

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 NINEPENCE NET; post free, TENPENCE. Annual Subscription, NINE SHILLINGS (Two Dollars twenty-five Cents).

AMERICAN AGENTS: The *International News Company*, 85 Duane Street, New York; The *Macey 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. XXIX.

MARCH 1919

No. 3

NOTES OF THE MONTH

AMONG all the men and women whom the world has classed under the general title of "mystic," not one certainly occupies so singular a position as Emanuel Swedenborg. If we decide to accept the world's verdict—and it seems difficult to do otherwise—and agree to call Swedenborg a mystic, we are confronted by the fact that we can find no parallel either to his personality or to his career, though we search the roll of the mystics of all the ages. Pascal indeed was, like Swedenborg, a master mathematician, and a man of wide general learning, but he was a mystic first and foremost, and his life from an early date was given up to his calling as a leading light of the Catholic Church. Swedenborg, on the other hand, was, until the age of fifty, a man of science and a man of affairs; that is, he was a scientist of the most eminently practical kind, one whose encyclopædic knowledge was turned always into utilitarian channels, and for whom knowledge of any kind appeared to have no meaning outside its practical application. It would be difficult to instance a single one of the world's great men whose interests were so wide,

EMANUEL
SWEDEN-
BORG.

or whose mental activity was so all-absorbing. Outside art there seemed literally nothing that did not appeal to him as a field for his indefatigable investigation, and, as regards art, it was presumably its lack of utilitarian value which led to its neglect by his essentially practical mentality.

Swedenborg started his travels in the first years of early manhood, and wherever they took him there was nothing which escaped his observant eye. To whatever part of Europe he went it would seem that he could not be satisfied without learning all that was to be learnt, without seeing all that was to be seen. When he establishes himself in London he does not merely take lodgings because the price is reasonable or because the cooking is good or because he thinks he will be comfortable. He writes from London in 1711: "I turn my lodgings to some use, and change them often. At first I was at a watchmaker's, and now I am at a mathematical instrument maker's. From them I steal their trades, which some day will be of use to me." At Leyden he learnt to grind glass for lenses, so that he might furnish himself with appliances which he could not afford to buy. His brother wishes for globes for the university at Upsala. These proved too expensive, and he was asked to purchase printed maps which might be mounted in Sweden. The makers would not supply these, so Swedenborg applied himself to learning engraving, and prepared them himself. When chafing at enforced inactivity at home he turns his attention to music, and writes to his brother-in-law that he has been able several times to take the place of the organist. In travelling on the Continent he studies the fortifications of the towns, the methods of constructing fences. He visits and investigates all the manufactories. He passes critical remarks with regard to the blast furnaces, the vitriol, arsenic, and sulphur works, the copper and tin manufactories, the paper mills, and studies also the methods of mining. Not content with this he investigates the social conditions of the people, criticizes the situation of affairs in France, the wealth of the Church and the poverty of the people. "Everywhere," he says, "the convents, churches, and monks are the wealthiest and possess most land. The monks are fat, puffed up, and prosperous. A whole proud army might be formed of them without their being missed." Again: "The houses are miserable, the convents magnificent, the people poor and wretched." He investigates the problem of the revenue of the French Government, obtained by the system of taxation

HIS
INTEL-
LECTUAL
VERSATILITY.

called tithing. "It amounts," he says, "to some thirty-two million livres, and Paris, on account of its rents, contributes nearly two-thirds of the sum." "I am told," he says; "that the ecclesiastical order possesses one-fifth of all the property in the State, and that the country will be ruined if this goes on

much longer."* He gives the number of convents in France, actually at that date between fourteen and fifteen thousand; the number of the members of the religious orders; the number of the abbesses, prioresses, chapters, etc. He goes to hear the celebrated preachers, among them the King's chaplain, who "gesticulates like an actor." He discusses the adoration of saints with an abbé. He visits the hospitals and attends the opening of Parliament. Not content with this, he frequents the opera and the theatres, and passes opinions upon the most popular pieces and the most distinguished actors and actresses. In the midst of all this we find him speculating on the form of the particles of the atmosphere, and writing an introductory essay to a book which he is planning to prove that "the scul of wisdom is the knowledge and acknowledgment of the Supreme Being." As if this was not enough, he occupies his spare moments in the study of anatomy, astronomy, magnetism, and hydrostatics.

Surely, since the world began, there was never a more versatile brain. He has even his remarks to make on military matters. He goes to see the Brandenburg soldiers, Frederick the Great's famous regiment. "The men," he says, "are tall and slender, and they march erectly. They go through their drills with the greatest promptness, and regularity, but their manner is a little theatrical. The whole squadron is like a machine placed there, moving instantaneously at the pleasure of the machinist." "If," he says, "they displayed the same uniformity in battle as in drill, they would conquer Alexander's army, and subject a great part of Europe to Prussia, but——" He leaves it to the reader to fill in the reason of his doubt.

Others besides Swedenborg have possessed that encyclopædic type of brain which amasses vast stores of miscellaneous knowledge, but few, if any, have possessed at the same time Swedenborg's extraordinary capacity for utilizing the knowledge gained and turning it to practical account. The idea of learning as an object in itself was indeed entirely alien to Swedenborg's type

* Church property being free from taxation.

HIS
POWERS
OF OBSER-
VATION.

COMMENTS
ON
FREDERICK
THE
GREAT'S
SOLDIERS.

of mentality. All information acquired was merely regarded as a means towards some practical end. We thus find him founding universal principles upon the knowledge he has accumulated in explanation of the laws which govern phenomena. We find him, for example, deducing his conclusions in the field of geology from a number of observed facts. He reports on the geological conformation of Sweden, and concludes from it that the country was at one time swept over by a sea in a state of great commotion. He notices the fact that the stones on the mountain sides are rolled, worn off, and rounded, in

SWEDEN-
BORG AS
GEOLOGIST
AND
MINING
EXPERT.

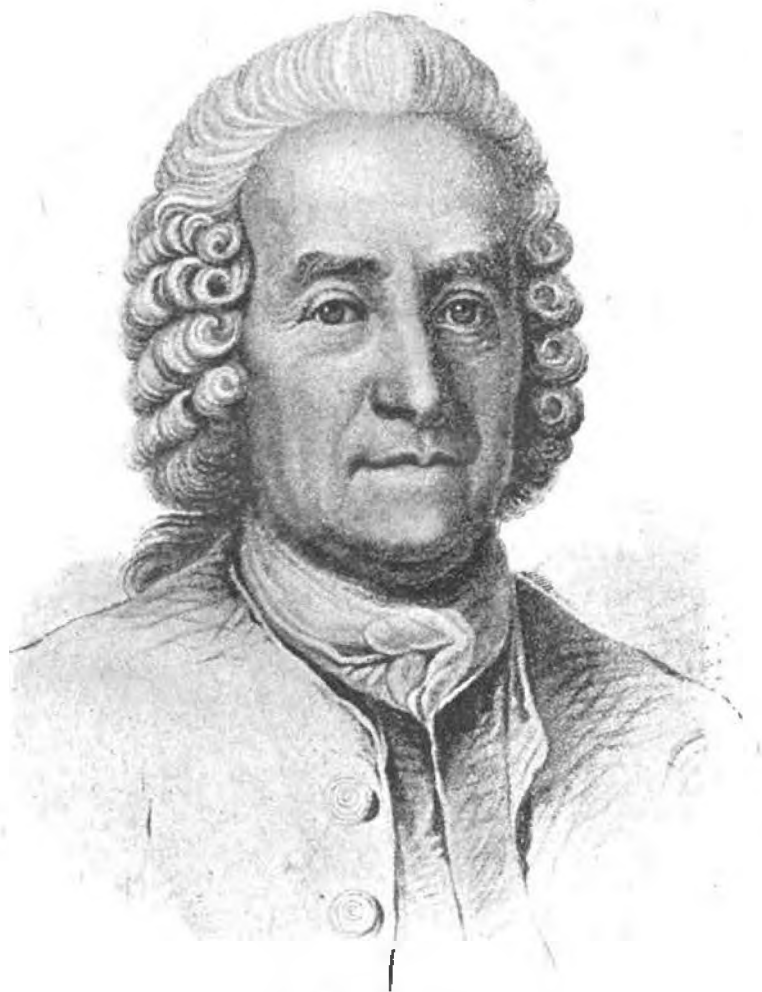
support of this. He also describes the remnants of a wrecked ship excavated far up inland, and the skeleton of a whale which was discovered in West Gothland. "Swedenborg's contributions in the field of geology," says Professor A. G. Nathorst, "are of such significance and value that they alone would have been sufficient to have secured him an honoured scientific name." As a mining expert he was unequalled. "We should never be able to finish," says Professor Schleiden, "if we attempted to enumerate all the improvements which Swedenborg introduced in the working of the mines in his own country." "The metallurgical works of this remarkable man," says Dr. Percy, "seem to be very imperfectly known, and yet none are in my judgment more worthy of the attention of those interested in the history of metallurgy." The air-tight stove which he describes in his work on *New Observations and Discoveries Respecting Iron and Fire*, published in 1721, is stated to be identical in principle with one recently patented in Wash-

HE
PROJECTS
SUB-
MARINES
AND AERO-
PLANES.

ington.* Sir Isaac Newton had propounded the corpuscular theory of light, which was for long universally held. Swedenborg dissented, stating, in his *Principia*, that "motion diffused from a given centre through a contiguous medium or volume of particles of ether produced light." This theory is the one now adopted. Swedenborg also notices that light and electricity are produced by the same efficient cause, thereby supplying the clue to the utilization of electricity as a means of lighting. Even where in the field of science he was looked upon as a dreamer in his own days, his dreams have since taken practical shape. Among

* See *Life of Emanuel Swedenborg*. By George Trobridge. London: Frederick Warne & Co. To which book I must acknowledge my great indebtedness.

the inventions which he projected was "the plan of a certain ship which with its men was to go under the surface of the sea wherever it chooses, and do great damage to the fleet of the enemy." He also designed a flying machine, a project which he was very reluctant to drop. Christopher Polhem, however, threw cold water on this, saying, with respect to flying by artificial



EMANUEL SWEDENBORG.

means, "there is perhaps the same difficulty as in making a *perpetuum mobile*, or gold by artificial means."

His philosophy recognizes the synthetical as well as the analytical method as requisite to arrive at true conclusions. "Both," he says, "are necessary in reflecting upon and tracing out one and the same thing; for in order to do so there is required

both light, *a priori*, and experience, *a posteriori*." "He who is possessed of scientific knowledge," he says elsewhere, "and is merely skilled in experiment, had taken only the first steps in wisdom. For such a person is only acquainted with what is posterior, and is ignorant of what is prior. Thus his wisdom does not extend beyond the working of the senses and is unconnected with reason; whereas, nevertheless, true wisdom embraces both."

Unquestionably Swedenborg as he is known to us from the record of the first fifty years of his life (if we except the earliest years of his childhood), was about the last person one would expect to have his name associated with that Swedenborgian gospel by which eventually it came to be known to the world at large. He had, as we have seen, earned many titles to recognition, but assuredly that of a medium of communication between this world and the world of spirits was not one of them.

Swedenborg's father was a Swedish Lutheran Bishop with leanings towards pietism, and a rather broader and more sympathetic outlook than the majority of his fellow clergy. His name, Swedborg, was subsequently changed to Swedenborg when the family was ennobled by the Swedish king. Emanuel was the second son and third child of Bishop Swedborg and

his wife, Anna, of whom we know but little, and who died when Emanuel was only eight years old. The child was thus surrounded by religious influences in his early days, and it is said that his

father had a guardian angel with whom he claimed to be able to hold converse on occasion. Reared under these conditions, he naturally enough evinced strongly religious tendencies in his childhood. "From my fourth to my tenth year," he says, "I was constantly engaged in thought upon God, salvation, and the spiritual experiences of men. I revealed things at which my father and mother wondered, saying that angels must be speaking through me." Here at least we obtain some suggestion of what he eventually became, and of which the intervening years between childhood and middle age seem to afford us little or no hint. The believer in heredity will point to the psychic temperament of the father as inherited by the son; but there appears to be no foreshadowing in his ancestry of that encyclopædic mind with which he was destined to astonish his contemporaries. His father evidently failed to understand his precocious son, and the relations between the two were far from cordial, the son considering that his father was inappreciative and failed to encourage his intellectual activities, and also

blaming him for meanness in matters of finance. Bishop Swedborg had, however, eight other children besides Emanuel, and very probably he did not find it easy to make two ends meet, especially as he was something of an author himself, and published books at his own expense which proved far from remunerative. Probably the father considered that the son ought to settle down to some regular trade or profession instead of commencing life by travelling in search of knowledge first to one country and then to another. Presumably he regarded his precocious offspring as likely to become a jack-of-all-trades, and master of none, and there are doubtless many other parents who under similar circumstances would have thought the same. In any case the son was able to get off on his travels in spite of financial embarrassments, and many dangers on the way. He was nearly wrecked when approaching England. Then the ship was boarded by pirates, and on the top of this was fired into by a British guardship, being mistaken for the pirate craft. Finally our youthful hero narrowly escaped hanging for breaking the quarantine regulations, the plague at this time being prevalent in Sweden. Under somewhat similar circumstances the great Julius told the captain of his vessel not to be afraid, as he was carrying Cæsar. Whether Swedenborg had any such faith in a Providence watching over his future destiny, we are not told. He certainly realized his unique powers, but can hardly have suspected the channel into which they were eventually to be diverted.

The one link between Emanuel and his family was his brother-in-law, Eric Benzelius, afterwards bishop, and the sister to whom he was married. In his financial and other troubles he repeatedly appeals to him for sympathy and practical help, evidently not without response. He also asks for intercession with his father, to whom he obviously did not care to appeal direct, having met with too many rebuffs. It is interesting to note that one of the first objects that met his eyes in London was "the magnificent St. Paul's Cathedral, finished a few days ago, in all its parts." He makes the acquaintance of Flamstead, the most notable astronomer in England, who was concerned in the founding of Greenwich Observatory, and seems to have been something of an astrologer as well. Apparently as the result of this visit he takes up with enthusiasm the study of astronomy.

I have made such progress in it [he says], as to have discovered much which I think will be useful in its study. Although in the beginning

RELATIONS
WITH HIS
FATHER.

HE TAKES
UP
ASTRONOMY.

it made my brain ache, yet long speculations are no longer difficult for me. I examined closely all proportions for finding the terrestrial longitude, but could not find a single one. I have, therefore, originated a method by means of the Moon, which is unerring, and I am certain that it is the best which has yet been advanced. In a short time I will inform the Royal Society that I have a proposition to make on this subject, stating my points. . . . I have also discovered many new methods for observing the planets, the Moon, and the stars. That which concerns the Moon and its parallax, diameter, and inequality, I will publish whenever an opportunity arises.

He longs to go to Oxford, and investigate the Bodleian Library, but cannot, for want of money. "I wonder," he says, "my father does not show greater care for me than to let me live now for more than sixteen months upon 250 rixdalers (something under £50)." Finally, he returns home and obtains an appointment as Assessor-extraordinary at the State Department of the Board of Mines, which was responsible for the supervision of the great mining industries of Sweden. In this connection he is fortunate in making the acquaintance of Christopher Polhem, the celebrated engineer, who recommends him for his talents and readiness of resource. By degrees he becomes an intimate guest with Polhem's family, a circumstance which

A TRAGIC
LOVE
AFFAIR.

leads in the end to a tragic love affair. He falls desperately in love with Polhem's younger daughter. The father gives his consent; but the girl, a mere child of thirteen or fourteen, cannot reconcile herself to the idea. Swedenborg, with great sorrow, relinquishes his claim, resolving never again to let his thoughts settle upon any woman. Polhem himself seems to have been almost equally distressed with Swedenborg over the incident, especially as it led to a breach between himself and the young man, whom he had come to regard in the light of his own son. A period of depression follows, which is accentuated by the death of Charles XII of Sweden, about the same period, from whose encouragement and support Emanuel had considerable expectations. The relations between himself and the King were, indeed, singularly intimate, Charles readily appreciating the young man's remarkable talents and mathematical knowledge. "Every day," says Swedenborg, in writing on September 14, 1718, "I had some mathematical matters for his Majesty, who deigned to be pleased with all of them. When the eclipse took place, I took his Majesty out to see it, and talked much to him about it. This, however, is a mere beginning."

SWEDEN-
BORG AND
CHARLES
XII.

In the summer of 1721, Swedenborg started again on his

travels, the object this time being to study the mines and manufactories of other countries, so that he might be in a position to render greater services to his own in the office to which he had been appointed. On this occasion he visited all the mines in Saxony and the Hertz mountains, and was royally entertained by Duke Ludvic Rudolf of Brunswick-Lüneburg, who showed him a generosity which he doubtless appreciated after his father's parsimony. Meanwhile his pen was by no means idle. He published a treatise at Amsterdam on Chemistry and Physics; some observations on Iron and Fire; and a work on the construction of docks and dykes; and later on, at Leipzig, some miscellaneous observations on Geology and Mineralogy. On his return home he settled down again for a period to his work at the Board of Mines, in the meantime gathering matter for further publications which followed in due course. The most important of these were his *Opera Philosophia Mineralia*, and a treatise on *The Infinite*. The former work met with a very favourable reception, and between one publication and another Swedenborg soon won for himself a European reputation. The Academy of Sciences at St. Petersburg elected him a corresponding member, while he was one of the first to be elected for the newly established Royal Academy of Sciences in his own country.

Everything thus seemed to open out for Swedenborg a career of great scientific and practical utility. He became, however, gradually led by his philosophical speculations to an investigation of the nature of the soul and its operation in the body, and the mutual relations of the two. This study was the subject of two important works, entitled respectively *The Economy of the Animal Kingdom considered Anatomically and Philosophically*, and *The Animal Kingdom considered Anatomically, Physically and Philosophically*. By the "animal kingdom" must be understood the kingdom presided over by the soul. In the first of these books Swedenborg deals with the composition of the blood and its circulation, with the heart, arteries, and veins, and with the brain and its cortices. In this book Swedenborg attaches

SWEDEN-
BORG IN
SEARCH
OF THE
SOUL.

"great importance to the blood, for, as he says, nothing exists in the body that has not previously existed in the blood." He describes it again as "a vital and most spirituous fluid, which has an immediate connection with the soul." In the *Animal Kingdom* Swedenborg describes in full

detail all the organs of the body and their uses, the object being in the end to track the soul home and to describe its activities

"For as yet," he tells us, "her modes of being and her nature are absolutely unknown." Naturally he recognizes that this will be regarded by the philosophers of his day as a vain and useless quest. But he is prepared to meet their objections with the following pertinent remarks, which, now that the materialistic hypothesis has been finally discarded by the advance guard of modern Science, are likely to find a sympathetic echo in scientific as well as philosophic circles.

Inasmuch [he says] as the soul is the model, the idea, the first form, the substance, the force, and the principle of her organic body, and of all its forces and powers, or what amounts to the same thing, as the organic body is the image and type of its soul conformed and principled to the whole nature of the soul's efficiency, it follows that the one is represented in the other. . . . Thus by the body we are instructed respecting the soul, by the soul respecting the body, and by both respecting the truth of the whole.

Emerson describes the *Animal Kingdom* as "an anatomist's account of the human body in the highest style of poetry," and its object as to "put science and the soul, long estranged from each other, at one again." It was while continuing his pursuit

of this apparently visionary aim that Swedenborg quite unexpectedly found himself, as he believed, in touch with another than the physical world. In writing of this extraordinary development in his life history in the Introduction to the *Arcana Cœlestia*, the first volume of which appeared in 1749, he gives his own account of his relationship with the spiritual realm in justification of the remarkably dogmatic statements contained in the book in question.

"It is," he says, "expedient here to premise that of the Lord's divine mercy it has been granted me now for several years to be constantly and uninterruptedly in company with spirits and angels, hearing them converse with each other and conversing with them. Hence it has been permitted me to hear and see things in another life which are astonishing, and which have never before come to the knowledge of any man nor entered into his imagination. I have thus been instructed concerning different kinds of spirits and the state of souls after death—concerning Hell, or the lamentable state of the unfaithful—concerning Heaven, or the most happy state of the faithful—and particularly concerning the doctrine of Faith, which is acknowledged throughout all Heaven, on which subjects, by the divine mercy of the Lord, more will be said in the following pages." With regard to the extraordinary transformation which these

experiences brought about in his life's work, he explains to a friend that the Lord has elected him for this work, and "for revealing the spiritual meaning of the Sacred Scriptures which he had promised to the Prophets and in the Book of Revelation." "My purpose previously," he adds, "had been to explore Nature, chemistry, and the sciences of mining, and anatomy."

The basis of Swedenborg's teaching which, of course, under the circumstances he did not claim in any way as original, was that the Bible must be accepted absolutely as a divinely inspired book, but must be taken in an allegorical sense. Thus where

SWEDEN- historical events are recorded they are not recorded
BORG'S for the sake of history, for the object of the Scrip-
GOSPEL. tures is to treat not of the kingdoms of the earth,
but of the Kingdom of God. In other parts of the

Bible, as in Genesis, there is no truth in the story from the historical point of view. The record is merely an allegory of the soul.

His doctrine of Correspondences was merely the recognition of this allegorical relationship of the spiritual and material.

THE DOCTRINE OF CORRESPONDENCES. The universe, according to Swedenborg, is symbolical throughout. All material things are derived from their spiritual archetypes, and are representations of these. The bodily form represents the spiritual character, for the spirit forms the body in its own likeness. A man's acts are thus the outcome

of his inward nature, and there is consequently a similar correspondence between them and the inward man. The basis of these ideas is of course the ancient occult teaching that the universe is the macrocosm, and man the microcosm. Thus Swedenborg tells us that as there is a material sun, moon, and stars, so each of these heavenly bodies has its mental and spiritual counterpart.

Swedenborg's doctrine of Degrees appears to follow from his doctrine of Correspondences. The three degrees of the human mind correspond to the three kingdoms of nature: animal, vegetable, and mineral, corresponding to spirit, soul and body. "Degrees," Swedenborg tells us, "are of two kinds, discrete and continuous." "All things, from least to greatest, in both the spiritual and natural worlds, co-exist at once from discrete and continuous degrees. In respect of discrete degrees there

THE DOC- can be no intercourse between either by continuity."
TRINE OF It follows, therefore, with regard to the degrees of
DEGREES. the human mind, the celestial, spiritual, and the
natural, that they cannot communicate under normal

conditions one with another. Thus, too, men on earth can have no

sensible communication with the spiritual world or see things of that world without a special opening of the spiritual sight. Elsewhere Swedenborg tells us "to the intent that anything may be perfect it must be distinguished into three degrees. The ground and reason of this is because there must be end, cause, and effect." Another doctrine of Swedenborg's was that of regeneration. In order to be partaker of the higher life man, he held, must be born again, but this regeneration was not a special occurrence of any particular date, but a continuous process. One of the orthodox doctrines which Swedenborg attacked was that of the Trinity. He denied that Jesus Christ was merely the Second Person of a Divine Trinity. He cites St. Paul's statement that "in Him dwelleth all the fullness of the

THE
TRINITY. Godhead bodily," and maintains that the whole Trinity is centred in his Person. "In consequence," he says, "of separating the Divine Trinity into Three Persons each of which is declared to be God and Lord, a sort of frenzy has infected the whole system of theology as well as the Christian Church so called from its Divine Founder. . . . That a trinity of gods occupies the minds of Christians, although they deny it from shame, is very evident from the ingenuity of many who contrive methods to prove that three are one, and one three, by geometry, arithmetic, and physics. . . . Others have trifled with the Divine Trinity as jugglers play one with another. Their juggling on this subject may be compared to those sick of a fever who see a single object such as a man, a table, or a candle, as three; or three as one."

The basis of this orthodox Christian teaching with regard to the Trinity is of course the Athanasian Creed, which attempts to explain the matter by the absurd method of a juxtaposition of contradictions. It is well to bear in mind in view of the enormous amount of theological twaddle that has been talked on this subject, that the Athanasian Creed was in the nature of a political concordat to meet the exigencies of a time of acute religious difficulty, and in no sense an exposition of spiritual truth.

As the orthodox doctrine of the Trinity was false, argued Swedenborg, and there were no three Persons as supposed, it was, of course, impossible for one of them, the Son, to offer Himself as sacrifice to appease the wrath of another, the Father. The doctrine of the atonement, therefore, as taught by the Church, had no basis in fact. God needed no reconciliation to His creatures. It was they who needed to be reconciled to Him before they could be fitted to appear in His presence. Christ took upon Himself

human nature that He might conquer mankind's spiritual enemies which were keeping him in bondage and estranged from his Divine Source.

One of Swedenborg's most astounding statements had reference to the Last Judgment. This was not, maintained Swedenborg, as the orthodox generally hold, the final consummation of all things. The event was an occurrence in the spiritual sphere which actually took place in the year 1757! It appears from this amazing account that in the Intermediate State so many undesirable and evil spiritual entities had accumulated that they were threatening the whole world with imminent catastrophe.

THE LAST JUDGMENT. It may be remembered, in this connection, that in Swedenborg's time scepticism was everywhere rampant, and that religious life had reached its lowest ebb. This was the case not only on the Continent, but pre-eminently in England, where the movement headed by John Wesley led to such remarkable scenes in connection with the great spiritual revival which followed this period of religious apathy. To avert the catastrophe threatened to the world according to Swedenborg's theory, a general judgment was executed upon the spirits who were in revolt and were imperiling the divine order. These powers of evil were at that date placed under restraint so that an influx of new spiritual forces among men might be made possible. Swedenborg actually goes so far as to affirm that he himself was permitted to witness this judgment in fulfilment of the prophecies made in the Gospels and in the Book of Revelation.

The Swedenborgian teaching which has come in probably for most criticism is that with regard to Marriage. Swedenborg (thus far as it appears to me quite rightly) insisted that sex is a spiritual as well as a physical distinction. He denied the virtues of celibacy and declared that true chastity resides in the perfect marriage relation. Marriage, according to Swedenborg, is not a physical relationship till death part the united pair, but is eternal in its character. "Conjugal love" being the central and fundamental

CONJUGIAL LOVE. love of man's life is also the source of his fullest joy. The delights of the true conjugal love exceed the delights of all other loves. All delights that are felt by man proceed from love, and it follows, therefore, that the principal happiness in the celestial life must have a similar source, and the highest joy of Heaven must therefore be the spiritual counterpart of the conjugal life of earth. It does not of course necessarily follow from this that earthly marriages are per-

petuated in heaven. If the feelings of the marriage partners towards one another are concordant and sympathetic, they continue indeed their married life; but if they are discordant and antipathetic, they dissolve it. For true conjugal love is the only possible form of marriage in heaven, and "as their love lasts to eternity it follows that the wife becomes more and more a wife and the husband more and more a husband. The true reason of this is that in a marriage of truly conjugal love each married partner becomes continually a more interior man. For that love opens the interiors of their minds and in the proportion in which these are opened the man becomes more and more a man."

Swedenborg has some very beautiful observations with regard to the rejuvenescence of those who have passed into the higher life. "All who come into heaven," he says, "return into their vernal youth, and remain so to eternity. The more thousands of years they live the more beautiful and happy is the spring to which they attain. . . . In a word, to grow old in heaven is to grow young. . . . They who live in the chaste life of marriage are above all others in the order and form of Heaven after death. Their beauty, therefore, is surpassing, and the flower of their youth endures for ever."

What are we to say of this man who propounded this amazing gospel as a direct message from the highest spheres? What are we to say of his communications and conversations with the unseen world? Of his *bona fides* it is impossible to entertain a doubt. The ordinary hypothesis is that he suffered from hallucinations. It has been argued that for a man so sane and so shrewd in the ordinary affairs of the world, hallucinations of the kind were an impossibility. This, however, seems going rather too far. Some of the sanest men in the world have had special points on which they were not mentally sound. Monomania is a recognized form of mental aberration, and the man who suffers from it is as sane as his fellows on all matters except one. This spiritual communion, however, was continuous in the case of Swedenborg for many years, and during those years occupied either in itself or in the activities that arose from it the larger portion of his life. In spite of this absorption, his relations with his fellow men continued as sane and responsible as that of any of his neighbours. Would this have been possible, one may ask, in the face of so absorbing an interest, had this interest merely been

PERPETUAL
YOUTH IN
HEAVEN.

WAS
SWEDEN-
BORG A
MONO-
MANIAC?

founded on a monomania? It would, I think, be difficult to parallel such a case. If, however, we decide to take Swedenborg's relations with the other world at his own valuation, are we called upon to accept his gospel at his own valuation on that account? Certainly I think not. Swedenborg's estimate of the status of the spiritual beings with whom he communicated, even if we accept their reality, need not be ours. Recent investigations and records of innumerable psychic experiences have tended to show what a miscellaneous crowd of spirits hover around the confines of this material world. Swedenborg's mistake has been made by many spiritualists of the present day, and sometimes with disastrous results. Swedenborg had not before him the evidence which we now hold to warn him of the necessity of testing the quality of his spiritual communicants. The experiences encountered overwhelmed him by their unexpected and apparently miraculous character, and his naturally sane judgment was at fault for want of a criterion by which to estimate them.* Few of those who now accept the genuineness of psychical phenomena are prepared to question Swedenborg's exceptional mediumistic powers. To allow them to their fullest extent is by no means to accept the doctrine which was preached through his mediumship.

Of Swedenborg's psychic gifts there is indeed plenty of evidence quite outside the teachings of his celestial visitors. On one occasion he disclosed to the Queen of Sweden a secret that had existed between her, and her deceased brother, the Crown Prince Augustus William of Prussia, which was unknown to any living person. On another he described to a whole company of people at Gothenburg a destructive fire which had broken out at that very moment in Stockholm. Again on another occasion he revealed to the widow of Monsieur de Marteville the hiding place of a missing receipt for money which had been paid by her husband, the Dutch Ambassador at Stockholm. These incidents are among the best authenticated of any extant historical records of a psychic character. The philosopher Kant, among others, made a searching investigation into the evidence on which they rested, and came away absolutely convinced of their truth. It is curious to note that John Wesley was not a little interested in the Swedenborgian

HIS
PSYCHIC
POWERS.

*There are, moreover, not a few of the communications recorded notably in the "Spiritual Diary," which might be advanced to support the hypothesis of a disordered brain; and we must not lose sight of the fact that Swedenborg's tireless activities taxed his intellectual faculties beyond the powers of any but the most exceptional human organism.

propagandism. The great Methodist preacher was impressed with a strong desire to meet the Swedish seer—a desire to which, however, he had never given open expression. The Rev. Samuel Smith, one of Wesley's preachers, records how, about the end of February, 1772, he was in attendance upon John Wesley, when the latter received a communication as follows from Swedenborg, who was then in London, which he read aloud.

GREAT BATH STREET,
GREAT BATH FIELDS.

SIR,—I have been informed in the world of spirits that you have a strong desire to converse with me. I shall be happy to see you if you will favour me with a visit. I am, sir, your humble servant,

EMANUEL SWEDENBORG.

Mr. Wesley wrote in reply that he was then on the point of starting for a six months' journey, but would be pleased to wait on Swedenborg after his return to London. Swedenborg replied to this that the visit proposed by Wesley would be too late, as he, Swedenborg, would enter the world of spirits on the 29th day of the next month, never more to return, a prediction which proved perfectly correct.

Other men have written many books. It is Swedenborg's unique distinction, if distinction it is, to be the one man in history who has written a library on his own account. The encyclopædic brain does not as a rule tend to perspicuity in style, and Swedenborg has suffered from neglect owing to the fact that the fertility of his genius was not sufficiently associated with the powers of selection and condensation. To search for the treasures of his knowledge among his published works is like looking, in the words of the hackneyed proverb, "for needles in a haystack." Had he given us far less in volume the world would doubtless have profited more by the very valuable information contained in his writings.

There are times when one is inclined to regret (if also to feel thankfulness) that Swedenborg was side-tracked by his Celestials and that he did not complete his phenomenal career on the lines which he had marked out for himself. It is a vain, though a most

IF IT HAD BEEN OTHERWISE, alluring speculation, to consider how the destinies of nations might have evolved if certain incidents in a single life history had eventuated otherwise than they did. We may conceive of Swedenborg bringing to completion his schemes for the construction of flying machines and submarines, nearly two centuries earlier than was decreed by destiny, and ask ourselves, if we will, what use the

great Napoleon might not have made of these formidable implements of destructive warfare, and how far the map of Europe, and indeed of the world, might have been changed through their employment by his formidable genius ; or, again, to what extent the linking up of the New and Old Worlds might have been accelerated by such developments. Here at least we must admit was a phenomenon—a man who realised, in a measure undreamed of by his contemporaries, not only in the physical but also in the spiritual sphere, the stupendous possibilities of the Coming Time.

THE GARDEN OF LOVE

BY FRANCES ANNESLEY

IS this the place ? This desert vast and drear—
 A wilderness—wherein one bade me meet
 The Lord of Love and stay his flying feet.
 Where all is nought—how can I find him here ?
 A garden filled with colour and sweet air—
 Blossom and fruit in fullest burgeoning,
 I hoped to find for his dear welcoming,
 Who makes the face of all things glad and fair.

Then to my longing heart the wonder came—
 It trembled through that shadowy wilderness—
 A very Rose of Dawn to heal and bless—
 The Lord of Love himself—a living flame :
 The desert burned beneath—clouds glowed above—
 And Earth became a Heaven of joy and love.

VIEWS OF LIFE AND DEATH IN BURMA

By MAY CROMMELIN

WHEN visiting Burma in the beginning of 1914, it was my good fortune to be introduced at Rangoon to some Burmese people of good birth, who combined the advantages of a British education with Buddhist culture and piety.

One of these, Mrs. (Mah) Hla Oung, was my chief instructress in matters with which I greatly wished to be better acquainted, *viz.*, the views of this proverbially cheery nation on Life, Death and the great Journey.

To begin with what is taught to children, the fathers and mothers-to-be of the coming race, she took me one morning in her carriage to visit the "Empress Victoria School," which she much wished me to see, as she was its generous and is its constant patroness. On the way, she outlined to me the origin of her interest in education.

"My husband was dead—my children! What should I live for but to help others? So I bought a house and paid the teachers all at the beginning. Now we hope, my trustees and I, that it will pay its own expenses. Also I was resolved to have a Buddhist school. At the S.P.G. (British) school Christianity is taught by the English. So I said, 'We are Buddhists and Burmese. Let us have our own religion taught to our children.'" All this was said in English, spoken with an excellent accent. Something of what she had already told me as to religion may here be introduced, explaining partly what follows.

"As to prayer, we Buddhists do not believe in a Creator or Supreme Being, but only in Nature. . . . How were we created? We came into being through organic Law. So we do not pray in the sense of asking, as you do. We go to pagodas for contemplation of that which is good. Oh—you have read; you understand. To us the figure of Buddha is a—what is the word?—a something to remind us of his life and teaching."

Arrived at the pleasant two-storied bungalow standing in its compound, where bougainvillea and poinsettias made vivid splashes of colour, we first visited the youngest children in a ground-floor classroom. They were being taught by a young

Burmese girl, while the headmistress and the religious professor appeared at the door to receive their patroness.

The small girls were charming in their Burmese costume, the school baby of two years and a half being a perfect picture in her red silk frock, white cotton jacket and sandals, with her hair fastened up in a knot by a pearl pin. She had just announced her firm resolve not to stay any longer, but petting and curiosity to see the strange visitor changed her mood. A truculent young man of five, dressed in a white British sailor suit, needed more watching. The day before he had been bored to the point of walking out and marching home—a considerable distance—and a Burmese child finds few to say him or her nay.

After a few easy questions in English, the children were taken in hand by the professor, to show me how they were instructed in the way of Life. This being more difficult, required to be in Burmese, the answers being translated to me.

“Why is it wrong to go out into the streets at night?”

Chorus in reply from two rows of urchins from nine to eleven years and a sprinkling of little girls with flower-decked heads and gay silk skirts.

“Because it is ruination for young men.”

“But these children are too young to go out at night,” murmured the visitor in surprise aside to the elders.

“That is right. When they learn young they know it later,” explained the religious teacher. He rubbed his hands and smiled till his swelled cheeks shone like brass door-knobs. Encouraged by my unfeigned pleasure, he raised a lusty voice again.

“What are we all to do in this world?”

The assembled infant sinners answered cheerfully in instantaneous refrain: “To prepare for death.”

“In what manner do we come into this world?”

Fresh trilling chorus, chanting in unison:—

“By changes in the elements.”

“What four changes are we to know?”

“The mind, the heart, climate and place.” This was so translated to me. Still the English-speaking interpreter hesitated, as seeking a meaning she perhaps slightly missed. Possibly circumstance might have been substituted for place.

* * * * *

When Burmese childhood is taught thus early to face its bodily dissolution, it is only in keeping that funerals in the Golden Land should hardly be ceremonies of sorrow, at least, as with

us, although we have lately shed some of our hypocrisies such as hired mutes. This ancient sham was fashionable as long ago as in Egypt of the Pharaohs; witness the frescoed walls in the tombs of the nobles, where hired girls are portrayed lamenting and throwing dust on their hair.

One poor funeral while I stayed in Lower Burma was in the nature of a bean-feast. Dancers leading the procession were doing a kind of cakewalk, mirth prevailing. The glass hearse was ornamented with figures of *nats* (village or home-spirits), while the peacock of Burma spread its tail on either side. Neither I nor my British friends went to see a Burmese cemetery. But as they do not raise monuments over the graves of their dead, nor even mounds of turf, there cannot be much to see in their burial-places.

May (Mr.) May Oung much wished me to stay and see the cremation in Rangoon of a chief *phoongyi*, or Buddhist abbot, due in March. This would have enabled me to see both a festival and the great funeral ceremony. Unfortunately, this would have delayed my return, which included a visit to Ceylon, until the heat would have been too great.

In this instance the holy man died six months ago, and meantime his embalmed body lay in a pavilion at one of the Rangoon monasteries awaiting the date fixed as fitting by the astrologers. Sometimes the cremation can be delayed as long as two years, it is said, until a right time occurs. Only the revered high *phoongyis* are deemed worthy of the honour of cremation here; ordinary folk are just buried.

Some English friends wished me to accompany them to see the body which lay in its glass case, guarded by a monk, and open to public view—of course, with the due reverence of taking off footgear. This is easy enough to Burmese, who need only slip their bare feet out of their sandals, silken or common. My refusal was not due to laziness of respect, however, but repugnance to mummies, engendered in Egypt. The returned sightseers assured me that in this case the corpse looked quite fresh and lifelike, except for some darkening under the eyes.

(In my private opinion some of the oldest *phoongyis* I saw, let me hasten to say, only at a becoming distance, looked with their shaven skulls and withered aged bodies, only partly concealed by the yellow robe and cloak, remarkably unlike living beings, and distinctly the worse for wear.)

There was an addition to the embalmed corpse, new to me, although the Egyptian mummy-case portraits conveys a similar

idea. Beside the glass bier was a model of the deceased abbot, seated in prayer, his features and form coloured to life, the face a wonderfully good resemblance, and the hands holding his rosary. This seemed to be executed in plaster.

Soothsayers are consulted in Burma as to lucky days on which to do almost everything of any importance. In quiet corners on the crowded terrace of the glorious golden pagoda, the Shway Dagone, I marked them seated with an interested merchant or anxious woman squatting deep in attention beside the wise man. Books were consulted, plainly as to the horoscope of the client, and as to what might be a lucky day for the customer to sell, buy, build, marry or bury a relation.

When the day carefully sought out to cremate the abbot, before-mentioned, came in March, there would be a huge pyre ready, having been erected weeks beforehand. The shape of one of these imitates a narrow Burmese house, with the seven roofs one above the other, in symbol (some suppose) of the seven states of the after life. This is tricked out with gold and silver tinsel until it more resembles an immense bridecake than a shrine of the dead.

Lighting a pyre every one described to me as a marvellous feast of sight and sound. It is a ceremony of real joy! Blare of music, flare of lights, fizzing of rockets, bursts of flame when to the ecstatic applause of the crowds the whole pyre blazes skywards. One must imagine also the bright-hued new silken dresses of both men and women; the flower-decked heads of the latter—and what beautiful diamonds most of them wear! sham would be monstrous to them—with the gay lemon or pink head-kerchiefs of the men worn rakishly with a cunning knot. As to the jocund, merry faces of young and old—of all the throng—well, only by going to that happy land of merry people can their mirth be realized by us born under greyer, colder skies, used from birth for the most part to toil or struggle for the needs of existence.

* * * * *

One Sunday in Rangoon it was told me by a friend that a double funeral of unusual importance was to take place in the afternoon. Owing to the strange event of a father and son being buried at the same time, there would be a great gathering. It was a remarkable opportunity of seeing the Burmese ceremonies of interment.

There proved to be a large crowd, indeed. Not being able

to get quite near without intrusion among the friends and relatives of the deceased, one could still see that the coffins were covered with pale blue velvet and ornaments of silver.

While waiting for the chief phoongyi to conduct the last service, it was whispered how the double bereavement had happened. The son, it was explained, was known for a long time to have been suffering from tuberculosis. Meantime the father, an elderly man, took a sudden internal illness, and died three days ago. Possibly this shock hastened the end of his son, who followed his parent next day. On this their family naturally delayed the elder man's funeral, in order that both deceased might be carried to the grave together.

Now! The chief phoongyi is coming; all heads turn in his direction. A strip of matting has been laid in his honour, along which the yellow mantle of the holy man could be seen approaching between a row of reverential onlookers. Next the abbot's shaven head was discernible; not so his face. For in strict observance of the rule that his gaze must not rest upon a woman, he held up a large fan to screen his eyes. Between the two coffins a chair was placed for him, but as the seat was of the long deck kind, he sat himself on the edge extremely upright; otherwise he would evidently have been forced to recline backward in an undignified, or too reposeful posture.

The ceremony began with the chief monk—this was, it seemed, his correct title—washing his hands. Next, he was brought more water, or it may have been rose water (this we could not tell) with which he rinsed his mouth, seemingly to signify the purifying of his speech. Also with the pointed end of a fine napkin he rubbed his eyes, his lips, his face. Which finished slowly he passed the napkin three times over his head, as it were in a sort of invocation.

Now the two widows drew near. Theirs was no garb of woeful blackness, and ill-smelling, expensive crape, as with us, nor yet the pure white that is the beautiful Chinese mourning. The only sign they allowed themselves of grief at the passing of their dear ones lay in that they had put away all their accustomed jewellery, diamond earrings and bracelets, pearl-topped small side-combs or head-pins so generally seen. Also their skirts, the *loongyies*, were not of the festal shades of pink or yellow or ruby red, but of sober bronze or a purplish plum, such as are often worn on other than gala days.

We already knew the Buddhist teaching that our mortal life is only a preparation for death. That death itself is a natural

dissolution of earthly elements that had been formed into a temporary casket for the body.

Said the Master: "Transient are all the elements of being."

It is held that a righteous soul is all the happier for having passed through one more of its appointed many lives; like a bead slipped through a monk's fingers, as he tells his rosary. Therefore that we should look to see whether these widows were buoyed up by the cheerful resignation of their religion was only a natural sequence.

The elder widow preserved a self-control probably learnt with pain through years of change and chance. She came and stood between the two coffins, then sprinkled a drop of water on the ground. This, we were told, signified the wish that she and her husband might be reunited, both in the next state, and also in their future reincarnation on earth. The younger woman next approached to do likewise in turn. But with her it was different. She was convulsed with grief and her poor eyes swollen from shedding tears. In her case the longing to rejoin her young husband was plainly urgent and heartfelt.

At this stage the phoongyi recited some words in Pali. To this the congregation answered with a many-voiced reply, again and yet again. It resembled a Christian litany, this utterance and chanting of holy teacher and people. When it ended, the chief phoongyi withdrew, his part performed.

And now came a modern touch. A white motor-car was brought up and on this the two blue velvet coffins were placed, each with a large portrait of the deceased propped up in front of it.

So the procession took its way to the cemetery. A Buddhist invocation came to my mind, befitting the occasion:—

"Anicca, dukkha, anatta." (Impermanent, full of disappointment, without fixed personality.)

And a passage from the Buddhist scriptures will find a place in the heart of many a one of us.

"All that we are is the result of what we have thought; is founded on our thoughts; is built up of our thoughts."

Is not this truth itself? So in our Christianity, the Father is the Thought, deep-brooding; the Son is the Word; and the Holy Spirit the Act (as in the story of the Creation).

My Buddhist friends seem to hold that the real root of all evil is just ignorance. To them a good thought is one that will bring about happiness; a bad thought is one producing pain or sorrow.

Little wonder that Buddhist Burmese pass cheerily through life and have no real fear of death if they practise, as they are taught, the teaching of the Lord Buddha, such as is given in the Dhammada :—

- (221) " Subdue the angry by friendliness ; overcome
Evil with good ; conquer those that are greedy by
Liberality and the liar with the speech of truth."

The difference between Eastern and Western minds seems to be shown by nothing more markedly than by their respective every-day ways of facing death. We, as a rule, unless roused by the spirit of self-sacrifice to defy death, to save another's life or at the call of patriotism, have a healthy dislike of death. Who better can finish our work ? But not so the Orientals, who expect to come back again ; nor, again, the Moslems, whose hope is a long, long happiness.

A little story was told me by Mr. L——, a well-known planter in Ceylon, of his Moslem servant, who was attacked by cholera. The master was deeply grieved, as the man was of tried honesty and usefulness. " He may pull through, if you can persuade him to take some brandy," said the European doctor. " Otherwise I can give you no hope of saving him."

Mr. L—— thereupon approached the dying man, who though they supposed him in a half-unconscious state, had heard and understood.

" Sahib ! Sahib ! " he pleaded, his glazing eyes fixed in last appeal for aid and justice. " No brandy ! You know—— Do not spoil my long life for the sake of my little life."

As a true follower of the prophet, spirits were, of course, forbidden to him. With paradise in sight, the cup of happiness would be dashed from his lips if they were wet on earth with the sinful drink.

" The doctor reproached me afterwards," said Mr. L——. " But I had not the heart to cheat the poor soul by putting brandy in his medicine, when he put his trust in me."

In like manner—but with a difference !—I knew lately of a British husband, devoted to his wife, who lay at the point of death from weakness. Brandy might yet save her, said those around. " Never ! " decided the husband, an ardent teetotaler. " Never would I risk sending my dear wife into the presence of her Creator with the smell of spirits upon her lips." So she passed away.

How strange to imagine that earthly taint could linger around

a spirit body ! also to suppose those passed over are straightway taken into the Presence, in the unthinkable highest heaven of glory and light.

Before I left Burma, Mrs. Hla Oung gave me an introduction to a dear friend in Ceylon, a Buddhist abbess at Kandy. Sister Sammachara, as was printed on her visiting card when she returned my call, is a foremost figure on the stage in that lake-scene surrounded by hillsides where nature rioted in colour. Widespreading guanga, or rain-trees, bearing aloft their rosy-white daisy flowers ; golden-red flamboyant acacias ; a different kind glowing in a duller raspberry-cream shade on the hills with the glossy coffee bushes below.

Dear, most excellent sister ! She will forgive me for owning how the sight of her bare shaven head, downy as that of a newborn babe, made me long to protect it with a soft scarf, in spite of the priestly yellow umbrella. Her modest under-garment of white was covered by a draped cloak of pale apricot hue, and her bare feet were sandalled. Quickly we became friends ; and in several long talks, for her English was fluent, she made herself my *guru* (teacher) in Buddhism.

" You know of Nirvana and Karma ? Good," she summed up. " Yet you do not know we believe in angels ; that is, spirits different to us. Oh ! many ! Also in four great archangels. Then above, oh, away and beyond these, there is of course the *Brahma-loka*." She made a wide-spreading gesture with her wonderfully supple hands. " Some strangers think we do not believe in Him. But there must be a beginning to all things. As to evil spirits, no ! "

After a little discussion on this, she exclaimed :—

" Oh, knowledge is light. It is like a little chicken in the egg, all dark. Then the shell is cracked, and it sees the light."

Nevertheless, on the last visit she paid me, before I took my unwilling departure from the Garden Island, the Sister reverted to the subject, and in her love of truth was fain to confess : " Shall I tell you ? . . . Lately I began to think there is a Something."

It appeared that she was obliged to go a journey of sixteen days into the jungle with some novices and men. They travelled in her bullock hackery and in carts. One evening at a good distance beyond Trincomalee, they halted by a small lonely temple. Here two guardians came demanding a fee of twenty-five cents and a measure of rice for the spirit who they said watched over the place.

"Now to me the atmosphere was strange, so I said, 'Take fifty cents and two measures of rice.' This pleased the men. But a young man, a *upasika*, was vexed with me, saying, 'What are you doing? Why listen to such——' (well, in English he meant d——d trash).

"'Be silent,' I commanded him. 'Why do you use such bad words. They will only hurt yourself as all bad actions must.'

"Just then he began to tremble and his teeth chattered and his knees shook. 'Oh, Sister! I feel so ill. Help me.' We laid him down under a big tree; then sending for the temple guardians I asked, could they cure him. One said the sick man must give twenty-five cents, this being wrapped in a handkerchief they would lay in the temple. As the young man was nearly unconscious, I quickly agreed. And—in half an hour the youth was better; although for a week he felt ill.

"Comforted that our patient would now not die, I got into my hackery with another sister, the other women sleeping near by. It was almost midnight and we sisters were chanting, when from a mile or so we both heard through the jungle silence the sounds of a horse galloping furiously. This was strange. To myself I thought, Can there be planters near? Yet this spot is said to be in the lonely jungle. Still the beats of the horse's hoofs came on, nearer and nearer, and somehow the sound made me afraid; the nun, too, looked uneasy.

"It was a brilliant moonlight night, so we could see quite clearly. So, as the sound came close, I lifted a little way the curtain of my cart and looked out to see what planter came riding so fast in the night. Then I saw——!

"A white horse came past, galloping hard. And on its back was a man dressed all in white like a planter. Quite clearly I saw them both; only the man's face . . . *that*, though the moonlight was full on it, I could not see, for it seemed flat—as if there was nothing. . . . It was a blank!"

Sister Good-law-keeper, as her name means, paused. After a while she added gently, "Never did I believe in such things before. But now . . . well, I have seen that."

"SUPER-NORMAL" PHYSIOLOGY AND MATERIALIZATION

By STANLEY DE BRATH, M.Inst.C.E.

THE Bulletin of the *Institut Général Psychologique* (Paris) published recently the results of a series of experiments in Materialization which mark a distinct advance in our knowledge of these phenomena, and have an even greater importance in their bearing on normal physiology.

The experiments are by Dr. Gustave Geley, a former house-surgeon of Lyons Hospital and a laureate of the Medical Faculty ; he is therefore a professional man of high standing. The work was done in conjunction with Mme. Bisson whose name is already well-known in this connection. The paper in question was read for the members of the General Institute of Psychology in the theatre of the Medical *Collège de France* ; and ranks from the psychological point of view with the experiments of Dr. W. J. Crawford, D.Sc., of Queen's College, Belfast, with which it has much in common. Physiologically, Dr. Geley maintains, the facts established affect the whole basis of biologic science.

The medium, "Eva," was a young girl whose special faculty has been scientifically developed and trained by Mme. Bisson, whose work—*Les Phénomènes dits de Matérialisation* (Alcan. Paris)—has already been alluded to. The experiments are said to have been conducted for more than a year in Mme. Bisson's house and for three consecutive months in Dr. Geley's laboratory ; to have extended over a year, and to have been witnessed by over one hundred men of science, chiefly physicians. They are supported by a most interesting series of photographs (and enlargements) taken at various stages of the materializations. Dr. Geley affirms that the medium Eva has always in his presence shown absolute probity, and has submitted to constraints and control which make the results of the highest scientific value and entitle her to the sincere gratitude of scientific men.

The procedure is described as follows, and I shall reproduce throughout the statements and the diction of Dr. Geley, without of course taking responsibility for the views expressed :—

Eva is first lightly hypnotized, sufficiently to submerge her

normal personality, and is then seated in a dark cabinet closed by black curtains so as to shut off disturbing influences, and more especially, the action of light. This permits the body of the room to be sufficiently lighted for complete observation of the phenomena: she remains, however, always partly outside the cabinet, her two hands being held outside the curtains by observers.

The phenomena produced may be summed up as under:—

From the body of the medium is exuded a visible substance at first amorphous or polymorphous. This substance moulds itself into diverse forms, generally those of more or less complex organs.

We shall consider, (1) the substance which is the basis of the materializations; (2) the organized forms; and, (3) the conclusions drawn from the series of experiments.

THE AMORPHOUS SUBSTANCE.

This has been closely studied by Mme. Bisson, who was the first to grasp the physiological importance of this primary fact, and it is not too much to say that to her is due the credit of a discovery which alters the whole basis of biology.

The appearance of this substance is usually heralded by the presence of white luminous spots varying in size from that of a pea to a five-shilling piece, disseminated, mostly on the left side of the black smock worn by the medium. This substance is exuded from the whole of the body, but mostly from the mouth, the breasts (nipples), the crown of the head, and the ends of the fingers. It has a variable aspect—resembling sometimes, a plastic paste—a protoplasmic mass; sometimes again a number of fine threads; thicker cords; a flat ribbon; or a membrane; the most remarkable form being that of a membrane with fringed edges and swellings closely resembling the *epiploön* (caul). Its quantity is also variable, being sometimes very small, and at others covering the whole body of the medium like a mantle. It presents three colours—black, white, and grey; can be touched, and is generally moist and cold, but is sometimes viscid; and occasionally, when in the form of cords, dry and hard. It sometimes has the feel of a spider's web. The threads are stiff and elastic.

This substance is mobile, it may evolve slowly and spread upwards or downwards, creeping to the knees; or it may appear and disappear instantaneously. It is sensitive, and its sensitiveness is shared by the medium; contact with the hand of an observer causes manifestations of pain, and if the touch is at all

rough or prolonged, the medium shows a reaction comparable to a touch on raw flesh. It is sensitive to light: a strong light, especially if sudden or unexpected, causes symptoms of pain. Nevertheless the effect is variable, and in some cases full daylight can be borne; and a magnesium flashlight, though it causes the medium to start violently, permits of instantaneous photographs being taken.

The question whether the effect of light is to produce real pain, or merely reflex action, is difficult to determine; but under light there is a strong tendency for the substance to be reabsorbed into the medium's body. The most remarkable characteristic, however, is the immediate and irresistible tendency to produce organic forms: it seldom remains long in the original amorphous state, but passes rapidly into forms which appear enmeshed in it: thus, a finger may appear in the fringes, or a complete head and face in the mass.

THE ORGANIZED FORMS.

In the more complete of these, the materialized organ has all the appearance and properties of the living organ: admirably modelled hands with nails, bones, and articulations: heads, of which the skull could be felt under thick hair: complete and well-formed human faces. These in numerous cases have been developed in full view from the beginning to the end of the materialization.

Frequently the substance exudes from the surface of the body in an invisible and impalpable form, no doubt through the meshes of her garments, condenses on its surface and then appears as a white spot on the black smock at the level of the breast, the shoulder, or the knees. The spot enlarges, spreads, and takes the contours, or the full relief, of a hand or a face. Whatever the mode of formation, the ectoplasm* does not always remain in contact with the medium; it may often be observed entirely outside of her body.

The materialized organs are not inert, but biologically alive: a well-developed hand, for instance, has the functional capacities of a normal hand, it can grasp and touch with intention. These completely organized phenomena are more or less rare with this medium; more frequently the formation is incomplete. Sometimes the ectoplasm is flat, or it may be partly flat and partly in relief. In certain cases a hand or a face may appear as flat, and then under one's eyes acquire the three dimensions in whole or

* A material externally moulded.

in part. The size, in the case of incomplete manifestations, is often less than life-size ; sometimes they are actual miniatures. Besides the more or less complete forms, there appear a number of simulacra. There are simulacra of fingers, having the general shape, but no warmth, no suppleness, no articulations ; simulacra of faces, like casts, masks, or silhouettes ; or there may be tufts of hair adherent to indeterminate forms. These simulacra, whose phenomenal authenticity is undeniable, are of capital importance ; they have troubled and disconcerted many observers. Dr. Geley regards them as due to a scant organizing power doing what it can under the limitations. He compares them to well-known instances occurring in normal foetal aberrations ; in cysts with teeth or hair, and even more or less complete foetal organs. He says, " As in normal physiology, so in the physiology called super-normal, there are perfect and aborted forms, monstrosities, and dermoid products. The parallelism is complete."

As curious as the formation of the materializations are their disappearances. This disappearance is sometimes in less than a second ; in other cases it is gradual ; the form returning to the amorphous condition and then being reabsorbed into the medium's body as it exuded, and in the same stages. Or the disappearance may be by the slow effacement of the features and the contours till all has vanished. Every impression received by the ectoplasm has its reaction on the medium, and conversely. The extreme reflex sensitiveness of the ectoplasm is closely bound up with that of the medium. " Everything shows, in a word, that the ectoplasm from the physiological point of view is the medium herself, partially exteriorized."

II.

The talented experimentalist whose recent work has been sketched in the above notes, regards the problem of normal and so-called super-normal physiology as a single problem, and in the paper before us he is content only to state its terms, which he treats in three sections. The first relates to the constitution of living matter, and he claims that from this point of view the study of super-normal physiology confirms the deeper aspects of normal physiology : they both tend to establish the concept of the essential unity of organic matter.

In the experiments above detailed an amorphous substance has been seen to issue from the body of the medium, and organize itself under our eyes into hands, heads, and faces with flesh and bone, so to speak ; the formless and plastic substance being trans-

formed into organic forms which to sight and touch present every appearance of life. These ideoplastic* forms again, melt back into formless substance and are reabsorbed. There is therefore no substratum of osseous, visceral, nervous, or muscular matter in super-normal physiology, but only one single substance, the substratum of its momentary organic life.

This is precisely paralleled in normal physiology. Within the protective envelope of the chrysalis which shuts off external influences and light, changes occur which are the exact counterparts of the phenomena we have been studying. The body of the insect is disintegrated into a white creamy pulp. The muscles, most of the viscera and the nerves are reduced to the condition of primary substance. Then this substance reorganizes itself into a quite new and entirely different form. This leads to the conclusion that everything happens biologically as if the physical being were essentially constituted out of a single primordial substance of which the organic are mere representations. The essential unity of organic matter is the first proposition in the biological problem, and no valid distinction can be drawn between the so-called super-normal and normal physiology.

The second term of the problem is expressed by the necessity of admitting the existence of an organizing, centralizing, and directing force, superior to the directed matter. This psychic force has been found a necessary inference from the study of embryonic and post-embryonic development; but it is definitely and absolutely demonstrated by the dematerialization and the rematerialization of the insect in its chrysalis or of the medium in the dark cabinet. As to this, no further doubt or discussion seems possible: the facts prove that the constituent molecules of the organic complex have no absolute specificity; but that their specificity is relative and proceeds from the dynamic or “ideal” mould which conditions them; which makes osseous, visceral, muscular, and nervous organs and gives them definite forms, places and functions. In a word, everything occurs both in normal and super-normal physiology as if the organic complex were built up, organized, directed and maintained by a superior dynamism. This is the second proposition in the biological problem.

The third term is the most important of all. This directing dynamism itself obeys a directing Idea. This directing Idea is found in all biological creations whether in the normal constitution of an organism or in the abnormal materializations of

* I.e. expressing and moulded by an idea.

greater or less complexity. It always proceeds to a well-defined end. This is so evident that a word has been found necessary to express it—the phenomena are “ideoplastic,” they show the modelling of living substance by the Idea. When this modelling takes place outside the organism the term “teleoplastic” is applied to it, as a subsidiary definition.

The notion of ideoplasticity is fundamental; the Idea can no longer be considered as depending on or produced by Matter; on the contrary, it is the Idea which moulds Matter into form and function. This is the complete reversal of the materialistic physiology, which regards consciousness as a function of the brain.

The living being can no longer be considered as a mere cellular complex, but must be regarded as an ideoplastic product of psychic dynamism. The materialization phenomena proceed in the same biologic sequence as generation, and are neither more nor less miraculous nor super-normal.

This singular analogy between normal and so-called super-normal physiology is traceable even in details:—

The ectoplasm is connected with the medium by a reinforcing link, as the umbilical cord unites the embryo to the mother. In some cases the materialized form begins as a rounded mass resembling a snowball on the knees of the medium. Under our eyes this divides into two parts, in one of which appears a face quite admirably modelled, the eyes especially having an intensely living expression. Similarly in some cases a hand is presented covered by a membrane closely resembling the placental covering. Another analogy to child-birth is in the movements and moans of the medium.

There is no need to invoke any miraculous or super-normal agency to account for these facts; the logic of science and philosophy agree in a much simpler and more satisfying explanation. The abnormal ideoplastic occurrences simply prove that the laws which govern the material world have not the inflexible and rigid exactitude that has been attributed to them; they are relative, not absolute.

No doubt this triple notion of the unity of substance; of organizing power; and of the conditioning of this latter by the Idea, imports into biology all the natural and psychic sciences, and connects the phenomena of life with the evolution of the individual and of the Universe. It is clear that the notions we have acquired from the nature and genesis of materializations confirm strongly the great hypothesis of metaphysics, according to which the

innumerable appearances of things are but representations of a single essential and abiding principle.

The phenomena of “super-normal” physiology demonstrate this as regards the individual. Continuity of reasoning demands the same for the Universe. In the last analysis the Universe is resolved into a dynamic force, itself conditioned by the Idea, according to Plato, or by Will, as stated by Schopenhauer.

Thus far Dr. Geley’s record and analysis.

Join to this concept the equally experimental facts of essential Religion—that it is by Right-doing alone that nations endure, and the soul of man develops ; and that by prayer man can, and does, come into receptive contact with that Creative Will ; and the outcome of these experiments is that “in GOD we live and move and have our being.”

Some minor considerations are suggested by the experiments themselves. They show another phase of Dr. Crawford’s “psychic rods,” which are also externalized from the medium, and transmit mechanical force instead of presenting physiological form. It must be clear that these facts—apart from any theory soever—are data for very wide and important inductions which go far to unify our concepts and to place them on an experimental basis. There are, however, two wide domains that they do not touch—the phenomena of soul-consciousness which includes Love and Righteousness—Religion and Ethics. But they are in no way incompatible with these, quite otherwise ; and they restore to Spiritualism the wider meaning it should never have lost—that matter is the vehicle of Spirit and the garment of God.

Dr. Geley, it will be seen, refers the developments of the ectoplasm in this series of experiments entirely to the immanent directing Idea, and his generalization is supported by close and logical reasoning. It does not, however, exclude the interference of another and subsidiary operation when specific and recognizable forms, e.g. of deceased relations of the experimenters are produced, or when there is intelligent communication from mind to mind. This forms no part of the most valuable and classic series of experiments whose outlines we have sketched. The trend of French mentality is more logical and precise than in perhaps any other country. British investigators deal more with telepathic manifestations ; they are, as a rule, more interested in the personal than in the scientific aspects of Spiritualism. It has even been defined by such a recognized authority as Mr. Hereward Carrington in the following terms :—

“Modern spiritualism is nothing more than the belief that a

conscious soul of some sort continues to exist after the death of the body, and that it is possible, by certain means, and at certain times, to get into communication with that soul."

This limitation of the subject-matter has its undoubted value. Scientific truth—absorbingly interesting to some minds—has no attraction whatever for the many: they are only interested in their own and kindred personalities. "If a man die, shall he live again," and if so, in what manner? This is the question they want answered. It is infinitesimally small to the intellect and is almost ludicrous in comparison with the Universe, but it is the demand of the heart. Its answer involves the democratization of the subject, with all the attendant dangers and crudities.

That these dangers will ultimately be averted and these crudities improved, no one who recognizes the Directive Intelligence that presides over the world, can doubt. *When* they will be averted and corrected depends on giving to the mass of mankind the results of scientific study, and on the reception of these in a temper of humble-mindedness instead of the confident assurance of those who would apply their own particular yardstick to measure the possibilities of the Universe.

THE TAROT AND SECRET TRADITION

BY ARTHUR EDWARD WAITE

THE Tarot is a puzzle for archæology and it is also an intellectual puzzle. When the bare fact of its existence first became public in Europe, the seventy-eight cards were in use as a game and also as a method of divination and may have served these purposes for generations. Yet from the first to the last every one who has taken up their study at all seriously has felt that the Trumps Major at least belonged originally neither to a game of chance nor to that other kind of chance which is called fortune-telling. They have been regarded as (1) allegorical designs containing religious and philosophical doctrine; (2) a veiled treatise on theosophy; (3) the science of the universe in hieroglyphics; (4) a keystone of occult science; (5) a summary of Kabalistic teaching; (6) the key of alchemy; and (7) the most ancient book in the world. But as these impressions have not been put forward accompanied by any tolerable evidence, it has been thought to follow in logic that Tarot cards belong to those arts in which they appear to have been used and to nothing else. In a little study of the Tarot, accompanied by the striking designs of Miss Pamela Colman Smith, and in its enlarged form as *The Pictorial Key to the Tarot* * I have intimated that a secret tradition exists regarding the cards. The statement is open to every kind of misjudgment, and it is time to correct a few exaggerated inferences which have arisen out of it. An opportunity seems given by the very interesting article of Mr. J. W. Brodie-Innes, in the last issue of the OCCULT REVIEW. He has reminded me of the whole subject and has mentioned one collection of cards which are a name only to myself. I will add to my remarks certain points of fact which are not mentioned in my books.

There are in reality two Tarot traditions, or—shall I say?—unpublished sources of knowledge: one is of the occult order, and one is purely mystical. Each of the occult sciences has a golden side of its particular shield, and this is a mystical side, alchemy being a ready case in point. The art of transmuting metals was pursued secretly, and a long line of physical adepts claim to have attained its end, their procedure being recorded

* London: William Rider & Son, Ltd., 5s. net.

in books which *ex hypothesi* are clear to initiates, and to no one else. But there was another school or order of research speaking the same language of symbolisms, by means of which they delineated a different quest and a distinct attainment—both of the spiritual kind. I am led to infer that this spiritual or mystical school was later, though the peculiar veil of emblems used by Zosimus the Panopolite makes one inclined to suspend judgment. After the same manner there was Operative Masonry, but there came a period—placed usually towards the end of the seventeenth century—when there arose out of it that Emblematical Art which is so familiar now among us. In this case also there are vestiges of a figurative school at an earlier period, so again it is prudent to keep an open mind. Masonry is of course occult only in an attributed sense but—as a last example—there remains Ceremonial Magic and its connexions, an occult art above all and in respect both of object and procedure about the last which might be supposed to have an alternative mystical aspect; but the fact remains.

The occult tradition of the Tarot is concerned with cartomancy in so far as it belongs to the manipulation and play of the cards for fortune-telling, but it has also a curious astrological side. The mystical tradition is confined to the Trumps Major, which I have termed the Greater Arcana in my two handbooks. The occult tradition leads no one anywhere, and its mode of practice in respect of the cards is—I am told—little, if anything, better than the published kinds—so far as results are concerned. I am not of course adjudicating on this question: as a mystic I should regard all such results as worthless. A prognostication which turns out amazingly correct is of no more consequence to the soul of man than another which proves far from the mark. The occult astrology of the Tarot has naturally its divinatory side, but it is not without traces of another and deeper intention. I should think it likely that the occult tradition will “leak out,” as the saying is, one of these days, for it has passed through various hands which do not seem to respect it. The mystical aspect may be explained most readily as belonging to Kabalistic theosophy, and has proved illuminating to many on the mystic quest, provided that they happen to find help in symbolism. It is precisely the same here as it is in the Churches and secret societies like Masonry. Certain are aided by its pageants of ritual, while to others they are little better than a rock of offence. The Eighteenth Degree of Rose-Croix is a hopeless adventure for those to whom ritual speaks no language, but so also is a

Pontifical High Mass. Moreover, such good people would probably be well advised not to concern themselves about the mystical tradition of Tarot cards. They are not for such reason to be relegated to a lower scale and those of an opposite temperament have no warrant for assuming superiority. No one is further from God because the *Ode Written in Dejection* by Coleridge carries no message to his heart. There is no off or near side of the Kingdom of Heaven by these alternatives of inward character.

Such being the nature of the Tarot tradition in its two aspects there remains to be said that it has no information to offer on the time, place or circumstances of Tarot origins, nor on the question of its importation into Europe, supposing that it came from the East. There are of course expressions of opinion on the part of people who know the occult tradition, but I have not found that they are of more consequence than those of outside speculation. Speaking generally, my experience of all such traditions, when they happen to make a claim on history, is that they present mere figments of invention. The great mass of Masonic Rites and Orders have fraudulent traditional claims, and those of most Rosicrucian Societies are equally mendacious myths. Among notable exceptions are the Régime Eccosais et Rectifié—which includes the important Grades of Novice and Knight Beneficent of the Holy City—the Military and Religious Order of the Temple, the Order of Rose-Croix of Henderover, and one mystical society which is referable in the last resort to the third quarter of the eighteenth century. As regards Craft Masonry it has worked out its own redemption by emerging from the Anderson period and its foolish fictions. If it be worth while to say so, by way of conclusion to this part of my subject, the Tarot tradition—whether mystical or occult—bears no marks of antiquity. It would not signify how old they were if they had no other claim or value, while if they offer light on any questions of the soul, it matters nothing if they are of yesterday.

On their mystical side the Trumps Major offer most notable differences from any of the known recensions, including those of Miss Colman Smith. It will be obvious than I can offer no details; but Death, the Hanged Man, the Sun and Fool are among notable cases in point. I have said, now long ago, (1) that there are vague rumours concerning a higher meaning in the minor cards but (2) they have never yet been translated into another language than that of fortune-telling. Yet one knows

not all that is doing nor always that which has been done, so it is well to add that I spoke within the measures of my own acquaintance—though I have had more than usual opportunities. In any case, the four suits of Wands, Cups, Swords and Pentacles have two strange connexions in folk-lore, to one of which I drew attention briefly in *The Hidden Church of the Holy Graal*. So far as my recollection goes, I have not mentioned the other in any published work.

The four Hallows of the Holy Graal are (1) the Graal itself, understood as a Cup or Chalice, being the first Cup of the Eucharist; (2) the Spear, traditionally that of Longinus; (3) the Sword, which was made and broken under strange circumstances of allegory; and (4) the Dish of Plenty, about which the Graal tradition is composed, but it is understood generally as the Paschal Dish. The correspondence of these Hallows or Tokens with the Tarot suits will be noted, and the point is that albeit three out of the four belong to the Christian history of relics they have an antecedent folk-lore history belonging to the world of Celtic myth. This is a subject which I shall hope to carry farther one of these days. There are also the four treasures of the Tuatha de Danaan: these were the Sword of the Dogda, the Spear of Lug, the Cauldron of Plenty and Lia Fail, the Stone of Destiny which indicated the rightful King. I remember one of our folk-lore scholars, and a recognized authority on the texts of Graal literature, suggesting to me that something might be done to link these pagan talismans with the Tarot suits, but I know as yet of no means by which the gulf of centuries can be bridged over. For the Tuatha de Danaan are of pre-Christian myth, but no one has traced Tarot cards earlier than the fourteenth century. The Tuatha de Danaan were mysterious beings of Ireland and divinities of Wales: some information concerning them will be found in Alfred Nutt's *Voyage of Bran*. They are said to be (1) earth-gods, (2) gods of growth and vegetation, (3) lords of the essence of life. They are connected with the idea of rebirth, usually of a god or hero.

I assume that an adequate survey of the vast field of folk-lore would produce other analogies, without appealing—like excellent old Court de Gebelin—to Chinese inscriptions or the avatars of Vishnu. It follows that the archæology of the Tarot has made a beginning only and we know not whither it may lead us. Much yet remains to be done with antique packs, and I should be glad to follow up the reference of Mr. Brodie-Innes to the Clulow collection—now, as he mentions, in America.

THE TAROT AND SECRET TRADITION 161

Whether it is in a public museum and whether there is a descriptive catalogue are among the first questions concerning it. One is continually coming across the titles of foreign books on Tarot and Playing Cards which might be followed up, not without profit, if we could get at the works themselves; but they are not in our public libraries. Were it otherwise, my bibliography of works dealing with the Tarot and its connexions might be much extended. As regards packs, since the appearance of *The Pictorial Key* I have inspected a Jewish Tarot which has not, I think, been printed. It represents the black magic of divination—a most extraordinary series of designs, carrying messages of evil in every sign and symbol. It is, so to speak, a Grimoire Tarot, and if it is not of French origin, the inscriptions and readings are in the French language. I have seen only the Trumps, Major and two or three of the lesser Court Cards, but I understood that there is at least one complete pack in existence.

Mr. Brodie-Innes speculates as to the authority for my allocation of Tarot suits to those of ordinary playing-cards. Its source is similar to that from which Florence Emery—one of my old friends and of whom I am glad to be reminded—derived her divinatory meanings mentioned by Mr. Brodie-Innes. The source to which I refer knew well of the alternative attribution and had come to the conclusion that it was wrong. In adopting it I was careful that no allocation should be of consequence to “the outer method of the oracles” and the meanings of the Lesser Cards. Nothing follows therefore from the attribution of Swords to Clubs and Pentacles to Spades. In my book on the Graal I had already taken the other allocation of Swords to Spades and Pentacles to Clubs. I cannot say that I am especially satisfied by either mode of comparison. There is no connexion in symbolism between a sword and spade, at least until the League of Nations turns all our weapons of offence into ploughshares and reaping-hooks. As little correspondence appears between so-called pentacles and clubs, but it is Hobson's choice. In the absence of a canon of criticism I should prefer to say nothing as to the mystic virtues of numbers in this connexion.

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.*]

A STRANGE DREAM.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In view of the recent correspondence with regard to dreams, in the pages of your magazine, I think the following experience may interest your readers. Its vividness suggested to me the impression that I was present in person at some tragic incident, that was actually occurring, rather than that my dream was a mere phantasy of the imagination. I suddenly found myself in what I believed to be the library or study of a big house. I sensed that it was after a dinner party. All the guests were in evening dress, and I distinctly remember one very pretty yellow dress, on a lady over by the fireplace. The chief actors in the scene were, I gathered, the host and hostess. The guests were all standing looking at the man and woman by the door. The man was standing, his hands behind him and his head down, a tall, dark, and youngish man, about forty years old, I should think, with his face as white as his shirt front. The woman, who was fair, and who was wearing a dull green silk dress cut into a deep V in front, was abusing the man. I did not know what the trouble was, but was impressed that something had been discovered. I did not hear anything, but sensed that she was abusing the man violently. Her face was distorted with passion, and her hands clenched. He stood perfectly still and silent, head down, until some of the guests from the corner started to reason with the woman, and even accused her of many things, pointing out that she was wrong, and sticking up for the man. Then the man lifted his head and spoke to them, and although I did not hear anything I was aware that it was a noble and generous speech, defending and excusing the woman all through, although I knew, and knew that *he* knew, that it was all true what they were saying about her, and that he was not to blame at all. Then he fell into a chair at the end of the table nearest the door, with his back to the table, and the right side of him toward me, who was in some inexplicable way behind the table, between it and the wall, although there did not seem to be any space between. I *thought* I was *on* the table, but it did not surprise me at all, because I felt that I was out of my body at the time. The woman went down on her knees the other side, crying and wringing her hands in the wildest way, and though I had the man's head on my breast

and my right arm round the *front* of him, he being *back* to the table and facing the window, and my left arm was stretched across the table, and my hand clasping the right hand of the woman and pressing it, trying to calm her a bit, I was perfectly certain that no one could see me, and neither the man or woman or any one else knew I was there. Whether the man felt anything of the deep sympathy I was trying to impart, or the comfort I tried to give, I do not know, but my heart ached for him. The woman went on crying and sobbing, but the man was stony, but muttering something to himself. I sensed that he was praying, and caught one thing over and over: "Help me to find out; help me to find out." Then the woman, apparently impressed by the agony of the man, suddenly cried out, "Oh, the poor fellow; oh, the poor fellow!" I was furiously angry with her and said, "I should think it is 'Oh, the poor fellow,'" but of course she did not hear me. After a bit the man rose, a little unsteadily, and walked to the door, opened it and went out, the other people standing perfectly still and quiet. I did not dream any more, but suddenly during the following morning, when I had the poor man so much on my mind, being so absolutely certain that I had been witness to a tragedy, and actually seen all this, and feeling more sorry than I can express for him, I had a vision of him going to his room, lying down on his bed, and turning his face to the wall.

What is the meaning of it, and why did it happen to me? I cannot place it in any way whatever. I have prayed for the man frequently, and sent out the strongest and most powerful thoughts that I am capable of, since because if, as I firmly believe, the thing really happened, and the man *is* suffering, somewhere on this earth, he does need somebody's sympathy and thought. Whether it was sent for this purpose, and whether it was sent at the same time to people other than myself, I cannot tell. If it was a first dream, I mean happening during the first part of my sleep, it would be placed somewhere between 10.30 p.m. and 2 a.m., which would not be much out of the way for a fashionable evening party. I cannot explain it, but the man's crushed anguish haunts me.

Yours faithfully,

JESSIE E. P. FORELAND.

The dream happened on the night of December 17, 1918.

SOME PSYCHIC EXPERIENCES.

To the Editor of the OCCULT REVIEW.

DEAR EDITOR,—I have never attended a single Spiritualistic or Theosophical Meeting or Lecture, but for nearly one year I have been a regular reader of the OCCULT REVIEW. Of course there is much in it at times that does not appeal to a plain business intellect like my own; but for all that, I, from my own *personal experience*, could compare notes occasionally with those who have also experi-

enced practically certain of the almost unbelievable incidents recounted in your magazine from time to time. For instance :—

(1) I once experienced the peculiar soothing violet light, etc.

(2) At another time I actually felt as if my very life had gone out of me, for but a short period, and had come back to me again, but leaving me very limp when I awoke.

(3) On another occasion, while lying dozing, I felt as if, with my head as the apex of the angle, my complete body had raised itself for a moment, thus apparently placing my extremities about a foot higher than my head, which had not left the pillow. On "recovering" myself I knew from my position that I had not been moved physically in any way.

(4) Recently in dreams I have found myself in places and in circumstances, seeing people and features that are quite ordinary and practical in every way, but in places, or in circumstances in which I have never been, nor did I ever to my knowledge in my waking thoughts meet the people with whom, without conversation, I seem to have been quite morally and ordinarily familiar in my dreams.

(5) A year ago I dreamt I saw a chapel wall with a bell clanging—at least I saw its movements, etc., and *simultaneously* I had occasion to awake my wife, who was evidently having a very troubled dream. She had just "witnessed" a procession of nuns!!!

(6) On the occasion of a friend's decease lately I heard two loud knocks; they were peculiar although quite emphatic, for they did not appear to have come from anywhere outside nor from the next house nor from the house-top, nor yet from over the bedroom ceiling (I live and sleep on top-flat). The two knocks seemed to happen within the bedroom, and yet seemed to be without too, as well as within or near my head. Neither my wife nor sleeping child seemed to be aware of them. No one else was moving about in other parts of my house, and the knocks were more like what a heavy mallet might make on heavy carpentry. Once while in a country district I heard *three* knocks, but much louder, and another time I also heard three such knocks on board a fast-travelling train.

I mention these incidents as a comfort to the people who believe the dissolution of our mortal body ends all. There are, I am sure, others who can, from their own experience, quite believe all I have stated.

Yours truly,

"DESCENDANT OF A MOY GRAHAM."

"A VISIT FROM THE DEVIL."

To the Editor of the OCCULT REVIEW.

SIR,—I was much interested in an account of "a visit from the Devil" in your December number, because I have had a very similar experience, but the visit lasted longer and the details were more dramatic.

I am convinced, however, that in neither case was it Satan himself who appeared. He, "the Prince of this world," is far too great a personage to attend personally to small matters when he has an innumerable host of "evil angels" at his beck and call, ready and anxious to serve him.

The assertion "I am the Devil" is no proof of identity, as the word of a servant of the "Father of lies" is of no value. At the same time I am convinced that there is a real Satan, unless we are to disbelieve the evidence of both the New and Old Testament.

Yours faithfully,

HILARY SEVERN.

THE UNKNOWN PHILOSOPHER.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In the OCCULT REVIEW of January, 1918, there is an article entitled "A Lodge of Magic," by Arthur Edward Waite. Perhaps it will interest you and your readers to know that for the past two years I have been able to call to the piano several very wonderful personages, from each of whom I have received valuable information. About a year ago while playing the piano for a very advanced soul I saw on the end of the grand piano a large cross, wound around tightly with roses. It was very distinct. I suddenly looked towards the mantel, and there at the end stood a wonderful being, looking at me with kindly eyes. I received from him quite a long message for my friend; I asked who he might be, and was answered, "I am the Unknown." Many times after that I saw him or heard him speak; many times he gave his message in French, which language I am familiar with. At one time I saw him approach my friend and lay in her lap a pure white rose. I have many times had him dictate to me on the typewriter messages for my friend. We have both wondered who the Unknown might be. By the merest chance I saw your magazine with the article in it, and the moment I read it I knew two things—I *knew*, with that peculiar certainty that comes, that the book was not given to me accidentally, it was meant for me to see it. I knew that our Unknown was the Unknown Agent, the "Unknown Philosopher." Many times I have received long messages in French, many times in English. The "Rosy Cross" that stood on the piano was seemingly an announcement of his presence. I read the article all through and felt so familiar with it, knowing that I was reading of some one I had heard speak. Is it just a coincidence?

Many times when playing—I always compose as I go along—I see the most wonderful pictures, hear spoken words, have a sight of mysterious rites and the explanation. Often it comes over the keys in old style speech, at other times modern. Sometimes certain pieces come to me the second time and bring the same vibration, then the same picture. Usually I never repeat the same strain twice; I cannot, no matter how much I try.

A short time ago a lady who plays very beautifully sat down at my piano, and as she played I saw the most beautiful wood, forest I should say, such lovely colouring, then a host of beautiful little beings all dancing around exactly to the music, forming intricate figures, unlike anything I have ever seen done; the little fairies and gnomes looked at me with such love and affection in their eyes, I seemed to be quite well acquainted with them. It was all very beautiful. The different pieces of music played produced entirely different pictures. Both the lady who played for me and myself are very busy women, both of us in professional life. We have very little time to give to the occult; however, we have decided to write out in detail our experience, as it was very unusual. Music has wonderful power to unlock the door leading to the unseen things. I am not an occult student and never have been. I would like to hear from you or from any one interested in using Music as a medium.

Yours cordially,
M. W.

THE TAROT CARDS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have just read with great interest Mr. Brodie-Innes' article on "The Tarot Cards," more particularly so as I happen to possess an uncoloured reproduction of an old Egyptian pack. The wisest of our remote ancestors formulated a spiritual science. In order that it might be preserved for future generations, they used symbols which would convey to the trained mind the nature of the spiritual ideas they represented. For convenience in handling, these symbols were engraved on plates, ultimately taking the form of cards. They form the sacred book of Thoth of the ancient Egyptians, or what may be termed their Bible. They were also used by the old Chaldeans. They formed part of the mysteries revealed to the candidate during initiation, and have largely remained the property of certain secret schools of occultism, both occidental and oriental, who have jealously guarded them for ages.

The four suits originally consisted of roses, trefoils, cups, and acorns, corresponding respectively to spring, summer, autumn, and winter, also to air, fire, water, and earth, and to the Zodiacal Signs Aquarius, Leo, Scorpio, and Taurus. Later on pentacles, sceptres, cups, and swords were substituted, represented in our present pack by diamonds, clubs, hearts, and spades respectively.

The twenty-two trump cards, or major arcana, correspond to the twenty-two letters of both the Egyptian and Hebrew alphabets. Their names and order are as follows:—1, The Magus; 2, Veiled Isis; 3, Isis unveiled; 4, The Sovereign; 5, The Hierophant; 6, The Two Paths; 7, The Conqueror; 8, The Balance; 9, The Sage; 10, The Wheel; 11, The Enchantress; 12, The Martyr; 13, The Reaper; 14, The Alchemist; 15, The Black Magician; 16, The Lightning;

17, The Star ; 18, The Moon ; 19, The Sun ; 20, The Sarcophagus ; 21, The Adept, and 22, The Materialist. This last Card is sometimes called 0. Each of the twenty-two major arcana corresponds to either one of the twelve Zodiacal signs, or one of the ten planets of the chain, besides innumerable other correspondences. They are also connected with the Pythagorean system of numbers.

The venerable Order of the Brotherhood of Light, which separated from the Theocracy of Egypt B.C. 2440, holding that it is no longer a virtue to keep secret anything that will aid the soul in gaining knowledge as to its true relation to the universe, or that will assist in making physical life happier, or the attainment of spirituality easier, are giving out much that has hitherto been veiled, among other things the hidden meaning of the Tarot. I am indebted to a member of that ancient Order for my Tarot pack. Should any of your readers desire any further information with regard to either the Tarot or the Brotherhood of Light I shall be pleased to give it, as far as I am able, if they will write "Isis," care of the OCCULT REVIEW.

Yours faithfully,

ISIS.

A DREAM OF PRENTICE MULFORD.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—It was but seldom that I ever dreamt of my lost friend Prentice Mulford, although his memory rose often in my waking thoughts. But once I had a dream that left an abiding impression on my mind. It was many years after his strange passing—after his wife, who survived him long enough to lose her second husband after some years of married life, had followed both of those her mates into the Silent Land. Thus long after our earthly parting, I dreamt that he came in unexpectedly, as he was wont to do from far away. In my dream I had no idea *how* far! no remembrance of the news of his mysterious death ; it was as if he came in just as he had so often done from a journey by land or sea, from Paris or Vienna, or Philadelphia, or Boston, and sat down to talk in the old way. But although in the dream I had utterly forgotten *his* death, I remembered well the more recent death of the one who had been dear to us both, and I wondered whether *he* knew of it ; or had it chanced that the news had not reached him ? If he was in ignorance of it, how should I approach the subject ?

As I debated this question with myself, I was suddenly aware of *her* presence with us. I looked round, and there she sat beside us, "in her habit as she lived," and joined in the conversation easily, in her old way. And still I wondered—Did he know that her presence was not in the body ? did he realize how *that* lay in the grave ? Then she looked at me with her soft smiling eyes, and reading my thoughts, as she had often done, she answered my unspoken question. "Yes, *he* knows."

M

Then a sense of the strangeness of this meeting came over me, and I cried in perplexed wonder, "Oh, is this a dream?" Promptly came his answer in quiet assurance,

"No, it is no dream. It is only that *we have come to the knowledge of the Truth.*"

And then I awoke with a thrill of great joy that this was so. We three—one "Immortal yet clad in the Mortal," the others "from the Mortal set free"—were of those happy ones who had "come to the knowledge" that the change of Life that men call Death sets no "bridgeless gulf" between soul and soul.—Yours faithfully,

J. D. H.

(Author of Article on *Reminiscences of Prentice Mulford.*)

"PANSY" AND ST. ANTOINE.

To the Editor of the OCCULT REVIEW.

SIR,—I read with interest in the January number, "'Pansy,' A True Story of an Invisible Helper," and wondered if the writer knew that Roman Catholics invariably invoke the aid of St. Antoine (de Padoue) when looking for missing articles. I had known of this for many years, but had never seen it put to the test until I came to live abroad. Since then, many strange instances have come under my notice, which would seem to verify the belief; but like Miss Whiting I feel inclined to say: "What is it?" Is there any Pansy? or does one's own subliminal serve one in so convenient a way? Perhaps other writers may feel inclined to write us on the subject. I will not trespass further on your space, or might give you instances of lost objects recovered by praying to St. Antoine, after fruitless search had been made before.

Yours faithfully,

A. SEAKER.

ATTOS REI, 10 RUE DE PREBOURG, PARIS.

THE MORALITY OF KILLING.

To the Editor of the OCCULT REVIEW.

SIR,—I really think Mr. Winans has got his knife into the wrong person. I did not shake in my shoes, as I should have done, when I read his letter, because they happened to be velvet. I have noticed for the last five years that even women "in the fashion" wear velvet shoes in the house, and in the summer in the street. The leather used for boots and shoes is from the hides of animals that have been killed for food. But it seemed like making friends with the devil to use it, so long ago I took an interest in the humane substitute for leather, which I believe to be paper. I am told it is not necessary to worry about that now, as civilians are not likely to get anything else. As for furs and kid gloves, my personal sins in respect to them ceased some thirty years ago, when I began to understand about such things. I do not expect any angry spirits of animals to meet me after death,

because ever since I have worked on their behalf and I think they consider I have expiated. As to eggs I prefer not to eat them, but I have kept hens, and I know they have very little sentiment about eggs. Some hens tread on their chickens and kill them.

Eiderdowns are unnecessary. Blankets are good enough for any one.

I have been thinking of keeping goats, and encouraging cottagers to do so. As Mr. Winans seems to know all about animals, can he tell me the one thing I want to know in this connection. Can goats be made to pay without killing the kids, selling their skins, and taking all the milk? If not, far be it from me to help on the industry. The spirits of a dozen angry and injured nanny goats would be as disturbing to me, if I had to meet them on the astral plane, as the spirits of Mr. Winans' eighty stags may yet prove to be to him.

Yours faithfully,

MABEL COLLINS.

PERIODICAL LITERATURE

MR. DUDLEY WRIGHT'S extended series of papers on *The Eleusinian Mysteries* are perhaps the most important contribution which has appeared in *The Freemason* during the last twenty years, and continue to justify the opinion which we expressed at their inception. When completed, we are disposed to think that they will have put an end once and for all to a host of occult misconceptions, and will moreover correct the fanciful hypotheses of past Masonic writers. The author is himself a Freemason and has a wide practical acquaintance with various Orders and Degrees which are included under this denomination. We respect his undertaking not only for the working acquaintance with classical authorities exhibited therein, but for the fact that he is avoiding the institution of Masonic comparisons in his account of the Greek Rites. It is regrettable that the instalments appearing from week to week are exceedingly small, but this is explicable by paper restrictions, which have reduced *The Freemason* in common with practically the whole of periodical literature. It was explained in our last issue that the Mysteries of Eleusis were concerned with the Rape of Persephone and the wanderings of her mother Demeter, which ended in the daughter's rescue from everlasting sojourn in the underworld. Mr. Wright tells us that the Lesser Mysteries represented the return of Persephone to earth, while the Greater Mysteries delineated her descent into the infernal regions and her experience therein. The pageant was designed to exhibit : (1) The condition of an impure soul invested with an earthly body and immersed in material nature ; (2) that he who in this life is under bondage to his terrestrial parts is truly in Hades. It was so far therefore a moral instruction, a recommendation of the life of reason, as opposed to that of simple sense and its appetites. It did not remain, however, within the conventional measures of ethical instruction. By the hypothesis of the Mysteries Hades was a region of punishments which awaited the unregenerate soul, but over against this there was depicted in the pageants—" by gorgeous mystic visions "—the felicity of the soul, both here and hereafter, when cleansed from " the defilements of a material nature and consequently elevated to the realities of intellectual vision." The Lesser Mysteries placed candidates in a condition of ritual purification, and in this and in other ways were preparatory to the more important experiences which came after. Both classes are preceded and followed by a truce on the part of all who were engaged in warfare, and this truce " had to be proclaimed in and accepted by each Hellenic city." In a word, the external Hellas was put into a state of symbolical rest, that it might give place to the sacramental activities of the mystical Hellas, hidden in the

heart of its religion. So far in respect of the pageants, their nature and intention. We await their fuller consideration. Meanwhile Mr. Wright has passed of necessity to an account of the Officers of the Rites, their titles, status and the conditions imposed upon them in view of their sacred mission and character. Here the account becomes full and valuable, giving evidence of the firsthand research undertaken by the writer. From the highest even to the least, the Officers were known only under sacramental names, all personal distinctions being "wafted away into the sea by the mystic laws." Mr. Wright's informing papers contrast—be it said—notably with an anonymous contribution to *The Freemason* in one of its last issues. While purporting to deal with Masonic obligations, it reproduces the old reveries of those foolish Masonic literati who saw Masonry everywhere in their reverie, at the beginning of the nineteenth century. We hear of Master and Wardens presiding over Dionysian Architects, 2000 years B.C.; of Chinese Mysteries comprised in Three Degrees, like the modern Craft; that the King of Tyre was a Dionysian in the days of Solomon; and that amazing analogies of the Third Degree can be traced among Brahmins and Scandinavians of the immemorial past. Mr. A. P. Sinnett considers his account in *The Messenger* of communications established with Masters and especially of his early experiences therein. He is exceedingly frank about the difficulties which obtained on both sides and the imperfect reflection of occult teaching embodied in *Esoteric Buddhism*. He delineates also the circumstances under which these difficulties were loosened and removed as the years went on. But what we lack—and it is material in chief for judgment—is any account of the mode in which communications were established. Mr. Sinnett says: (1) In "the beginning I worked with a friend who afterwards dropped out of the Theosophical movement," but it was in this manner that "we . . . obtained the instructions that ultimately led to the production of *Esoteric Buddhism*." (2) As regards the years 1885 to *circa* 1902 he says: "I had the advantage of touch with my own Master through an appropriate channel." Whether this means that in both cases Mr. Sinnett employed a psychic through whom messages were written or spoken after the familiar manner of mediumship we cannot of course say, but this is how it looks on the surface. . . . *The Theosophist* prints a presidential address delivered by a native speaker at a Ramakrishna Anniversary Celebration. The principles of self-culture were discussed from a Hindu point of view, and it was laid down (1) as regards every civilization that "the degree of its progress is determined by the degrees in which it can exhibit the subordination of the physical to the spiritual"; (2) that the Hindu among all civilizations "satisfies best the above test," because it "best promotes the primacy of the soul in the ordering of life on earth." On this claim some of us may think that the history of the Hindu nation casts rather a disconcerting light. . . . Mr. Wm. Loftus Hare has a few words in *The Nation* on politics and the

soul. Having postulated that the opposition of material interests which leads to quarrels and wars affects the spiritual welfare of the time to which it belongs, he proposes three aims to which we all may be directed : Religion, or the assimilation of the soul to the universal order ; Art, by which the individual will is joined to universal ends ; and Politics, regarded as ministering to the material needs of all humanity. The counsels are good and the definition in respect of religion is good also ; but that of politics does not seem to embrace its subject, the subject being by no means purely material, and we question whether any one, outside Mr. Hare himself, will recognize art in such a singular vesture of words. . . . A writer in *Theosophy* of Los Angeles affirms that mediumship is at the opposite pole to adeptship and spiritual knowledge ; that Professor Crookes, Professor Lodge, Camille Flammarion and other leaders in the school of psychical research are a recrudescence of " affinities and tendencies along the lower line of forces " exemplified by the alchemists of other centuries ; and that the last to go astray in these bypaths is Mrs. Ella Wheeler Wilcox. It appears finally that nearly all theosophical literature—so-called—of the past twenty-five years, its investigating classes and esoteric sections, have been following the same false tracks.

La Revue Spirite has the full courage of its opinions, and in an article entitled *Hosannah* it proclaims that, thanks to spiritism and thanks to invisible guides, France has been able to see the fifty-two months of the world-war come at last to an end. " A potent current of spiritual forces has not ceased to pass over France and her heroic soldiers," carrying them forward to victory. Moreover, Wilson, Lloyd George, Clemenceau and Foch are only instruments of the unseen, executors of a divine plan. The regenerating work is to continue in the peace to come, and everywhere the doctrine of spiritism will expand, thanks to the efforts of the other side of things. The victory has been gained in reality on a higher plane than earth, but it is on earth that it has to be realized. . . . Dr. Homes Dudden is quoted by *The Expository Times* as holding and affirming : (1) That a man is no more changed by death than by sleep ; (2) that he comes out of it just the same ; (3) that he begins on its further side exactly where he left off here, neither better nor worse. These considerations are found in a book of sermons published by Dr. Dudden recently. We conclude therefore that he is a minister of some church or denomination. The points are not cited apparently by the author, nor by *The Expository Times*, as the doctrine of spiritism based on the alleged testimony of discarnate spirits by thousands and tens of thousands during the last seventy years. Furthermore, Dr. Dudden is of opinion that in the state after death we shall make a beginning in progress and go on progressing, which is also the doctrine of spiritism and of its precursor, A. J. Davis. Views and intimations of this kind are cropping up on all sides continually : it is meet and just to refer them to their proper sources. They may or may not be true, or a part of the truth

which is hidden in the great hereafter, but we cannot afford to be in doubt as to whence and how they came to us. . . . A writer in *The Progressive Thinker* maintains that behind all prophecy there lies the human element, abiding in which is an ever present possibility of changing results, and this often instantaneously. There is no purpose or plan of the Creator which sets aside the free agency of man, and there is hence always this transforming factor to reckon with. The clairvoyant discovers a result at the end of a given chain of conditions, but its revelation may itself help to falsify the psychic foresight, by inspiring effort on the part of the person concerned, leading in this manner to a modification or reversal of the precognized result. In a word, the psychic glass of vision is a glass of might be and not of the decrees of an immutable order seen in its operations to come. . . . Though a little outside our subjects, it is interesting to note that *The Medico-Legal Journal* of New York has been discussing the psychology of physicians, a theme—it tells us—on which very little has been written, because policy and prudence look askance at a proposal to analyse the *psyche* and *psychosis* of the profession. It is an exceedingly frank study, dwelling on the isolated existence of a physician in past times, his gradual absorption into the domain of commercialism and the materialistic impress which has resulted. The article points out also that medicine is an art and not a science, and that its history—"viewed from a psychological standpoint"—represents an eternal cycle of repetition. . . . A writer in *Active Service* discovers Christmas in the zodiac and prophecy in all its stars. It exists to set forth in the heavens an everlasting witness to Messiah and His work. It appears, moreover, that the twelve signs were arranged by Seth, as Chief of the Children of Elohim and second High Priest of the Patriarchal Church. He allocated Taurus to the first place, but Aries was substituted by Moses. The decans were devised by Enoch, whose walks with God were presumably through the starry heavens. . . . *The Astrological Bulletin* presents "a metaphysical essay" concerning the influence of planetary aspects on body and mind, with intimations as to the ways in which the mind can react, to modify or suspend the influences. We are reminded of that theological astrologer Wegelius, a German of the seventeenth century, who wrote on the stars in their courses and on "the art of ruling them by the Law of Grace."

The Builder has completed its fourth volume. The various issues have been subjects of frequent references in our pages, and looking now at the elaborate analysis of contents and index we are reminded of many notable things which have appeared during the last twelve months. May the good ship chartered by the Grand Lodge of Iowa for another voyage of discovery over the wide waters of research have pleasant cruising during 1919 and visit golden shores of Knowledge.

**NEW AND FORTHCOMING PUBLICATIONS OF
INTEREST TO "OCCULT REVIEW" READERS.**

APPLETON & CO.

- FAITH IN A FUTURE LIFE.** By Alfred W. Martin. Dr. Martin's concern is with the vital question: What satisfying foundation is there for faith in a future life? Price 7s. 6d. net.
- PSYCHIC TENDENCIES OF TO-DAY.** By A. W. Martin. Cloth. Crown 8vo. 7½ + 5. 162 pages. Price 6s. net. In this volume Spiritualism, Psychic, Research, Theosophy, Christian Science and New Thought are examined and discussed.
- AN ETHICAL PHILOSOPHY OF LIFE.** By Felix Adler. A study in practical philosophy which is the outgrowth of forty years of active social service.

GEORGE BELL & SONS, LTD.

- THE ANCIENT ROAD, OR THE DEVELOPMENT OF THE SOUL.** By Frances Swiney, Author of "The Awakening of Woman," etc. With 17 illustrations in colour, black and white. Demy 8vo. 517 pp. Price 12s. 6d. net.

B. H. BLACKWELL.

- LEAD THOU: THE RECORD OF A SPIRITUAL JOURNEY.** By John Mahler. Price 3s. net. Has the best qualities of that class of literature.

BURNS & OATES LTD.

WORKS BY DOM SAVIMEN LOUISMET, O.S.B.

- MYSTICISM TRUE AND FALSE.** 8vo. Cloth, gilt. Price 5s. Postage, 5d.
- THE MYSTICAL LIFE.** Fscap. 8vo. Cloth, with a frontispiece in photogravure. Price 4s. 6d. Postage, 5d. An attempt to formulate the traditional notion of Catholic Mysticism. It should appeal equally to the religious and layman.
- THE MYSTICAL KNOWLEDGE OF GOD.** An essay on the art of knowing and loving the Divine Majesty. Fscap. 8vo. Cloth, gilt, with a frontispiece in photogravure. Price 3s., postage 4d.

CASELL & CO., LTD.

- CHRISTIANITY IN THE NEW AGE.**
SPIRITUALISM.
CHRISTOPHER.

C. W. DANIEL, LTD.

- THE FOURTH DIMENSION: (Essays in the Realm of Unconventional Thought).** By an Officer of the Grand Fleet. Its purpose is to suggest that a new world is open to us through the realisation of new ideas. (*Shortly*)
- THE ROAD TO THE STARS and Other Essays.** By an Officer of the Grand Fleet. Price 2s. net. (Will be published during March.)

T. WERNER LAURIE, LTD.

- PSYCHICAL PHENOMENA AND THE WAR.** By Hereward Carrington. Author of "Death, Its Causes and Phenomena." Demy 8vo. Cloth. Price 10s. 6d. net.

LONGMANS, GREEN & CO.

- THE PHILOSOPHY OF PLOTINUS.** The Gifford Lectures at St. Andrews, 1917-1918. By the Very Rev. William Ralph Inge, C.V.O., D.D., Dean of St. Paul's. 2 Vols. 8vo. 28s. net.
- THE INCREASE OF GOD.** By the Rev. A. H. McNeile, D.D., Regius Professor of Divinity in the University of Dublin; Chancellor of St. Patrick's; Fellow of Sidney Sussex College, Cambridge; Author of "Self-Training in Prayer," "Self-Training in Meditation," etc. With an Introduction by THE BISHOP OF LONDON. Crown 8vo. Price 3s. 6d. net.

MACMILLAN & CO., LTD.

- THE BOOK OF THE CAVE—GAURISANKARGUHA: an Allegory** describing what the Children of Dream saw and heard while visiting the Cave of the Awakened One. By Sri Ananda Acharya, Author of "Brahmadarsanam: or Intuition of the Absolute." Crown 8vo.

FORTHCOMING PUBLICATIONS 175

METHUEN & CO., LTD.

- A NEW HEAVEN.** By the Hon. Geo. Warren Russell. Cr. 8vo. Price 7s. net.
By the assistance of a Maori priest with strange hypnotic powers the leading character is able to leave his body and investigate the conditions of the heavenly sphere.
- WHAT IS THE KINGDOM OF HEAVEN?** By A. Clutton-Brock. Cr. 8vo. Price 5s. net. An attempt to understand Christ's doctrine as expressed in the Gospels.

JOHN MURRAY.

- THE ADVENTURE OF LIFE.** By Major Robert W. Mackenna, M.D., R.A.M.C. Cr. 8vo. Price 6s. net.
- SUCH STUFF AS DREAMS.** By C. E. Lawrence, Author of "Pilgrimage," "The Arnold Lip," "Mrs. Bente," etc. Crown 8vo. This is a story of a London clerk, willingly 'subservient to suburban conventions yet brought into knowledge of the immortal.
- FIRST CHRISTIAN IDEAS.** By the late Rev. Canon E. C. Selwyn, D.D., formerly Headmaster of Uppingham School. Crown 8vo. A work of entirely independent research in the data of the first century, opening a new and promising line of study.

THE OXFORD UNIVERSITY PRESS.

- THE SAMKHYA SYSTEM.** By A. Berriedale Keith, D.C.L., D.Litt. Cr. 8vo. Cloth. 109 pp. Price 1s. 6d. net.
A volume of The Heritage of India Series.

STANLEY PAUL.

- THERE WAS A KING IN EGYPT.** By Norma Lorimer, Author of "A Wife Out of Egypt," "God's Carnival," etc. The hero and heroine of this finely inspired novel are profoundly influenced by the teachings of an ancient King of Egypt, and their love story is of singular beauty.
- JAMES HINTON.** By Mrs. Havelock Ellis, Author of "Three Modern Seers," etc. With a Preface by Havelock Ellis. Demy 8vo, cloth, illustrated. Price 10s. 6d. net.

G. P. PUTNAM'S SONS.

- VISIONS AND BELIEFS IN THE WEST OF IRELAND.** By Lady Gregory. With Two Essays and Notes by W. B. Yeats. 2 volumes, 12°. Approximate Price, 17s. 6d. net. Of interest as an exceptionally thorough and representative study of psychic sensitiveness in Ireland, and the slightness of the barrier between worlds seen and unseen.

WILLIAM RIDER & SON, LTD.

- THE BHAGAVAD-GITA INTERPRETED.** By Holden Edward Sampson, author of "Progressive Creation," "Progressive Redemption," "The True Mystic," etc. 5½ by 4 inches. Cloth. Price 3s. 6d. net. xxii+165 pp. (Ready.)
- A BOOK OF AUTO-SUGGESTIONS.** By H. Ernest Hunt, Author of "Self-Training," "Nerve Control," etc. A handy guide, giving numerous typical examples of auto-suggestions, classified under selected headings, for the guidance of those desirous of practising this method of self-training. Paper covers. Price 1s. 6d. net. (Ready in March.)
- THE DREAMS OF ORLOW.** By A. M. Irvine. With an Introduction by J. Arthur Hill. Crown 8vo. Cloth, 256 pp. Price 4s. 6d. net. (Ready.)
- EVERYDAY EFFICIENCY.** A practical Guide to Efficient Living written for the Ordinary Man and Woman. By Forbes Lindsay, author of "Efficiency," etc. New Volume of "The New Thought Library." Cr. 8vo. Cloth. Price 4s. 6d. net. In preparation.
- HE CAN WHO THINKS HE CAN, and Other Papers on Success in Life.** By Orison Swett Marden. Author of "Every Man a King." Cr. 8vo. Price 4s. 6d. net. (New Edition ready in March.)
- THE JEWEL OF SEVEN STARS.** By Bram Stoker. Author of "Dracula." Sm. cr. 8vo. Price 1s. 9d. net, bound. (New Edition in Preparation.)
- A SHORT LIFE OF ABRAHAM LINCOLN.** By Ralph Shirley, Author of "The New God and Other Essays," "Prophecies and Omens of the Great War," etc. Cr. 8vo, cloth, 180 pp. with 4 full-page illustrations. Price 3s. 6d. net. (Ready.)

- PRESIDENT WILSON :** The Man and His Message. By C. Sheridan Jones, Author of "The Unspeakable Prussian," "A Short History of the Hohenzollerns," etc. Crown 8vo, 80 pp. Price 1s. 6d. net. (Ready.)
- PSYCHIC SCIENCE (La Psychologie Inconnue).** An Introduction and Contribution to the Experimental Study of Psychical Phenomena. By Emile Boirac, Rector of Dijon Academy. Translated by Dudley Wright. Demy 8vo. Cloth gilt, 380 pp. Price 10s. 6d. (Ready.)
- SELF-TRAINING.** By H. Ernest Hunt, author of "A Manual of Hypnotism," "Nerve Control," etc. Crown 8vo. Cloth. Price 4s. 6d. net. (Ready.)
- STEAD, THE MAN.** Personal Reminiscences by Edith K. Harper, with Introduction by Major-General Sir Alfred E. Turner, K.C.B., etc. New and cheaper Edition. Demy 8vo, xvi. + 262 pp., with 8 full-page illustrations. Price 5s. net. (Ready.)
- VOICES FROM THE VOID.** A Record of Six Years' Experiences with the Ouija Board. By Hester Travers Smith. With Introduction by Sir William F. Barrett, F.R.S. Crown 8vo. Cloth. Price 3s. 6d. net. (Ready in March.)

ROBERT SCOTT.

- THE SECRET OF THE SEALED BOOK.** Its Message for These Times. By the Rt. Rev. G. H. S. Walpole, Bishop of Edinburgh. Price 3s. 6d. net.
- THE HIDDEN SIDE OF WAR.** Price 2s. net.
- WHAT HAPPENS AT DEATH.** The Present War and other Problems. By a Country Clergyman. Price 3s. net.
- SWEDENBORG.** Servant of God. By Charles H. Moore. Price 1s. net.

ARTHUR H. STOCKWELL.

- THE STORY OF MEADOW FARM :** A Psychic Study. Anon. Price 1s. 6d. net.
- BOTH SIDES OF THE DOOR,** A Psychological Sketch. Irene Hay, Price 2s. net. (In the press.)

THE SUFI PUBLISHING SOCIETY, LTD.

86 LADBROKE ROAD, LONDON, W. II.

- LOVE HUMAN AND DIVINE.** (Voice of Inayat Series.) By Sherifa Lucy Goodenough. Inayat Khan's lecture on Love, Human and Divine, deals with The Philosophy of Love; Human Love and Divine Love. Price 2s. 6d. net.
- LIFE AFTER DEATH.** (Voice of Inayat Series.) By Sherifa Lucy Goodenough. This book deals with subjects such as:—Death; Day of Judgment; Heaven and Hell; End of the World; Haunted Places; Spiritualism; Obsession. Price 2s. 6d. net.
- HINDUSTANI LYRICS.** By Inayat Khan and Jessie Duncan Westbrook. Contains interpretations of well-known ancient and modern Hindustani poems. Price 2s. 6d. net.

TALISMAN PUBLISHING CO.

- THE INNER PATH TO SUCCESS.** By A. Osborne Eaves. Studies on the use of the subconsciousness in realising one's goal. Price 3s. paper; 4s. cloth. (Ready shortly.)

THE THEOSOPHICAL PUBLISHING HOUSE.

- THE WORKS OF THOMAS VAUGHAN** (Eugenius Philalethes). Edited, annotated and Introduced by Arthur E. Waite. Here to be made available for the first time in a collected edition. (In the Press.)
- PATANJALI FOR WESTERN READERS.** By D. R. Stephen, M.A. New issue. Price 10d.

J. M. WATKINS.

- THE WONDERS OF THE SAINTS IN THE LIGHT OF SPIRITUALISM.** By Fielding Fielding-Ould, M.A. With an Introduction by Lady Glenconner. Cr. 8vo. 128 pp. Price 4s. 6d. net.

REVIEWS

RUPERT LIVES! By Walter Wynn. London: The Kingsley Press, Ltd. Pp. xii. + 176 and a Frontispiece.

THE candour and clearness of this little book should enable it to implant a conviction of the reality of life after death in many a sceptical brain.

The author's son Rupert died for his country on February 16, 1917, and Mr. Wynn was urged in a charming letter by Miss Estelle Stead to open communications with him through available channels. He sat with Mr. Vango, the well-known medium, and after preliminary disappointment found himself in touch with dead friends and relatives, or very plausible imitations of them. Later, he discovered that he himself was efficacious as a medium, and we think that on the evidence of what happened in his own home alone he is fully entitled to the brief but delightful assertion in his title.

Needless to say the book causes the reader once more to ponder the problem of how to distinguish personality from impersonation, the actual "I" from an actor or actress. Without dogmatizing, we may at least feel that it is wildly improbable that humorous or malicious trickery accounts for the greater part of the consolation and pleasure afforded by spiritistic séances. At any rate in the case of Mr. Wynn, if he had not been convinced of the existence of his son after the phenomenal evidence lavishly given him, he would have been a sceptic of the most impervious kind.

One of the points in his book which particularly interested me is the difficulty of getting names of persons from spirits. When, as sometimes happens, the words proceeding from the medium are his interpretations of visible symbols, this is intelligible enough. It has occurred to me that a name fixed to a carnate person ceases to be applicable after he has gone into the anteroom between the Houses of Incarnation; for in that anteroom he is (maybe) a person of fifty names.

I end by heartily recommending Mr. Wynn's fascinating book to the earnest student of spiritual truth.

W. H. CHESSON.

THE FEAST OF YOUTH. By Harindranath Chattopadhyay. London and Madras: Theosophical Publishing House. Pp. 43.

THIS first book of a young poet, brother to the well-known Indian poetess, Sarojini Naidu, is of quite unusual interest. Sufficiently remarkable in itself is the author's skill in the use of English verse-forms, with their subtle and often difficult rhythms; add to this a deep mystical fervour, a glowing wealth of imagination and rich imagery, and it will be seen that the book is one not to be missed by any genuine lover of poetry. This is not to say that maturity will not enhance and ripen the poet's gift, that he is not at times too prodigal in the use of adjectives, and apt to use similes and metaphors which seem, to English ears at any rate, a little

extravagant ; but when all this is admitted there remains in these forty odd pages a body of verse well worthy of attention. And Mr. Chattopadhyay is not yet twenty !

It is an original and charming fancy which, in a poem entitled *Agnarium*, likens the poet's thoughts and dreams to fishes imprisoned "in a home of glass."

" In and out they dive and dart,
Each a deathless fugitive,
In my crystal house they live,
Sipping waters of my heart."

And in another very lovely little poem noon is compared to "a mystic dog with paws of fire," which "floods the forest with loud barks of light, and chases its own shadow on the plains."

" At last, towards the cinctured end of day,
It drinks cool draughts from sunset-mellow rills. . . .
Then, chained to twilight by its Master's hand,
It sleeps among the hills."

Only by quotation can any idea of this young poet's quality be given. The chief impression left by his work—in spite of the deep seriousness of some of the more religious poems—is one of ardent youth—to quote his own words, "a boy . . . with a spring-time coat and a flower in his cap, and silver songs in his mouth at his birth." Few readers will be disinclined to agree with the opinion of Mr. James Cousins, the Irish poet, who contributes a short Foreword, that here we have "a true bearer of the Fire . . . the incorruptible and inextinguishable flame of the immortal youth which sustains the worlds visible and invisible." E. M. M.

GREEN DUSK FOR DREAMS. By Cecil Adair. London: Stanley Paul & Co. Pp. 319. Price 6s. net.

HIGH ideals of love and friendship find expression in this novel with scenes and characters dear to sentimental readers. In a château in Provence the lovely heroine sings and paints and wins the heart of an heir, whose father looks to the dowry of a rich daughter-in-law to maintain an impoverished estate. The war claims the young man ; the father reconciles himself to a daughter-in-law without mighty dollars or their equivalent in francs.

The incidents include a feat of telepathy which enables the heroine to frustrate an attempt at suicide. Sentimentality of style, even when associated with the higher qualities of this novel, is adverse to readableness, but we fancy that if with closed eyes we could listen to the voice of an earnest girl relating, in Cecil Adair's prose, the story of Lorraine and her two lovers, it would give us something of the dreamily musical pleasure derivable from a nocturne by Field. W. H. CHESSON.

THE CANDLE OF VISION. By A. E. London: Macmillan & Co. Pp. 175. Price 6s. net.

"THE spirit of man is the candle of the Lord"—so runs a quotation printed on the title-page of this book. But most people will feel that Mr. George Russell has chosen his title too modestly, for the inner light by which he walks is no flickering candle. Rather is it—to quote one of

his own poems—"the glow in brain and heart" by which "life is made magical," and magical are these pages in which he relates the story of its growth. Readers who are inclined to dismiss the whole thing as a fantastical fabric of imagination would do well to remind themselves that this is the self-revelation—whose sincerity no one can doubt—of a man who perhaps more than any other of our times deserves the name of "practical mystic"; for the poet known as "A. E." is also the editor of an agricultural journal, and by his work on the Irish Agricultural Commission has earned for himself among farmers and peasantry the reputation of being able to tell the cows how to give milk and the hens how to lay eggs! It is impossible, therefore, for even the most hardened materialist to cast the book on one side as that of an unpractical dreamer or "johnny-head-in-air." Yet there are strange things in it—strange dreams and visions related with a poetic simplicity and an unswerving faith in their reality. "A. E." distinguishes between fancy, imagination and vision—as indeed all must do who would think clearly on these matters—and "when our lamp is lit," he says, "we find the house of our being has many chambers . . . and there are corridors there leading into the hearts of others, and windows which open into eternity." *When our lamp is lit*—that is the secret! And strangely fascinating is the story of how, in early boyhood, the poet first became aware of that light within himself which in time, through the practice of meditation, he gradually learnt to develop and to control. "Are you not tired of surfaces?" he asks. "Come with me and we will bathe in the Fountains of Youth. I can point you the way to El Dorado." And though he does not disguise the fact that the path is not always an easy one, surely there must be many who will desire to follow it until the final accomplishing of "our labour which is to make this world into the likeness of the Kingdom of Light."

E. M. M.

MAN'S SUPREME INHERITANCE: Conscious Guidance and Control in Relation to Human Evolution in Civilization. By F. Matthias Alexander. With an Introductory Word by Professor John Derby. 7½ ins. × 4¾ ins., pp. xxviii + 239 + 4 plates. London: Methuen & Co., Ltd., 36 Essex Street, W.C. 2. Price 7s. 6d. net.

THE first edition of this book, published in 1910, met with an appreciative reception, and no doubt the present enlarged edition will be heartily welcomed. It contains, in addition, Mr. Alexander's pamphlet on "The Theory and Practice of a New Method of Respiratory Re-education," first published in 1907.

To some readers the author may appear rather dogmatic and to make greater claims for his system than are warranted; but it can hardly be denied that there is much truth in his main contention and that his book contains much salutary advice. There has been heard in recent days a cry of "Back to Nature and the Simple Life"; but mankind cannot go back—evolution works ever forward. If, however, mankind is successfully to advance, it must equip itself rightly for the task. The stage has been reached when reason must take control. The subconscious or instinctive functioning of the bodily organs and muscles is inadequate to man's present needs. He must acquire conscious control, so that he may educate his muscles (or rather his instincts) to perform their tasks in the manner best adapted to the environment of civilized life. His manner of walking,

sitting, running—of performing all the seemingly simplest bodily acts—lags behind the evolution of the race; and until, through conscious control, it has been perfected, disharmony and disease necessarily result. That, I take it, is Mr. Alexander's main theory, and it seems to me to embody sound sense.

There is an excellent chapter on Education, and I note with pleasure the author's insistence on the desirability of ambidexterity. The chapter entitled "Evolutionary Standards," etc., however, is very unsatisfactory. It seems to be very loosely connected with the rest of the book, and to have been written during these recent days when a cool judgment on certain topics has been almost (but not quite) impossible. I wish the book every success.

H. S. REDGROVE.

KARMA, a Reincarnation Play. By Algernon Blackwood and Violet Pearn. London: Macmillan & Co. Pp. vi + 229. Price 6s. net.

THE theory of re-incarnation illustrated by this play supposes a soul to exhibit repeatedly a certain weakness or fault in the persons of various loving women in the relation of sweethearts to four men of mark. In one case the woman prevents a young Egyptian from becoming a priest; in another she is an impediment to ancient Greek heroism; in another she forces a great Italian painter to sacrifice his pride. As a modern Englishwoman again about to exercise her dulcet tyranny she is enabled to look at her past lives, with the result that she subordinates her desire to her husband's patriotism.

The play is readable and eloquent. The dramatic form demands economy of utterance, and this necessity for economy provides useful discipline for a writer who has long passed the stage when a publisher's reader's yawns portend any interruption in the process of publicity. The appearance of Alexander the Great in the rôle of magnanimous victor suggests that Mr. Blackwood may win fresh laurels as an historical novelist, unless we credit the passage in which he superbly figures to the talent of Miss Pearn.

W. H. CHESON.

ETHICS OF EDUCATION. By Beatrice de Normann and G. Colmore. 7½ ins. × 5 ins., pp. 74. London: The Theosophical Publishing House, 1 Upper Woburn Place, W.C. 1. Price (paper covers) 2s.

WHETHER or not all the readers of this volume will be prepared to accept the theory of reincarnation upon which much of the authors' teaching is based, there can, I think, be little doubt as to the quality of that teaching. It is sympathetic and wise. Miss de Normann and Miss Colmore know the child, appreciate the child, understand the child, and they have managed to instil into their work something of childhood's transcendental beauty. They rightly hold that the child's education begins at the very moment of conception, or, indeed, even before that moment, in the minds of the potential parents. They rightly hold, too, that education should consist in the unfoldment of what is highest and best in the child's personality, and not the suppression of its individuality so as to fit it into some rigid scheme. There is a wise chapter on "Prenatal Conditions," in which the responsibility of the State—for its own good—towards mother and child is rightly insisted on. And there are excellent

chapters, too, on "Early Home Environment," "Sex Training," "Religion" and other topics of vital importance in the true education of the child. "The sympathy and free scope for developing his powers that are necessary to the artist," write the authors, "are necessary also to the child, together with the lore which, as it is the foundation of all right education, is also its chief corner-stone and the pinnacle of its utmost reach," and the Montessori method for young children is naturally commended. The authors state, and I agree with them, that "it is believed that education conducted on the lines sketched out in this book will produce men and women self-reliant, self-controlled, with initiative and creative imagination, big in thought, human in tendency, wide in outlook, clear in their attitude towards life, with deep religious convictions guiding their actions and making them willing workers in the great scheme of the Architect of the universe. . . ." As one who is not wanting in scholastic experience, I warmly commend this book to every teacher and every parent.

H. S. REDGROVE.

PSYCHISM: GLASTONBURY: AND "THE MONTH." By Paul Hookham. Oxford: B. H. Blackwell. Price 1s. 6d. net.

THERE is a certain class of people who will clutch at any theory, however wild or vague, rather than face the fact of the survival of human personality and its evolution through finer grades of substance—

" . . . by the Love impelled,

That moves the sun in heav'n and all the stars."

The author of this pamphlet is apparently one of these, for he seems to find the *anima mundi* theory more reasonable than the belief in "spirits." From this *anima mundi*, he opines, is produced through medium and sitters an unlimited number of automatisms who speak and act as though they were personalities. In defence of this view Mr. Hookham criticizes a recent article in "The Month," which evidently denounced Mr. Bligh Bond's fascinating book, *The Gate of Remembrance*, and by implication the good faith of its author and his friend. But, after all, the writer of the article seems to have been scarcely less uncivil to the persons concerned than is Mr. Paul Hookham in his disparagement of *savants* as psychical researchers, and their avowed belief in Spiritualism. One can certainly agree with Mr. Hookham that the latter term is inadequate and has sometimes been gravely misused. When he impugns its usefulness, however, let him be assured that anything that will give hope and comfort to distracted minds and torn hearts in these awful times, is at least of more use than a pedantic and heartless hypothesis which would make the joys and sorrows of human life of no more value than the crazy figments of a dream.

EDITH K. HARPER.

A PSYCHIC VIGIL IN THREE WATCHES. Cr. 8vo, pp. xi.+233. London: Methuen & Co., Ltd. Price 5s. net.

THESE are watches of one night, and lest it should be thought that the vigil in which they are comprised was full of psychic happenings, it shall be said that the work is a monologue in three divisions. It is true that there are two auditors and that they interject occasional remarks which do not make for our illumination, and we should be better off on the whole apart from the shadowy pretence to relieve a discourse on matters which are qualified to take care of their own interest independently of adventitious aids. The book is not exactly new, as it was printed privately in

1896, with a commendatory preface by the Rev. H. R. Haweis, once well known among us. He did more than praise it in forewords, for he was also its editor and prepared it for press. In addition to his editorial care, it was his personal interest which rescued the work from permanent seclusion, perhaps even destruction. He took precisely the kind of pains which there was reason to suppose that the anonymous author would not have taken himself. There is now another editor, who remains—like the writer—in concealment, but the publishers have secured a new encomium, this time from Sir Oliver Lodge, who finds himself in general agreement with what he regards as a thoughtful and well expressed book. It is easy to endorse this, and if it must be said that the discourses are rather of the nature of reverie—notwithstanding the occasional dialogue and the chief speaker's reiterated claim that he is really a practical man—I am not using the word in any sense of condemnation. I remember De Senancour and some others. Reverie or not, the writer is a convinced spiritualist, who seems to accept and assume the veridic nature of all classes of the phenomena, from table-tilting to materializations. Out of all and their implicits he develops a certain philosophy, a canon of criticism on known and unknown law, even a species of religion. He opens also what must be called a horizon for the soul. He is suggestive, thinks at first hand and is tintured occasionally by a fine emotion. Altogether these watches repay reading, though a little drawn out. They will give new thought to many who are thoughtfully inclined. A. E. WAITE.

LIFE'S INSPIRATIONS. By Lily L. Allen. London: L. N. Fowler & Co. Pp. 167. Price 3s. net.

THOSE to whom Mrs. James Allen's books are already familiar, as well as those who may come fresh to her helpful and optimistic view of life, will warmly welcome this new work from her pen. Mrs. Allen's optimism is not of the foolish and unreasonable kind that refuses to admit that there can be a "dark side" to anything. Rather is she concerned with pointing out that it is often in the so-called "ordinary" things that we may find our greatest inspiration; that to those who have eyes to see—

"Earth's crammed with heaven,
And every common bush aflame with God."

Of the inspiration of Work, of Friendship, of Beauty, and even of Sorrow, she writes in a way that is calculated to hearten and uplift, and few will close this book without a desire and a determination to be in future more awake to the beauties that lie all around, whether in humanity or in nature—for, as Mrs. Allen truly says, "it is the heart of man that must change, it is the mind of man that must evolve," before such beauties can be fully appreciated and realized. Even so spoke another seer, and a great poet—one who looked beyond appearances to the Reality that lies behind and within all things—when he wrote,

"The angels keep their ancient places
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendoured thing."

But "the many-splendoured thing" will never again be missed by those who take to heart the lesson so clearly and simply expounded in *Life's Inspirations*, and the book is sure of many grateful readers.

E. M. M.