class one is utilized by the manifesting intelligence in very much the same manner (when the medium is in trance) in producing the manifestations and phenomena of class two.

Mr. Carrington well draws attention to the fact that in view of recent discoveries the materialistic hypothesis is already a burst bubble and that it is solely in deference to this once all-potent assumption that we are afraid to adopt the spiritualistic hypothesis to cover facts which it is perfectly obvious—assuming these facts are genuine—that it alone is competent to explain. We still kow-tow to the bogey of Materialism—we who have watched its dead body kicked unceremoniously by almost every scientist of repute !

It may interest my readers to have their attention drawn to the prediction of the death of the King of the Belgians in Zadkiel's Almanac for 1909. Writing of the annular eclipse of the Sun on June 17 he says: "Falling in the 3rd decanate of Gemini, Proclus says that it 'presignifies the death of some king, and mischief to countries under that sign'" and mentions Belgium as being ruled by this sign of the zodiac. Again, on page 25 of the same almanac he observes:—"The Ruler of Belgium will be under a cloud and in some personal danger." It will be fresh in the minds of all that the King's death followed closely on the revived agitation with regard to the Congo atrocities with which he was so closely concerned. King Leopold had the Sun in 19° of Aries in opposition to Saturn in 19° of Libra, and in square with Mars in 18° of Cancer—a truly Neronian configuration. At the time of his death Saturn was just becoming stationary within two or three degrees of the place of the Sun at birth. The doctors chose the worst possible conditions for the operation, as this was performed while the Moon applied to the square of Mars and Saturn and the conjunction of Uranus.

With reference to the International Club for Psychical Research, after very grave consideration I have decided to return all moneys sent to me for subscriptions and entrance fees for this. My reason for so doing is that I have failed to receive

THE INTER-
NATIONAL
CLUB.

what I consider satisfactory assurances on the subject from those concerned. Of course, it is open to subscribers to the OCCULT REVIEW to send their subscriptions direct to the Secretary of the Club if they choose to do so; but taking into consideration all the circumstances of the case I have decided to take no personal responsibility in the matter. One or two of my readers have written to me referring to "your Club." I think, therefore, it is well that I should point out that neither myself nor my firm, nor the paper of which I am Editor, have ever had any official connexion with the projected Club. I was specially requested to draw the attention of the public interested in these matters to the new venture in the columns of the OCCULT REVIEW, and I did so believing that the Club was then actually on the point of being launched under circumstances which, judging by the information given to me, seemed to promise it every success.

My firm are publishing at the beginning of the new year a book entitled *Mors Janua Vitæ ?* by Miss H. A. Dallas with an introduction by Professor W. F. Barrett, F.R.S., which I think will be of general interest to Psychical Researchers. It deals with the alleged communications of the late Frederic W. H. Myers—principally by the method described as cross-correspondence—with his erstwhile colleagues of the Society for Psychical Research. The object of this book is to put before the public the main facts of the evidence in this remarkable case. In view of the mass of evidence forthcoming it has only been possible to select a comparatively small portion. It is hoped, however, that the summarising of this, within the limits of a moderate-sized volume will make it possible to follow the main drift of the arguments on which the contentions in this matter rest, and to arrive at an estimate of their proper value in regard to the question of the survival of the individual after death, and the vexed problem of Spirit-identity.

My attention has been drawn to the fact that in the last issue of the Magazine the footnote to the article dealing with "Initiation and its Results" was accidentally omitted. This should have given the name of the publishers of this work as the Theosophical Publishing Society, 161, New Bond Street, London, W., and the price as 3s. 6d. net.

RETROSPECT

BUT seldom, must our hearts confess,
Reap we fruition's blessedness ;
So oft the hoped-for moments come
To find our hearts or voices dumb.

So oft do lurking pains invade,
So oft, its promise unrepaid,
We witness, with a present sigh,
The prayed-for Present hurry by !

'Tis but in Retrospect we find
Delight that's wholly to our mind,
And 'tis from Memory alone
We learn our debt of thanks to own !

CAGLIOSTRO

By DR. FRANZ HARTMANN

ONE day in the year 1884 I was talking with H. P. Blavatsky in her room at Adyar. We spoke about reincarnation and other things, and in the course of conversation I expressed a wish to have her portrait. Without answering she went to a drawer and produced a picture of Cagliostro, which she presented to me and of which a copy is reproduced in the present article. Her whole manner made upon me the impression that the picture represented her as she was in her previous incarnation ; but before I could ask her about it, our conversation was interrupted by another visitor.

The history of Cagliostro and that of H. P. Blavatsky have many similar aspects. Of the lives and characters of each many accounts have been written, and nevertheless both have remained a mystery. Both used to perform occult phenomena whose genuineness could not be disputed by those who were eye-witnesses ; both were admired as great Adepts by their friends and denounced as swindlers by their enemies. Cagliostro became a victim of the " holy inquisition " and was imprisoned in the fortress San Leone. Blavatsky was persecuted by the protestant clergy in India and went into voluntary exile to London. About the death of Cagliostro nothing certain is known.

In 1882 a man by the name of Marco Perazzoni died at the age of 96 years. He left a written account giving his version about the burial of the body of Cagliostro. According to it Perazzoni was a boy of nineteen years when on a very hot day in August he saw four men carrying the body of Cagliostro, tied upon a board, down the narrow staircase of the fortress of San Leone at Montefeltro. The body was not covered and everybody could see its features, while the carriers left the corpse at the foot of the stairs near a small fountain and went to a little inn to get some refreshments. After a while they returned and lifting the corpse upon their shoulders, they carried it to a burial place in the vicinity of the fortress. There they deposited it in a grave after putting a brickbat under the head of the corpse and an old handkerchief over its face. A few years afterwards when the Polish legion under the command of General Dombrowsky took possession of the fortress, some soldiers opened the grave of Cagliostro, filled the skull with wine and drank it in honour of the patriots.

Contrary to this statement H. P. Blavatsky in one of her books (*Secret Doctrine*, Vol. III) chides Eliphas Levi for saying that Cagliostro perished in the fortress of San Leone and asserts



COPY OF PORTRAIT OF CAGLIOSTRO, PRESENTED BY MADAME BLAVATSKY TO DR. HARTMANN AS A PORTRAIT OF HERSELF.

that Eliphas Levi "knew better." Moreover she told the writer of these pages, that Cagliostro escaped from his prison; that long after the supposed time of his death (1795) he was

met by different persons in Russia and that he remained for some time at the house of Count Hahn von Rottenstein at Ekatarinoslaw (father of Madame Blavatsky). Moreover she claimed that he then and there, in the midst of winter, produced by magical power a plate full of fresh strawberries for a sick person who was craving for it.

Possibly these two statements may not appear irreconcilable to an occultist, for it is said that an Adept has the power to leave his physical body and to clothe his astral form with another material or to take up another physical body. Cagliostro's body may have been buried, but not Cagliostro himself. Moreover we may distinguish in Cagliostro two distinct personalities. He called himself "Count Cagliostro," and it was claimed that he was a son of Emanuel de Rohan, the 68th Grand Master of the order of the Knights of Malta. Others claim that his real name was Josef Balsamo and that he was born at Palermo on June 7, 1743. He, like the Count de St. Germain and others of that kind, claimed to have already existed for centuries and been personally acquainted with certain people known in history, who lived in olden times. All this may be true, if we take into consideration that a person may remember his previous incarnations. The personality of "Joseph Balsamo" may, for all we know, have been only a vehicle in which a very old Ego was incarnated. According to the writings of the Buddhists, Gautama Buddha remembered his experiences in all of his previous incarnations. If we regard the Divinity as our own real Self, we find that we all are as old as the world, and by becoming conscious of that divine state, we may well remember our experiences in bodies which we occupied before our present incarnation.

It is hardly necessary to rehearse in these pages the different accounts which have been written about the life of Josef Balsamo, called Count Cagliostro. His history may be gathered to a certain extent from descriptions given in the encyclopaedias; but these have been mostly collected from the writings of his enemies, while the book containing his defence has been destroyed by the clergy and it seems now very difficult to obtain a copy of it.

There is one in the library at Adyar. It appears certain that in the year 1766 he and his teacher, the sage Althotus, were residing as guests at the house of Pinso de Fonseca at Malta, and occupying themselves with making alchemical experiments.

In 1770 Cagliostro went to Rome, where he met Seraphine Feliciani a very beautiful woman, and married her. After-

wards he became acquainted with the celebrated Count St Germain who initiated him into the mysteries of the Rosicrucians. He then travelled extensively in Germany, France, Spain and Portugal, associated himself at London with the masonic fraternity and strove to inspire spiritual life into the decaying body of masonry.*

It is very remarkable that the enemies of Cagliostro while denouncing him as an impostor, are at the same time forced to acknowledge his wonderful gifts and the admiration which he received wherever he went. Among all classes of society he was regarded as a newly arisen prophet and benefactor of mankind. He sought the company of no one ; but all were attracted to him. Innumerable were the cures he performed by means of his personal influence ; he had a hospital full of cripples and a large collection of crutches laid aside by those who were cured, went to show his success. At Strassburg he made the acquaintance of the cardinal Prince Edward de Rohan and was surrounded by persons of high standing and intelligence, doctors and scientists. His conduct of life was without reproach, and when at a later period his enemies attempted to besmirch his character by means of false accusations and calumnies, he publicly requested the authorities and the people to show whether in all of his actions a single fact could be found where he had acted against the laws of morality or religion.

He left Strassburg on a visit to a dying friend. We meet him again at Bordeaux, where his house was continually surrounded by a multitude of people seeking relief from suffering ; men and women, the sick, the halt and the blind crowded around him, but, as may well be imagined, the regular physicians being jealous of his success, arose against him and forced him to depart. He then went to Lyons and afterwards to Paris. There took place the great and historically known scandal about the diamond necklace, obtained under false pretences by Madame de la Motte from the enamoured Cardinal Rohan and on which A. Dumas has founded his well-known novel. Cagliostro had nothing whatever to do with this affair ; but being suspected on account of his long acquaintance with the accused parties he was imprisoned in the Bastille. His innocence was proved and he was set free ; but the government, owing to certain undesired revelations that came to light during the investigation of the case, became afraid of him. He was granted only one day to leave Paris and given

* *Neue Metaphysische Rundschau*, vol. iii, p. 10.

three weeks to leave the kingdom. Such was the order of the King. Owing to his enforced hasty departure he lost nearly his whole fortune.

Cagliostro resumed his travels, and went to Rome in May 1789. He well knew the dangers which he incurred and that the clergy, being mortal enemies of freemasonry, were watching for an opportunity to seize him by means of the holy inquisition ; but the desire of his wife to visit the country of her birth again prevailed. On December 29, 1791, he was imprisoned in the Castel San Angelo under the accusation of being a freemason. Other accusations were added to it and in April 1791 he received by his clerical court the sentence of death.

Then, as H. P. Blavatsky tells, something curious happened. A stranger came to the Vatican and demanded a private interview with the Pope. To the cardinal secretary he gave only a certain word instead of his name. He was immediately admitted but remained only a few minutes with the Pope. Immediately after he had left his Holiness gave orders to change the death sentence of Cagliostro into imprisonment for life within the fortress of San Leone and to observe the strictest secrecy in this matter.

The order was executed and Cagliostro disappeared from view. It has been claimed that he died of apoplexy in his prison in 1795 ; but in the registers of the prison nothing is said about his death. Some people believe him to have escaped from San Leone and be still working for the great cause of mental freedom and enlightenment.

THE SECRET HOLY ASSEMBLY WITHIN THE CHURCH

By ERNEST NEWLANDSMITH

Author of "The Divine Image," etc., etc.

THERE are in the Church to-day an innumerable company, standing in the outer courts, starved and ill-fed. Creeds and dogmas, though invaluable as outer forms for enshrining the sublimest truths, make but poor food for souls who are longing to drink the Violet Wine of Illumination, and enter into possession of the Heavenly Treasure that lies hid within the Sanctuary. Such souls, thirsting for the Water of Life, are in painful want. They experience a need they cannot name. They lack the Bread of Heaven, *in the real experience*, which alone can satisfy the ardent longing of the human soul. And so they cry, "To whom shall we go?—who will give us food that we die not?" The Church points to Christ, and the Church is right. Yet how many of those who point have really found Him? How many—partaking of His Eternal *Substance*—have been regenerated and transformed into God-conscious Immortal Being?—walking upon earth in free Individualized soul-activity?

But this cannot be until they have *crossed the Threshold*. For how, indeed, should those still waiting in the porch, in the aisle, or in the chancel, enter into that sacred knowledge which is only to be found by those who have passed through the Veil into the Holy of Holies?

Now, as ever, the natural man knows nothing of the things of GOD. He little dreams, in his foolish blindness, that the Holy Catholic Faith is the grand consummation of the religious wisdom of the ages. And little does shallow (so-called) Orthodoxy realize the deep Spiritual Truth, hidden from all but the eye of Faith, in the Dogmas of the Church.

It has been in the past, and it still is, the duty of the Church to *keep guard over* the Bank of Dogma; and to prevent the doors from being forced open by an ignorant mob, until the time arrives when they may be opened with safety by those holding the True Key. Then the Blessed Treasure within will be freely distributed to the world. In preparation for this time, those who

hear the call of the Divine Voice will do well to humbly study the Mystical Art and Science of the Saints till they learn that high lesson of Royal Art—the sacred interchange of Being with Christ “in the rightly understood Holy Eucharist.” Then they will know of the Treasure of Heaven.

Now *many* are called, but *few* are chosen. Of those who are called there are three classes. Those who turn away through vanity of heart or in disgust and disappointment, declaring that the Church is dead, and that the Christian Faith is a worn-out fable; those who, in blind faith, still endeavour to find in the outer courts that Precious Jewel which can only be found in the Innermost Sanctuary; and *those few* who—entering within the Veil—have been united to their Beloved, and found the Pearl of great price *for which it is worth while to sell all that we possess.*

Amongst the unsatisfied outer throng many say, lo! here, and lo! there, seizing hold of this straw or that broken reed, drifting into one or other of the many phases of “new” thought. Of all such we can only be sure of one thing—namely, that what they believe this year they will not believe next, *for they have no sure Foundation*, and are driven hither and thither by “every wind of doctrine.”

And what of those others, struggling still in the outer courts, knowing of nothing beyond? Often, it is true, they appear content, and to require naught else; but sometimes they are engaged in mortal conflict, without even one friendly hand to guide them through the Pathway. What of these? Some, maybe, are shipwrecked; are beyond recovery in this vale of tears. Others, grievously maimed, torn, and wounded, pass through the dark thick wood and emerge in the Light. Some few, perhaps, meet a Priest of the Inner Sanctuary, and make a quiet and peaceful journey.

For from all time “there has been a hidden assembly, a society of the Elect, of those who sought for and had capacity for Light, and this interior society was called the interior Sanctuary or Church. All that the external Church possesses in symbol, ceremony or rite is the letter which expresses externally the Spirit and the Truth residing in the interior Sanctuary. Hence this Sanctuary, composed of scattered members, but knit by the bonds of perfect unity and love, *has been occupied from the earliest ages in building the grand Temple to the regeneration of humanity, BY WHICH THE REIGN OF GOD WILL BE MANIFEST.*”

Such words as these are worthy of attention, as being taken

from a book which is of value to all who are seeking the Kingdom of God. We refer to *The Cloud upon the Sanctuary*,* by Karl von Eckartshausen.

The work is brief, consisting of six letters ; but every sentence is worthy of notice, and each one of the six letters is filled with truth that will bring light to those who are ready to receive it.

In the course of the third letter Eckartshausen describes that Nameless Fraternity of elect or re-created men of the Inner Sanctuary, whose desire, aim, and office, is "to revivify the dead letter and to spiritualize the symbols, turning the passive into the active and death into life ; but this we cannot do *by ourselves*, only through His spirit of light Who is Wisdom, Love, and the Light of the world. . . . Until the present time the Inner Sanctuary has been separated from the Temple, and the Temple beset with those who belong only to the precincts ; but the day is coming when the Innermost will be re-united with the Temple, in order that those who are in the Temple can influence those who are in the outer courts, so that the outer may pass in. . . . This Sanctuary is invisible, as is a force which is only known through its action. . . . We possess a fire which feeds us, which gives us the power to act upon everything in Nature. We possess *a key to open* the gate of mystery, and *a key to shut* Nature's laboratory. We know of a bond which will unite us to the Upper Worlds, and will reveal to us their sights and sounds. All the marvels of Nature are subordinate to the power of our will, and this Will is united with Divinity. . . . In our School we are instructed in all things, because our Master is the Light itself and its essence. . . . We could often tell you, beloved brothers, of marvels relating to the hidden things in the treasury of the Sanctuary, and these would amaze and astonish you ; we could speak to you about things from which the profoundest philosophy is as far removed as the earth from the sun, but to which we are near as the inmost light to Him Who is innermost of all. . . . Wisdom and love dwell in our retreats ; the stimulus of their reality and of their truth is our magical power."

But the author does not fail to tell us that those who have passed through the Fire and travelled along the thorny pathway of Regeneration will be despised and rejected by many. It was so with our beloved Saviour.

* *The Cloud upon the Sanctuary*. By Councillor Karl von Eckartshausen. Translated by Isabelle de Steiger with introduction by A. E. Waite. 3s. 6d. net. W. Rider & Son, Ltd., 164, Aldersgate Street, London, E.C.

“Nevertheless, the coming of His Spirit must be announced in the Temples, that it may be fulfilled, even as it is written : ‘ I have knocked at your doors and you have not opened them to Me ; I have called and you have not listened to My voice ; I have invited you to the wedding, but you were busy with other things.’ ”

In these pages the reader may learn how man is *separated* from God, and how it is the whole object of religion to *re-unite* man with God, converting him from a state of separation, which is death, to a state of unity, which is life. All is ready and prepared for this union now and here upon earth, although, as Eckartshausen says, “ *the holiness and the greatness of the Mystery which contains within itself every mystery, here obliges us to be silent, except in respect of its effects.* ” Of these effects he speaks in such convincing language that we may well listen with careful attention. He describes how the mortal becomes clothed in immortality, how the doors of the spiritual world roll back, and how we gradually attain to the Heavenly Consciousness, “ enlightened by wisdom, led by truth, nourished with the torch of love.” He tells us how our ignorance dissolves in light, how the flesh looses its hold upon the spirit, and how we cross the Threshold of Immortal Life, and rejoice in the liberty of the children of God. Reader, if you would know further we recommend you to study the book itself, and, in the words of the author, “ may the Glory of the Lord and the renewing of your whole nature be meanwhile the highest of your hopes ! ”

ON THE BELIEF IN TALISMANS

By H. STANLEY REDGROVE, B.Sc.

I.

THE word "talisman" is derived from the Arabic "tilsam", "a magical image" (or "talisman"), through the plural form "tilsamén". This Arabic word is itself probably derived from the Greek "τέλεσμα" in its late meaning of "a religious mystery" or "consecrated object". The term is often employed to designate amulets in general, but, correctly speaking, it has a more restricted and special significance. A talisman may be defined briefly as an astrological or other symbol expressive of the influence and power of one of the planets, engraved on a sympathetic stone or metal (or inscribed on specially prepared parchment) under the auspices of this planet.

Before proceeding to an account of the preparation of talismans proper, it will not be out of place to notice some of the more interesting and curious of other amulets. All sorts of substances have been employed as charms, sometimes of a very unpleasant nature, such as dried toads. Generally, however, amulets consist of stones, herbs, or passages from Sacred Writings written on paper. This latter class are sometimes called "characts", and as an example of these we may mention the Jewish phylacteries.

Every precious stone was supposed to exercise its own peculiar virtue; for instance, amber was regarded as a good remedy for throat troubles, and agate preserved from snake-bites. Elihu Rich * gives a very full list of stones and their supposed virtues. Each sign of the zodiac was supposed to have its own particular stone † (as shown in the annexed table), and hence the superstitious

* Elihu Rich, *The Occult Sciences* (*Encyclopædia Metropolitana*, 1855), pp. 348 *et seq.*

† With regard to these stones, however, there is much confusion and difference of opinion. The arrangement adopted in the table here given is that of the author of *The Light of Egypt, or the Science of the Soul and the Stars* (1889). Cornelius Agrippa (*Occult Philosophy*, Book II) gives the following scheme:—

τ = Sardonyx.	σ = Chalcedony.	α = Beryl.	ω = Chrysoprase.
δ = Cornelian.	Ω = Jasper.	η = Amethyst.	κ = Crystal.
π = Topaz.	ε = Emerald.	ζ = Hyacinth.	ς = Sapphire.

though not inartistic custom of wearing one's birth-stone for "luck". The belief in the occult powers of certain stones is by no means non-existent at the present day; for even in these enlightened times there are not wanting those who fear the beautiful opal and put their faith in the virtues of New Zealand green-stone.

Sign of the Zodiac.	Astro-logical Symbol.	Month (com-mencing about the 21st of preceding month).	Stone.
Aries, the Ram	♈	April	Amethyst
Taurus, the Bull	♉	May	Agate
Gemini, the Twins	♊	June	Beryl
Cancer, the Crab	♋	July	Emerald
Leo, the Lion	♌	August	Ruby
Virgo, the Virgin	♍	September	Jasper
Libra, the Balance	♎	October	Diamond
Scorpio, the Scorpion	♏	November	Topaz
Sagittarius, the Archer	♐	December	Carbuncle
Capricorn, the Goat	♑	January	Onyx (Chalcedony)
Aquarius, the Water-bearer	♒	February	Sapphire *
Pisces, the Fishes	♓	March	Chrysolite

Certain herbs, culled at favourable conjunctions of the planets and worn as amulets, were held to be very efficacious against various diseases. Precious stones and metals were also taken internally for the same purpose—"remedies" which in certain cases must have proved exceedingly harmful. One theory put forward for the supposed medical value of amulets was the Doctrine of Effluvia. According to this theory, such amulets give off vapours or effluvia which penetrate into the body and

Common superstitious opinion regarding birth-stones, as reflected, for example, in the "lucky birth charms" exhibited in the windows of the jewellers' shops, differs from both those given. The usual scheme is as follows:—

Jan.=Garnet.	May=Emerald.	Sep.=Sapphire.
Feb.=Amethyst.	June=Agate.	Oct.=Opal.
Mar.=Bloodstone.	July=Ruby.	Nov.=Topaz.
Apr.=Diamond.	Aug.=Sardonyx.	Dec.=Turquoise.

The bloodstone is frequently assigned either to Aries or Scorpio, owing to its symbolical connection with Mars; and the opal to Cancer, which in astrology is the constellation of the moon.

* The sky-blue variety, not the dark or opaque sapphire.

effect a cure. It is true that certain substances might, under the heat of the body, give off some such effluvia, but the theory on the whole is manifestly absurd. In this connection we must also mention the Doctrine of Signatures, "which supposes that plants and minerals indicate by their external characters the diseases which nature intended them to remedy",* and which was based on the theory that there is some occult influence between like things—as it has been aptly termed, "Homœopathic Magic".

According to Elihu Rich,† the following were the commonest Egyptian amulets:—

1. Those inscribed with the figure of *Serapis*, used to preserve against evils inflicted by earth.
2. Figure of *Canopus*, against evils by water.
3. Figure of a *hawk*, against evil from air.
4. Figure of an *asp*, against evil from fire.

Paracelsus believed there to be much occult virtue in an alloy of the seven chief metals which he called *Electrum*. Certain definite proportions of these metals had to be taken, and each was to be added during a favourable conjunction of the planets. From this *Electrum* he supposed that valuable amulets and magic mirrors could be prepared.

A curious and ancient amulet for the cure of various diseases, particularly the ague, was a triangle formed of the letters of the word "Abracadabra". The usual form was that shown in Fig. 1A, but that shown in Fig. 1B was also known. The origin of this magical word is lost in obscurity.

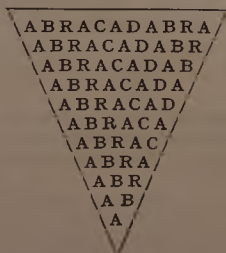


FIG. 1A.

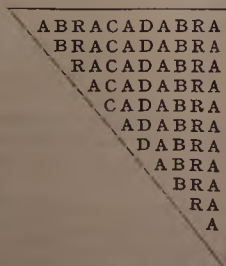


FIG. 1B.

* Dr. A. C. Haddon, F.R.S., *Magic and Fetishism* (1906), p. 15.
 † Elihu Rich, *The Occult Sciences*, p. 343.



FIG. 2.—THE FIRST PENTACLE OF THE SUN.
(By kind permission of Messrs. Kegan Paul.)



FIG. 3.—THE FIFTH PENTACLE OF MARS.
(By kind permission of Messrs. Kegan Paul.)



FIG. 4.—THE THIRD PENTACLE OF THE MOON.
(By kind permission of Messrs. Kegan Paul.)



FIG. 5.—THE THIRD PENTACLE OF VENUS.
(By kind permission of Messrs. Kegan Paul.)

Having briefly considered some of the more interesting and curious of other amulets, we must now turn our attention to talismans proper. We may remark at the outset that it was necessary for the talisman to be prepared by one's own self—no easy task. Indeed, the right mental attitude of the occultist was insisted upon as essential to the operation.

As to the various signs to be engraven on the talismans, various authorities differ, though on certain other matters connected with the art of talismanic magic they all agree. It so happened that the ancients were acquainted with seven metals and seven planets (including the sun and moon as planets), and the days of the week are also seven. It was concluded, therefore, that there was some occult connection between the planets, metals and days of the week. Each of the seven days of the week was supposed to be under the auspices of the spirits of one of the planets; so also was the generation in the womb of Nature of each of the seven chief metals. Consequently the metal of which a talisman was to be made, and also the time of its preparation, had to be chosen with due regard to the planet under which it was to be prepared. The power of such a talisman was thought to be due to the genie of this planet—a talisman, was, in fact, a silent evocation of an astral spirit. Examples of the belief that a genie can be bound up in an amulet in some way are afforded by the story of Aladdin's lamp and ring and other stories in the *Thousand and One Nights*. Sometimes the talismanic signs were engraved on precious stones, sometimes they were inscribed on parchment; in both cases the same principle held good, the nature of the stone chosen, or the colour of the ink employed, being that in correspondence with the planet under whose auspices the talisman was prepared.

In the following table are shown these particulars in detail.

1 Planet.	2 Symbol.	3 Day of Week.	4 Metal.	5 Colour.
Sun	☉	Sunday	Gold	Gold or yellow
Moon	☾	Monday	Silver	Silver
Mars	♂	Tuesday	Iron	Red
Mercury	☿	Wednesday	Mercury*	Mixed Colours
Jupiter	♃	Thursday	Tin	Violet
Venus	♀	Friday	Copper	Turquoise
Saturn	♄	Saturday	Lead	Black

All the instruments employed in the art had to be specially

* In the form of an amalgam.

prepared and consecrated. Special robes had to be worn, perfumes and incense burnt, and invocations, conjurations, etc., recited, all of which depended on the planet ruling the operation. We will now describe a few talismans in detail.

In the *Key of Solomon the King* (translated by S. L. M. Mathers, 1889),* are described five, six or seven talismans for each planet. Each of these was supposed to have its own peculiar virtues, and many of them are stated to be of use in the evocation of spirits. The majority of them consist of a central design encircled by a verse of Hebrew Scripture. The central designs are of a varied character, generally geometrical figures and Hebrew letters or words, or magical characters. We give below a brief description of five of these talismans, the first three described differing from the above. The translations of the Hebrew verses, etc., are due to Mr. Mathers.

The First Pentacle of the Sun.—"The Countenance of Shaddai the Almighty, at Whose aspect all creatures obey, and the Angelic Spirits do reverence on bended knees." On either side is the name "El Shaddai". Around is written in Latin: "Behold His face and form by Whom all things were made, and Whom all creatures obey" (see Fig. 2).

The Fifth Pentacle of Mars.—"Write thou this Pentacle upon virgin parchment or paper, because it is terrible unto the Demons, and at its sight and aspect they will obey thee, for they cannot resist its presence." The design is a Scorpion,† around which is the word HVL in Hebrew. The Hebrew versicle is from *Psalms* xci. 13: "Thou shalt go upon the lion and adder, the young lion and the dragon shalt thou tread under thy feet" (see Fig. 3).

The Third Pentacle of the Moon.—"This being duly borne with thee when upon a journey, if it be properly made, serveth against all attacks by night, and against every kind of danger and peril by Water." The design consists of a hand and sleeved forearm (this occurs on three other moon talismans), together with the Hebrew names Aub and Vevaphel. The versicle is from *Psalms* xl. 13: "Be pleased O IHVH to deliver me, O IHVH make haste to help me" (see Fig. 4).

* A new edition of this work has recently been issued by Messrs. Kegan Paul, Trench, Trübner & Co. For some remarks by the present writer regarding the same see the *OCCULT REVIEW* for November, 1900.

† In astrology the zodiacal sign of the Scorpion is the night house of the planet Mars.

The Third Pentacle of Venus.—"This, if it be only shown unto any person, serveth to attract love. Its Angel Monachiel should be invoked in the day and hour of Venus, at one o'clock or at eight." The design consists of two triangles joined at their apices, with the following names—IHVH, Adonai, Ruach, Achides, Ægalmiel, Monachiel and Degaliel. The versicle is from *Genesis* i. 28: "And the Elohim blessed them, and the Elohim said unto them, Be ye fruitful and multiply, and replenish the earth, and subdue it" (see Fig. 5).

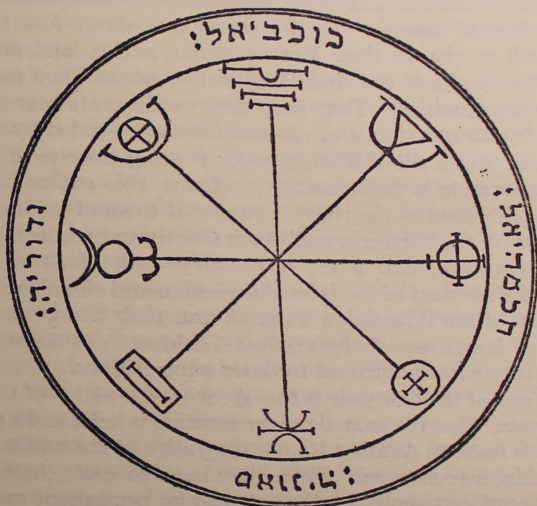


FIG. 6.—THE THIRD PENTACLE OF MERCURY.
(By kind permission of Messrs. Kegan Paul.)

The Third Pentacle of Mercury.—"This serves to invoke the Spirits subject unto Mercury; and especially those who are written in this pentacle." The design consists of crossed lines and magical characters of Mercury. Around are the names of the angels: Kokaviel, Ghedoriah, Savaniah and Chokmahiel (see Fig. 6).

(To be continued.)

CURIOUS FORMS OF WORSHIP

By A. M. JUDD

II. THE STAR-WORSHIPPERS

THE Star-worshippers are the last remnants of the famous Magi of ancient Chaldea, and their followers, the Babylonian adorers of the host of heaven. To the number of about four thousand, they still survive in their Mesopotamian native land, principally along the banks of the river Euphrates, where they form small village communities. They keep their settlements near a stream, for their religious rites and ceremonies are preceded by frequent ablutions, and a rill of flowing water passing close to or through their tabernacle is indispensable. Hence this edifice is always raised quite close to the river. They call themselves Mandaïtes, possessors of the "living word," keep strictly to their own customs and observances, and never intermarry with Moslems. Their dialect is a remnant of the later Babylonian and closely resembles the idiom of the Palestinian Talmud, and their liturgy is a compound of fragments of the ancient Chaldean cosmogony with gnostic mysticism influenced by later superstitions.

The eve of the new year is the great watch-night of the star-worshippers, when the annual prayer-meeting is held, and a solemn sacrifice is made to Avather Ramo, the Judge of the under-world, and Ptahiel, his colleague. First, they have to erect their tabernacle, or outdoor temple, for the sect has no permanent meeting-place, but raises one previous to their festival and only just in time for the celebration. The tabernacle is about sixteen feet long and twelve broad and is made of reeds and wattles woven together into a sort of basket-work. The side walls run from north to south and are not more than seven feet high. Two openings for windows are left east and west, and space for a door is made on the southern side, so that the priest when entering the edifice has the North Star, the great object of their adoration, immediately facing him. An altar of beaten earth is raised in the centre of the reed-encircled enclosure, and the interstices of the walls are well daubed with clay, which speedily hardens. On one side of the altar is placed a little furnace of dark earthenware and on the other a small handmill and a little charcoal. Close to the southern wall, a circular basin, about eight feet across, is

excavated in the ground, and from the river a short channel is dug, leading to it. Into this the water flows and soon fills the little reservoir. Two small cabins or huts, also made of reeds and wickerwork, each just large enough to hold a single person, are then roughly put together, one by the side of the basin of water, the other at the further extremity of the southern wall, beyond the entrance. The second of these cabins is sacred to the *Ganzirro*, or high-priest of the star-worshippers, and no layman is allowed to even so much as touch the walls with his hands after it is built. The doorway and window openings are hung with white curtains, and the little tabernacle, open to the sky, is finished and ready for the solemnity.

Towards midnight the star-worshippers begin to assemble. Each, as he or she arrives, enters the cabin by the southern wall, disrobes, and bathes in the basin, the *Tarmido*, or priest, standing by and pronouncing over each the formula, "The name of the living one, the name of the living word, be remembered upon thee." On emerging from the water, the worshipper dons the *rasta*, the ceremonial white garments, consisting of a shirt reaching to the ground, a stole, a girdle, a square headpiece reaching to the eyebrows, an overmantle and a turban. Peculiar sanctity attaches to these white garments, for they are those in which every star-worshipper is buried, and in which he believes he will appear for judgment before Avather in the nether world. When each one is robed he crosses to the open space in front of the door of the tabernacle and seats himself upon the ground, saluting those present with the customary "Blessing be with thee" and receiving in return the reply, "Blessing of the living one be with thee." A couple of priests, lamp in hand, guard the entry to the tabernacle and keep their eyes fixed upon the pointers of the Great Bear in the sky above. As soon as these attain the position indicating midnight, the priests give a signal and the clergy of the sect march down in procession.

First come four young deacons, wearing, in addition to the *rasta*, a silk cap underneath the turban to denote their rank. Following these are four ordained priests, who have undergone the baptism of the dead. Each wears a gold ring on the little finger of the right hand and carries a tau-shaped cross of olive wood. Behind these comes the high-priest, who is elected by his colleagues, has made complete renunciation of the world and is regarded as one dead and in the realms of the blessed. Four other deacons escort him, one holding aloft the large wooden tau-cross which symbolizes his religious office, a second bears the sacred

scriptures, "the Great Order," two-thirds of which form the liturgy of the living and one-third the ritual of the dead, the third carries two live pigeons in a cage, and the fourth a measure of barley and of sesame seeds. The priests walk through the ranks of the seated worshippers, who bend and kiss the garments of the high-priest as he passes them. The priests file into the tabernacle, the high-priest standing alone in front of the altar, facing the North Star, Polaris. The sacred book is laid upon the altar, folded back where the liturgy of the living is divided from the ritual of the dead.

The high-priest now takes one of the pigeons, extends his hands towards the Polar Star and lets the bird fly, calling aloud, "In the name of the living one, blessed be the primitive light, the ancient light, the Divinity self-created," while the worshippers without prostrate themselves upon the ground. A priest then reads the "confession" of the sect, while two other priests prepare the "high mystery," their communion. A fire is kindled in the stove, the barley is ground small, oil is expressed from the sesame seed and mixed with the barley meal, so as to form dough, which is kneaded into tiny cakes, which are quickly baked, the chanting of the liturgy proceeding all the while, with the responses from outside. The second pigeon is killed and four drops of its blood are let fall on each wafer, so as to form the sacred cross. The cakes are then carried round to the worshippers outside by the two priests who prepared them, who place them direct into the mouths of the communicants with the words, "Marked be thou with the mark of the living one." The body of the pigeon is buried in a hole at the rear of the altar.

The chanting of the confession being finished the high-priest begins the "renunciation" of the dead, directing his prayers towards the North Star, on which the gaze of the worshippers outside continues fixed throughout the ceremonial observances. This star "is the world of light," the primitive sun of the star-worshippers' theogony, the paradise of the elect, and the abode of the pious hereafter. For three hours the reading of the "renunciation" continues, until towards dawn, the high-priest brings it to a close with "I mind me of thee, mind thou of me, O Avather."

Before the North Star pales in the grey of approaching dawn a sheep is sacrificed to Avather and his companion deity, Ptahiel. The high-priest bends towards the star and reciting the formula, "In the name of Alaha, Ptahiel created thee, Hibel Sivo permitted thee, and it is I who slay thee," cuts the wether's throat. The sheep is then divided by the deacons into as many pieces as there are communicants outside. These are distributed among

the worshippers, the priests leave the tabernacle in the same order as they came, and with a parting benediction, "The benison of the living one attend thee," the festival comes to an end and the star-worshippers quietly return home. The Chaldeans, at a very remote period, observed and revered the constellations and framed a calendar. The signs of the zodiac were named probably four thousand years before Christ. At first the bull marked the beginning of the year; it was not until the Semitic period of Sargon's rule over Accad that the ram was given the first place, and to this period may be credited much of the early astrology which essayed to predict events by the signs of the sky. Later, in Babylonia, the stars were largely identified with the gods; and the whole heavens were parcelled between the three deities Anu, Bel, and Ea. In the cuneiform characters a deity is indicated by an eight-rayed star.

As this worship developed, most elaborate offerings and sacrifices were made to the stars.

It is interesting to note that the Chaldean accounts of the Creation and the Flood correspond with the narrative in Genesis. The god Ea told Xisuthrus to build a ship six hundred cubits long, into which he, his family, animals, plants and food were to enter, so that they might be saved, while all other living things in the world should be destroyed. After six days and nights the deluge abated and Xisuthrus sent forth a dove, but it could find no resting-place, so it returned. Later a raven was sent forth, and that did not return; so the ship was opened, the human beings and animals came forth and sacrifice was offered to the gods. These accounts show how closely the narratives in Genesis are related to Chaldean traditions. Indeed, the story of the Ark and the Flood seems to be common to most religions, since even savage tribes have traditions, as the Masai have, bearing a remarkable resemblance to the accounts in the Old Testament, which would seem to prove the existence of a prehistoric religious source common to all.

From this peculiarity of the Chaldeans placing the heavenly powers in the stars, arose astrology, magic and augury. The zodiacal system, as a whole, was the product of the Babylonian schools of astrology.

There are, however, traces of monotheistic teaching in Chaldaea, and hymns have been found addressed to "the one god." Of Chaldean views of after-life or the immortality of the soul few, if any, traces have been found.

SOME MORE EXPERIENCES OF A CLAIRAUDIENT

By M. S.

ONE of my earliest spirit friends after I became clairaudient was a well-known society entertainer, who had passed over some five years or so before we met. Our introduction was rather quaint. I was resting one afternoon on my sofa after a long and tiring morning shopping, when a voice suddenly accosted me with: "Hullo, who are you?" "Hullo," said I, "and who, pray, are *you*?" "You *may* have heard of me," said the voice. "Indeed," said I, "were you a celebrity?" "Well, I suppose I may say I was pretty well known as a society buffoon. I am Corney Grain." "What," said I, amazed, "*the* Corney Grain, the only Corney Grain?" "I am glad," he said, dryly, "that you have heard of me." "Heard of you," I said, "why you have been the joy of my youth and the solace of my middle age. I simply loved Corney Grain, and squandered my living in riotous rushings to St. George's Hall. You are not humbugging me, are you?" I then asked him curiously what made him speak to me, as I was an absolute stranger to him. He replied that he happened to be wandering around when he noticed me, rather liked my aura because, as he said, he detected a sense of humour in it, and decided to try whether he could make me see or hear him. We soon became most excellent friends, and many a dull hour did he beguile with his amusing tales of his earthly experiences. Very often the passer-by must have taken me for an escaped lunatic, when I laughed out audibly as the result of some remark of his as he was walking along the streets with me.

Corney was very autocratic at times, and very princely in his ideas. He hated my going in omnibuses, and often used to order me to change my seat if he did not like the aura of some man or woman next to me. Once I was walking rapidly through Great Portland Street, when I heard him say sternly: "What business have you walking in the slums? Jump into a hansom at once." "Yes," I remarked, "certainly, if you will pay for it." Once he happened to read through my eyes an advertisement for Sapolio on one of the inside panels of a bus, and ever after-

wards, if I was too busy with housework to attend to him, he would suddenly hurl at me: "Bustle is not industry. Use Sapolio, and don't make such a fuss." At that time I happened to be attending some lectures at a friend's house, on Theosophy, to which Corney insisted on accompanying me, "to improve his mind," as he said. The Sanscrit terms which he did not understand used to tickle him immensely, and his *sotto voce* remarks nearly made me disgrace myself, and I had hurriedly to stuff my handkerchief into my mouth. One day I said to him: "It is such a comfort to think that one does not lose one's sense of humour when one leaves the earth." "Why should one?" said he. "I am just the same man I was before, only very pleased to get rid of that suffering and cumbersome carcase of mine." He was very fond of music—especially of Grieg and Wagner. Whenever I played the Siegmund and Sieglinde "Motif," however, out of the Ring music, he would beg me to stop, as he could not bear the pathetic yearning of that wondrous love music; he said it wakened up all the regrets of his life. I think from what he told me that latterly he had felt very much that his professional work and necessarily close observation of human nature had made him hypercritical, so that he was unable to enjoy ordinary human intercourse like other people. All the time he was consciously or unconsciously taking notes of their idiosyncracies. He also felt that people were afraid of him and avoided him. Sometimes poor Corney was in a despondent mood about his past life and work, and I used to try and cheer him by reminding him of the thousands of people he had delighted, how pure and wholesome the fun always was, how he had never said a word that could lower or demoralize, but had cheered up many a soul and lightened the everyday burden. I said to him once: "I can just see you now coming out of that side door on to the stage at St. George's Hall, and feel again my delighted breathless expectation of enjoyment." Whilst I spoke I evidently made a mental image of him which he saw reflected in my brain, for the only remark he made was: "Good Lord, did I look such a brute as that? I see nothing but an expanse of shirt front with one responsible stud." "That was all I used to see when you came on," I replied, "expanse?—why, it was a continent."

Once I remember a visitor got somehow on the subject of Corney Grain, and told me—little dreaming he was there invisible—a wonderful cock-and-bull story about Corney and some *Nouveaux Riches*: what they said and did, and how he took his

revenge of them. When the gentleman departed I said, "Was that true, Corney?" "It may be," said Corney, "but I never heard it before. Maybe the fellow knows best."

One evening when a psychic friend who was staying with me happened to be playing with a very light little mahogany table, I suggested to Corney, who had been talking to me, that he should try and lift the table. I myself was standing at the window some distance off trying to get what light I could for some fine knitting. "Of course I can lift it," said Corney, "and what is more, I will make it waltz up to you." Sure enough the table began to gyrate wildly, and it was all my friend could do to follow it. Suddenly came a crack, and the table fell with a broken leg. There was silence for a moment, then apologies were poured forth on me from both sides. My friend was much distressed at the accident, for which she was not responsible; but all that Corney remarked was, "So sorry; but why do you have such rotten tables? I hardly touched it."

About this time a friend of mine was much interested in trying to get spirit photographs, and was very anxious to get Corney's photo if possible. I asked him if he would try and appear, or whether he objected to being photographed with me, and he said: "Not at all, not at all; there will only be another scandal in Bayswater." My friend Mrs. Hope and I were taken together, Corney and a friend of hers being present and trying hard to show themselves; but the only result was two scarecrows of women taken by a flash of limelight, and curious whirls or lines of force just behind them. Both our spirit friends had been too long away from earth to make it easy to show themselves. Speaking of spirit photographs, I have seen a great many—good, bad, and indifferent—the very best I have ever seen was one shown me by a retired colonel of himself with his Hindu bearer in full kit, turban and all, standing just behind him. The whole figure looked solid and life-like, especially the eyes. The colonel recognized the man as having been an old servant who had died in his service in India, and whose body he had paid to have cremated with all due observances, and whose family he had pensioned off. "The poor beggar is grateful, I suppose," said the Colonel, "and that is why he hangs about me."

There has been a good deal of discussion lately as to whether animals have a continued existence on the astral plane. From personal experience I believe they have. Certainly the more highly developed pet animals have. I have distinctly seen an astral cat run about the room, and once I woke up in the night seeing and feel-

ing a dachshund on the bed beside me, *weighing down the bed clothes* as a flesh and blood dog would have done. The poor beast kept licking my hand in the most affectionate way; he had evidently been used to petting, missed it, and his master or mistress, and intuitively discovered that I was an ardent lover of his kind. On one occasion, when a friend and I were having a private interview with J. J. Vango, the trance medium, his control, "Sunflower," described two animals which were present, as well as some human friends. One, a little white dog, was trying to scramble up into my friend's lap, and by the description was recognized by her as an old pet who had died some years before. The other animal was a bay horse with a white star between the eyes who was whinnying and rubbing his nose against my shoulder. This may have been an old pet which I rode as a girl in India, and which always answered to the name of "Twopenny." When I called this name the control said he whinnied again and again. I heard nothing and saw nothing myself, but certainly both these animals were very far from our thoughts that day. A friend of mine, now passed over, had an Aberdeen terrier absolutely one-idead and devoted to him. Owing to disease and old age the major had to shoot the poor fellow with his own hand, and I shall never forget his face when, not knowing of the tragedy, I casually asked how "Scallywag" was. "Dead," he said briefly, "I shot him." And I did not dare to say another word. Now, both master and dog are as inseparable companions as they were on earth, and whenever the major comes to speak to me he generally begins by saying, "Here we are, Mrs. S., 'Scally' is wagging his tail at you. Do take notice of him."

Although I am not clairvoyant in the ordinary way, I always know when a spirit is near me, whether man or woman, and though I could not accurately describe the appearance I can always "sense" a smile. How this can be I know not. I have often been guarded from deception in this way, when some one was personating either my guardian or a friend, and feeling sure I could not see him, indulged in a mocking smile at my expense. Some years ago I began to develop the beginnings of a sort of mental clairvoyance, in turning what I called my "astral telescope" on people far away. From inability, however, to keep my own brain quite passive I was more often wrong than right in the pictures I saw. It was looked on by my friends as rather an amusing game to play of a winter's night by the fire. One would say, "See what So-and-so is doing now"; and as the South African War was in progress, it was generally "See what Buller"—

or Kitchener, or Sir George White, or Kruger, Cronje, etc.—“are doing.” I used then to shut my eyes, think steadily of the person asked for, repeating the name several times slowly, when suddenly a sort of cinematograph scene would show itself, in colour, a scene in which the person thought of was the centre of action. The figures were all in miniature, but as clear and definite as if one were looking at one’s friends through the wrong end of the telescope. The scene would continue for a few seconds and then completely disappear. I found I was more successful in seeing right if the person asked for was quite unknown to me, because then my brain was quiescent and did not unconsciously mix up preconceived notions with actual facts.

In 1900 I happened to have two brothers at the front in South Africa and a husband in China, so I was very naturally anxious to turn my “astral telescope” on them at all times. I am bound to say that I was generally wrong about my brothers, who chaffed me unmercifully about it; whilst my husband wrote that my power “was an added terror to existence.” A friend of mine who was staying with me then was much amused at my success in a case in which a friend of hers was concerned. She said to me one evening: “I have not heard from Captain Boyd for a long time: I hope he is all right. Just see what he is doing.” I only knew that Captain Boyd was in the Navy, and that his Christian name was Charles; and had inferred from something my friend said that he had or wanted a shore billet. I proceeded to call upon Charles Boyd, and kept my telescope as steady as I could. Then I saw a very sharp-bowed boat cutting through water which was dashing back on each side white in the surrounding darkness. I could dimly see fields sloping down to the water’s edge, trees and hedges, so that the boat was evidently coasting somewhere. On the bridge stood an unknown and almost unseen man, as the collar of his reefer was well up to his ears, with his hands deep in his pockets and a telescope under one arm. This figure walked briskly up and down the bridge, then all disappeared. Half an hour later I was asked to look again, as this scene did not tally with my friend’s expectation of the probabilities in the case. This time I saw the same man down below in a saloon all lighted up. He and some naval comrades were sitting at the table discussing pipes, cigars, and whisky and sodas. As this seemed rather like prying into people’s private affairs I stopped the game. A few days later my friend had a letter from Captain Boyd which in a way confirmed what I had seen. He wrote that he had been given the command of a torpedo

catcher, a very fast boat, and that he was busy trying to catch smugglers off the coast of Ireland. He also remarked that at nights it was bitterly cold, and it was all he could manage to remain on the bridge without freezing outright. Naturally he made no mention of the whiskys and sodas which were necessary to keep out the cold.

On different occasions in my life—that is, during the last ten years of it—I have wakened up seeing some unpleasant incident, pictured I was told in the astral light. It seems as if the ether around and penetrating the earth were like a huge sensitized plate on which all happenings automatically record themselves. Once when coming home from India, passing through the Red Sea, I woke up seeing a shipwreck. I knew somehow that it was an ocean tramp laden with coal. Only the vessel's stern was visible above water, and the few survivors were scrambling into the rigging. They were dressed in butcher blue suits, and had bare feet. One woman I saw dressed in black with a large white apron, who had been lashed to a spar for greater security. Whilst I was looking the vessel gave a lurch and several of the small figures either fell off or jumped to avoid being sucked down by the sinking ship; and then with one final lurch and a swirl of the waters all around, the whole thing disappeared from my sight. It was all so vivid and so clear in detail that I can still see the scene when I close my eyes. Another painful scene was a murder. I seemed to be seated, along with many others, in the gallery of a large building, which might have been either a Corn Exchange, a Stock Exchange, or Town Hall. Near the entrance I noticed a stout elderly man in frock coat, top hat, and with old-fashioned mutton-chop grey whiskers, who deliberately discharged a revolver at some unseen person under the gallery. I saw the smoke, heard the report, then along with the other excited people in the gallery I rose up to look down and see who the victim was. As I looked I saw a tall bald-headed man sway and fall. Again the revolver rang out, and then the whole scene disappeared. Another time I saw a poor boy drown, and never shall I forget the horrible feeling of helplessness that came over me. I kept calling out to his unnoticing companions, "Help, help, can't you see he is drowning?" Then I picked up first a bat and then a wicket for him to catch hold of, but all was useless. The boys had been playing cricket, but where I know not, and afterwards had been bathing in a lake. The shipwreck I was told had taken place at the very spot in the Red Sea we were then sailing over, some two years before. The murder I was told

had been committed some years previously in Venezuela or one of the numerous South American Republics where revolutions are an ordinary pastime and where despotism is tempered by assassination. Not only do I know through some sort of dramatic instinct and sensitiveness what a criminal and murderer feels after committing a crime, but I know now also what it feels like to be murdered. I was, once, somehow, a man lying asleep in bed; a deadly enemy came creeping towards me. I felt a blow on my skull, crashing it in; a horrible helpless fury came over me—an empty clutching of my fingers in the air; my jaw dropped, then some blunt instrument was wrenched into my jaws and throat and sawed away at my teeth and tongue. I woke up, bathed in perspiration, to hear an apologetic voice explaining how he had been done to death in this way and had been describing the scene. A most vivid description it must have been. Truly to be a psychic is not all joy and privilege.

To me psychometry is a very wonderful gift. I once saw at a private house a very good exhibition given by Madame Montague, the "Californian Seer." All present who wished to have their property psychometrized handed up a watch, a ring, a bracelet, pencil case, etc. Mrs. Montague took them up haphazard, not knowing to whom they belonged, and then holding the article to her forehead proceeded to describe the owner's character, as well as his or her past and future. One episode interested me much—a lady present had sent up a ring she was wearing, and the character described was that of a very abnormal and occult personality. When the lady stood up to claim her property, Mrs. Montague looked doubtfully at her for a moment, then said: "That is certainly not your character I described or the circumstances of your life—did this ring ever belong to any one else?" "To Madame Blavatsky" was the answer, and there was no doubt it was Madame's character which had been described and whose overwhelming personality and magnetism overpowered all else. I had rather an interesting private interview myself with Madame Montague. Some little time before a kind artist friend had given me a brooch, which I greatly valued. It was a scarab which he had picked up in Cairo and had had set for me with widespread delicately tinted enamel wings. The scarab he told me was a genuine antique, having been taken out of a mummy case. I have one or two old family brooches, hair in the centre and pearls all round, which I am not allowed to wear owing to this objectionable magnetism. Thinking of these I asked my angel guardian whether the magnetism clinging to the scarab were good

or bad. He replied that it had belonged to a woman of no particular personality and was quite harmless. He also, to my great delight, offered to touch it for me, so that I came to wear the brooch constantly as a charm or amulet. In my interview with Madame Montague, after asking her advice on some psychic matters, I took off the brooch and placing it in her hands said, "Will you tell me what you see about this?" She took it up, felt it, put it against her forehead—described first of all the original owner, then said it was a gift from a sympathetic friend; then paused, evidently puzzled, for she said: "I can't make it out, what is this wonderful magnetism? It is some one in great interior sympathy with you, at the same time some one far far above all pettinesses, all troubles, worries or human weaknesses, so holy, so pure: who is it?" When I told her my angel guardian had touched it, she exclaimed, "That explains all that puzzled me so, how wonderful; what would I not give to be consciously in touch with mine!"

Once a friend came to me with an Egyptian necklace which she had just bought at great price in Regent Street as a genuine antique. "Ask your guardian," she said, "whether the magnetism is all right. Can I wear it?" My guardian remarked drily: "Mrs. Carter can wear it with absolute safety; the necklace is practically new with the exception of one pendant, and that is only moderately old." Poor Mrs. Carter was not particularly delighted with the result of her inquiries. On several occasions I have been myself ordered to drop some article I had taken up, or prevented from picking up something left on the road or floor of a room, "because of the vile magnetism" clinging to it. Personally I am not so sensitive to the magnetism of things as I am to that of people who come near me. Some give me an actual feeling of physical discomfort, others act like vampires—quite unconsciously, poor things, and draw the vitality out of me till I feel like a sucked-out orange and of the same bilious complexion. The same guardian just mentioned who pronounced sentence on the necklace and often prevents my touching bad magnetism, had told me of many curious and interesting episodes in my past lives—we both believe firmly in Re-incarnation—lives in which we have come across each other. What he told me has explained many a puzzling experience in my present life, which I now see to have been the logical consequence of acts of mine in the past. As a child I often suffered much from a burning sense of injustice on other people's account as well as on my own, but now I understand things better and know that love is at the

heart of things and that there is neither injustice nor chance. The earliest life described to me was one in Atlantis as a slave-boy. My guardian took a fancy to me, was sorry to see me so badly treated by my master, and bought me from him in order to save my life. I must have been very near the animal stage then, but I fancy devotion to my kind deliverer gave me the first step up spiritually. Of that lost Continent of Atlantis I have heard a good deal from my guardians. It was the home of the first great civilization, whence colonies were established in Egypt, India, Phoenicia and Etruria, and which was torn to pieces in three great convulsions of nature, the third and last, about 80,000 years ago, leading to the almost universal tradition of a deluge. This, however, is quite another story, as Kipling would say. In the second life described I was again a boy—this time a neophyte in a Greek temple under the spiritual charge of my guardian, who was a priest of the temple of Demeter. It was in this incarnation I developed psychically the powers which I am just picking up again. The third life was in Egypt, as a woman, in the time of Ptolemy Soter, and was a very tragic one for both my guardian and myself. The fourth life described was in Rome in the time of Vespasian, Titus and Domitian, also as a woman. My greatest trial then seemed to be the necessity of hiding my early Christian proclivities, and having to sit and look on at the games and see Christians and animals tortured. The last life of all, somewhere in Germany in the middle ages, did not count, I having died as a child. These revelations were so interesting and unexpected that I felt I should like to hear something of what I had been told through an outside source. I asked my guardian to go with me to Madame Montague's and to tell her some of the wonderful things he had told me. I was not to know what he would say, nor to give Madame any inkling of the story or any information about my guardian beyond the fact of his existence. My first question to her was. "Do you believe in Re-incarnation?" When she replied in the affirmative, I said, "Then it is easy to explain what I want. I have a guardian who can see back not only over his own past lives but also over mine, in most of which he seems to have been mixed up. I have asked him to repeat to you some of the past events he has told me, so that I may be sure I have not dreamed them." Mrs. Montague said she was not clairaudient in the same way that I was, but that whatever he wished to convey to her would be seen by her in a series of changing tableaux. Some very vivid scenes in these past lives were described by her just as they were

shown to her by my guardian—beginning with the Roman life and working backwards. It was a very helpful revelation to me and a good moral lesson. As I went home sadder and wiser, I felt a woman with many pasts. I came across one very striking instance of the truth of Edwin Arnold's lines from the "Light of Asia" where he says :—

Do right—it recompenseth ! do one wrong
 The equal retribution must be made,
 Though Dharma tarry long.
 It knows not wrath nor pardon ; utter-true
 Its measures mete, its faultless balance weighs ;
 Times are as naught, to-morrow it will judge,
 Or after many days.

A young man came and spoke to me one day, he seemed very bitter, cynical and angry with Fate. I found out gradually by patient sympathy with him, that his great undying grievance was that all his life had been poisoned for him by his having suffered from bad curvature of the spine. It had been agony to his pride to be signalled out for compassion, and the sensitive dread of seeing pity expressed in the eyes of those who spoke to him had driven him to the life of a sullen brooding recluse. Everything that the love of parents could devise and money could procure had been his, but all weighed as nought in the balance. He confessed himself that his parents had had a very bad time of it and that his behaviour had only aggravated their misery. He read himself into atheism ; because he was badly used—therefore there could be no God—only blind Fate like a Juggernaut crushing all who came in its way. The poor lad—he was only twenty-three when he passed over—poured out all the bitterness of his soul asking perpetually, why ? why ? why ? I said what I could to comfort and tried to give him my own ideas on these subjects. I said at last one day, " I know there is nothing uncaused in this Universe of Law and Order ; I feel sure there must be some explanation of the seeming cruelty of nature in your case. What we are now, you and I physically, morally, mentally, spiritually—even to our environments—we have made ourselves by our actions and thoughts in our past lives. I know nothing about your lives but I have heard that cruelty to others brings its Nemesis some time, in some life, in the form of physical suffering and deformity, and this may be an old debt you have paid off in your last life ; if so it will never trouble you again. Try and get rid of this bitter revengeful feeling of yours." He replied that he would not mind so much if he felt he had deserved such a life—

long punishment. I said, "Ask over there and find out what you can." Some time afterwards he turned up again, and said he had inquired and had been shown some scenes in a past Roman life, which had convinced him of the justice of his sentence. He had been in a position of power and influence in "Caesar's household," very well off and with an army of slaves to order about despotically. Because of some trifling contretemps which had roused his imperious temper and humiliated his pride, he had actually ordered the crucifixion of some of these slaves as a warning to the others, and he shuddered as he told me of the awful scene shown to him of their lingering death agonies tormented as they were by thirst and flies. "*Cela donne à penser,*" as the French say.

THE SOLVING OF THE RIDDLE

BY SCRUTATOR

A GOOD deal of water has run under the bridge since Draper wrote his famous *Conflict*, and to-day it is seen that both Religion and Science have so far modified their relations as to be well within one another's radius of influence. Religion has made wholesale concessions to Science, while the latter has argued the material basis of the Universe to the vanishing point. It is possible for anybody with a sense of perspective to look ahead and perceive that there is a not very distant point at which they will inevitably meet. The Scientific Religion will then be supplemented by the Religion of Science, each having regard to the same end—the betterment of the human race—from different points of view.

To this end a system of philosophy based upon the conclusions of science has been advanced * in which all that we know or can argue regarding matter, force and consciousness, has been brought together and rendered into a synthetic statement. Everybody has been convinced of the limitations imposed upon us by nature, and of the need of scientific knowledge to correct sense-perceptions and conclusions drawn from them. The better informed section of people has passed from sense-perception to scientific cognition, and from that to a consideration of the deeper problem of consciousness ; the nature, origin and destiny of the cogniser ; and the ultimate relations of men to the greater universe, not only around but within him. From the sympathetic relationship suggested by Shakespeare : " Books in the running brooks ; sermons in stones ; oracles in the leaves of trees, and good in everything," to the identity of man with his environment conveyed in Macdonald's phrase : " Everything that interests a man *is* man," there is a wide step ; and it is this which marks the sundered positions of Science and Idealism at this day. On the one hand we have Science, which deals only with objective phenomena ; on the other, Religion, which concerns itself entirely with the spiritual ; and in the middle ground Philosophy sits complacently regarding the strife set

* *Scientific Idealism*, by William Kingsland. London : Rebman Ltd., 129, Shaftesbury Avenue, W.C. 7s. 6d. net.

up by the claims of each to be regarded as finally authoritative and dominant in the world of thought. It is to Philosophy, which takes account of all human experience, the psychological as well as the physical, the spiritual as well as the material, that we must look for a dispassionate statement of the whole argument. Indeed, it is Philosophy that both Science and Religion would wish to convince.

The scientific position in regard to the material hypothesis has undergone more than one remarkable change since Dalton formulated his Atomic Theory. From being the least particle which will combine with any other particle or particles to form a compound, the atom has successively been regarded as inelastic, elastic, a centre of force, and is now shown to be an elastic envelope infilled with electrons, which again are material and capable of almost infinite subdivision. The indestructible, unchangeable and indivisible atom was blown to pieces by the discovery of Radium, which, to modern science, is veritably the light that shone in the darkness and remained itself incomprehensible.

But equally has Religion undergone a great reformation, at all events so far as its dogmatic teaching is concerned, and little by little it has opened up its doctrine to the demands of Science, of comparative theology, of antiquarian research and to its own higher criticism. The abundant facts of modern experimental psychology have further played their part towards inducing religious belief to a less dogmatic and more scientific and rational expression. The middle ground where Idealism meets materialistic Science is occupied by the new synthetic philosophy, aptly called Scientific Idealism, which seeks to show that consciousness, far from being a by-product of organic matter, is essentially the one characteristic of that ethereal entity which by its responsiveness, its perceptions and cogitations, alone renders both matter and motion, and therefore the material universe, a rational possibility. Nothing exists, nothing moves except it exists and moves in our consciousness, and that because it has its life and being in the Consciousness of the Supreme Being; the individual man, or thinker, being but a centre of consciousness in the Divine Mind which has imposed its laws of thought upon us. The concept is in agreement with Emerson's definition of the Idealist, who "views the world in God." Such a philosophy, having careful and equal regard to scientific facts and religious inspirations, may well prove to be that "flower in the crannied wall" which is to solve for us the Riddle of the Universe.

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.]

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Mr. S. G. Jay appears to be very cross indeed with me for having quoted Mr. Atkinson's opinions on the subject of hypnotism, but Mr. Jay should bear in mind that the object of a review is to give the readers of it some idea of the book under consideration and of its author's views on the subject treated, and that I was reviewing a work by Mr. Atkinson, namely, *Mental Fascination*.

Moreover, if Mr. S. G. Jay will reread my review, he will find that I do not endorse Mr. Atkinson's particular views on the subject of hypnotism, save to remark that I am inclined to think that he does indicate a real danger in his chapter on the "Dangers of Psychism", and to agree with his deprecation of public hypnotic performances. May I inquire whether Mr. S. G. Jay has read Mr. Atkinson's book? With regard to the efficacy of hypnotism as a curative agent and the effect of the hypnotic trance on the subject, authorities can be quoted on both sides. Dr. Guiseppe Lapponi, for example, says, "From an individual point of view, hypnotism is practically nearly always injurious, and in very rare cases may it be regarded as really useful" (*Hypnotism and Spiritism*, p. 249). My own opinion is that the time is certainly not ripe for any such sweeping assertions as those made by Mr. S. G. Jay, or, for that matter, those made by Dr. Lapponi. To me it seems that the more philosophical course to take is to admit that we do not yet know for certain.

Yours very faithfully,

H. S. REDGROVE.

THE POLYTECHNIC, LONDON, W.

P.S.—Perhaps I may take this opportunity of correcting a curious misprint in my review in question. On p. 170, line 8, "To those" should have been simply "Those".

VERIDICAL VALUES.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—The question of veridical values in alleged spirit communications is one that presses the more closely for answer as the claims of various recipients become more numerous and exacting. Apart from the presumed action of the sub-conscious mind in all such phenomena, and the possibility of telepathic communication between the medium and the audience, there is the further fact of the semi-conscious unburdening of the mind-content of the medium. Many years ago it was said at a Spiritualistic Congress in America that during the whole development of the Spiritualist movement no new fact that could certainly be received without question had been added to the sum of human knowledge. While contrasting this perfectly true statement of results with the immense progress shown by Science during the same period, we must not overlook the fact that although Spiritualism has contributed no new knowledge, it has, in its own genesis and development, contributed an entirely new experience; so far, at least, as western psychology is concerned. It is the pressing question of veridical values in this new experience which most nearly concerns us.

In the "Julia's Bureau" communications, which have recently been so freely ventilated in the press, it appears from the article "When the Door Opened," that while the political opinions of the alleged communicating intelligences are just such as might be reflected from the dominating mind of the Bureau, there are factors which cannot readily be dissociated from the normal mind-content of the officiating medium.

Thus, when on September 25, 1909, Disraeli (Lord Beaconsfield), was asked if he could see what was going to happen in regard to the Budget crisis "apart from what ought to happen," there is not only an invitation to spirit prediction, but also a definite projection of the views of Mr. Stead, conveyed in the words "what ought to happen." Disraeli replied that he could not afford a clear opinion as he could "only judge through the person he was attached to," but he thought that "in the long last the Budget would be accepted." Gladstone concurred with this opinion. Disraeli also expressed the opinion that there would be "an election very soon."

Two days later, on September 27, Disraeli said, "although it would be a matter of good policy, the Peers will not reject the Budget." Yet on September 25, Disraeli said the Peers "would

be mad if they do " reject the Budget. Here there are two conflicting views of the same policy by the same intelligence, and a very bad prophecy as to the course of events. The facts to be borne in mind in regarding these political communications are: (1) that the almanac-writers had with much emphasis predicted a General Election for January, 1910; (2) that Mr. King (the medium), being a student of astrology, would have full access to this prediction; (3) that Disraeli at one time confirms Mr. Stead's view of the action of the Lords, and at another time speaks of it from his own point of view in precisely opposite terms.

On October 13 following, John Bright communicated with the Bureau and was " full of ardour at the prospect of the campaign against the Lords, but he expressed his fear that they would shirk a direct contest with the people, the issue of which could not be a moment in doubt." Here we see how easily, when viewed through the haze of mundane conditions, the House of Commons becomes changed into " the people." We now know that instead of the Lords coming into " direct contest with the people," they boldly opposed the Lower House and appealed to the people. Charles Bradlaugh affirmed that " the monarchy is safe, but the House of Lords will go, root and branch. Yes, an elective Senate will take its place." This is a point which can more readily be proved in process of time than that the late Radical member for Northampton was animated by the same intelligence as inspired Mr. King on this occasion.

I have ventured to call attention to this question of veridical values because I have long felt that an occasion of greater danger to real progress in this field of research may be found in the enthusiasm of the over-credulous than in the scientific caution that restrains many sceptical minds or the unreasoning presumption of those who admit no possible revelation outside of their own experience.

SCRUTATOR.

PERIODICAL LITERATURE

RECENT issues of *The Theosophist* have contained a series of articles by Madame Blavatsky, which originally appeared in German, describing some "mysterious tribes" in the Blue Mountains of Southern India. The instalment for November describes a conversation with Mrs. Morgan, wife of General Morgan, a well-known resident of Ootacamund, the Simla of the South, respecting the magical powers possessed by the Kurumbas, a dwarf tribe inhabiting the depths of the forests. An English sportsman had wounded an elephant, and on following it up found that it had been killed by the Kurumbas, who claimed it. The Englishman drove them off, but they cried out: "He who touches our elephant will see us near him before his death!" This was their sentence of death, and within a month all the native hunters had died, except one man, whom Mrs. Morgan had sent to the Todas, another tribe, to be cured. The Todas refused to cure the others, because they were drinkers. The doctors ascribed their death to fever, but Mrs. Morgan said that it was a strange fever that only attacked those who were cursed by the Kurumbas! She had seen many instances of Kurumba witchcraft, and knew how prone the natives were to use sorcery.

In an article on "The Stone of Sacrifice," the death of a victim on "the red stone" in ancient Mexico is treated as allegorical of a spiritual process:—

This death on the Red Stone of sacrifice was but a great symbol of a higher, subtler mystery that could—in those times when evolution was still in its dawn—only be taught by symbols majestic and terrible at once. . . . The prisoner, noble and brave, who had failed to win freedom in fighting, was given the chance of gaining liberation in sacrificing personal pride to the will of the Gods, in sacrificing independence to make the world's individuality grow. This was the higher ordeal, the trial more bitter. But this was the symbol of greater things. To the pupil on the Path, conscious or unconscious of treading it, as he grows, there comes a moment when there is no "giving up," no "sacrifice" for him in its earthly sense. The renunciation of earth's praises is but the "throwing away of pebbles to receive diamonds." Even more. The act of giving anything of himself, his life, nay, his soul, is a favour *he* receives, is a reward, is bliss. And the Flower of Extasy, born in olden times on the Red Stone, expands into full bloom on the Path of Discipleship.

The subject of initiation is further touched upon in Edouard Schuré's article on "The Mystical Idea in Wagner," with reference to the two works which centre around the Grail. The sacrament

of the Grail is represented as differing from that of the Church as esoteric truth differs from exoteric teaching; the Sanctuary is only found after many a trial and prodigious efforts; the virtues of the Grail (the secret science) require to be renewed by the annual visit of the Dove (the symbol of inspiration); so mighty is this truth of the soul that it unites with an indissoluble bond those who have once perceived it, consecrating them as brothers and combatants in the same cause. This is the meaning of Lohengrin's song. Further :—

The legend of the Holy Grail signifies nothing less than a return to that magnificent, that fecund idea of Initiation, which implies continuous revelation in humanity by the elect. This idea, which formed the basis of the ancient Mysteries, was continued in the early Christian communities, and entirely disappeared because St. Augustine substituted for personal revelation and initiation the blind faith and absolute authority of the Church. The return of the esoteric idea into the Western world, such is the signification of the legend of the Holy Grail.

The recent discovery, near Peshawar, of a casket containing a portion of the bones of the Buddha, with the seal of King Kanishka, naturally raises the question as to the date of this monarch, who is described as a great philosopher and devotee. Mr. V. Gopala Aiyer, writing in *The Indian Review*, fixes the period covered by his reign at 27 to 65 A.D., the death of Gautama at B.C. 487 and the conversion of Asoka at B.C. 269.

Some curious reminiscences of the early days of the Spiritualist movement, by Mr. John T. Trowbridge, are published in *The Journal of the American S.P.R.* Mr. Trowbridge says that, having had the word "Father" given several times by means of raps, he asked for the full name, and received a puzzling combination of letters which he finally separated into "W. Stone," his father's initial and middle name, which, he says, he had not in mind at the time. A table gave a loud blow, and a sitter was accused of kicking it; he immediately pushed his chair back two or three feet, and the table, a heavy one, followed and "tilted over upon him, the leaf resting on his knees," after which it performed several other movements, all in broad daylight. At another time the medium said, in semi-trance: "You will not take that trip with Dr. Harris," and exclaimed that she saw a man hanging by the neck. The writer says that the trip had been fully arranged, but some days afterwards he received a letter from Dr. Harris saying that he could not go, as he had to take the place of a man who had lately hanged himself. Mr. Trowbridge believes that the suicide took place after the vision. The same issue of the *Journal* mentions a prediction that the

first rain, after a period of very dry weather, would occur nineteen days after the prediction was made. The weather continued fine and warm until the morning of the day indicated, when it began to rain, and rained all day; the official forecast indicated fair weather.

The Psychic, published in New Jersey, contains a remarkable article stating that while the American negro is slowly approximating to the average American citizen, the influence of negro music on the white population has been detrimental to morals:—

There is nothing more vital in the expression of the life of any race than its music. Its music is the symbolism for the summary of its emotional attainment and possibility. "Rag time" music has its visible source in negro music. It has become typically American, has outgrown its negroid limitations and achieved national importance. This music is symbolical of the primitive morality and the perceptible moral limitations of the negro type, and the increasing laxity of the moral and social code is more or less due to this popular music.

Mr. Turvey, of Bournemouth, a gentleman of good position and unquestioned veracity, tells in *The Two Worlds* a curious story of a banjo which had been left with his sister for safe keeping. She wrapped a sheet round it, and left it in her bedroom. Twice every night, as she went into the room, she heard notes played on the banjo, even after she had wrapped the sheet under the strings as well as over them. Finally she removed to another room, and the people who slept in the room she had occupied still heard the banjo played at certain hours, although the real banjo was not in the room at all, and no sounds were heard in the room in which it was.

In the *Revue Spirite* some biographical passages relating to George Sand are quoted from other reviews, showing that this distinguished writer was, in her early days at least, both clairvoyant and clairaudient. In a review of a book by the Abbé Petit, mention is made of a curious vision seen some years ago by an American lady:—

She saw a vast temple in which a great number of priests, and of men and women, were shut up. A lady beat furiously on the door to set free her sisters, but the door resisted all attempts to open it. A man came by clad in black; he approached the temple, and gave the door so fierce a push with his shoulder that it flew from its hinges and fell with a crash, raising a cloud of dust. When the dust cleared away, the whole crowd left the building with joy.

This vision is said by the reviewer to be realized in the person of the author of the book, who shows how far present-day religions differ from the work of the Founder of Christianity.

REVIEWS

THE SURVIVAL OF MAN. By Sir Oliver Lodge, D.Sc., F.R.S., etc., Principal of the University of Birmingham. London: Methuen & Co., 36, Essex Street, W.C. 1909. Price 7s. 6d. net.

THIS is an important and almost era-inaugurating book; not because it contains much that is new to the specialist student of the subject, but because it is the first English work of any size, on psychical research, to appear from the pen of a scientific man of the first rank. Sir William Crookes and Dr. A. R. Wallace were the first pioneers, publishing their results (and thereby imperilling their reputations) at a time when such a proceeding was much more dangerous than it is now. To these brave way-breakers, all honour is due. But their publications were small, and in the nature of by-products; they did not aim at comprehensiveness or elaboration. On the other hand, Myers, whose great work will not easily be superseded or even equalled, was not a man of science in the usual meaning of the term. It has, therefore, fittingly been left for Sir Oliver Lodge to combine the two; to give to the public a comprehensive treatise with the imprimatur of a scientific man of the highest distinction and of world-wide reputation.

The subject is attacked from the side of telepathy, this being the form of supernormal functioning which seems most capable of being linked up with existing knowledge. The author describes his interesting experiments with Mr. Guthrie's two employees in Liverpool in 1883-4, and shows that the successes cannot be attributed to chance. When the objects chosen were playing cards, the chance of an accidentally correct guess could be mathematically determined; and in one series—for example—the chance of the total result being accidental was less than one in ten millions. With other objects, the successes were equally striking. Normal perception, and "signalling," were carefully guarded against. Telepathy was proved.

We next pass on to trance-mediumship, and Sir Oliver describes his sittings with Mrs. Piper in 1889 and again in 1906-7, also some interesting sittings with Mrs. Thompson. Some of these have been referred to and quoted in this journal, when the various Parts of *Proceedings S.P.R.* have been under review. (See OCCULT REVIEW, September, 1909, pp. 155-160, and 164.) The following is an interesting case which has not been thus quoted.

At a sitting with Mrs. Piper in Liverpool, a message was received from a spirit who purported to be the deceased son of the Postmaster of Liverpool, Mr. Rich. The young man intimated that his father was in special trouble regarding his death, and requested the sitters to communicate with him and to convey certain messages. This was done; and it was found that Mr. Rich *was* in special trouble, on account of a slight estrangement with his son, which would have been only temporary. Other features, too complex to summarize, supported the identity of the communicator. Mrs. Piper did not know Mr. Rich, and the sitters were only slightly acquainted

with him. It seems difficult to evolve a naturalistic explanation of an incident like this, when once fraud is abandoned; and in Mrs. Piper's case, as Sir Oliver truly remarks, it is much too late in the day for wholesale and unfounded assumptions of this kind. Perhaps telepathy *à distance* may be invoked, but it is doubtfully justifiable. To suppose that Mr. Rich's consciousness subliminally sent a delusive message to its own upper levels *via* a medium whom he had never seen (and of whose existence, even, he was not aware) seems to approach very near absurdity. The *primâ facie* hypothesis, of genuine communication from "the other side," is much more rational and scientific, if we could only shake off our old materialistic prejudices and could look at evidence in an unbiassed way.

The book concludes with the splendidly eloquent eulogy of Myers delivered by Sir Oliver Lodge as his Presidential Address before the Society for Psychical Research in 1901. It forms a worthy close to a volume which must be reckoned second only to *Human Personality* itself; and in some ways, not second even to that. We notice that a further volume is promised, dealing with physical phenomena. It will be awaited with keen interest by all who are interested in the subject.

J. ARTHUR HILL.

JOHN DEE. By Charlotte Fell Smith. Demy 8vo., pp. xvi, 342.
London: Constable & Co., 1909

THERE are three general remarks to be made regarding the excellent gift of Miss Smith to the lives—reconsidered, and rectified—of English worthies. It is the most comprehensive biography of its subject which has appeared in any country, a delight to the student as an instance of what simple pains can effect to elucidate an obscure matter, and surely not less than strange yet pleasant reading to those who are unversed, perhaps even unconcerned, therein. Secondly, it replaces, as such, a great sheaf of old reveries, fancies and inventions, by some of which I was held myself in bondage, when I assumed—in far other days than these—that we might dare to accept a French authority on a question of occult historical fact. Thirdly, the book shows—after all questings and discoveries—how little of importance can be added to that which we have known almost from the beginning respecting Dee's occult life. The little extra that we learn here confirms my own inference, stated recently in the pages of *THE OCCULT REVIEW*, that in all his continental wanderings he came across few indeed who were dedicated like himself to the secret sciences or their substitutes. I speak of course of men publicly known therein, not of amateurs, the devotees and the deluded. Miss Smith does not mention Dee's assumed acquaintance with William Postel, the first translator of the *Sepher Yetzirah* and the author of *Clavis Absconditorum*. This means, as I take it, that she has found no traces, and it is possibly another of the dreams. Of a visit from Heinrich Khunrath we do hear a few words, which seem new to myself, and one is inclined to wonder what passed between him who wrote *Amphitheatrum Sapientiæ Æternæ* and him whose *Monas Hieroglyphica* occasioned those Rosicrucian speculations of which I spoke recently. There is another point: Miss Smith certifies throughout to the "sincere and good intention" of John Dee, to his "personal piety" and his "uncommon purity of thought and mind." These seem almost the words

which I used concerning him on the very eve of the publication of her book. She has in fine the especial advantage of not writing as a professed occultist; that disposition is a pool of thought which bends many straight staves of fact. At the same time she is usually sympathetic and she is always faithful. Moreover, if she is not an occultist, she is one who assumes more or less tacitly the reality of psychic experience, and she classes Edward Kelley—the “skryer” of Doctor Dee—rather in the category of mediums than in that of unmixed impostors. This is probably the best judgment that can be given on some very conflicting evidence. There are occasions, here and there, if it be worth while to say so, when Miss Smith might have verified a little more carefully some references to occult literature and occult personalities. We should not then have had Cornelius Agrippa, for example, classed as an alchemist, which he was in no sense whatever. But this is less than little: it remains that she has written, as I think, not merely the best but the only biography of John Dee. We may almost go further, for it is difficult to suppose that, either now or hereafter, we shall have any need for another. Having regard to her picture of her subject—man, philosopher and seeker after things unseen—it remains for our greater commiseration that—all his aspirations notwithstanding—he was never drawn into the paths of peace which lead through the mystic life, but was concerned only with the dubious and contentious paths of psychic phenomena.

A. E. WAITE.

THE CANON; An Exposition of the Pagan Mystery perpetuated in the Cabala as the Rule of all the Arts. With a Preface by R. B. Cunninghame Graham. Demy 8vo., pp. xvi., 403. London; Elkin Mathews. 1897.

I BELIEVE that I shall deserve well of my readers if I draw attention to a few considerations that arise out of a book which has been circulating in a quiet—perhaps in an exceedingly restricted—way among a few thoughtful people during the last twelve years. It is much too late in the day to review it in the ordinary manner, but I have prefixed the necessary particulars of style and title, so that those who desire may be able to go further—by which I mean to the original itself. It will be seen that the work is anonymous, but I should have every opportunity to speak with certitude regarding its authorship, if it were possible and worth while to make it known at the present time. The writer has, however, passed away, and I hold no licence from his relatives; but it may be said that his papers once came into my hands to consider whether anything remained after the appearance of *The Canon* for inclusion in a supplementary volume. The author's name is honoured in its own circle, but there is no especial and public repute or lustre connected therewith.

Well, *The Canon*, by the hypothesis of its claim, is a development of the secret tradition imbedded (1) in that storehouse of tradition called Cabala or Kabbalah—קבלה—(2) in Freemasonry, and (3) in the Ancient Mysteries generally. It is described, in the quaint manner of the writer, as the Rule of all the Arts. The Rule is therefore the Canon, and the work is an attempt to demonstrate the canonical law underlying “the method practised by the old architects in building” as well as “all other arts.”

This law was the secret of the old priesthoods ; it was therefore the secret of religion, or its esoteric doctrine. The exposition is concerned more especially with the symbolism of the Cross, which in one or another form is expressed in nearly all Christian churches, as if by a process of excogitation. The cruciform church—with sanctuary, nave and transepts—speaks for itself. I assume it to have represented always the body of Christ, extended as it was at the crucifixion. It is alternatively the body of man when it adopts one of the ancient attitudes of adoration—or that which is attributed symbolically to Job when he said : “ I know that my Redeemer liveth.” The church simple, consisting of nave and sanctuary only, represents the enfolded figure which corresponds to the traditional attitude of Osiris in his resurrection, when his arms were crossed upon his breast. It is the attitude of contemplation and of ecstasy. Now, I am not pretending to say that these points are precisely those which the author of *The Canon* has sought to express, but they will arise in the consciousness of Christian mystics out of his thesis that ancient temples, taken generically, are the body of man extended, so to speak, in symbolism, while—in their measurements—they reveal—as the whole position is summarized by the preface of Mr. Cunninghame Graham—“ the magnitudes of the sun, moon, and other planets, together with the distances of their orbits.” This and other astronomical knowledge was secret in the old days ; it was above the comprehension of the vulgar ; it was communicated—I suppose, in respect of its technical part—to the authorized builders of temples ; and it was thus memorized in mighty symbols, the chief among which is the cross. It would be idle if I were to suggest that a secret doctrine which demonstrates the lost solar system of the ancients—and shows that the supposed discoveries of the moderns were anticipated in the night of time—is any concern of that soul which is my one concern in literature. The demonstration, moreover, is in the approximate mode only ; it involves some acquaintance with mathematics ; and it is therefore beyond the pale of understanding by that vague personality which is termed the general reader. But if those who are drawn—and they are many—by a cloud of strange intimations in the course of a suggestive inquiry, will take the calculations for granted, there is a mass of material in the pages which, apart from the hypothesis itself, will provide ample food for thought, and—speaking by my own experience as a reasonable guide for others—of that thought which fructifies and which does concern the soul.

The canonical law is applied not only to architecture but to religion—theology being “ the epitome of art ”—to music, even to rhetoric. Assuredly the fantasies of the mind are curious, and supposing that all this is a deeply involved example of the fantastic spirit, it is still interesting as one of its most typical instances. But it is more also, and I can certify on my own knowledge that those who hold certain keys and are therefore acquainted with things implied mystically in the measures of the heights and depths and extensions of palaces and temples and citles lying four-square, will find vestiges herein for the extension of consciousness in this mode of symbolism. To these I commend it, as well as to the curious reader who finds joy in the curious things of the outside world and of the world of thought in byways hardly tracked.

A. E. WAITE.

PRACTICAL HYPNOTISM. By Comte C. de Saint-Germain. London :
T. Werner Laurie. Price 6s. net.

THIS volume aims at giving a popular account of the history, practice and theory of Mesmerism and Hypnotism. It is evidently a careful compilation, and is the outcome of fairly wide reading ; and the author is especially to be commended for his judicial attitude on the various debatable questions.

The author shows no acquaintance with the works of Drs. Tuckey and Bramwell, though quoting the much less important volume of Mr. Ernest Hart. In fact, he seems to be curiously neglectful of the literature and practice of hypnotism in England since the days of Braid, Esdaile, and Elliotson ; and, though just mentioning Myers and Gurney, he gives no presentation of the former's psychological theory of hypnotism, which is now accepted by the leading British hypnotists. Though aiming at eclecticism, he pronounces in favour of the " Charcot School." (" The predominance of the School of the Salpêtrière is now a recognized fact," p. 44.) The truth of the matter is that Charcot's three stages, distinct from suggestion, are now discredited ; and that the Nancy doctrine of many gradating depths, all due to suggestion, is almost completely triumphant. M. de Saint-Germain also follows Charcot in another of his mistakes—viz. the doctrine that hypnotizability proves nervous disease or abnormality. Nevertheless, M. de Saint-Germain is right in his contention for a possible influence (or *exfluence*) from magnets and from human bodies, and it seems likely that the physical phenomena of spiritualism are due to some such agency.

The book is worth reading, and, with the above qualifications, may be heartily recommended.

J. ARTHUR HILL.

THE WAY OUT. By Lampadephoros. London : Elliot Stock, 6A, Paternoster Row, E.C.

THIS volume is one of a series of three by the same author, wherein he seeks to show the progress of the mind in its journey from comparative to positive stages in religious thought. The work forms a synthetic survey of spiritual evolution. The author feels that divine knowledge may be gained even in this world, and he shows how a typical modern mind, bred in the atmosphere of contemporary Agnosticism, accepting nothing which it does not see, and admitting of no authority save its own reason and understanding, places its centre of authority in itself, in its own moral being, and through itself wins to that knowledge of truth which is promised to those who worship the Spirit of Truth. The book is full of rich thought, vital questionings, and clear analysis. To the religiously disposed mind it will be a source of great encouragement and inspiration.

SCRUTATOR.

THE WAYS OF LOVE. By Elizabeth Severs. London : Theosophical Publishing Society, 161, New Bond Street, W. Price 3s. 6d. net.

IN this volume we have a series of very readable stories, which convey a suggestion of set purpose in the author's mind and which, in fact, are full of meaning and intention. The stories are grouped in three sections,

entitled respectively: *Darkness, Struggle and the Dawn of Light*. In the first of these is markedly a crescendo of pathos in "A Child's Failure," "A Woman's Tragedy," and "A Disciple's Fall." In the second the scheme of the work involves a study of "Fatality," and "Two Lives." The apotheosis of this psychological development is found in "The Mother of All," and "The Prophet's Cry," which are comprised in the third section.

The work is skilfully planned, and the stories are well told. Who reads may find an interest, while he who reads deeply will gain instruction.

SCRUTATOR.

THE WONDER-BOOK OF MAGNETISM. By Ed. J. Houston, Ph. D.
London: W. & R. Chambers, Ltd.

How fascinating and mysterious a force is magnetism does not appear to us by the common experience of daily life. It is to be seen and appreciated only in books, conspicuous among which is a delightful work under the above title, by Professor Houston. The book forms one of a series of "Wonder-books," by this gifted author. He talks science in that admirable manner which Professor Sir Robert Ball has made famous. He teaches by interest, illustrates by appeal to facts of general experience, and by a free use of the scientific imagination recommended by Huxley, weaves a halo of magic and mystery around the commonest facts of magnetism and electricity. It would be well for us were there more books of this sort in use in our schools. Professor Houston has hit upon a grand idea and elaborated it with consummate skill.

SCRUTATOR.

BRÜNHILDE—A PSYCHOLOGICAL STUDY. By H. L. W. C. London:
Theosophical Publishing Society, 161, New Bond Street, W
Price 6d.

THIS is one of a series of Wagnerian studies published by the T.P.S. So far as my recollection serves, Wagner appears first to have been apprehended as a great mystical philosopher by Dr. Ashton Ellis, whose peculiar interpretations of the master were full of light and originality. In this essay we have an extension of the same study along similar lines, although there are necessarily some new suggestions and notes of authorship. The *Ring des Nibelungen* is in its fullest scope a mystery play set to music. It is open to a variety of interpretations, and the key to Wagner's thought in regard to it is hardly to be found in the drama itself. Brünhilde has been described as a "vulgar tragedienne," and this hopeless conception of the character is enough to show that the master is not his own interpreter. The author here displays her in the mystical drama as "the wisdom of love" directing the warrior arm of Siegfried who, as the sun-god, typifies the true child of nature. Those who have traced the Wagnerian scheme will find in these pages many interesting suggestions in regard to the *dramatis personæ* of the *Ring*, and a survey of the drama itself from the mystical point of view, which, the critics notwithstanding, has been authorized by Wagner himself.

SCRUTATOR.

THE GLIMPSE. By Arnold Bennett. Cr. 8vo, pp. 365. London: Chapman & Hall, Ltd. Price 6s.

ONE of the charms of the other world is its multi-discoverableness. There is only one North Pole, but the dreamlands of the soul are infinite in number. And of these assuredly every man has a right to discover one for himself. Mr. Bennett, a novelist of uncommon gifts, has embodied in *The Glimpse* an idea of an author's future after death, an idea which has the merit of satisfying one's individualism and ideal of divine suavity.

The anecdote of Mr. Bennett's romance is soon told. After a attack of angina pectoris, caused by the shock of discovering that his wife was contemplating adultery, Morrice Loring dies and finds himself looking at the body which had contained him, and also at a "floating imitation" of himself, in colour "pale greyish heliotrope," which floats above his deathbed. Soon he is conscious of the chromatic appearance of the loving and jealous thoughts issuing from the brain of a particularly plain domestic; and later on he finds that those of his desires which may be called appetites are superbly gratified. Thus his hunger for knowledge is fed by a library in which he makes "contacts with all cultures," and his male love of woman, as the highest example of a possession, is ministered to by a female "instrument of every noble pleasure." Yet desire dies; his egoism figures as a "terrible perverse impulse towards separation"; and he ascends on the "curve of evolution" till his spirit has "no home but its fellow spirit"; and he is proceeding to yield up his individuality in exchange for "final self-knowledge" when he is summoned back to the physical world in which he awakes, like a man who has slept instead of died, too late to prevent his wife from committing suicide.

Much in Mr. Bennett's book that deals with terrestrial life, as the physically living know it, is admirable. A confrère of the reviewer has publicly paid tribute to the masterliness of Mr. Bennett's pathological writing. Those who would learn, by examples, lessons in romantic craftsmanship should look at pages 76, 118, and chapter xxxvii.

W. H. CHESSON.

THE DIVINE IN MAN. By A. T. Schofield, M.D. London: Morgan & Scott, Ltd., 12, Paternoster Buildings, E.C. Price 1s. net.

THIS volume, which is the substance of four lectures delivered at the Alliance Club, London, is a construct of Christian thought regarding Christ, God, Joy and Love. It presents the thought of Christ as the Christian's foundation, of God as his Resource, of Joy as the Christian Life and of Love as Power in the Christian. The structure of the true faith and life is treated in a graphic and symbolical manner, and the amplitudes of the complete edifice are displayed in a pleasing and attractive form. The reasonableness of Dr. Schofield's thought is well illustrated in a single excerpt:

"The more spiritual a person is, the more absolutely natural he becomes; and those people who speak so much of spirituality and try to keep spiritual, as if it were a matter of walking along a tight-rope, of maintaining precarious

balance for fear they should tumble down on either side, are really not spiritual at all. True spirituality is no acrobatic feat ! ”

Dr. Schofield's book has a good tonic effect, and should be well received by Christian readers.

SCRUTATOR.

WHO'S WHO—1910. Price 10s. net.

ENGLISHWOMAN'S YEAR-BOOK AND DIRECTORY—1910. 2s. 6d. net.

THE WRITERS' AND ARTISTS' YEAR-BOOK—1910. Price 1s. net.

WHO'S WHO YEAR-BOOK—1910. Price 1s. net. London: Adam and Charles Black, Soho Square.

ALL who are interested in the times they live in and to whom personalities are factors of importance, will find in the annual publications of Messrs. A. and C. Black just exactly who's who and all about them. The bulking of the biographical section represented by the major work becomes more significant year by year, so much so that one begins to wonder whether distinguished men and women are more numerous in these days of specialized ability, or whether the very distinguished among them have not been hurt in the crush. Yet it is interesting to learn that the Right Hon. John Burns was educated at the Battersea night school and is "still learning," that he "came into the world with a struggle," is still struggling, and has prospects of struggling a good deal more at the forthcoming Election. It is good also to know that there is only one George Bernard among the many distinguished Shaws. In fact, it is not until one has plodded patiently through *Who's Who* in 1910, that he discovers what a large number of really important personages have had the honour of his acquaintance! From the *Englishwoman's Year Book* we may learn much that is of current interest, and among other items there is "Aviation" in a section by itself, in which we are reminded that a "heavier than air" machine was first successfully used by Messrs. Wilbur & Orville Wright in December, 1903, at Kill Devil Hill—than which incident nothing is more appropriate when it is a matter of our growing wings.

SCRUTATOR.

ON THE FRINGE OF THE INVISIBLE. By Rachel J. Fox. London: West, Newman & Co., 54, Hatton Garden, E.C. Price 5d.

REPRINTED from the *Friend's Quarterly Examiner*, this carefully considered argument for the immanence of the spiritual world and the possibilities latent in the sub-conscious or sub-attentive region of the mind, will be a source of re-assurance to many to whom, through lack of such thoughtful help, the researches of modern science no less than the sterility of orthodox religion, appear subversive of the old faith in which rested the profound assurance of the spiritual life. The authoress ably argues for the inclusion of modern Psychical Research into the question of Scripture evidences and conspicuously in the matter of the resurrection and the Transfiguration she claims that the promise of the Christ, "I will come again," was literally fulfilled in his appearance in the spiritual body. The paper is a very capable one and its appearance as a neat booklet at the cost of 5d. ought to make it a useful thing.

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