

# OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

*"Nullius addictus jurare in verba magistri"*

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

AMERICAN AGENTS: The *International News Company*, 85 Duane Street, New York; The *Macoy Publishing Company*, 45-49 John Street, New York; The *Curtiss Philosophic Book Co., Inc.*, 1731 Chestnut Street, Philadelphia, Pa.; The *Western News Company*, Chicago.

Subscribers in India can obtain the Magazine from A. H. Wheeler & Co. 15 Elgin Road, Allahabad; Wheeler's Building, Bombay; and 39 Strand, Calcutta; or from the *Theosophist Office*, Adyar, Madras.

All communications to the Editor should be addressed c/o the Publishers, WILLIAM RIDER & SON, LTD., Cathedral House, Paternoster Row, London, E.C. 4

Contributors are specially requested to put their name and address, legibly written, on all manuscripts submitted.

---

VOL. XXVI.

AUGUST 1917

No. 2

---

## NOTES OF THE MONTH

THE trial of the case of *Rex v. Leo*, at the Mansion House on July 9 and 16 last, brought up some interesting points to which it is in the highest degree advisable that the attention of the public, and particularly those interested in astrological investigation, should be drawn. The case arose out of a charge brought against Mr. Alan Leo, Editor of *Modern Astrology*, for "purporting to tell fortunes" by means of his five-guinea horoscopes. It was contended on the defendant's behalf that he did not purport to tell the future, but merely to indicate tendencies, dangers, etc., and that he could not be termed an impostor because he was practising a science in which he had a *bonâ fide* belief. The case was tried before Mr. Alderman Moore, who ruled that the casting of horoscopes came within the category of fortune telling, and in effect brushed aside the contention that it was merely tendencies and probabilities that were indicated. This, however, was the least important point in the case. The trial in reality hinged entirely upon the question whether the defendant was making predictions with intent to deceive the public. Both the prosecuting and defending counsel were

agreed on the point that it was necessary, in order to convict, to establish the fact that predictions of the kind should be made with intent to deceive, in order to come within the purview of the statute. The dicta of judges in various previous trials were quoted in support of this view, among them those of Lord Young, and of Judge Denman in the well-known case of *Rex v. Penny*.

Judge Denman's statement that it was absurd to suppose that any sane person in the present age could conceivably believe in such a discredited science as Astrology was quoted with approval by the prosecuting counsel, who amplified on his own account the judge's observation by including within its scope all attempts whatsoever to predict the future. These, he argued, must be accepted as indications of insanity, and therefore for the purposes of the statute you must assume that the individual who predicted the future must either be insane or practising deliberate imposition upon His Majesty's subjects. Counsel for the prosecution

frankly admitted that it was necessary to make  
 " WITH IN- this point in order to secure a conviction, as the  
 TENT TO statute was clearly not directed against those who  
 DECEIVE." made predictions sincerely believing in the truth of

what they foretold, even though such predictions should in effect lead to the deception of the people for whom they were made. From the point of view of the law, therefore, Mr. Alan Leo, unless he were insane, must be regarded as an impostor. It was not, however, made clear whether in effect this assumption was actually accepted by Mr. Alderman Moore, who presided at the case, or whether, as appeared to the writer of these notes, Mr. Moore adopted the assumption as being in the nature of a convenient legal fiction which would enable him to convict all those who in his opinion were guilty of telling fortunes whether they came within the scope of the wording of the Act or not. He appeared, in fact, to take the line that it was customary to convict all those who predicted the future for money, avowedly under this statute, and that in a case like the one before him in which thirty years of the defendant's life had been in the nature of a convincing testimony to his own sincere faith in the science which he taught, the only means of conviction was to assume this legal fiction that any one who told fortunes must *ipso facto* be an impostor. It is true that Judge Denman in his notorious ruling brazenly affirmed that no sane person could believe in Astrology, but so flagrant was the mendacity of this statement that it brought upon the head of its author one of the most crushing retorts that has ever been made in the press of this country to any public judicial

pronouncement—the Editor of the *Pall Mall Gazette* observing that “Seldom has any judge uttered a statement at once so arrogant and so untrue,” and drawing attention incidentally to the fact that the majority of her Majesty’s subjects were at that very date firm believers in astrology.”

If the question were raised as to what man in the history of modern Europe had the highest reputation for sanity, I think there is no doubt that among the great thinkers of the present day nine out of ten at the lowest estimate would give the name of Johann Wolfgang von Goethe. And yet this man, who stood pre-eminent among his fellows for the clearness of his judgment and the perspicacity of his intellect, was one of the goodly company of the leaders of the world’s thought whom this impudent and arrogant exponent of the law had the effrontery to stigmatize as a lunatic! Goethe’s views on the subject, and his defence of the science of Astrology, may still be read—and should be read by all magistrates who try such cases—in his correspondence with the poet Schiller. The fact that the late Dr. Richard Garnett, C.B., was also in the estimation of this precious legal luminary another lunatic, did not prevent the authorities from appointing him to the honoured position of Keeper of the Books at the British Museum, nor did it prevent Dr. Garnett from discharging those duties with credit to himself and to the satisfaction of those who appointed him.

Another of these candidates for Bedlam was the late Sir Henry Drummond Wolff, whose insanity, however, was not regarded by the British Government as a bar to his appointment to the responsible position of Ambassador to the court of Madrid. Yet another was the celebrated Sir Richard Burton, who would doubtless have characterized Judge Denman’s pronouncement in his customary vigorous phraseology. Sir William Huggins, the eminent astronomer of Tulse Hill, was appointed President of the Royal Society in spite of the suspicion, if we may take Judge Denman seriously, that a more suitable place for him would have been a padded cell at Hanwell.

So much, then, for Judge Denman’s test for insanity quoted with such unctuous approval by the prosecuting counsel as justifying the flagrant violation of the law by the conviction as an impostor of a man whose life work was in the nature of a testimony against the injustice of his sentence. We come now to an even more serious point. The magistrate in the present case, while refusing to accept evidence as to the defendant’s belief or disbelief in Astrology, and as to his *bonâ fides* in the matter

of the casting of horoscopes, where his liability to sentence under the statute was concerned, consented to receive any evidence that might be brought forward in respect of the honesty and integrity of his character in mitigation of penalty!

AN ASTOUND-  
ING CON-  
TENTION.

He took the line, in short, that if the defendant could be shown to be honest and sincere in his convictions, if, in short, the statute could be proved to be inapplicable in his case, this fact of his being not guilty might be considered with a view to the mitigation of his sentence! We may well ask whether any magistrate could possibly take up an attitude more flagrantly illegal. If it could be shown that the defendant was not an impostor, if he was sincere and honest in his beliefs, he was clearly not liable to conviction under the statute. If, on the other hand, he was convicted as an impostor, it was manifestly absurd to take subsequent evidence as regards his honesty and integrity in mitigation of a sentence which carried with it the implication that he had neither. The magistrate, in short, consented to receive evidence of the defendant's innocence, but only in extenuation of the extent of his guilt.

Cases of fortune telling by astrology have of course been heard on a number of occasions in London courts of law, but generally speaking it has been a case of some impecunious caster of horoscopes who was obviously engaged in the occupation for the purpose of earning his daily bread. It might be assumed, though it has been frequently assumed wrongly, that such people were trading on the credulity of the public. There was nothing generally to show that they believed or disbelieved in this particular means of fortune telling. But the case of Mr. Alan Leo is a very different one. He has been occupied in the study of astrology for upwards of thirty years. Though he has doubtless made money incidentally by the casting of horoscopes, the publication

MR. ALAN  
LEO'S LIFE  
WORK.

of his magazine and numerous exhaustive volumes on the subject of astrology cannot, I imagine, be looked upon in the light of a money-making business. I do not know whether or not it has paid its own way, but judging from my own brief experience as the editor of an astrological magazine, I should say that the chance of making money in this manner was remote in the extreme, and that no one would carry on such a work merely with a view to financial gain. It stands to reason in any case that the same amount of work put into some ordinary business would bring in a far more satisfactory return, and the assumption, therefore, is that if a man has devoted thirty years of his life to writing and publishing

matter on this particular subject to the exclusion of others, he has done it not for the sake of gain, but through interest and belief in the science itself. It cannot be legitimately contended that any one who does this is an impostor. Had Mr. Leo not had private means to fall back upon, he could hardly have carried through the work in which he has been engaged. The statute under such circumstances is clearly inapplicable, and I cannot help thinking that Mr. Alderman Moore would have done better by administering the law of the land as it stands in the statute book than by passing sentence in defiance of the law, however desirable he may have considered it from a purely abstract standpoint to put a stop to fortune telling.

One of Messrs. Cassell's latest publications, *The Memoirs of a Balkan Diplomatist*,\* is certain to attract interest among the readers of this review, if only because of the well-known interest of its author, Count Mijatovich, in all forms of psychic and occult investigation. The Serbians are a superstitious race, and Count Mijatovich is certainly no exception to the rule. There are many stories in this book which will appeal to the lover of the mysterious. Some of them have already appeared in the OCCULT REVIEW in two articles written for me by the Count—"What led me to Occultism," and "Matha of Kremna: a Serbian Seer." Our author's mother had been carried off when six years old by a gipsy fortune-teller, with whom she lived till her twelfth year, and her son consequently imbibed in his early years many stories of strange doings at the home of this Wallachian dealer in magic and spells. The story of the prophecy of Matha of Kremna is, from the point of view of the present time, the most interesting of all these records, and as it was duly incorporated in the Serbian archives at Belgrade, it clearly has the merit of authenticity. I do not propose to recapitulate it in detail here as it has already been given in an earlier number, but it may be well to recall that the abdication of King Milan, his divorce from his wife, the assassination of King Alexander and the accession of King Peter were all duly recorded, and last but not least, that during the reign of King Peter, whose name was given, a foreign army would invade Serbia and occupy the country, which would lead to terrible sufferings on the part of the people. Eventually—

\* *The Memoirs of a Balkan Diplomatist*, by Count Chedomille Mijatovich. London: Cassell & Co., Ltd. 16s. net. And at New York, Toronto and Melbourne.

after what period is not stated—a man was to arise from among the people, a scion of the Obrenovich family, who would gather the Serbians around him, drive out the foreign army, and unite all Serbian countries into one state. Then would follow a period of great happiness and prosperity for the country. The prophecy does not make clear what period is to elapse between the over-running of the country by the hostile armies which has actually taken place, and its restoration under the scion of the Obrenovich family. What is made plain, however, is that according to Matha's prediction, the Karageorgevich dynasty (*i.e.* the present reigning family) would not return after the war.

A SERBIAN PROPHECY. The point was raised by the prefect who interviewed Matha that he had foretold that the Obrenovich dynasty would end by the assassination of King Milan's only son, and it was suggested to him that this was inconsistent with his prediction that a scion of that dynasty would expel the foreign army and unite all Serbian countries. Matha, it is said, replied as follows: "I cannot explain this to you otherwise than by a simile. We go to the forest and cut an oak as close to the earth as possible, and carry away the trunk, but after a time the roots push up a new plant near the spot where the old tree stood." It is stated that at present there are two possible claimants whose accession might fulfil the prophecy of the Serbian seer, but whether there is any prospect of either of them filling the rôle is quite another matter.

From the point of view of the general public the most interesting chapter of the book is that dealing with the antecedents of the Great War. Serbia has ever been a bone of contention between Austria and Russia, and alternately one or other of these two great Powers has obtained the upper hand and swayed the foreign policy of the country. The Radical party was pro-Russian, and the majority of the population inclined by preference to friendship with the great Slav Empire. Previous to 1878, indeed, the dominance of Russian influence had been complete, but the policy of Russia after the Russo-Turkish war was to favour the aggrandisement of Bulgaria at the expense of Serbia. Not un-

THE STRUG-  
GLE FOR PRE-  
DOMINANCE  
IN THE  
BALKANS.

naturally this aroused intense resentment among the Serbian people, who had looked for better treatment at the hand of their liberators. The undisguised partiality of Russia for Bulgaria at this time had the effect of throwing Serbia into the arms of Austria, and accordingly the policy of King Milan subsequent to the Treaty of Berlin was strongly pro-Austrian. This was

not merely owing to a natural leaning to Austria consequent upon Russia's ingratitude to the Slav state, but was also due to the fact that after the occupation of Bosnia and Herzegovina by Austria in accordance with the terms of the Treaty of Berlin, Serbia found herself almost surrounded by the powerful Austrian Empire against which accordingly she did not dare to offend. The position, in short, of Franz Josef's realm now constituted a constant menace to the very existence of Serbia. "I often [says Count Mijatovich] remembered Milan's prophecy that if he let the Radicals govern according to their desire the Austrians would occupy Serbia within three years of their advent to power." He was indeed, as it proved, not so very far wrong, though three years was a shorter period than actually proved to be the case. From the point of view of Serbia the Treaty of San Stefano was bad enough, but the Treaty of Berlin, which superseded it, was far worse. Says Count Mijatovich: "Humiliated Russia naturally vowed vengeance then and there. I remember that Jovan Ristic, the only representative of Serbia at the Berlin Congress, told me on his return that when, distressed and heartbroken, he went to Count Shuvaloff and asked him how he could sacrifice Bosnia and Herzegovina to Austrian occupation, the Count answered, 'Don't be alarmed. Have patience; in ten years we will have a great war and all this will be changed.'"

It must be borne in mind that the population of Bosnia and Herzegovina is mainly Slav, and that this province has ever been looked upon by the Serbians as destined to form part of the greater Serbia which always presents itself as the ultimate aim and object of Serbian aspirations. The aggrandisement of Austria at the expense of Russia must be mainly charged to the account of Lord Beaconsfield, and was one of the most fatal results of his Russophobe policy. From the point of view of this country the intervention of England and its revision of the Treaty of San Stefano under the premiership of Disraeli has unquestionably been fraught with the most dire results. Count Mijatovich clearly realized what must be the ultimate upshot of the grouping of the European nations into two opposing and mutually antagonistic camps. "The inevitable formation [he says] of the Triple Alliance and the Triple Entente was the expression of the existence of two groups of interests and tendencies for the protection of which it was deemed essential to establish these two separate and, notwithstanding the insincere assertions to the contrary, rival organizations. That the leading men of

LORD BEA-  
CONSFIELD'S  
FATAL  
BLUNDER.

both sides thought them fundamentally antagonistic everybody who had eyes to see, ears to hear and brains to draw conclusions, could gather from the fact that the component Powers in each were indefatigably increasing their military forces." The need of Austria for Bosnia and Herzegovina arose from the fact that she already possessed the coast line in Dalmatia and, without the commercial union with its hinterland, Dalmatia could not prosper. It is true that Bosnia and Herzegovina were merely *occupied* by Austria after the Treaty of Berlin and that the actual annexation did not take place till thirty years later, but the occupation constituted a practical annexation and the eventual formal announce-

ment of union with Austria-Hungary was almost a foregone conclusion. There was indeed a great outcry at the time at the *coup d'état* by which this annexation was accomplished, and no doubt it constituted an infraction by one of the signatory Powers of the precise terms of the Treaty of Berlin. Russia, while not feeling justified in making the infraction a *casus belli*, was undoubtedly brought by it one step nearer war, and it was universally felt that she could not indefinitely tolerate the loss of prestige among the Balkan Slavs consequent on Count Aehrenthal's bold stroke. She had indeed already forfeited her predominant position in Bulgaria. Russian influence had, it is true, become re-established in Serbia, and the accession of King Peter, by giving the Radicals a free hand, only served to confirm this predominance. But the jealousy between Serbia and Bulgaria made it difficult for the Tsar's Government to retain the confidence of both states, while Serbia, owing to its geographical position, was unable to assert its practical independence. Ferdinand was naturally pro-Austrian, but was equally ready to play the game of the Tsar provided his ambitions were encouraged. These involved the proclamation of the independence of Bulgaria. Ferdinand, moreover, always cast a covetous eye on Constantinople, which Austria was quite ready to include within his sphere of influence whereas, as is well known, the reversion of the great city of the East had long been claimed by the Tsars of Russia. How the land lay became apparent at once when, simultaneously with the annexation of Bosnia by Austria, Bulgaria proclaimed herself an independent kingdom. This was doubtless the firstfruits, as Count Mijatovich indicates, of a secret treaty between Austria and Bulgaria. When, later on, following the war between Turkey and the Balkan States, the representatives of the latter were invited to St. Petersburg to settle their differences, King Fer-

CAUSES  
OF THE  
GREAT WAR.



Ferdinand alone refused to go and attempted instead to gain his purposes by a treacherous attack on the Serbs and Greeks, an attack clearly instigated by Austria and the issue of which was a disastrous blow to Austrian diplomacy. The Conference of Bucharest following this war showed Austria again in the guise of Bulgaria's ally. The defeat of Bulgaria indeed and the consequent humiliation of Austria led inevitably to Austria's attempt to obtain the consent of her allies, Germany and Italy, to an attack on Serbia, in order to recover her lost preponderance. For the moment the strenuous efforts of Sir Edward Grey succeeded in postponing the inevitable conflict which had threatened to break out in the summer of 1913. If we may accept the statement of Count Mijatovich, this action was finally determined upon at the meeting between the German Emperor and the Archduke Francis Ferdinand in the early days of June, 1914, and the assassination of the Archduke at Serajevo on June 28, merely gave a plausible pretext for the Austrian ultimatum to Serbia which had been decided upon just before. "In my opinion [says our author] it was Austria-Hungary which dragged Germany into the war. Although quite ready, and indeed contemplating the advisability of precipitating it, Germany like Italy refused to follow Austria into war in August 1913."

It will be seen from the above sketch that the efforts of the Entente Powers to induce Bulgaria to join the Allies, or at least to remain neutral, were foredoomed to failure. Bulgaria was already committed, before the war broke out, to the side which she would espouse, and accusations levelled against the blundering statesmanship of England and Russia in the Balkan Peninsula

ATTITUDE OF BULGARIA. after the outbreak of war were beside the mark—at least as far as Bulgaria was concerned. "I knew [says Count Mijatovich] that the declaration of the Bulgarian Government that she was prepared to consider compensation at the hands of Greece and Serbia for her losses under the Treaty of Bucharest was not sincere, that the negotiations were only begun in order to gain time for warlike preparations, and that its ultimate decision was a foregone conclusion." Bulgaria's position in the conflict was, in short, definitely marked out by the secret treaty with Austria of 1913, which was a renewal and amplification of that of 1908.

Count Mijatovich gives the following account of the prediction of Mrs. Burchell of the assassination of King Alexander and Queen Draga which led to so much discussion at the time, and which was fulfilled three months later.

On March 12, 1903, my friend William T. Stead invited me to a reception on the 16th at Mowbray House, in the office of the *Review of Reviews*, to meet an extraordinary clairvoyante whom he had discovered. He wrote:—"I wish most particularly that you should come because my clairvoyante is an Englishwoman and, as such, could easily enter into our way of thinking, whereas you are a foreigner whose mental processes may be different from hers. Could you not bring with you something connected with King Milan or Queen Nathalie?"

Count Mijatovich accordingly cut off the signature of King Alexander from a letter in his possession and placed it in a sealed envelope, taking it with him to Mr. Stead's reception. The reception was a somewhat crowded one, and the clairvoyante, after several abortive efforts, complained that it was impossible for her to perform any psychometric feats under the unfavourable conditions prevailing. She asked Mr. Stead to find her a room to which he would admit not more than twelve or fifteen people at the same time. Accordingly a dinner was arranged the same evening at the *Hotel Norfolk*. Count Mijatovich was already engaged for a Court reception at Buckingham Palace, and could not therefore attend, but handed the sealed envelope to the keeping of Mr. Eugen Lazarovich, asking him to place it in the hands of Mrs. Burchell, when she began her psychometric experiments. "I did not at the time [says Count Mijatovich] tell him what was in the envelope, but authorized him to open it at the end of Mrs. Burchell's statements and show the contents to her and to all present." The next day he met Mr. Lazarovich, who gave him a full account of his experiences at the séance.

"What a pity [said Mr. Lazarovich] you could not have been with us last evening. We had a very dramatic and quite an extraordinary scene with Mrs. Burchell. When I placed your envelope in her hands she immediately said: 'Inside is the signature of a young man; it is the signature of a young King, but I cannot read his name, as it is written in characters which I have never seen before.' She proceeded to describe the young King, and I recognized at once that she was describing King Alexander. Then she said she saw a lady near him, somewhat older than he was, and she supposed she must be his wife, and she described Queen Draga quite correctly. She next proceeded to describe the Old Palace in Belgrade and stopped all of a sudden, gazed for some moments silently into space, and exclaimed—'But what is this? I see soldiers surrounding the Palace; I see officers breaking the closed doors by a dynamite cartridge; many of them rush into the Palace; all the rooms are dark; the officers, with revolvers in their hands, rush about in a great rage through the dark rooms, looking for the King and Queen, to murder them. I see now some one bringing two lighted candles, and with them they make a fresh search. Oh, they find them!' screamed Mrs. Burchell, and fell on her knees, raised both her arms and

VISION OF  
KING  
ALEXANDER'S  
ASSASSI-  
NATION.

young King, and I recognized at once that she was describing King Alexander. Then she said she saw a lady near him, somewhat older than he was, and she supposed she must be his wife, and she described Queen Draga quite correctly. She next proceeded to describe the Old Palace in Belgrade and stopped all of a sudden, gazed for some moments silently into space, and exclaimed—'But what

is this? I see soldiers surrounding the Palace; I see officers breaking the closed doors by a dynamite cartridge; many of them rush into the Palace; all the rooms are dark; the officers, with revolvers in their hands, rush about in a great rage through the dark rooms, looking for the King and Queen, to murder them. I see now some one bringing two lighted candles, and with them they make a fresh search. Oh, they find them!' screamed Mrs. Burchell, and fell on her knees, raised both her arms and

prayed to God to save them, and nearly swooned, saying they had murdered them. Some ladies and two or three gentlemen rushed to her, raised her and begged her to quiet herself, as she was in a state of great agitation and weeping. We were all deeply moved, and did not care any more for further psychometric experiments after her graphic description of the assassination of Queen Draga and King Alexander."

In consequence of this dramatic vision, Count Mijatovich, after some hesitation, decided to write to King Alexander. He did not describe the vision in all its details, but implored the King to take the greatest care of his life, not only when he drove abroad, but also when he was at home, as he had reason to believe that an attempt would be made to murder him in his own palace. "I expected [says Count Mijatovich] he would immediately wire, summoning me to Belgrade to explain why I wrote the warning. I did not receive any message whatever, but several years later I learned that King Alexander wrote to me, called an equerry and gave him the letter with an order to take it to the Foreign Office, and have it sent to me at once. The equerry being one of the conspirators, took the letter to Colonel Machin, the head of the conspiracy, who destroyed it." "When I went to Belgrade in 1914 [he concludes] I found it was common knowledge that the conspirators had opened the safe in the bedroom of the King and Queen, and discovered in it my letter warning the King."

I have pleasure in reproducing here, by kind permission of the Editor of *The Daily Mirror*, two photographs of Sapper Kelly, of the Third Horse Brigade, Australian Expeditionary Force, whose experiments in dowsing were so invaluable in the Gallipoli campaign. Kelly was personally congratulated by the General in command, and has been mentioned in dispatches.

SAPPER  
KELLY. It will be remembered by those who read my previous notes, July-August, 1916, that Kelly located water within a hundred yards of the Divisional Headquarters. On being opened up by the engineers, the well discovered by his directions was found to give a volume of over 2,000 gallons of pure cold artesian water per hour, while two other wells were subsequently opened up in the immediate vicinity. In view of the sufferings of the troops through inadequate water supply the assistance thus rendered by Sapper Kelly was invaluable. It may be added that before these experiments were made the engineers, in their endeavours to locate water, had sunk shafts within fifty yards of the spot indicated, but quite without success.



SAPPER KELLY. Holding a coin while searching.



SAPPER KELLY.  
Making calculations for depth and quantity and feeling for water.

# AN EGYPTIAN RITUAL AGAINST AOPHI AND ITS RELATION TO MODERN WITCHCRAFT

BY J. W. BRODIE-INNES, Author of "The Devil's  
Mistress," "For the Soul of a Witch," etc., etc.

SOME years ago a learned and famous Egyptologist said to me that the most striking characteristic of ancient Egypt was its modernity. The whole life of the people, their ideas, their social and domestic customs, the very children's toys, seemed more familiar to us than, say, the Tudor period in our own country. And this is notably the case with their occultism, with only this exception that with them it was far more precise and scientific than it ever was in this country, or in modern times, and for that reason intensely valuable to the student of to-day. The Kings and Priests of Egypt were the elect of those who had studied with success in the "School of Wisdom," a philosophical aristocracy, chosen because they were not only wise, but could use their wisdom. The staff of the king-initiate was of so mighty a potency that, with it in his hand, the leader of armies was as mighty as Pharaoh himself.

Dr. Wynn Westcott writes: "In studying Egyptian magic one has at once a thoroughly scientific satisfaction. One is troubled with no vague theories, but receives precise practical details; we observe that every square inch of the Upper and Under Worlds is mapped out."

Wherever, therefore, we can find an Egyptian prototype of modern witchcraft formulæ, we are likely to find in the former a complete and reasoned scientific system, of which the latter give only vague and halting traces, much corrupted by oral transmission from the ignorant to the more ignorant. The root-formula of ancient Egypt was that the evolution of what is material follows the type and symbol of the emanation of the spiritual; that spirit and matter are opposite faces of the same mystery. Hence we have an elaborate system of correspondences, according to which the conceptions of the mind, the words of the mouth, and the functions of the body possess analogies from which a complete system of the rules of life and death can be constructed.

I will here allude to one phase only of witchcraft, that to which

the mind most readily recurs in considering the question, namely the formulæ of cursing, often thought to be the sole manifestation of the evil powers of witches and wizards, and which is the dark reverse of the powers of healing and blessing.

In Egyptian mythology the great bad god was Typhon Apophis. He it was who obstructed and destroyed the benefits bestowed on man by Ra the Sun. The rationale, therefore, of the Rituals for banishing evil things was to devote them to Typhon Apophis, from whom they came, and then to expel and banish him and them bag and baggage, in order that the power of Ra to bless the earth and the dwellers thereon might be re-established, and this power belonged to the priest-initiates of the Temples.

For the casting out of evil, then, the rituals were devised, and this seems a long way from the witch's cursings. But we have to remember that in ancient Egypt, as in mediæval Europe, evil was a term of very varying significance, and one thinks perhaps the hierophant's conception of evil might sometimes have been merely that which was personally annoying to himself. After all, this is but human nature, and we can readily imagine that if a farmer on old Nile should withhold his temple dues, and attempt to cheat the priests, as without doubt they occasionally did, it might be a short and simple solution to devote him to Typhon Apophis, even as we may bid a man who has defrauded us go to the devil. Only in ancient Egypt we are told they did it with effect.

An instance of the survival of this old idea was told me by a London doctor. A man came to see him from the Basque, reputed to be a great magus and healer, a man of strange knowledges, desirous to learn something of bacteriology. Among other things he was shown under a powerful microscope a typhus germ. At this he looked very intently, returning again and again to this particular specimen. At last he said, "I have long wished to know exactly what Typhon was like. Now that I know, I can cure the disease. I have a patient." Some days after he returned with a clay model fashioned exactly like the germ, some two or three inches in diameter, and asked the doctor to accompany him to the patient, a fellow-countryman, lying in a sordid bedroom in a miserable slum, and undoubtedly suffering from typhus fever, devotedly nursed by his wife. No idea of calling in a doctor seemed to have occurred to them. They trusted implicitly to the Basque "wise man." He placed one hand on the patient's head, and with the other drew from his pocket his clay model, chanting under his breath some strange

formula. Then he threw the model on the ground, and in a seeming access of fury stamped upon it, breaking it to pieces, reviled it, spat upon it, and cursed it volubly, in a quaint mixture of French and Basque.

Finally he said, "Now I know Typhon. He is gone. He will not come back." My friend, the doctor, naturally insisted on proper notification of the case, and the taking of the usual prescribed measures. But before any steps could be taken, the fever was abating, and the man on the road to recovery. Being a scientific sceptic, he ascribed the recovery to the excellent nursing of his wife, and to a vigorous constitution. But in any case it was curious to find the old Egyptian banishing of Typhon Apophis practised by a Basque in London, in the twentieth century. This was a work of healing, and one fancies was much on the lines of the work of the old priest-initiates. But it is easy also to imagine that instead of a sick man it might be some one who had offended the exorciser; such a one would of course, in his opinion, be inspired or possessed by evil spirits, would be a servant or an instrument of Typhon Apophis, and the exorcism a right and proper thing. Whatever injures or offends us is evil in our eyes, and the ritual would readily come to be used for private vengeance.

We ask naturally what was the old formula of Egypt, devised in the days when ceremonial magic was an exact science, whose inherent strength has enabled the system to survive for many thousand years, long after all knowledge or belief in its rationale had been lost to its practitioners. With this key the student can interpret many of the recorded practices of witches and wizards, of which themselves were utterly ignorant.

In the British Museum is such a formula contained in the Papyrus of Nesi Amsu, a Scribe of Amen Ra (No. 10188), dated in the twelfth year of Pharaoh Alexander, the son of Alexander (i.e. Alexander II), about B.C. 312, almost every detail of which may be paralleled from the witchcraft trials. It must be recited over the name of Apophi, written in green ink on new papyrus, and over a wax figure of Apophi inscribed with his name in green ink. This green ink was for some time a puzzle to me, for the black magical rituals mostly prescribe the writing of names in blood, usually the blood of a crow, but occasionally of other birds or beasts. But an old minister from the western islands, a great Gaelic scholar, knowing that I was curious in such matters, showed me an ancient Gaelic MS. of fairy lore, wherein it was said that one may perhaps be afflicted by ill-disposed fairies, and for

remedy thereof a certain fairy name should be written in green, the same being the fairy colour, and if this were buried by the doorstep of the afflicted person the fairies would be unable to attack him. The wax image of course appears constantly in all the literature of black magic. In the first of the witchcraft trials in Scotland Buchanan relates that the witches roasted upon a wooden spit the image of King Duffus, made of wax. The *Clavicula Salomonis* has particulars for making and consecrating the wax. Other materials, however, were sometimes used. The details of the making of Isabel Goudie's moon-paste I have recorded in *The Devil's Mistress*, the lacunæ in the Scottish accounts being supplied from Morocco, the processes being obviously identical. In the trial of Lady Monro of Fowlis, June 22, 1590, the material was clay. Whereof also the Basque before noted made his image of Typhon. In this case the indictment bears: "In the fyrst, thow art accusit of making twa picturis of clay, in companie with Christiane Roiss and Marjorie Neyne McAllister, alias Loskie Loncart, in the said Christiane Roissis Westir Chalmer in Canorth, the ane made for the destructione and consumptioun of the young laird of Fowlis, and the uthir for the young Ladie Balnagoun, to the effect that the ane should be put at the brig end of Fowlis, and the uthir at Ard moir, for the destructione of the saidis young Laird and Ladie. Quhilkis twa picturis being sett on the North syde of the Chalmer, the said Loskie Loncart tuik twa elf arrows and delyuerit ane to ye said Katherine, and the uthir ye said Christiane Roiss Malcumsonne held in her awin hand, and thow shott twa shottis with the said arrow heid att ye said Ladie Balnagoun, and Loskie Loncart shott thrie Shottis at ye said young Laird of Fowlis."

In this trial it is also recorded that certain images were made of butter, which is a curious parallel to certain ceremonies recorded by Abbé Huc of the Tibetans.

A distinction strikes one at once in comparing these modern rituals with that against Apophi. The wax image in the latter case was that of the great bad god himself, and it was his name that was written in green ink. But the witches never, so far as is recorded, made an image of the Devil. The reason of this becomes evident at once when we reflect that to the mediæval witch the Devil was not the bad god, but on the contrary he was to her the bountiful bestower of all delights, the good god whom she delighted to honour. According to Isabel Goudie and her circle the Devil was a lover more delightful than any man. And though some of them do say in their confessions "The Lord for-



give me for speaking of him as a man," this interpolation belonged to their penitence, and perhaps was inserted by the scribe who took down their words more or less imperfectly. The image, according to this ritual, of whatever material formed, was to be destroyed, and its destruction to involve that which was represented, or at least its banishment, therefore it must be something inimical to, and deemed evil by, the exorciser. And certainly the Devil was not deemed evil by the witches practising black witchcraft (for here I say nothing of white witches).

A parallel may be found in the old custom which lingered to comparatively modern times of burning Judas Iscariot, a sort of mediæval Guy Fawkes celebration, wherein apparently, in its origin, all the sins of the parish in the preceding year were laid upon the figure, which was then solemnly burnt, amid considerable jubilation.

I have seen a record of a certain parish in England where Judas was burnt almost to the time of living memory, the rector whereof, probably more of a folk lorist than a divine, laid upon the head of Judas sundry misfortunes that had happened to the parish, including a bad harvest, explaining that these arose from the misdoings of the parishioners. The following year the harvest was excellent, and the people's churchwarden, who was the chief farmer in the district, was so impressed by this circumstance, that he took his turn, and laid on the head of Judas some of his own private grievances, including the conduct of a neighbour who had got the better of him in a bargain. This was deemed so superstitious that the burning of Judas was prohibited. I regret that I am not permitted to give the name of the village, some of the descendants of the chief actors still living there. The story, however, curiously repeats the old Egyptian ritual against Apophi, and shows how easily an attempt to exercise occult powers for good may pass into black magic.

Recurring now to the papyrus of Nesi Amsu, the exorciser being ceremonially purified, and having made the wax figure according to directions, shall burn it in a fire of dried grass, when melted shall mix it with excrement, at the 6th hour of the night of the 15th day, and throw it into the fire at daybreak of the 16th day. Spit upon it many times at the beginning of every hour of the day, until the shadow comes round again. Defile him with the left foot. The instructions here specially relate to the control of weather, the exorciser is directed to perform the ceremony when tempest was raging in the East, and when Ra sets red and threatening, then will the ritual prevent rain-storms and

thunder destroying the crops. But not only for this purpose ; the chapter of the papyrus concludes, " It is good for a man on earth or in heaven to do this. He will attain dignities which are above him, and be delivered from all evil."

Here then we see Ra in the character that in modern mystical phrase would be called the central spiritual sun, manifested materially as the physical sun in the sky, when it was weather conditions that had to be modified (as necessarily was frequently the case in Egypt). But manifested also as the bringer of good to the exorciser himself, both on the material and on the spiritual plane. Hence he is directed to use the formula often, as a Christian of to-day might be directed to be regular and diligent in his devotions.

I would here caution the student to beware of the very common error of assuming that old mythologies are nothing but weather myths, and the old ceremonial magic no more than an attempt to control the weather, in fact a sort of glorified prayer for rain or fine weather, a matter wherein an African witch-doctor can usually give many points to the parson. Ancient Egypt gives us the key. The old wisdom-religions go right to the heart of things, to the inner spiritual causes of outward material phenomena, and operating there by means of ceremonial formulæ the outward effect followed. Weather was one of the commonest examples, and, it was said, one of the easiest.

The second chapter of the papyrus relates to the method of dealing with enemies, called there the enemies of Ra-Hamarchis ; and Ra being that power that brings good (or what he deems to be good) to the exorciser, the enemies of Ra-Hamarchis will be usually his own enemies. Wax figures must be made of these, and not only of themselves, but of their father, and mother, and children, and their names also inscribed in green on papyrus. These are then devoted to Apophi and tied round with dark hair. Then the exorciser shall curse them, spit upon them, defile them with the left foot, and pierce them with a stone knife, after which they are to be put into a flaming fire, and burnt with the Xessan plant (I have not been able to identify this) at sunrise, noon, or the first hour of the night. The figure of Apophi as before directed should then be burnt at the festival of the new moon. For the use of hair in the cursing rituals reference may be made to Isabel Goudie's confession. I have among my treasures a Jewish phylactery ; the parchment scroll inside the tiny box is tied round with a single long black hair. A learned Rabbi told me the purpose was probably to invoke a blessing on some dearly beloved. The

same formula being used according to the intention either for blessing or cursing. The piercing with a stone knife is paralleled by Lady Monro's elf arrows, these being, of course, the flint arrow heads, believed in Celtic Scotland to have been made by Satanic agency. In Egypt flint weapons which are found in great abundance were considered as relics of the earlier gods, the One Supreme, the All-Father, Neter, whose worship was pre-dynastic, being symbolized by an axe, whose head in the tomb paintings is bound to the shaft by thongs, proving that it was a flint head. The later symbol had the shaft wedged into a socket in the head, showing that metal had superseded flint.

The next book of the papyrus directs the exorciser to write down the names of all the male and female demons of which his heart is afraid, and to wrap these in a coverlid, together with a figure of Apophi, to tie them round tightly and put in a fire, to spit four times, and stamp with the left-foot. "The doing of this," says the papyrus, "hath great effect on earth, and in the nether world."

The nether world here clearly means that which we call the astral, and is a recognition of the fact, well known to occultists, though for the most part only empirically known, that to control the manifestation of many potent forces it is necessary to employ both material and astral means.

The expression "the demons of which his heart is afraid" is unfamiliar to us now. But a study of the minor evil gods of Egypt show that their manifestation in the human body is in bodily weaknesses, such as the craving, chronic and uncontrollable, for alcohol or hypnotic drugs such as hashish, or such a weakness as fear, violent anger, jealousy, or the like, the attacks of which are sudden and involuntary. These weaknesses are often unaccountable, and practically incurable by modern official methods. The Egyptian ascribed them to possession by some of the minor bad gods, and dealt with them accordingly. So if an initiate, or one who had power, found himself assailed by uncontrollable fear, let us say, he recognized that the god, or demon, having charge of this mood, had somehow found entrance to his house of life, and he promptly wrote the demon's name, devoted him to Apophi, and exorcised them both. So we find in mediæval Europe the thaumaturgist-saints would recognize obsession, where we with the superior knowledge and wisdom of the twentieth century see only "an obscure nervous condition" which we can neither explain, nor account for, nor cure, and they devoted the obsessing demon to Satan, and cast him out. The black

magicians of the Middle Ages sometimes not only cast him out, but caused him to go in, and this also by the power of the name. I have been shown over a hundred names and seals of demons from mediæval books of magic, and many instances are recorded from the times of the Pharaohs till within a couple of hundred years of this present time, of magicians who in time of war, have cast fear into the hearts of the enemies of their country. Froisart records the work of magicians who accompanied the German armies in his day, causing fogs to cover a retreat, and the like.

Many of the troubles anciently ascribed to obsession are now sometimes dealt with, and it is said successfully, by hypnotism, and a new vocabulary has grown up, and we hear much of suggestion, and auto-suggestion, of the subliminal, and superliminal consciousness, and of unconscious cerebration, none of which seems to take us very much further than the old theory of obsession, but enables the scientist to evade the use of a much-dreaded term, and to present a demi-semi-materialistic theory, even if it be an unaccountable one. There seems some reason to believe that the ancient Egyptians were well acquainted with hypnotism, as a means of exorcizing demons.

This part of the papyrus of Nesi Amsu concludes with a long list of the titles and offices of the scribe, but whether these are intended to be recited for the terrorizing of Apophi, or are simply given as warrant for the ritual which he sets forth, is not clear. Probably the latter, but possibly also it may be a hint to any exorciser to state during the performance of the ritual his own qualifications and titles to command the spirits. The next chapters contain the words of exorcism. This is the "Book of the Overthrowing of Apophi, the Enemy of Unnefer, Life, Strength, Health, Triumphant." To be recited in a Temple of Amen Ra, Lord of the Thrones of the two Lands (*i.e.*, of Upper and Lower Egypt typified by the dual crown of the Pharaohs) at the Head of the Apis Bull, in the course of each day. The hymns mainly consist of a beautiful and poetic celebration of the glories and the victory of Ra.

In an old *Rituale Romanum*, which is one of the treasures in my library, is a formula of exorcism which opens with the recitation of the psalm "Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors! and the King of Glory shall come in." It seems almost like an echo across the centuries of the old Egyptian formula.

In the Temple of Amen Ra the same ceremonies were gone through, but with more elaboration. The officiating priest spat

four times on the image of Apophi, he degraded it with his left foot, taking on himself the form of Horus, he made a steel lance (this was a later addition to the ritual, which in its origin dated from the time when only flint weapons were known), with this he pierces the heads of the demons whom the heart fears, saying, "Therefore shalt thou be exalted, Ra, for thy fiendish enemies are pierced, Apophi is slaughtered, and fiends of the devil have been cast down" (Compare "Be thou exalted, Lord, in thine own strength. So will we sing and praise Thy power," as recited in the exorcism.) He then puts fetters on Apophi. Ra, and Horus the son of Ra, declare that Apophi shall be bound and fettered, that he do no more mischief on the earth, for justice has come upon him.

The priest then smites Apophi with the stone knife. This seems to be the continuation of the older ritual. The image is then with appropriate words put on the fire.

It would seem that this ritual should be performed just before the dawn. For the concluding rubric is, "After Ra has risen, stand facing him with arms bent (that is in the position of adoration—as figured in the tomb paintings), saying, 'Ra has triumphed over thee, Apophi'; repeat four times, 'In very truth has Ra been made to triumph over thee, Apophi. Destroyed is Apophi. Therefore art thou exalted, O Ra, for thine enemies are destroyed. Shine therefore, O Ra, for thine enemies are fallen. Verily Ra hath destroyed all thine enemies, O R-a-a—Life, Strength, Health.'" This ceremony in the Temple of Amen Ra was clearly a formula of white magic for the banishing of evils, famine, and disease, as well as moral evil and wrong, and therefore is appropriately paralleled by the Church formulæ of exorcism. With this may be profitably compared the black magical formulæ, as recorded in the confessions of witches. Storms might be raised, and boats wrecked in much the same manner as the beneficent rain might be invoked in time of drought in the Nile valley, and again by material actions, coupled with appropriate words. Isabel Goudie employed a wet clout beaten with a wooden beetle. And the words as quoted by the witches were often a degraded corruption of psalms and Church rituals. The evil against which the spells were directed was that which was obnoxious to the witch herself; the enemies devoted to the powers of ill, and ceremonially cursed, were those who had offended her. The good sought was the gratification of her own passions, the product of selfishness, envy, malice, spite, jealousy, or the like, often developing into the pure delight in doing harm for the pleasure of cruelty.

In the accurate and scientific system of ancient Egypt we may find the clue to much that is puzzling in the magic, white and black, of more modern times. We have but to suppose such a reversal of ideals as has produced the Satanists of our own day, and assume such a reversal as should set Typhon Apophis in the place of Ra, or should put pure and undiluted selfishness in the place of altruism. Hate sits on the throne of Love, and black and white magic are traced back to the same original.

## THE PAGAN

BY LILIAN HOLMES

"MON-OT'O-NY, fi-nal'i-ty"—

The words, with dull persistency,  
Vibrate across the wind-swept fell—  
Clanged by the dreary convent bell.

A call to prayer!

To *prayer!* Oh! vain essay,  
Pent in that prison place, to pray—to *pray!*  
(Save, one for freedom voiced a prayer—  
For boundless space—and light—and air.)

No spartan couch my limbs could fright,  
Nor frugal fare my appetite;  
Yet would I wrench, with frenzied hands,  
Those swathing bands;  
And tear,  
From outraged hair,  
The shrouding veil,  
To bare an eager throat to storm and gale;  
All hopes of heaven-stored bliss I'd wreck  
For wild winds' kisses on my neck!

Cease! Cease! oh haunting bell! your dread refrain,  
And leave in silent peace my tortured brain;  
So may I rest upon the fragrant sod,  
And dream of earth and heaven and love—and God.

## A CASE OF INDIRECT TELEPATHY\*

BY N. A. N.

MRS. PAGET folded her wrinkled hands across her spotless apron and remarked with her familiar air of longsuffering patience, the *raison d'être* of which was mostly "wropt in mystery,"

"And now, ma'am, you've not said what sweets for to-night."

To a convalescent from a bad bout of influenza, who had, moreover, just struggled through a wearisome enumeration of household details, the remark partook of the nature of a last straw.

"Oh, anything!" I said impatiently.

But Mrs. Paget, who prided herself upon "never doin' nothin' without orders," was not to be put off by any shirking on the part of her victim.

"There's the master . . ." she began.

"Well, make an apple charlotte, then. He likes that. And that's really all now, Mrs. Paget."

But it wasn't.

"You had one the day before yesterday," came the inexorable retort, "and the master don't . . . There's that butcher boy!" she interrupted herself in sudden wrath as a bell pealed violently in the background. "And times and again this last three weeks I've told 'im as you was at death's door. I'll just give 'im a piece o' my mind!"

My sigh of relief was premature, for at the door she paused.

"And then I'll come back about them sweets," she added.

Knowing from past experience that it was hopeless to try and evade the question, I leaned over the fire and wearily endeavoured to fix my mind on puddings.

And then the "call" came. It is always difficult to describe these experiences accurately, since one has to speak of a voice though one knows the physical hearing is not involved, and of seeing, though the eyes have no part in it, because it is essential to express the convincing sense of "outsideness," that is to say,

\* The subjoined record is sent me by a correspondent who is personally known to me and in whose *bona fides* I have absolute confidence. It is a record of fact and not of fiction. The names alone are fictitious.—ED.

that the experience does not begin and end in one's own mind, but involves another personality.

In this case the Voice said—and it is characteristic that one is never startled, however abrupt the call, or however remote from one's immediate thoughts the subject of its converse may be—

“ You must make that Novena \* for a man in great spiritual danger.”

Now it happened that in a few days' time the Novena of St. Francis of Assisi began, and during my illness I had resolved, for the first time in my life, to pray for a certain urgent, more or less material need, so that, vaguely resentful of this intrusion of another's need upon my own, I answered somewhat grudgingly—

“ Very well, I'll pray for him, too.”

“ No,” corrected the Voice, “ you can't do that. You will be thinking too much of your own trouble and not enough of his. He needs *all* your prayers and thoughts.”

“ What's the matter ? ” I demanded, and in answer the pictures began.

Sunlight above and at the right a peculiar quality in it that betrayed, though it would be quite impossible to say how, the affection of a woman, but not of a wife.

“ Anyhow,” I argued, mindful of my own disastrous circumstances, “ he has plenty of material prosperity. And there's the woman, too. Who is she ? ”

“ Yes, but look,” the Voice continued, ignoring the question, which was indeed asked in pure, idle curiosity, since I was perfectly well aware that she had no bearing on the matter in hand. † And I stared at the great billowing clouds beneath that spelled spiritual chaos, till suddenly from amidst them came a dazzling radiant flash, that was buried at its birth, in the heart of their darkness. But even in that brief instant it was unmistakable.

“ The Star of Faith ! ” I whispered.

“ But it is lost again,” gently persisted the Voice. “ Do you want it to be lost for ever ? ”

For a long time, as it seemed, I looked, breathless and fear-stricken, straight into the soul of a man fighting a desperate fight with weapons grown rusty from disuse, till an overwhelming pity made me cry out—

\* Novena is a practice of the Catholic Church, and consists in nine days of special prayer and intercession, hearing Masses, etc.

† She proved to be a very devoted only daughter.



## A CASE OF INDIRECT TELEPATHY 87

"Who is he?" and straightway I found myself on a little wayside station where a steady drizzling rain lent a grey dreariness to the flat, rather bare country, stretching away from the sloping ends of the platform. There, two people stood talking, the man with his back to me, the woman facing me.

"Why," I exclaimed, "it's Miss M——, and that's her cousin from Singapore."

"Will you do it?" whispered the Voice. "Will you pray incessantly for this man?"

I had never seen his face, but his soul had lain bare to me, and the tragedy in it made only one answer possible.

"Only tell me," I begged, "how shall I . . ."

"I've come back about them sweets, ma'am," announced Mrs. Paget from the doorway.

The sequel is the odd part. The vision both impressed and worried me, so that at the risk of being thought a lunatic, and feeling rather ashamed of myself, I wrote to the woman asking, "Have you a cousin from Singapore who is just now going through a great spiritual crisis?" and very briefly touching on the experience of the morning. A letter came back almost immediately saying that she had a cousin from Singapore, who had renounced all religious faith half a lifetime ago, and that my letter had so distressed her she intended going down into the country to see him and make inquiries, though he had always refused either to speak himself or allow her to speak of his lost faith.

To be brief, the vision proved to have been quite accurate: after forty years of ignoring God, a terrific struggle was going on in the man's soul, in which his lost faith fought for its re-birth, and the sudden entry of the woman into the contest appears to have turned the tide.

But since I was unaware even of the man's existence, the puzzling part was how he came into touch with me, and the only explanation seems to be that, as the woman told me, both he and myself, for our respective spiritual and material conditions, had been much in her mind together, so that apparently she had linked him up with me. For the telepathy itself must have been direct from him to me, since she was herself unaware of his changed state of mind.

## SYMBOLISM IN COLOUR : ANCIENT AND MODERN

By GRACE ETHEL COWELL, M.Chrom.M.S.P., Vice-  
President of the "International College of Chromatics"

SYMBOLISM may manifest itself in various directions, e.g., in form, language, action, number, or colour. I confine myself now to the symbolism of colour.

It will be helpful if I point out at once that colour symbolism may be employed in either a good or a bad sense, and that the significance of the same colours varies in different countries at different periods, and in different cities even, when the same event is being celebrated. White, for instance, is held to be the appropriate colour for Trinity Sunday in Rome, Milan, Troyes, Lens, Auxerre, Rouen and Lyons, green is used at Rheims and at Exeter, yellow at Poitiers, blue at Toledo, violet at Soissons, red at Laon, Constance, Cologne and Wells. Moreover, the colours used by ecclesiologists in depicting the robes of Jesus of Nazareth differ according to the period of His life intended to be represented. And the colours used in depicting the Hindu god Krishna vary with his age, and with his occupation. As a baby in his mother's arms Krishna's skin is painted blue, and also as he grows up he is depicted as "Boy Blue," and even when a full adult, in the capacity of instructor, his flesh is given as blue though his robes are purple; but when playing the flute to charm his numerous female admirers, he is depicted as black. The goddess Kali also is sometimes represented as blue, and sometimes as black.

Perhaps there is no country more enamoured of colour, and in which colour has so much significance, as India. There saffron is considered the colour of love and wisdom, or spiritual illumination; blue is the pure spiritual colour; white represents purity; rose is worn by brides, sometimes mingled with a delicate blue or violet; purple and scarlet are the regal colours signifying the power and justice of the Divine; and green is symbolical of the progress or growth of the human mind.

The Hebrews have always laid great stress on the significance of colour. They held white to be the symbol of purity and the emblem of innocence, hence it was the dress of the High

Priest, his holy dress, on the Day of Atonement. They represented angels also as appearing in white clothing, as indicative of their spotless character. White was also the symbol of festivity and triumph.

Black, the negation of white, was amongst the Hebrews the emblem of mourning, affliction and calamity. Red indicated poetically bloodshed and war. Green was the emblem of freshness, vigour and prosperity, and blue was pre-eminently the celestial colour, the Jehovah colour. Hence it was the colour predominant in the Mosaic ceremonial, and every Hebrew was instructed to have a ribbon of blue for the fringe of the border of his garment, so that whenever his eye saw it he might remember all the commandments of the Lord his God. Crimson and scarlet, probably from their resemblance to blood, were held to be symbols of life.

In her *Buddhist Psychology*, Mrs. Rhys Davids points out that Buddhists apply *sanna* (perception) to the sense of colour. Thus a King's steward when visiting the monarch's treasure-house *perceives* the variously coloured riches. It is put this way: "Why do ye say *saññā*? " "Because one perceives (*sañjānāti*)." "And what does one perceive? " "One perceives blue or green, yellow and red and white." Colours in the East represent thought, and are we not slowly coming to the same conviction in the West? There is in France a modern school of art, founded by Alfred de Vigny, which bears the name of "l'Ecole Symboliste," the main object of which is the reproduction of forms and colours by the logical transcription of the idea. We are invited to think in colour. When we can do this we have got to the heart of symbolism.

Take the lotus flower, sometimes represented as blue, and sometimes as golden. It is the sacred flower of Buddhism. Because it grows out of mud, rears its stalk through water, and from such dark and slimy beginnings yields a lovely blue or golden-coloured flower, it has been compared to a virtuous man who, though dwelling in the midst of wickedness, rises superior to it. Hence Buddha is frequently portrayed as either sitting or standing upon a golden lotus, thus setting an example of righteousness to men.

The American Indians are much addicted to the use of colour symbolism. They paint all sorts of strange patterns on their bodies, especially on their faces. Red generally typifies to them joy and festivity; black speaks of mourning; and blue is symbolical of peace.

I find that Miss Ellen Russell Emerson, the learned author of "Masks, Heads, and Faces," considers that the movements of the American Indians, in their dances, were imitations of the changes in the solar world, and that the colours used in the performance of the rite were ascribable to the planets: black, for example, being indicative of Saturn, green of Venus, red of Mars, and purple of Jupiter, symbolizing respectively philosophy, love, war, and royal authority.

The same author points out that in the ancient temple of Nimrod at Borsippa, which was called the "Temple of the Seven Spheres," Chaldean astronomical art invoked the aid of colour in the service of worship. Shamesh, the sun, was symbolized by yellow; Nannar, the moon, by black; Marduk, who was Jupiter, by orange; Nargel, who was Mars, by red; Ishtar, who was Venus, by pale yellow; and Nebo, who was Mercury, by blue.

The foregoing assignment, by Miss Emerson, of certain specific colours to specific planets differs, however, from that given by "Sepharial" in his "Manual of Occultism" and his "Kabala of Numbers." The latter authority apportions the colours of the planets and their symbolism as follows: Jupiter, the optimistic planet, indicates expansion and hopefulness and has relation to the colour violet. Mars, the ruddy planet, corresponds with the colour red or crimson, and has relation to all forms of hurt and strife. Venus, as the acknowledged representative of all the fine sentiments of the human mind, has relation to the colour blue, which is in the nature of an anodyne, soothing, purifying, and non-irritant. Mercury is related to the colour yellow, the most luminiferous colour of the spectrum, and is indicative of the Awakener of Souls. The moon, which has relation to green, a mixture of blue and yellow, is the symbol of the natural man in matters of thought and feeling. Saturn has relation to indigo, and is indicative of contemplation and philosophy. The sun has relation to orange, and is symbolic of intensity, energy and zeal. "Sepharial" acknowledges, however, that the colours of the planets, and consequently of their symbolism, vary according to their signs; the moon, for instance, in a watery sign, showing green, but in other signs showing straw colour, pale yellow or cream.

The colours of the human aura afford a fruitful source of symbolism. The health aura is described as rose pink in colour, and so we have come to speak of "rose-coloured" when we imply cheerfulness and a spirit of optimism. An auric radiation of a red-orange tint is held to indicate pride in its best significance, as a

proper feeling of self-respect. An aura of murky-red suggests, however, jealousy, hatred and vitiated passions. A pale primrose emanation betokens a gentle intellectual disposition ; while a green emanation speaks of one who is a lover of nature, and a blue emanation of sincerity in all relations of life. A violet aura is indicative of a dreamy visionary character, and a purple of aspiration after the highest and a kingly or queenly dignity. But I have no space to follow auric colours in their symbolism further. Here again there are, it should be noted, differences of opinion as to the significance and meaning of colours.

In heraldry, armorial bearings possess a fixed series of colours as well as a wide range of peculiar objects or "charges." The "tinctures" used in heraldry are nine in number, two metals, five colours, and two furs. The metals are : Or=gold, and Argent=silver. The colours are : Gules=red, Azure=blue, Sable=black, Vert=green, and Purpure=purple. Besides these there are the two colours known as Tenné = orange ; and Sanguine=blood colour. These last occur, however, but rarely, and are now disregarded in heraldry. They stood for disgrace.

Argent is held to represent purity, justice and gentleness, Gules to speak of valour, Azure to indicate sincerity and honour, and Vert to refer to life and hopefulness. Sable probably has the signification of sadness, and Purpure of opulence and grandeur. But there is no fixed symbolism in heraldry, though its colours are a fixed series.

The Chaldeans had six symbolical colours. In China there are five symbolical colours. Yellow is one of them, and is appor-tioned to the earth. Of the other four, the great Chinese scholar Li-Ki speaks thus : He says, " Red is appointed to fire, and corresponds with the south ; black belongs to winter, and corresponds with the north ; green belongs to wood and signifies the east ; and white belongs to metal, and refers to the west."

But now let me deal with the symbolism of colour, taking some of the well-known colours one by one. White is the sum total of all the colours : thus Shelley says :—

Life, like a dome of many coloured glass,  
Stains the white radiance of eternity.

White is universally regarded as the symbol of purity, hence the priests of the great Egyptian divinity Osiris, who were dedicated to a holy life, were robed in white. So too were the priests of the Greek god Zeus. So are the priests who minister in the

worship of the Hindu god Brahma. The Druid priests also wore garments of white, and so did the vestal virgins of ancient Rome.

The Christian Church from the first adopted white as the emblem of innocence of soul, and holiness of life. At the beginning of Christianity those who were included in the fold were clothed in white raiment. St. Jerome speaks of bishops, priests and deacons being arrayed in white in his time, and the white surplice of the clergy is a marked feature of the Church to-day.

It is significant that at the Coronation of Charles I, the royal robes were of white satin. The previous monarchs had always been attired in purple, this colour being regarded as the special symbol of royal dignity. As Charles I was the great advocate in his day of the divine right of kings, one wonders that he was not enthroned in purple. The explanation seems to have been that as he was to be crowned on the Feast of the Purification, he decided to be robed in white in honour of that feast day, or, as he put it, "to declare the virgin purity with which he came to be espoused to his kingdom." This Charles did, notwithstanding a sinister prophecy, popularly attributed to Merlin, that disasters of all kinds would attend the coming of a "white king" to the throne of England. Strange to relate, on the day of his funeral the sky, which was at first serene and clear began presently to cloud over, and snow fell so fast that by the time the cortège reached the west end of the Royal Chapel the black velvet pall was all white. "So went the White King to his grave." While as a ruler Charles could not be regarded as faultless, certainly as husband and father he was without reproach, "wearing the white flower of a blameless life."

In China white is invariably the colour of mourning. At funerals the chief mourners wear robes of white, while friends don a sash of white in lieu of crape mourning. The visiting cards at the death of relatives and friends must also be of white in place of the ordinary crimson visiting cards. After a while, when the funeral days are over, salmon-coloured cards are substituted for the white, then cards of a deeper and yet deeper red, until ultimately once more the rich crimson visiting cards are resumed as the correct thing. And I would add that any letters sent or received during the period of mourning must be upon white paper. The Chinese regard white as a more appropriate symbol for death than black.

Black, however, is in most countries regarded as typical of trouble and sin, of death and mourning. Satan has been called the Prince of Darkness. And black stands as a symbol of all

dark deeds and feelings, therefore we speak of "black magic," and "black despair." Indeed almost all allusions to black have a disquieting element in them. Thus it has been said, "A man who would fain get into a somewhat exclusive club fails to do so because he is black-balled; he loses his cash through blackmail if he is unfortunate and weak enough to yield to the menaces of a blackleg; while the knave himself, if he goes from bad to worse, may not impossibly see the judge put on the black cap when his punishment is pronounced."

Red signifies an ardent love, a burning zeal, a ripe energy, a determined courage; that is when used in a good sense. Red in most countries is held to be an emblem of the fructifying rays of the sun. To the Hebrews red, in the olden days, signified divine love. In China it has the same signification, with the added thought of human love, for red in China holds a conspicuous place in the marriage ceremony. For talismanic purposes red is indispensable in China. It is interwoven with the pig-tail, and must also form a part of children's clothing. Written charms must be in red ink on yellow paper to be efficacious against evil spirits. For this reason all Chinese Imperial decrees have been written in the red which is called vermilion.

In Christian art and practice red takes a conspicuous place. It is used on the feasts of martyrs and at Whitsuntide. In the former case it speaks of the blood which was shed by those whose sacrifice for the faith was unto death, and in the latter case of the tongues of fire which descended upon the Apostles at Pentecost. The Pope, when he hears mass, is always vested in red, and at his death he is clothed in red. And of course the colour of a Cardinal's hat is red, as indeed are his robes. Red is very widely a symbol of prosperity. We speak of "a red letter day," that is, a day of good fortune and happiness. This proverbial saying was the outcome of the old custom of printing the Saints' Days in red ink in the calendar.

In its evil significance red is used as the flag of insurrection and terrorism. Red incites to anger; and we speak of "seeing red" to express extreme rage. Red has a curious effect on various animals, as for example on a turkey cock and a bull. To wave a red flag in front of the latter is to seek trouble.

In green we have a colour that is used to symbolize hope and freshness. Green is the beloved colour of all Moslems, being the hue of the first banner of the Mussulman faith, raised aloft by the Prophet himself. That flag was indeed the green turban that the great leader took from his own head, and waved above

him to inspire his followers, in the critical hour of battle, to ardour and hope.

Green is the characteristic colour of the springtime, when all Nature revives again after the numbing slumbers of winter. The bursting buds and blossoms give promise of rich fruitfulness, and so green is naturally associated with the promise of life. Amongst the ancient Britons green was the colour assigned to the physician who believed in the virtues of herbs, and who practised the mysteries of leech-craft. Green in mediæval days was associated with the Feast of Trinity in the Christian Church.

But green has its unpleasant as well as pleasant significations. In folklore green is regarded askance from its supposed association with evil fairies. And Shakespeare in *The Merchant of Venice* writes of "green-eyed jealousy," and again in *Othello* we read :

O beware, my lord, of jealousy,  
It is the green-eyed monster.

Some philosophers say that there is no true love without its touch of jealousy. If that be so, then however we regard green, it is a symbol of the stirrings in human hearts.

Blue is symbolic of many things, as, for example, of sincerity, piety and contemplation. At Peking there is a sacred edifice called "The Temple of Heaven." It is the only temple, I think, in China which is not dedicated to a personal deity. And the ceremonial colour in this "Temple of Heaven" is blue. The worshippers wear blue robes, all the sacred vessels and utensils are of blue porcelain, and every decoration is blue. Even the atmosphere is tinted blue by means of blinds made of coloured glass beads stretched across doors and windows. And the offering that is placed upon the altar in this temple is a circular tablet of blue jade, with a tiny hole in the middle. Freemasons think that this remarkable offering is probably of the same origin as the Masonic point within the circle from which the Mason cannot err. The roof of this "Temple of Heaven" is decorated in blue, calling to high and ascending thoughts, to divine worship.

In China blue is a very favourite colour. No more acceptable present can be given there as a birthday gift to parents than a long silken gown of the deepest blue. A man is thought by the Chinese to lay in a large stock of renewed vital energy on his birthday, and a blue robe is considered a fitting garment for that day. The gown is made by young unmarried girls, with a long



life, presumably, before them. It is therefore a lovely thought that is bound up with the beautiful gift.

As for yellow, like the other colours it has a varied symbolism. When pure, yellow signifies brightness, goodness, faith and fruitfulness. When of a dingy or dull tone, yellow however implies faithlessness, jealousy and deceit. Yellow on the one hand speaks of greed and treason, and on the other hand of unselfishness and honesty. Yellow is also symbolic of wisdom.

In France during the sixteenth century, the doors of felons and traitors were painted yellow; and in some Christian countries the Jews were condemned to wear yellow because they denied that Jesus was Christ. And Judas was often represented in old glass painting in a yellow robe.

But when we turn from Christianity to Buddhism we find that yellow is held in great regard and sacredness. As green is prominent in Mohammedanism, so is yellow in Buddhism. It was the custom of Buddha himself, it is affirmed, to dress in a simple garment of dull orange-colour. And his followers who enter on the monastic life, and most Buddhists do so at some time or other in their career, must wear the saffron robe. And he who wears this garment must seek to be worthy of it. In the Buddhist scriptures we read :

He who, himself not stainless,  
Would wrap the yellow-stained robe around him,  
He, devoid of self-control and honesty,  
Is unworthy of the yellow robe.

But he who, cleansed from stains,  
Is well grounded in the precepts  
And full of honesty and self-restraint,  
'Tis he who is worthy of the yellow robe.

Now I come to violet, which lies to the extreme right in the colours of the spectrum. The warmest colour is red, the coldest is violet. Violet symbolizes repentance, sorrow, humility and truth. It is held by many to symbolize also the union of love and pain. When Christ is represented as the Man of Sorrows he is shown in violet. And the penitent, Mary Magdalene, is usually depicted as garbed in violet, in token of contrition and self-abasement. Yet violet in the form of purple has been set forth as the symbol of imperial power and heavenly might.

Colour, like everything else in the manifested universe, is a matter of vibration, and at the back of all these local and arbitrary interpretations of the meaning of colour lies, after

all, the universal Law of Correspondences, as a manifestation of which the occultist sees in the colours of the spectrum definite relationships with the seven planes of the cosmos, and the seven principles of man.

## COME OUT

BY HELEN BEATRICE ALLAN

COME out alone and listen—  
When the night-winds cease from blowing,  
And the dew-ponds glint and glisten,  
You shall hear the green things growing.

*There's a prick, prick, pricking all around,  
In the hedges, in the ditches, on the ground!  
All the little green things coming  
With a murmur and a humming;  
There's a prick, prick, pricking all around.*

Come out at night and watch them,  
Though your presence may be scaring  
And you cannot hope to catch them,  
You shall see the wee folk faring.

*There's a prick, prick, pricking all around,  
In the hedges, in the ditches, on the ground!  
All the tiny wee folk dancing,  
You can see the creatures prancing!  
There's a prick, prick, pricking all around.*

Come out to-night and mingle  
With the mysteries eternal,  
You shall feel your pulses tingle  
With the joys of growth supernal:

*There's a prick, prick, pricking all around,  
In the hedges, in the ditches, on the ground!  
'Tis without you, 'tis within you,  
And the charm of it shall win you—  
There's a prick, prick, pricking all around!*

# DANIEL DUNGLAS HOME

By REGINALD B. SPAN

THERE can, I think, be little doubt that Daniel Dunglas Home was the most remarkable spirit medium of modern times. Another wonder worker, Mr. Jacob of Simla, has won great celebrity by his psychic powers. The talents and powers of these two remarkable men can, however, hardly be compared. Mr. Jacob is an oriental mystic of the highest kind, a man of wonderful intellectual ability, deeply learned in all "the wisdom of the Egyptians" and the mysticism of the Yogis, yet by birth, education, and natural tastes, able to hold his own with the most brilliant scholars of English universities, and in the most polished and well-bred society in the European capitals.

Home differed from this wonder-worker in nearly every respect—except perhaps in his fascinating and magnetic personality. Home was intensely human and natural, there was nothing of the mystic about him—a winsome, lovable, child-like nature, overflowing with affection for those around him, frank, honest, sincere with a child-like *naïveté* and artlessness which charmed all with whom he came in contact, combined with a joyousness and gaiety which was quite infectious. He was full of generous impulses and wit, and resembled in temperament the Irish more than the Scotch. He claimed that his father was the natural son of Alexander, tenth Earl of Home, and he therefore would be of the house of Douglas. There is, however, no proof of this forthcoming. Of his parents very little is known. He was borne at Portobello, near Edinburgh, in the year 1833, and in his ninth year was taken by an aunt to America, where he resided with relations until 1850. Two years previously the rappings at Hydensville started the movement known as Spiritualism, which spread with remarkable rapidity through the States. Home was one of the first mediums to appear in public, and for the next five years, after leaving his uncle's house, he gave séances in different parts of New York, receiving hospitality in return, but no definite payment as a medium.

His powers at this early age attracted the attention of some of the most eminent people in New York, and his séances were attended by well-known literary men, judges, editors, professors and clergymen.

In 1855, three gentlemen of New York subscribed a sum to pay Home's expenses for a tour in Europe, and in June the young psychic arrived at *Cox's Hotel* in Jermyn Street, London, where he commenced giving séances in different parts of London, being sometimes the guest of Mr. Cox, and sometimes staying with Mr. J. Rymer at Ealing, where his principal séances were held. Lord Brougham, Sir E. Bulwer-Lytton, Sir D. Brewster, Robert Dale Owen and Dr. Wilkinson were amongst the first to attend his meetings. From England he went to Italy, France, and Russia, staying with people of rank and wealth and giving exhibitions of his marvellous powers. At the Tuileries he gave séances for the Emperor and Empress of France, and in Russia he was presented to the Tsar at Petrograd, whom he greatly interested with his psychic powers.

In the year 1859 Home married the daughter of a Russian nobleman, and returned to London with his bride, where he resided for the next twelve years. His wife died in 1862, and Home being financially embarrassed, took to reciting, and giving lectures for a livelihood. His services as a medium were given free in the houses of people whose hospitality he enjoyed. At one time he set up a studio and went in for sculpture, at which he was fairly proficient, as he was in all forms of art, being a thorough artist to the tips of his long delicate fingers. As he would never accept money for mediumship, his friends used to find him positions; for instance, a spiritualistic society was specially founded so that he might be made secretary on a good salary, the duties being nominal.

Later, his impecunious position was relieved by the gift of £24,000 from a Mrs. Lyon, a wealthy lady who wished to adopt him—having no natural heir, and Home in his turn took the name of Lyon as an addition to his own. Six months later, Mrs. Lyon, regretting her action, quarrelled with Home, and demanded that the money should be returned. Home objected, and the case went before the Court. The verdict was given in Mrs. Lyon's favour, and he was ordered to return the money, as it was considered that it had been given him "not as an act of volition uninfluenced." There was no charge of fraud against Home, nor of illicit influence, but all the same it was a shadow on his blameless career.

Home married again in 1871 a Russian lady of considerable fortune, and a year later he gave up his mediumship, severed his connection with friends in England, and retired to private-life on the Continent, where he died from pneumonia in June,

1886. His last sittings were given to Sir William Crookes (the famous scientist) in the years 1870-72. Sir William considered that Home was above suspicion, though he had been subjected to the most severe tests. In a speech before the Society for Psychological Research the scientist stated: "To those who knew him Home was one of the most lovable of men, his perfect genuineness and uprightness were beyond suspicion."

As to Home's personal appearance, he has been described by those who knew him well as a distinguished looking man, and of attractive prepossessing appearance, without being exactly handsome; slight, fair, virile, with small beautifully formed hands and feet, silky auburn hair, inclined to curl, a broad, smooth forehead, luminous grey eyes and firm well-shaped mouth.

Mr. Pericardis, who was intimately acquainted with the medium, described him as: "Not exactly good looking, though of pleasing physiognomy, rather vain of his personal appearance, with a quite innocent and artless vanity—easy but, charming manners, an excellent social companion, full of fun and life, passionately fond of music, and a good performer on the piano, an admirable reciter and a fairly good sculptor."

Home gained the affection and esteem of all with whom he came in contact. The late Earl of Dunraven (who also knew him well) was much impressed by Home's deeply religious nature and his absolute sincerity and frankness. Robert Browning, however, took a great aversion to the medium from their first meeting, and expressed his opinion that he was a fraud and impostor, though there is no evidence that he obtained any proof of this opinion. The poet gave some expression to his feeling in the poem entitled, "Mr. Sludge, the Medium" (which by the way is a most unfair criticism). Browning's aversion to Home had as much reason in it as the late Earl Roberts' dislike of cats.

So much for the personality of the great psychic. Now as to his most remarkable feats. Most people have heard of the extraordinary case of levitation which took place at 5 Buckingham Gate, London, on December 16, 1868, in the presence of the Earl of Crawford, Captain Wynne and the late Earl of Dunraven, but it will no doubt bear brief repetition. It seems that Home and the witnesses were sitting in a room at the top of the house. Suddenly Home got up and went into the adjoining room; they heard him throw up the window, and, in Lord Dunraven's words: "Presently Home appeared standing upright outside our window; he opened the window and walked in quite coolly."

The distance between the windows was 7 feet 6 inches, and there was not the slightest foothold between them, nor was there more than a twelve inch window sill to each window. The height above the street of these windows was stated to be 85 feet. The other two witnesses swore that they saw Home floating in the air outside the window before he landed on the sill, and, opening the window, came in. The moon was shining into the room at the time, throwing into full relief the form of the medium outside the window and as he entered. Home had previously told the witnesses that he intended to try this experiment, and they begged him not to, as being too dangerous.

Levitation was a frequent experience with Home. A typical instance is related by Mr. Robert Bell, the well-known dramatist and critic, in an article in the *Cornhill Magazine* for August, 1860, who attended Mr. Home's séances. On the occasion he writes of, the lights had been extinguished, the only illumination being from the fire and the uncurtained window. They sat round the room talking and waiting to see what would happen. In a short time, Home, who was sitting next the window, said quietly: "My chair is rising—now I'm floating in the air—please keep quite still—and I'll float above your heads." Mr. Bell, who was sitting opposite the medium, saw him gradually rising towards the ceiling. When Home next spoke, his voice came from above them. He had risen from his chair and was lying in mid-air in a horizontal position above their heads. Home said he would cross the window so that they should all plainly see him, and a moment later they saw his figure pass from one side of the window to the other lying horizontally in the air, feet foremost. He then passed back again and went round the room, and changed his position to the perpendicular, so that the soles of his feet were in proximity to the tops of their heads. He then appeared to be walking in the air. Mr. Bell put up his hand and touched one of the medium's feet, eliciting a cry of pain from Home.

The Earl of Crawford (then Lord Lindsay) relates how on one occasion when Home was sitting next to him, the medium suddenly exclaimed: "Keep quiet, I am going up," and the next moment Home's foot was touching his shoulder. He then felt something velvet against his cheek, and found that the arm-chair had also been levitated and was floating in mid-air. Home and the chair both went round the room, and at such a height that they were beyond the reach of those standing on the floor. Home purposely moved some of the pictures high up on the walls as he passed. Home was particularly good at experiments with fire.

He could take up red-hot coals in his hands with impunity, and subjected himself to all kinds of fire ordeal without being burnt, or even feeling any pain. The evidence for these successful experiments is overwhelming. There cannot be the slightest doubt as to the genuineness of the psychic power employed, as the medium's hands were certainly not rendered immune from burning by any chemicals. The best known instance of Home's power with fire occurred at the house of Mr. and Mrs. G. C. Hall in the presence of the Halls, Mr. Robert D. Owen and other witnesses. Home went to the fire which was blazing in the sifting room, and placing his hand into the heart of the flames picked out a huge red-hot coal—so large that he had to carry it in both hands. With this he hurried into the smaller room (where the party were assembled), and going behind Mr. Hall's chair, deliberately placed the burning coal on his head, telling him at the same time not to move or be startled as it would not hurt him. Mr. Hall, with wonderful composure and faith, remained perfectly still. He was asked if it did not burn him. "Not in the least," the old gentleman replied. "I feel nothing but a slight warmth." Home then drew Mr. Hall's long white hair over the coal, which showed gleaming red through the silvery locks, and kept it there for a few moments. He then withdrew it from Mr. Hall's head and held it out in his hand requesting that the others should take hold of it. They each tried, but only burnt their fingers.

Sir William Crookes relates an incident of a somewhat similar kind, which he witnessed at a séance held on April 28, 1871. In this experiment a handkerchief was rendered immune from burning. A large and very hot fire had purposely been made up for the occasion. Home placed his right hand in the midst of the red hot coals and, deliberately picking off the burning embers one by one, carefully selected the largest and reddest and placed it in the middle of the handkerchief which he held in his other hand, keeping it there for about half a minute. He then removed it, still red hot, with his hand, saying that if he left it longer the handkerchief might burn, as the power was becoming feeble. It was found that the cambric was not singed in the slightest, when in normal conditions it should have been in a blaze. A few weeks later, at a séance at Sir William Crookes' house, Mr. Home borrowed a fine cambric handkerchief from a Miss Douglas, and taking a piece of red-hot charcoal from the wood fire placed it in the centre of the folded handkerchief, blowing on it till it became white hot. He then turned to

Miss Douglas and asked permission to burn a tiny hole in the handkerchief (hitherto it had not been burnt). Miss Douglas consented and a small hole was made. This was to prove to Sir William that it was not optical illusion and that the handkerchief had not been changed for another, when he took it to his laboratory later to test it for any chemical preparation which could have rendered it fireproof. Sir William was quite satisfied by these tests that the handkerchiefs had not been chemically prepared. Another incident which occurred at the same séance is related by Sir William Crookes.

After the previous experiment Home again went to the fire, and after stirring the blazing coals about with his bare hand, he selected a red-hot piece nearly as large as an orange, and, "placing it on the palm of his right hand, covered it with his left, so as to almost completely enclose it, and then, blowing into the small furnace thus formed, caused the coal to become nearly white hot." Sir William, who was standing close by, carefully observing his movements, noticed that "the lambent flame which was flickering over the coal" licked round Home's fingers. The medium appeared in an ecstasy of delight at the success of the experiment, and holding up the coal in front exclaimed with deep reverence in his voice and manner: "Is not God good? Are not His laws wonderful?" Witnesses related how Home would sometimes kneel down and place his face right amidst the blazing coals and yet not a hair of his moustache or of his head would be singed.

He has been known to take a chimney from a lighted lamp, and after placing it amongst red-hot coals till it was so heated that matches could be ignited at once by touching it with them, he would take it with his bare hands and, placing the end in his mouth, lick it with his tongue.

Another remarkable phenomenon in connection with Home's mediumship was the elongation of his person. The late Earl of Crawford, in his evidence before the Dialectical Society, related how, on several occasions, he had seen Home's person elongated several inches. The late Earl of Dunraven gives an account in his "Experiences" of séances where he had witnessed the same phenomenon. On one occasion Lord Crawford saw Home elongated *eleven inches*.

The medium was placed in an upright position against the wall and carefully measured. Home's feet were held down by witnesses so that he could not possibly have been on tip-toe. He was also placed in the middle of the room and measured with an



apparatus for taking one's height. At other séances Home was elongated four or five inches, sometimes when standing up and also in a horizontal position. "He seemed to grow at both ends," as one witness described it. The principal witnesses at these séances were: General Boldero, Mr. Perdicaris, the Earl of Crawford, Mr. H. Jencken and Lord Dunraven.

Other witnesses who took great care and trouble in investigating and recording the Home phenomena were: Mr. and Mrs. S. C. Hall, Mr. W. Harrison, Mrs. Honynood, Sir William Crookes, Captain Wynne, Miss Douglas, Mr. Enmore Jones, Sir William Huggins, and Mr. W. Wilkinson. Home's trance utterances were stated to have been of a very high order. He spoke constantly of God, the angels and heaven in the darkened séance room. His attitude towards the name of Christ was deeply reverential. Lord Dunraven wrote of "the high and pure morality" taught at Home's séances, and described his trance orations as "very touching and beautiful." Home himself was deeply imbued with the importance of his mission as an expounder of spiritual facts and practical demonstrator of the truth of *Immortality*.

# ON THE NATURE OF BELIEF

BY J. ARTHUR HILL

WE are rather too apt to suppose that belief may be reached by purely reasoning processes, and to overlook its real complexity and the complexity of the factors which produce it. When, for instance, we succeed in presenting to a sceptic a case so well evidenced that he is unable to find a satisfactory "way out," we are liable to think ourselves justified in expecting him to believe it; and when he says that he is still unable to credit it, we reproach him for irrationality and pigheadedness. But in so doing I think we make a mistake, through failure to recognize the complexity of the psychical state which we call belief. Let us briefly examine the mental conditions which arise when an incredible story of an alleged occurrence is narrated to us. In order to have first-hand introspection I will select, as illustrations, cases of incredible narratives presented to my own mind.

Many years ago, when I was quite ignorant of spiritualism and psychical research, I was informed by the wife of a friend of mine that she had received a correct diagnosis of her state of health from a medium who purported to be controlled by the spirit of a deceased medical man: further, that the herbs prescribed had cured her. In any ordinary matter, I should have accepted her word with the fullest trust; for she and her husband have been intimate friends of our family for half a lifetime. But, curiously enough, though I did not doubt her integrity, and though I had a high opinion of her intelligence, I was not in the slightest degree impressed by her statements. Not that I experienced a feeling of active disbelief—the mental state was more in the nature of indifference. The colloquialism that it "went like water off a duck's back" exactly describes the facts. My attention was not permanently arrested; my mind afforded no lodgement to the narrative; I gave it no serious consideration. If I did think of the matter at all, at times other than when she spoke of it, I probably thought, in dim and vague fashion, that perhaps facial appearance had guided the medium to a correct diagnosis (our friend denied that she had given any *verbal* indication), that the ailment—indigestion—was a very common one, and a successful guess therefore not unlikely, and that a small amount of herbal

knowledge on the part of the supposed medium would explain the cure. This is probably what I did think, in some dim fashion ; but perhaps it is more correct to say that I was simply indifferent and unreceptive. Psychologically, I suppose this unreceptiveness was a natural and necessary consequence of the absence of mental interests wherewith to associate the new information. The mental attitude towards the alleged facts was neither belief nor disbelief ; it was simply indifference and unreceptiveness.

I pass now to another phase, still quoting from my own experience, for reasons already given.

After becoming convinced by my own experiments that supernormally acquired knowledge really was displayed by mediums in trance, but without having had experience of any other kind of psychical phenomena, I happened to read Sir Wm. Crookes' *Researches in the Phenomena of Spiritualism*, and his accounts of sittings with D. D. Home in the *Proceedings of the S.P.R.* I had by this time developed great interest in the subject ; I was no longer indifferent ; my psychological *attitude* was changed. As yet belief was not much enlarged, for my new belief-acquisition was confined to the one fact of supernormal acquisition of knowledge under certain conditions, and I had no opinion as to whether or not the spiritistic claim was true. I repeat that my mind had become changed in *attitude* rather than in *content*.

Now what was the result of reading Crookes ? I am bound to confess that at the time it was almost *nil*. And this in spite of the fact that I regarded Crookes as a sort of Pope in scientific matters (Pope by merit instead of by election), in consequence of my many years' study of chemistry and my admiration for his research work in that department of science. If I could have believed the narratives on any man's word, it would have been on the word of Sir William Crookes. Feeling that belief was not produced by his guarantee, I was sure that I should never attain it on the word of any other writer. I was chiefly conscious of a feeling of surprise and "staggered-ness." I felt that after this, spiritistic phenomena—to use the question-begging term for a moment—were at least not to be laughed out of court or treated as *a priori* absurd. If Crookes said such things were true, surely there *must* be something in it. Yet the alleged physical phenomena were so utterly out of keeping with my other ideas, so incapable of being fitted into any place in my mental fabric, that I was not able to believe, though far from saying that I disbelieved. The content of my belief was not enlarged ; my attitude—already receptive and attentive—was not changed ; the net result was a

weakening of the negative presumptions which result from our long experience of nature in its normal manifestations, and a bringing of the mind nearer to that ideally-judicial state in which evidence is weighed absolutely without prejudice. I need not trace out the further steps—by experience and reading—of my own "agnostic's progress" towards belief; for our present purposes these illustrations suffice. Let me indicate what I conceive to be the lesson derivable from the facts.

Firstly, we must not expect to be believed, when we tell the story of a supernormal happening, unless we know that our hearer's mind has already reached a certain stage. If he is new to the subject, or has not yet got his negative presumptions sufficiently weakened by the bombardment of evidence from various sides, he simply *cannot* believe us. With the best will in the world, he cannot accept our story. He may be an old and dear friend; may be as sure of our veracity as of his own; may have absolute trust in our acumen; yet he cannot believe. The mind-tracts in which these new thoughts are to be planted, are hard and barren; they must be ploughed up and suitably prepared before these new conceptions can take root and grow.

Secondly, recognizing that belief is an extremely complex psychical state, let us not insist that belief should follow on a "logical demonstration." Many people, if they analysed their thoughts on psychical research and spiritualism, would feel like a certain judge who, in connection with a medium-prosecution, said that the evidence for the genuineness of his phenomena was overwhelming, but that the phenomena were impossible, and he must therefore decide against the evidence! However conclusive the evidence may be, we cannot always believe. The evidence of our own senses is supposed to be the best, but most of us would say that there are things we would not believe, even if we saw them. We should say that we were hypnotized, or hallucinated, or otherwise deceived. A professorial friend of Professor James declined an invitation to a sitting with a medium, on the ground that he would not be able to believe in anything supernormal, whatever might happen. (His objection was of course no excuse, for the production of belief was not Professor James's aim; his desire was merely to bring his colleague face to face with the inexplicable, in order to weaken the negative presumption that nothing can happen which does not come under or cohere with known laws.) It seems, then, that the constitution of our minds is such that belief is not necessarily produced by evidence which, if brought forward in support of something which fits in

with our normal experience, would be considered absolutely conclusive. Our mental fabric has grown into a coherent and symmetrical whole, and we can accept only such new facts as will attach themselves to related facts already in our minds—such facts as find their affinities already existent in us, and ready to amalgamate with new truth, as an unsaturated solution dissolves more salt, or as an unsatiated carbon atom links itself with other atoms to form a complex molecule. A mind which does not possess these affinities or link-facts, will not be able to believe our narratives of supernormal occurrences, however well supported by evidence they may be; and we must not blame it for its inability. Our part is to prepare it for the reception of new truth, by gently breaking down its negative presumptions; by leading it towards the thought that with all our boasted advance of knowledge, we do not yet know everything—that the sum total of the Possible is infinitely greater than the small specimens of the Actual which orthodox science has thus far succeeded in pigeon-holing and labelling.

## 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.*]

### TELEPATHY.

*To the Editor of the OCCULT REVIEW.*

SIR,—As the only way to investigate phenomena is by comparing detailed instances, the below may be of use.

As I have several times said, I can get into telepathic communication with a lady and she with me, but our records do not come out clear, but confused.

The day before yesterday, when we were some hundred miles apart, I was lying half dozing on a sofa and thought I would try to divine what she was doing. I shut my eyes and concentrated my thoughts on her.

At once several vivid colours passed before my closed eyes (I was by a window with sunshine outside which may have been the cause of my seeing these complementary vivid colours); these changed into great bunches of very dark red roses, seemingly in bowls, with a background of buff coloured canvas through which the sun was shining, white walls with narrow pink flower patterns in vertical lines. At the right side was a very dark blue mass, like the back of an arm chair covered with some dull material.

When I saw the lady to-day she says she was lying in her hammock in the garden at the time, the hammock was of buff canvas, the linen lining of which was white with pink vertical stripes, the cushion dark blue silk, and the table beside the hammock had several big bowls of dark red roses on it.

W. W.

### A QUERY.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Am I showing colossal ignorance by requesting enlightenment?

If the physical body is not required by its inhabitant after death, why do spirits carrying the odour of decomposition with them insist on sacramental burial?

Expound, O Gamaliel.

Yours faithfully

F. E. GODFREY.

[If they carry the odour of decomposition with them, it surely follows that they are not rid of their physical conditions.—ED.]

## SPIRITUAL EVOLUTION.

*To the Editor of the OCCULT REVIEW.*

SIR,—In your July number I read : “ The law of evolution on the spiritual side operates on the principle of absolute justice and gives accordingly to each individual that which he has earned, neither more nor less.”

I believe this expresses the truth and expresses it in admirable language. May I then give an example of how this spiritual form of evolution is reflected on the physical plane ? Three score years and ten have made my belief in what I write very strong : but each reader must judge for himself whether or not his human experience is the same. The belief is of old, old fashion.

There are degrees of happiness for all of us, noble and ignoble, rich and poor, clever and stupid. But happiness is a thing apart from these physical distinctions. The more a man neglects his own happiness and seeks that of others the happier he is,—but he must act on principle, not as a prig or dogmatist. The successful in the world who rely on past personal success are not happy ; the simple priest or nurse who thinks and lives for others, if true to duty, is happy. Greville and Thackeray have both marked the same fact,—and wondered at it !

But is it to be wondered at ? In common sense, is not the man who regards well-being as the concern only of *one* likely to be a pessimist and unhappy in the smallness of his outlook ? Is not he who regards the happiness of the many likely to be an optimist and happy in the largeness of his outlook, though adding but his mite to the great offertory of his fellows' happiness ? All very commonplace ; all wanting in originality. *But is it not all true ?* And, if true, then your beautiful saying may read :—“ The law of evolution on the spiritual side operates on the principle of justice and, even on the physical plane, gives that happiness to each individual which he has earned, neither more nor less.”

I agree also with what you write as to God and His mercy. But, perhaps, there is another strong argument on your side.

Man is not a puppet of God : he has free-will. Even Professor Bergson, who makes *élan vital* his ultimate, stands by man's free-will.

If, then, we regard our world even as Wynwood Reade did as “ The Martyrdom of Man,” who is responsible, God or man ?

Man is responsible. Man is responsible for the evils of bloated wealth, of pathetic poverty, of slums and ignorance and silly social distinctions. He is responsible—to come to the point of your Notes—for the present iniquitous war,—even though our defence of liberty, equality and justice is righteous,—it *is* righteous.

Every ruler, every nation, assumes that some one on earth is responsible for the war : every ruler, every nation disclaims responsi-

bility. The question is not now of who is responsible: some ruler, some nation, some man or congeries of men is responsible.

Does Benjamin Swift accuse God of making man his puppet for evil? Or does he claim that he, Benjamin Swift, with his lilliputian brain, could formulate a better world? Man lives not in the passing *now*, but in the past, present and future. Ask, then, any man who has been through the horrors of the war or, rather, ask him after the war, which he would prefer? Would he rather blot out the past horrors of his life or hoard them in memory of what he himself has done in support of liberty and right?

If we can understand God, then there is no God: the subject cannot compass its maker. Why sin and suffering exist we know not. But there can be no full hope of sound evolution for humanity till man abandons his present pecksniffian habit of casting on God responsibility for sin and suffering. It is man with free-will who is responsible for the "Martyrdom of Man" and, until he acknowledges his personal iniquity he cannot cast it off,—he must grin and bear the results of his own wrong-doing.

At the same time the strange fact must never be forgotten that it is through sin and suffering man reaches out to the purity of his soul.

F. C. CONSTABLE.

#### THOUGHT FORMS.

*To the Editor of the OCCULT REVIEW.*

SIR,—I would be glad if some of your readers would give me their ideas on "thought forms." The clairvoyant sees a spirit friend near one. Does thought create that spirit friend before the eyes of the clairvoyant, the thought of the friend or relation? What is the meaning of the expression? There is no doubt, to my mind, that thought does create visions which are seen by some, and so I want to know how one can tell exactly when the vision is *thought*, and when it is *spirit* indeed.

Yours faithfully,

(Miss) F. A. BROWNE.

38 SINCLAIR ROAD,  
KENSINGTON, W.

#### MADAM HANDS.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—In the April issue of the OCCULT REVIEW I notice your request for information *re* Madam Hands, who is English and not Canadian.

I have known her for the last six years, and can say I was present at her séance when a map of France was drawn, in the autumn of 1914. About five of us, including Madam Hands, were around a table at night in a dark room with a diffused light from the street window. Madam Hands made some drawings under the influence of a good control known as Heliobas; among these was a map of France, and on



the right of this was the word "Verdun" and a line drawn from it in the direction of Paris. Madam Hands said the great attack would be made at Verdun to force the way through to Paris. I remember at that time the main attack was through Belgium, and it seemed absurd Verdun should be mentioned. On the west of the line, on the Belgian frontier, was written a name unknown to us, and all we could make out was a Y, p, and a trailing line, which we now know was intended for Ypres—a place then unknown to any of us.

The drawing was small, neat, and detailed, also the pencilling was light.

I had a sitting with Madam Hands over a year ago, when she predicted trouble and riots in Montreal, which took place during May, 1917, over an attempt to enforce conscription.

There is no doubt that she has excellent clairvoyant powers, which you can see for yourself from a horoscope chart I have made for her.

Unfortunately, Madam Hands is careless of keeping records of her prophecies, and does not even keep a scrap book relating to her predictions.

Trusting this will give you the information you desire.

Yours faithfully,

P.O. Box 304, STATION B,  
MONTREAL.

G. A. FIELD.

[The mental chart to which my correspondent refers shows Neptune and the Moon culminating in opposition to the Sun and Mercury, and in trine with Jupiter in the ascendant. Uranus has recently risen in Leo. The horoscope bears out the point which I have so frequently laid stress upon, that people with a psychic temperament are under the rule of Neptune and the Moon and the occult influence is further accentuated by the dominance of Uranus.—ED.]

### SOUNDS AND COLOURS.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—An interesting article on "Dual Souls" by "Unity" in the June magazine contains the following sentence (p. 344):—

"In the spirit world every sound has its corresponding colour."

As this is a subject of particular interest to me, I wonder if the writer could give me any authentic information on the subject. From quite a small child I have always sensed the absolute pitch of *musical sounds* by their colours—which are clearly defined in my mind and always have been. Indeed it was only when I was grown up that I became aware, much to my surprise, of the fact that ordinarily people do not sense the colour of sounds.

I can tell the names of sounds, when away from the instrument, or at a concert (orchestral), and even distinguish between my own normal pitch and the higher concert pitch—which to my ears transposes all the music, thereby totally altering its character and colour.

I enclose for your kind inspection my chart of sound-colourings. You will notice that semitones, and intervals smaller than semitones, such as the difference between sounds used for C $\sharp$  and D $\flat$  (signified by *one* key on the piano), represent to my ears quite different colourings. On the violin these can be actually shown to be separate and distinct sounds.

Is this a natural psychic sense developed in me or how do I see these various colours? I can see the auras round people and things too, but know very little of these things—except what I have picked up by occasional chance reading. I would like to establish these colours on a reliable mathematical basis if possible. I have been told that scientists admit that the sound middle C is red in colour, as it is to me.

Yours truly,

A. WATSON.

5 WORDSWORTH CRESCENT,  
HARROGATE,

#### CHART OF SOUND COLOURS.

C $\flat$ . Deep crimson.	F $\sharp$ Yellow (greenish).
C $\natural$ . Blood red. (Mars.)	G $\flat$ . Deep green.
C $\sharp$ . Scarlet.	G $\natural$ . Green. (Earth.)
D $\flat$ . Violet. (Uranus.)	G $\sharp$ . Vivid green.
D $\natural$ . Blue. (Jupiter.)	A $\flat$ . Rose. (Venus.)
D $\sharp$ . Sapphire.	A $\natural$ . Orange (warm). (Sun.)
E $\flat$ . Pinky white.	A $\sharp$ . Orange (cold).
E $\natural$ . White, greenish. (Saturn.)	B $\flat$ . Indigo. (Vulcan.)
E $\sharp$ . White, opalescent. (Moon.)	B $\natural$ . White with violet rays. (Neptune.)
F $\flat$ . Deep yellow.	B $\sharp$ . White, iridescent, dazzling.
F $\natural$ . Yellow. (Mercury.)	

N.B.—The Triads of these, bearing harmonious colourings give their characteristic colourings to the *scale*.

Personal character may also be described] by chords or groups of notes.

In masculine *souls* (of either *sex*), keynote of chord predominates.

Feminine souls, 3rd predominates.

Strong natures, 5th at top of chord.

Weak natures, 3rd at base.

Evolved souls, expressed by concordant groups.

Unevolved souls, discordant groups.

#### THE PSYCHIC TELEGRAPH.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I have been very interested in your article on the "Psychic Telegraph" in the May issue of the OCCULT REVIEW, as it is an interpretation of a recurring dream which I have had during

the last five years or more. I had not seen or heard of the article in *Light*, so that could not account for my dream.

I am an ex-Government Telegraphist and retired from the Service in September, 1914, and thought the dreams were caused by over-work upsetting the nervous system, but the dreams have recurred since I left the Service. From your article I understand that Mr. David Wilson reads the Morse signals from the needle on the galvanometer. This was the old system in use in the early days of Telegraphy, and it was found tedious and inaccurate. I would suggest fixing a piece of metal on each side of needle, each one producing a different tone and then, after practice, the operator would be able to read from sound.

Perhaps an ordinary Sounder Instrument, which could be bought from any electrician's shop before the war, could be adjusted to suit this purpose. If I can be of any assistance, either as an operator or teacher of telegraphy, I shall be very pleased to give my services to Mr. Wilson, as I consider his invention will be of great benefit to mankind.

I enclose my card, but please do not publish either my name or address, as I do not wish to attract people who would call or write simply out of curiosity.

I have been an interested reader of the OCCULT REVIEW since August, 1915, and look forward to each issue.

I am, dear sir, yours sincerely,

F. A. E.

[I have communicated the contents of my correspondent's letter to Mr. Wilson.—ED.]

## GNOMES AND FAIRIES.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—

As a subscriber to your OCCULT REVIEW I wish to state the interest I have taken in the writings regarding Fairyland, gnomes, elves, etc. Some time ago, my wife had a very serious illness through blood poisoning. During that period she had some very strange experiences. She told me that her constant companions on her bed were a very dwarfed set of beings. I have much wondered since that time whether they were subliminal or objective in character.

A few weeks ago, along with a few select friends, sitting round a table we were told that the control of the table was an elemental who promised to show himself in the fire. Two of the sitters said at the time they recognized this peculiar entity among the flames. Rather funny, but I believe not impossible.

I am, yours faithfully,

W. B. HURST.

## PERIODICAL LITERATURE

IN the current issue of *The Quest*, Dr. Reynold A. Nicholson sets himself to answer the question: "What do Sufis mean when they speak of the Perfect Man?" He notes that the idea underlying this expression is almost as old as Sufism and gives a general answer by affirming that the perfect man is one who has "fully realized his essential oneness with the Divine Being." He admits at the same time that the description does not take us very far, and the insufficiency thus intimated is accounted for rather curiously by the fact that "such a union is, in one form or other, the basis of all mysticism." A more real difficulty would seem to be that the answer raises a further question as to what is implied by full realization of "essential oneness." This may appear academical and technical, but it is in truth vital because we are dealing with an experience which is by its nature incommunicable to those who have not shared it. The point is recognized by Sufis, who—according to Dr. Nicholson—hold that it can be only shadowed forth by symbols, and even then only "to the few capable of receiving it," meaning those who are ripe for the experience, it being obvious that such as have graduated and reached the state of attainment are not in need of adumbrating symbolism to portray—as in a glass and darkly—all that into which it brought them. We must beware, however, of supposing that the symbolism adopted by great Sufi teachers belongs to the sensuous order, the popular mystic imagery of Lover and Beloved, or the vineyard and wine-cup of Omār uplifted into a spiritual region. This is not to say that the Sufic doctrine of the perfect man is other than a doctrine concerning Divine Love or that the realization is not a love union, but the conception has lost contact with its external images, the sacramental *signa* have been dissolved by the *signata*, so far at least as Dr. Nicholson's authorities are concerned. We find rather the symbols of deification, the understanding of self as God's image—in which man was created. The symbols are those also of Being and Not-being, of eternal and everlasting, creative and created and that relation which can be predicated of "the One-ness, the He-ness and the I-ness." Now, it is obvious that these conceptions are mental and not emotional, so that the attainment of love in Sufism seems apart from any body of desire. One is prepared, therefore, to learn that the path of perfection was an ascetic path and that the state in its attainment conferred mediatorial powers, even cosmic powers. But Dr. Nicholson conveys no suggestion that the saint on the height of his sanctity is unified with humanity by love. He joins a "board of administration by which the invisible government of the world is carried on." We are brought up therefore against another of the arbitrary and official systems, its particular form of red

tape being that the work in chief of such saints is to "go round the world nightly." "If there be any place on which their eyes have not fallen, next day some flaw will appear in that place." We may quest therefore in Sufism, but after its blessed vision and its blessed end, we must hope that we shall be called to go further. . . . Mr. J. H. Tuckwell writes on the Self and the quest for reality. He considers the present situation of the sincere seeker after God, in the hope of finding some exit from the "labyrinth of ungrounded opinion and dogmatic assertion." Mr. Tuckwell believes that he has found a key "in the one word Self," taking therefore the doctrine of St. Bernard that "the more I know of myself, the more I know of God." But the first truth regarding the Self is said to consist in its identity, while the second is its capacity for self-transcension, or the transcension of self in experience of that which is outside self, both conditions being specified as "features of the subject's reality." According to Mr. Tuckwell, knowledge of this not-self implies the true nature of the Absolute. It is attained by application thereto of those categories of interpretation that have been derived from experience with ourselves, by the examination of certain inward principles essential to true cognition and summed up as Reason, or that which in us and in all things is the activity of the one Reality. But to say this is to say that "our deeper nature or rational self is and must be one with that of the Absolute," and thus the reason within us reveals to us the true nature of that "deeper, larger Self, universal and all-inclusive," which is all and we. The article is long and when thus reduced to its ultimate we see that the pleading fails, for that which at the beginning is posited as outside the self is found at the end to be not other than the self, so that the affirmed transcendency is an illusion, while the identity, or first truth regarding the self, issues in the antithesis of identity, since it ends as all. . . . In a study of the spiritual and psychical in religion, Mr. Mead rightly points out that when we consider religion in its highest developments we find more and more plainly that its nature and essence are not discoverable by research into its crudest manifestations and most primitive forms. This is to say that the old animisms are no key to the high experiences of the spirit. So also the abnormal or supernormal states of consciousness, the psychical activities, are not to be regarded as signs of spiritual achievement, though they have been "the main incentive in determining the form of innumerable practices, rites and doctrines." Spiritual religion is no mere synonym for mental or psychical religion. It connotes experience in "the deepest realities of the inworking of the Divine in the universe and in man." . . . *The Quest* has other articles of moment, as, for example, Baron Heyking's essay on the function of evil. So also the second part of Professor Radhakrishnan's account of Tagore's philosophy enables us to appreciate further the humanizing influence of this original and suggestive thinker.

Dr. Peebles has been writing again on the distinction between Soul

and Spirit, this time in *Self-Culture*, a magazine published in India and of which he is an associate editor. He charges Tertullian and St. Augustine with substituting the first for the second as the immortal part of man, quotes Schubert and Delitzsch in favour of a clear distinction between the two parts or principles of our inward nature, and thereafter enumerates opinions on both sides within the ranks of spiritualism, including Denton and Colville. Dr. Peebles regards the soul as a compound of elements and hence subject to dissolution. Presumably, for him as for others, it is the body of the spirit, and a question arises as to what is the state of the spirit in the Summer Lands when the psychic body has died. Does it receive another envelope, or is it henceforth without vesture?

IN the course of an interesting article on Sri Ramanuja and his message, *The Kalpaka* affirms that the unification of all departments of human knowledge under the term Veda is the distinguishing feature of Brahminism, as compared with other schools of faith and religion. Science was divorced from religion in the so-called dark ages of Europe, but there was no such separation in India, where philosophy and science have been ever the handmaids of religion under the ægis of Vedism. As regards Ramanuja, he was a religious reformer belonging to the twelfth century, affirming monotheism against "polytheism, henoism and pantheism," with the consequent permanent distinction between God and the soul. . . . The long study of religious philosophy in connection with Hindu marriage continues in *The Vedic Magazine*, but it has passed beyond its proper subject to a highly technical consideration of Brahma when his body was divided into two, being male and female, who produced a son between them, and it is this son which is the ultimate Divine Form suited for meditation by Yogis. Other deific forms are presumably beyond human comprehension. . . . Mr. Hereward Carrington draws attention in the *Los Angeles Reason* to a voluminous and seemingly important work by a French writer, Dr. Charles Lancelin, on the projection of the astral body. The *modus operandi* of the experiment is said to be described in full, Mr. Carrington affirming that "this is the first time that this occult knowledge has ever been divulged." However, the summary given indicates that the process is neither easy nor apart from danger. The work is entitled *Methodes de Dédoublément Personnel*. . . . We are indebted to *The Two Worlds* for reproducing from one of its exchanges some curious autobiographical memoranda by Mr. E. L. Larkin, director of the Mount Lowe observatory in California. He describes the occasion when he first beheld through a large telescope the Galactic region in Sagittarius, containing from ten thousand to forty thousand suns in each field of view. Since then he computes that he has seen more than two hundred million. The spectacle led him to think of the human soul as he had never thought before. He goes back also into the past, his early interest in Egypt, his attraction to the ancient mysteries. A new world was opened at the age of twenty-two, when

he became a Mason and had access to Masonic libraries in every city. He became acquainted in this manner with that which research can tell us about arcane rites of Memphis, Thebes, Eleusis, Dodona and Samothrace. In all these Temples of the Mysteries he found altars where candidates were taught that the soul survives the body.

*The Progressive Thinker* contains an extended tribute to Andrew Jackson Davis, regarded as a great reformer as well as one of the world's seers and prophets. It is affirmed that in the zenith of his popularity he might have established a church and ensured a large membership, but he was "too wise" to make the attempt. He remains to this day the pre-eminent champion and exponent of Harmonial Philosophy in Nature and life . . . Mr. Bjerregaard, in the last issue of *Azoth*, gives account of a gipsy initiation extracted from private papers said to be in his possession, but the experience was entirely subjective and carries little conviction. A writer calling himself "the head of the True Rosicrucian Order" compiles a long tabulation to show that the year 1917 is in exact correspondence with the ancient Egyptian year." What—if anything—may follow from the fact, supposing it to be true, does not appear . . . *Rays from the Rose-Cross* proceeds with its study of Masonry and Catholicism, dealing on the present occasion with the "Masonic Legend." It is not, however, that of the Third Degree but a variant of the myth of Paradise with which we do not claim to be acquainted and which—so far as we are aware—would not be recognized by Masons. It is apparently a preface to the admitted legend, which is to follow hereafter and may have several points of distinction from that which obtains in the Craft. . . . *The Messenger* gives a presidential address of Mrs. Besant, in which she speaks of the Theosophical Society as sent out by the hierarchy of a Great White Lodge to prepare the way for a new teacher in the world. . . . *Theosophy in Scotland* dwells upon the Order in Council which prohibits Mrs. Besant from writing or speaking, presumably throughout India.

The papers on Masonry and King Solomon's Temple, to which we have referred already as an important feature in recent issues of *The Builder*, are now brought to a conclusion. Various hypotheses of Jewish origin for Freemasonry have been considered and set aside, especially that of the Essenes. There remains, however, the question of Kabalistic sources, with which the writer is seemingly unacquainted. He traces the Order from Building Fraternities of Syria, Egypt and Tyre, afterwards through Greece and early Roman colleges. The last became Christian and are said to have spread over Europe, culminating in the ecclesiastical architectural associations of the Middle Ages and the German Guilds. Whatever can be said of the evidence, the thesis is reasonable enough in a speculative sense and is summed up by the following apposite illustration: "As Christianity is the direct descendant from Judaism . . ., so Speculative Masonry is the direct descendant from the Operative Building Associations of the past."

## REVIEWS

TWO PLAYS AND A RHAPSODY. By Katharine Howard. Published by the Author, San Diego, California. Price 60c.

THERE is a strong flavour of Maeterlinck about these two plays, and the first one, *The House of Future*, has some quite beautiful and impressive moments. It is an allegorical story of the Lady Godclaire, her lord and children, the old nurse, and the Master of the House—"Some may call his name Death, and some may call his name Life." The second play, *The House of Life*, rather fails to grip the imagination, and its ending is too vague to be satisfactory. The book closes with a *Rhapsody* telling of how a Poet walked with the Spirit of the Future, and found the Spirit of Eternal Youth sleeping upon a mountain-summit. E. M. M.

THE DREAM-CHILD. By Margaret Barker. Great Yarmouth: Jarrold & Sons, Ltd., 182 King Street. Pp. 24.

THE verses in this little book are charmingly fanciful, and express very touchingly the relationship between a child in the heaven-world and her mother still on earth.

Mother is coming soon,  
Right past the flying moon;  
Let not her footsteps stray  
Adown the Milky Way!

And again—

Drawn into Dreamland by a strong spell,  
Praying for light where the darkness served well:  
(Veiled is the sleep-bridge, lest men should know  
Over the edge of what chasms they go;  
Wanting the darkness, no one would dare  
Cross the frail sleep-bridge, swung by a hair).

One of the most charming—and original—of the poems tells of the child, Pia, and her furred and feathered pets:

What cats are aiming at, few can disclose,  
Round all the planets they wander in shoals:  
Studying magic in sleep, I suppose,  
Millions and millions of pussy-cat souls!

"Harvest Home" and "The Rosy Cross" speak of those killed in the war, and "A Child's Vision" is full of delightfully poetic fancies. The book will appeal to all child-lovers. E. M. M.

THE GOD IN YOU. A Selection from the Essays of Prentice Mulford. With an Introduction by Ralph Shirley. London: William Rider & Son, Ltd. Price 1s. net.

THOSE reading or re-reading the work of Prentice Mulford cannot fail to notice the extent to which his ideas have become current coin in modern thought, and have percolated into the minds of many who perhaps have never even heard his name. Nevertheless, as Mr. Shirley says in his admirable Introduction to the present volume, one doubts if those ideas "have



ever been put forward so freshly and so forcibly as they were by the pioneer of what we now call the New Thought Movement—Prentice Mulford. There is in no other leader of this New Thought Movement such a sense of the recognition of the communion with Nature, so fresh and full a recognition of the possibility of utilizing Nature's forces for the benefit of body and spirit." In no way does the gifted author attempt to exalt the glory of the spiritual life at the expense of the earth-life. Mulford weaves a spell as potent as a Mid-Summer Night's Dream by his keen insight into the beauty of physical life. The blending of the two is his creed, until into a far-off vista he leads us to see a possible evolution in which sin, sickness, and death shall have vanished from the earth for ever. His gospel is briefly embodied in the chapter entitled "Some Practical Mental Recipes": "*There is a Supreme Power and Ruling Force which pervades and rules the boundless Universe . . . you are a part of this Power . . . You as a part have the faculty of bringing to you by constant silent desire, prayer, or demand, more and more of the qualities, belongings, and characteristics of this Power.*" This note of the soul's entire dependence on God is the doctrine of Thomas à Kempis expressed in the language of New England to-day; and in Mulford's most mystical chapter "God in the Trees" have we not also the thought of the Psalmist of old who found peace among green pastures and by still waters? Other intensely interesting chapters are those on "Positive and Negative Thought," "The Art of Forgetting," and "Love Thyself." In the last named the author reasons very clearly on what W. T. Stead was fond of calling "The Higher Selfishness": we must be our best if we would do our best for others. Christ's precept is: Thou shalt love thy neighbour *as thyself*. The author reminds us that some enthusiasts are too apt to forget the two last words.

EDITH K. HARPER.

THE VOICE IN THE LIGHT. By Bart Kennedy. London: Simpkin, Marshall, Hamilton, Kent & Co., Ltd. Pp. viii + 308. Price 6s.

Too much of this book of stories is in the key of the solemn and sublime without the vivifying quality which distinguishes mechanical narrative from fiction capable of "absorbing" the reader. Stories like that of the pirate who turned patriot at the eleventh hour and of the general who refused to avail himself of a misanthrope's annihilating weapon, require a master-hand to confer on them the semblance of reality, and the hand that offers them to us is not that of a magician.

But we refused to be daunted by disappointment, and as a result are able to recommend a few stories or sketches, *e.g.*, "The Rise," "The Shilling," "The Red Cross," as examples of good craftsmanship—vivid and simple. Mr. Kennedy understands the plain working man, his troubles, temptations and modes of thought. His own thought seems to aim celestially but to fail in its idea of the celestial; in other words he is not exhilarating from a philosophical standpoint.

On its occult side by far the most artistic thing in his volume is the fantasy called "The Fairy Tree," which should prove a valuable stimulant to dull imaginations. If a document of diseased mentality called "The Confession" were more explicit it might perchance leave a deeper mark on the memory than anything else in Mr. Kennedy's present collection.

W. H. CHESSON.

PLAYS OF GODS AND MEN. By Lord Dunsany. Dublin: The Talbot Press, Ltd. (London: T. Fisher Unwin, Ltd.) Pp. viii. + 191, with a portrait of the author. Price 3s. 6d. net.

If asked to name the special tendency of Lord Dunsany's works, my reply would be—a tendency to awaken a lively polytheistic awe. He wearies not in presenting to us manifestations of the unseen Mind. The gods of his fancy are not too good for West Africans or native West Indians; they are, however, effective, and a sinister humour accompanies them on their catastrophic visits.

The little volume now before me can hardly fail to extend Lord Dunsany's fame as an imaginative writer. I am not one of those who award laurels as though they were lettuces; but after considering the influences discernibly at work on Lord Dunsany's art, I find it impossible not to acknowledge the presence of genius in more than one thing it has given us, although it is contrary to etiquette to mention genius in connection with living writers of English.

For what is genius in literature but a power enabling the unexpected to appear prosperously? what is it but something that give the conscious open-eyed reader a sensation of being yet more awake? Lord Dunsany by his fusion of the sublime and the droll, by his skill in plot and dialogue, by his virtuosity in style, surprises, exalts and deeply pleases his reader, and what more has non-scientific literature done to win for an author the title of genius?

"The Laughter of the Gods" is the best thing in our poet's new volume. It has a eeriness worthy of Maeterlinck and a humour worthy of Wilde. It is followed by an extraordinarily clever but not quite convincing Egyptian play, founded apparently on the legendary banquet of Queen Nitocris to avenge the assassination of her brother. Two other plays exhibit a king making use of a resemblance between himself and another man to free himself from royalty, and a brilliant criminal thwarted and mastered by an idol.

W. H. CHESSON.

GIORDANO BRUNO: His Life, Thought, and Martyrdom. By William Boulting. Demy 8vo, pp. viii + 315. London: Kegan Paul. Price 10s. 6d. net.

MR. BOULTING has written previously on Tasso and translated Sismondi's well-known history of the Italian Republics. He is to be congratulated on the present careful study of an original thinker belonging to the second half of the sixteenth century. It shows intimate knowledge of the period in Italy and of antecedent intellectual thought in Europe. It is likely to rank as the best book on Bruno which has appeared in English and is excellent within its own measures as a piece of literary work. It does good service, moreover, to the claims of a writer whose position is not easy to estimate, by unfolding the growth of Bruno's mind, as displayed in his successive writings, concurrently with his external life. Lastly, the task has been performed in a temperate spirit, especially noticeable when dealing with the persecutions which led up to the martyrdom at Rome on February 17, 1600. No extravagance of language reduces or cheapens the force of that event and its circumstances. It would be idle to say that there were no greater blots on the scutcheon of Papal Rome in that age of change and stress; but from the moment when Bruno was handed

to the secular arm, with the felonious caution not to shed blood or cause danger of death, to the time when Catholic apologists testified that he was burned only in effigy, and thence to June 9, 1889, when his statue was unveiled and Leo XIII issued an address to the Curia denouncing and vilifying the victim of three centuries since, there is exemplified the fact that the teaching Church is the Church which never learns, and having made unto it of its crimes a sanctity is also incapable of repentance.

But if nothing can excuse there is much in the writings of Bruno to account for the course pursued, apart from the results of his examination by the Inquisitions of Venice and Rome. Here it will be sufficient to say that he was "the first to extend the Copernician theory to all the hosts of heaven," that he believed in the infinity of the universe, regarded the individual as a spark of the Universal Spirit," from which he issues and to which he returns," and was exceedingly vague on the subject of personal immortality, to say nothing of the terms in which the pope is represented as a vicar not of Christ but of hell. It is obvious that a voice like this at a period like that was a trumpet which might shake or shatter the walls of Rome, if permitted to sound with impunity. Rome therefore proceeded to silence it in the way of the age and in its own and favoured way. It remains to be said that Bruno is of interest to the mystic, who will understand his apparent uncertainty on personal immortality in the light of his belief in the possibility of mystic union with Divinity. He held with Heraclitus that all things are a unity which, through mutability, possesses all things in itself, and that "the highest good, the highest perfection, the highest blessedness consists in the unity which enmeshes the all." By his independence, in the way that he belonged to himself and no other, the reformer in philosophy reminds one continually of Paracelsus, that reformer in medicine who had preceded him in the first half of his own century. It has to be said in conclusion that Bruno founded no school and left no followers. He influenced only one great thinker subsequently, who was Spinoza. It is much to have done this, says Mr. Boulting, who is to be thanked once more for a book which will not be forgotten in England whenever Bruno is himself remembered. A. E. WAITE.

A PSYCHIC VIGIL IN THREE WATCHES. 7½ ins. × 5 ins., pp. xi + 233.  
London: Methuen & Co., Ltd., 36 Essex Street, W.C. Price  
5s. net.

THIS work was first issued, in a privately printed edition, in 1896; it has been thought, and not unwisely, that this new edition will satisfy a real demand in these present days when, death is so violently busy among us, and men and women's thoughts are inevitably turning towards the unseen. The title of the book does not well convey its scope. The book does not deal with the evidences collected by psychical research in favour of the spiritualistic concept of man and his power, but accepting the phenomena in question as proven, it seeks to make plain their value and significance, and passing beyond them, deals with such cognate subjects as faith, morals, conscience, guardian angels, the theory of reincarnation, etc. etc. The book is written in the form of a dialogue, or, rather, almost a monologue, and is personal in style, for which reason the author wishes to observe a strict anonymity—a mistaken policy, I venture to think, as the book contains nothing to which he ought to feel shame in attaching his

name. The author claims to be no metaphysician, and this is indeed evident, his philosophy leaving many—and these the greatest—problems unsolved. But it would not be fair to expect from a book more than it claims to give, and within the confines of its limits this book is, in my opinion, eminently satisfactory. That is not, of course, to say that I agree with everything that is in it; but at least I can say that it is well and sanely written and that the author handles every topic he touches sensibly and in an interesting manner. The phenomena of spiritualism, he holds, demonstrate the survival of personality, but he wisely warns his readers from undertaking experimentation in that domain, unless they are earnest, well-balanced, and alive to, and armed against, the dangers that beset the investigator's path. With Sir Oliver Lodge I would say, "I commend this book as containing some wisdom, thoughtfully and well expressed."

H. S. REDGROVE.

THE PROPHET OF NAZARETH. By Elizabetha. 8vo, pp. xviii + 475.  
London: Kegan Paul. Price 6s. net.

AN elaborate sub-title explains that the New Testament story is here presented from fresh points of view, with considerations on the future of man and the return of Christ. Part of the work was published long ago, but the author "repudiates" her writings prior to 1900. As one aspect of novelty, "Elizabetha" possesses a volume "produced through the agency of vision, from an ancient manuscript preserved in an Eastern monastery." It is *The Gospel of the Holy Twelve*, containing additional teachings, held back by the Master until the time was ripe. As the Gospels at first scarcely obtained a hearing, so it is anticipated now that persons imbedded in the letter may prove unable to receive their "delayed portions." Such is the claim; but there is always some technical difficulty attached to divine legacies of this kind. A Master who has reserved teaching for nearly two thousand years and has then brought it forth at a due season might presumably have been willing, as a test of merit, to let the place of preservation transpire; but things obtained in vision have usually to be taken on their own warrants, and so stand or fall. The particular example informs us that the name of Christ was really Iesu-Maria, and that He visited Egypt, India and Chaldæa. It was Peter and not He who cursed the barren fig-tree, and he forbade the killing of the Paschal Lamb at the Last Supper. The Jews therefore taunted Him at the Crucifixion, because He had saved a lamb but could not save Himself. He remained with His disciples for ninety days after the resurrection. As regards teaching, He promised salvation by involution and evolution, called God the Father-Mother, while denying that there was male or female in Deity. Above all He affirmed that no shedding of innocent blood can take away sin. As to adaptations of canonical *logia*, being unable to cite examples, I must forbear to speak. Outside the alleged gospel, Elizabetha's book is a sort of narrative commentary on the New Testament, and is not to be judged by her dedication to a modern apocryphal text. There is nothing especially new, but many points have enlisted my personal sympathy and will appeal to others. I speak of things incidental and not of the argued whole. The writer has theosophical leanings and looks for a second advent broadly along those lines.

A. E. WAITE.