

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"

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NOTES OF THE MONTH

OF all the methods of communicating with the other world, the simplest, if we are entitled to take it seriously, is that of automatic writing. The number of books published annually, which purport to have been written in this manner, is rapidly increasing, and the number which never see the light is doubtless much more numerous still. The general level of such books, if I may judge by what I have read myself, is not high, though there are some notable exceptions. The tendency of automatic communications is, it seems to me, to lack originality; and one book of the kind frequently repeats another. A great deal of what is written in them might equally well have been written by some one of very mediocre intelligence in a normal manner. The sentiments expressed in them, though almost invariably quite unexceptionable, are often of the nature of mere platitudes, and lack all depth of thought. Such books as (for instance) *Letters from a Living Dead Man*, *Gone West*, and parts of *Private Dowding* seem to be merely

exceptions which serve to prove the rule. So many manuscripts of the kind have passed through my own hands that I confess I have come to be prejudiced against them from the outset. If, indeed, they are in the majority of instances communications from the other world, one is inclined to say that the quality of the literary output of the normal plane, defective as it is, is far superior to that of the other. Those who have tried planchette by way of a pastime, and found it write readily under their hand, will perhaps hardly be surprised by this fact, as they will have realized that the bulk of planchette communications range between the blatantly foolish and the grossly untrue. And yet now and again the results are so startling and the statements made contain information of such a singularly accurate character, while being at the same time entirely outside the knowledge of the operators, that it seems impossible to dismiss the whole subject as self-delusion.

Books such as those to which I have alluded are generally written with a pencil held in the hand in the ordinary way, and perhaps the expression "inspirational writing" is more applicable than the word "automatic." It is obviously quite open to the reader to take the view that this form of inspiration is a matter rather of the writer's fancy than of any control from the other side; and it is as a rule hard to disprove this contention except on the strength of internal evidence. In the case of *Letters from a Living Dead Man*, the transcriber receives a message from a person whom she believes to be still alive, and only discovers subsequently that he has passed over. He signs himself by a name ("X") by which he is known to his intimate friends, and of which the writer herself is unaware. Here, obviously, we start with something of an evidential character; but it cannot be contended that such communications carry the same weight from a scientific point of view as would have been the case if they had been recorded on a ouija-board by a blindfolded sitter who knew nothing of the contents of the communications that she was recording. Messages received under such rigorous scientific conditions absolve the sitter from any charge of conscious or unconscious deception. Such conditions, however, cannot themselves determine whether the source of the communications is the sitter's subconscious self or some control from the other side; nor, it should be needless to add, even were the latter theory substantiated, would this fact necessarily give the communications any value as regards their inherent contents.

EVIDENTIAL
VALUE OF
AUTOMATIC
WRITING.

unless this was independently established. Such evidence as we receive by this means leads us rather to the conclusion that there are as many fools and rogues on the other side as there are on this. In fact I think the presumption is that there are more, for there is an assumption in favour of earthbound entities communicating for the most part, while those who belong to a higher category would be likely to pass rapidly to conditions from which communication with this plane would be, generally speaking, impossible. We are thus rather driven to the conclusion that such communications as we receive would be likely to

WHO COM-
MUNICATE ?

come either (a) from earthbound spirits, or (b) from persons who had only recently left the physical plane. Such a rule probably has its exceptions, but we may, I think, reasonably suppose that they are rare. Those who return for a purpose, as was, we may believe, the case with Katie King for instance, only return for a short period, and then pass beyond the orbit of the present world for good. In the case of the " Living Dead Man " of Mrs. Elsa Barker's books, I understand that communications from him since the second volume of letters have become far rarer and more spasmodic. We must assume, therefore, that even granting that so-called automatic communications come from influences on the other side, and not from the subconscious personality of the medium, the field of such communications is essentially a restricted one ; and that those communications which purport to give us extended knowledge of all possible conditions and planes of consciousness outside the physical are to be received with considerable reservation. The physical and the adjoining plane may intersect and interpenetrate each other, but the denizens of the adjoining plane may not, generally speaking, be able to give us much more knowledge than we possess already, even though this should include a knowledge of their continued existence, and what is of no less importance, their retention of their past individuality.

Here, at any rate, before me lies the record of a lady of good education and of a somewhat sceptical turn of mind,* who, for a period of some six or seven years, has sat twice a week at the ouija-board, with a perseverance, the cynical will say, worthy of a better cause, and at the end of it all has provided us with a book, slight indeed in the amount of its contents, but still one which to all interested in the subject of psychical research will certainly provide matter for serious

* *Voices from the Void.* By Hester Travers-Smith, with introduction by Sir William F. Barrett, F.R.S. Rider & Son, Ltd. : 3s. 6d. net.

thought and careful consideration. In the first place she has taken "VOICES FROM THE VOID." care, by the elaborate nature of the precautions which she has adopted, to protect herself against any accusations of self-deception or trickery, which might not unnaturally be forthcoming. She and her fellow-operators have worked blindfold. "I can answer," she says, "for myself, and I believe for my fellow sitters, that never in the course of the months we sat together did we see the board while communications were coming through, nor did any of us know at the time what those communications were, as they were recorded in silence by a friend who was obliged to take them down in shorthand, such was the rapidity with which the 'traveller' moved from letter to letter."

These communications were transmitted by means of a ouija-board—a form of "autoscope" which the lady in question, Mrs. Travers-Smith, greatly prefers to the more ordinary planchette.

The ouija-board [she says] is a table or board on which the letters of the alphabet are printed or written. The automatist's fingers rest on a small triangular table or 'traveller.' This traveller glides lightly over the board and spells out messages, darting rapidly from letter to letter. The best ouija-board, the one I invariably use myself, is a card-table covered with green baize, on which the letters of the alphabet, the numbers 0 to 9, and the words 'Yes' and 'No' are laid, cut out separately on small pieces of cardboard; over this is placed a sheet of plate glass, the same size as the table. The 'traveller' consists of a small triangular piece of wood, about half an inch thick, shod with three small pieces of carpet felt, and having on top a piece of soft rubber material on which the fingers rest.

Generally speaking two automatists sat at the table together. This, it was found, was more effective than having say three, or only one. Mrs. Travers-Smith found that the instrument frequently worked well with a man and a woman at the board, or two women, but never with two men.

In the course of her experiences Mrs. Travers-Smith made the acquaintance of various personalities from the other side whose several characters and idiosyncrasies stood out definitely and unmistakably throughout the whole of their communications. Whether these communicators were real entities or merely fictitious characters dramatized by the subconscious selves of the sitters, they were true throughout to their assumed characters, and the fact that they never deviated from these is up to a point at least an argument for their objective existence.

A further argument in favour of the genuineness of the controls

lies in the fact that the sitters were liable to obsession at times, and had to take precautions against this danger. It is hardly to be supposed that they would become obsessed by their subliminal selves. A case of this kind is given in which a suicide takes possession of one of the sitters with very painful results, the sitter calling upon those present to rid him of the obsessing evil entity. Of the ordinary controls at these sittings the most interesting is a certain Peter Rooney—so at least he gave his name. It appeared subsequently, however, through investigation and from his own admission, that this was merely a name assumed for séance purposes. This control narrated that ten days before he communicated at the séance he had thrown himself under a tramcar at Boston, and been killed. Inquiries made showed that no person of the name of Peter Rooney had been killed on the date named. It is not clear from the record, however, whether (or not) the actual tragedy occurred at all at the date given. If this were proved not to be the case, one would obviously have to put down Peter Rooney's whole story as a romance. This control, however, untruthful as the circle had every reason to believe him to be, proved very useful in the assistance he rendered it, especially in the matter of test experiments. He preferred the sitters to work blindfold, and took pride in being put upon his mettle. He would frequently read a sentence from a book or newspaper of which the sitters knew nothing, and on one occasion selected a page from a calendar, with one page for each month.

The calendar was taken from the wall by one of the recorders; it was turned over at random, the recorder carefully avoiding looking at it, and also taking the additional precaution of placing a screen between it and the medium, Mr. L., who was already blindfolded securely. The exposed leaf of the calendar was then placed under the glass, still carefully screened. It proved, when the transcript and calendar were compared, that this calendar had rather long quotations for each month. The page which was copied turned out to be an early spring month, which had been covered over long before; the sitting was in the late winter.

Peter read the entire page, including the long quotation, perfectly correctly.

One of Peter's failures is perhaps even more suggestive than any of his successes. The séance in question was held at Sir William Barrett's house at Kingstown, Co. Dublin. Mrs. Travers-Smith arranged that one of her maids should disarrange her drawing room in a manner unknown to herself. That she should decide beforehand what she would do; write it down

and give it to Mrs. Travers-Smith to take to the sitting in a sealed envelope. The idea was that Peter should go to her house and bring back an account of what the maid had done in the room, which could be subsequently verified by referring to the contents of the envelope. Peter accordingly went off to the house after having had explained to him what he was expected to do. He was absent three-quarters of an hour, during which the "traveller" never moved. When he finally returned he was most indignant, and wanted to know why they had given him all this trouble for nothing, as he could not discover anything, there being no human eyes to see through.

What Peter wanted was, it seems to me, the necessary psychic power to visualize objects on the physical plane, and this was not forthcoming in the absence of any human being who could serve the purposes of a medium. I take it that the expression "no human eyes to see through" did not imply that he would actually see through the human eyes of the maidservant, as it is clear that on other occasions he could utilize the psychic power of the circle to read a page of a calendar which was not visible to anyone present. Mrs. Travers-Smith raises this very point in saying that sometimes Peter Rooney seemed to require human eyes to see through and sometimes not, but this I believe to be the real explanation of the matter, and the confusion of thought merely arises through Peter's somewhat loose phraseology.

Another of the entities who frequents Mrs. Travers-Smith's circle calls himself Eyen, and claims to be an Egyptian priest, who served in the temple of Isis in the reign of Rameses II. Eyen appears to have proved even more untruthful in character than most other visitors to circles for automatic writing. Mrs. Travers-Smith says of him: "Eyen has proved a fraud and a liar in most ways, and he has been driven repeatedly from the board by us in consequence, but he is a very definite personality, and his smoothness, flattery and falseness are a part of it. He is a most sentimental person, full of imagination, and he possesses decided powers in the direction of fiction." It is worth noting that he is unable to do any work with the ouija board with blindfold sitters, and he has no use for test experiments, which he treats with contempt. One service, however, which he rendered to the author, was of the greatest importance. Before Eyen's appearance Mrs. Travers-Smith had repeatedly tried automatic

EYEN, EGYPTIAN PRIEST OF ISIS.

writing without meeting with any success. Eyen had an ingenious method by which he communicated to her this power, which subsequently never left her. He told her one evening that he

EYEN
CONFERS A
PSYCHIC
POWER.

had brought a "spirit light" for her, and that she was to give her own to the friend who sat with her, who had none. When she inquired how this could be done the reply was that Eyen would put his hand on her head while she was to place her hand on the head of her friend, thus transferring the lights. In reply to her inquiry as to what the result of this would be, Eyen observed: "You will gain psychic power. You will soon find that you can do automatic writing, and your friend will perhaps draw automatically." On the next occasion on which they sat at the ouija-board, Mrs. Travers-Smith attempted automatic writing once more and this time with entirely successful results. Her friend also met with a limited success in automatic drawing. With regard to the expression "lights," this seems a common one with spirit visitors to séances. Sir Hugh Lane, in visiting the circle after being drowned on board the *Lusitania*, was asked what attracted him, and replied that he saw a "light." Other spirits made similar statements, and it appears that the more powerful the medium the brighter is the light. Sometimes the light appears to envelope the whole body of the sensitive; sometimes it is merely a brilliant light on the head; but from the point of view of the spirit world it always seems to be a light in some shape or form. If the communicator is asked how many people he can see in the room he may reply that he only sees the medium; unless, that is, there is some other sensitive present also. In this way the relation between the medium and the communicator resembles that between the hypnotiser and his subject.

Two other controls are alluded to in connection with this curious circle, one Astor, who claims to be the guide of an intimate friend of Mrs. Travers-Smith, Miss C. When Miss C. sits with her, Astor almost invariably appears and opens the séance. Astor's strong point is his clairvoyance. He has made various predictions (not, however, committing himself in the matter of exact dates) which have been singularly successful. The last of the four controls is Shamar. Shamar claims to have been a

ASTOR AND
SHAMAR.

Hindu, and is the author's own spirit guide. Shamar has the rare merit among the spirit frequenters of psychic circles of being truthful and sincere. One of her occupations is to send messages from living persons

who are asleep or in a somnolent condition. Both Astor and Shamar are adepts at psychometry, and a special chapter is devoted to psychometric tests in connection with the ouija-board. Sometimes a total stranger, recently deceased, visits the circle and never comes again, giving particulars with regard to her passing over, place of abode, etc. Such communications are exact parallels in character to those transmitted through the mediumship of the late J. J. Morse with such remarkably successful results.* Here is one of the records from Mrs. Travers-Smith's séances :

Mrs. Travers Smith, the Rev. S. H., Mr. L. (all blindfolded).

(For whom is the message?) Everybody. (Spell your name.) Alice Franks. (Can't you work quicker?) No. (Go on, please.) Your overbearing attitude will not make me go any faster. I lived and died at Upper Norwood (full address given). (Did you die recently?) Yes. (What date?). . . . I was unconscious for many days; I believe that I passed over between Friday and yesterday morning. (Have you anything special to say?) My pain was intense, and I am still in pain. Good-bye.

Sir William Barrett made a careful investigation of this particular case, and learned from the lady's relatives that the information received was undoubtedly correct. In another case a young officer at the front communicated and asked that his mother should be told that he wished his fiancée (naming her) to be given his pearl tie pin in memory of him. "Some time afterwards the young officer's relatives heard that he had willed all his possessions to a girl whose name was the same as the one spelt out to us on the ouija-board, and to whom he was privately engaged. The fact was absolutely unknown to his relatives."

It appears that at these circles any sensational event of the moment is specially likely to lead to developments at the ouija-board. Thus immediately after the sinking of the *Lusitania* Sir Hugh Lane, as already stated, communicated to the circle. In this case the matter was less surprising as the communicator had been personally known to Mrs. Travers-Smith. On an earlier occasion, however, when the *Titanic* went down, a similar incident occurred. The following message was spelt out by the table very rapidly:—

"Ship sinking. All hands lost. William East overboard. Women and children weeping and wailing—sorrow, sorrow, sorrow."

* See *Automatic Speaking and Writing*. By E. T. Bennett. London: Rider & Son, Ltd.

Those present at the séance had no idea to what the message alluded, but shortly after the newsboys were heard in the street and a paper was procured, which contained the news that the *Titanic* had gone down. It appears that "William East" was misspelt for "William Stead." For weeks after, says the author, Stead came persistently to the ouija-board, telling the circle of his death, and begging to be allowed to materialize.

The author of this very interesting record of experiences to which she is very cautious about attaching undue importance, gives some sound advice to other people who propose following in her footsteps, and investigating along similar lines. She states that she is very careful not to call up specific people owing to the danger of impersonation in such cases. She also urges investigators not to sit too frequently. She herself has been

ADVICE TO
EXPERIMEN-
TERS WITH
THE OUIJA
BOARD.

In the habit of sitting twice a week, and this she considers quite as often as the experiment should be practised. She also advises people never to sit when they are tired or out of health, and if there is any hint of seizure or obsession on the part of a sitter to at once break off the communication. With regard to weather conditions, it is important to bear in mind that it is "almost useless to sit in disturbed or stormy weather." "It is important that the temperature of the room should be agreeable. Any discomfort to the sitters keeps back results." "Not more than two people outside the sitters are desirable." It is important to arrange that there should be no disturbance during the sitting, and that no one should be admitted or even allowed to knock while the sitting is going on. The most interesting communications may readily be broken off by such interruptions.

Another point which the author makes is, I think, of consequence. These communications have in almost every case where they are to be taken seriously, a personal element in the background. This is the reason why one cannot ask planchette (for instance) who is going to win the Derby, without getting some reply which may be plausible enough, but is almost certain to be totally misleading. To put questions about general events is in ninety-nine cases out of a hundred a mistake. To put questions at all unless the subject matter of the communication leads up to them is to be avoided, as anything like a distracting or disintegrating influence tends to weaken the psychic force at the disposal of the communicator. The more the thoughts of the circle are concentrated on one subject the more satisfactory the results

will invariably prove. Concentration in psychic matters, as in many others, is, I am convinced, half the battle.

There are a good many other directions given with regard to the conduct of such séances, all evidently based on a long course of practical experiment. Many of them appear in themselves to be obvious or simple enough, but it is just the rigid adherence to such rules and regulations that spells the difference in psychic matters between failure and success. The haphazard starting of such circles has, I am sure, been a fatal mistake on innumerable occasions. Challenges have been issued over and over again by psychics and mediums without any proper precautions being taken to ensure that the conditions be favourable to success and without at all realizing the vital importance of small details in this connection. Mrs. Travers-Smith observes: "One disturbing presence in a room can ruin a sitting," and urges those holding them to select with the greatest care the people who habitually come to their circles.

Voices from the Void is a small and unpretentious volume, but I do not think one has ever been published which gives so much sound advice on the matter at issue, and is so calculated to be useful to any one who decides to experiment with the ouija-board or planchette. There is an atmosphere of common sense and simple straightforwardness about the telling of the record which carries conviction to the reader even when he may think that the importance of the evidence in certain directions is over-emphasized. With regard to the value of this *as a whole*, it cannot, I think, be said that the author overstresses her conclusions. She rather seems to err from a tendency to vacillate as to the exact value of the evidence according to the mood of the moment. A book such as this naturally records the most successful results, whereas the author herself will have in mind the many occasions on which sittings were productive of nothing of value or interest, and rather tended to encourage a sceptical view of the whole matter. On the other hand many of the successful results arrived at could obviously not be put down to mere accident, as

there are limits beyond which the long arm of coincidence can by no possibility be stretched. The regularity with which these sittings were held was no doubt part of the reason of their (even partial) success. Once Peter Rooney appeared at the circle in a state of great indignation because on a previous occasion the appointment had not been kept, and

SPIRIT
APPOINT-
MENTS MUST
BE KEPT.

complained that in consequence he had been kept waiting about for three-quarters of an hour, all to no purpose. The moral is obvious that even with denizens of the other world it is necessary to keep appointments, and to think that you can call up spirits from the vasty deep as some people seem to suppose, on any and every occasion, at your own sweet will and pleasure, is to take the very surest road to encourage those lying communicants of whose deceptions and impersonations the priests of the Roman Catholic Church are so persistent in warning us in and out of season.

The passing away of Sir William Crookes at the age of eighty-six will recall to all readers of the OCCULT REVIEW the startling psychic experiments that the great physicist made during the years 1871 to 1874, the most important of which were his investigations of the mediumship of Miss Florence Cook (afterwards Mrs. Corner), and the materializations of the beautiful "Katie King." It is safe to say that in the whole history of materializations the evidence for this case is the most difficult of refutation by the sceptic. Sir William Crookes' high reputation as a cautious investigator and scientific discoverer is admitted on all hands, and he is perhaps the last man of the age in which he lived of whom it could be suggested that he "had a screw loose."

SIR
WILLIAM
CROOKES

He seemed, indeed, the incarnation of sanity and common sense. The *Morning Post* says of him, "His life may be said to have embraced a period of upwards of sixty years' devotion to science, and his work was of enduring solidity. He was an investigator of tireless industry, cautious and accurate." It is well, in regarding his psychic experiments, to bear in mind that no man of science in his day stood higher in the public confidence, and that quite late in life he maintained that he had nothing to recant of the opinions he expressed at an earlier period of his career on these matters. It must be remembered that Sir William Crookes—or Mr. Crookes as he then was—had Miss Cook staying with him at his own house at the period during which he conducted his investigations into her mediumship. The contention naturally of the sceptics was that Katie King and Florence Cook were one and the same person. Mr. Crookes satisfied himself that he had obtained proof positive to the contrary. Here is a record of one of these séances (as recorded by Sir William himself):

On March 12, during a séance here, after Katie had been walking among us and talking for some time, she retreated behind the curtain

which separated my laboratory, where the company was sitting, from my library which did temporary duty as a cabinet. In a minute she came to the curtain and called me to her, saying, "Come into the room and lift my medium's head up; she has slipped down." Katie was then standing before me, clothed in her usual white robes and turban head-dress. I immediately walked into the library up to Miss Cook, Katie

THE
MYSTERY
OF KATIE
KING.

stepping aside to allow me to pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on to the sofa, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the "Katie" costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white robed Katie standing before me and my raising Miss Cook on to the sofa from the position into which she had fallen. On returning to my post of observation by the curtain, Katie again appeared, and said she thought she should be able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phosphorous lamp. After exhibiting herself by it for some seconds she handed it back to me, saying, "Now come in and see my medium." I closely followed her into the library, and by the light of my lamp saw Miss Cook lying on the sofa, just as I had left her. I looked round for Katie, but she had disappeared. I called her, but there was no answer.

On resuming my place Katie soon reappeared and told me that she had been standing close to Miss Cook all the time.

Here is another record of a later séance of a similar character, also held at Sir William Crookes' house.

Katie said she thought she should be able to show herself and Miss Cook together. I was to turn the gas out and then come with my phosphorous lamp into the room now used as a cabinet. This I did, having previously asked a friend who was skilful at shorthand to take down any statement I might make when in the cabinet, knowing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me.

I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air enter the lamp, and by its light I saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearance perfectly senseless; she did not move when I took her hand and held the light quite close to her face, but continued quietly breathing. Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her previously during the séance. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantasm of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I examine carefully Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I

turn the lamp to Katie and examine her with steadfast scrutiny until I had no doubt whatever of her objective reality. At last Miss Cook moved slightly, and Katie instantly motioned me to go away. I went to another part of the cabinet and then ceased to see Katie, but did not leave the room till Miss Cook woke up and two of the visitors came in with a light.

Sir William Crookes draws special attention to the differences between Miss Cook and Katie. Katie was far the taller of the two. "In my house," he says, "I have seen her six inches taller than Miss Cook. Last night with bare feet and not tiptoeing she was $4\frac{1}{2}$ inches the taller." Katie's neck, he mentions, was bare on the same occasion. The skin was perfectly smooth, while on Miss Cook's neck was a large blister which was rough to the touch. Katie King's ears were not pierced. Miss Cook's were pierced for wearing ear-rings. Katie King's complexion was very fair; that of Miss Cook very dark. Katie's fingers were much longer than Miss Cook's, and her face was larger. Several little marks on Miss Cook's face were absent from Katie's. One evening Sir William timed Katie's pulse. It beat steadily at 75, while Miss Cook's pulse a little time after was going at its usual rate of 90.

Sir William Crookes wrote to the Editor of *The Spiritualist* that during the week before Katie King took her departure séances were held at his house almost nightly to enable him to photograph her by artificial light. "Five complete sets of photographic apparatus, consisting of five cameras, one of the whole plate size, one half plate, one quarter plate, and two binocular stereoscopic cameras, were fitted up for the purpose, and all brought to bear upon Katie at the same time on each occasion on which she stood for her portrait." "I took," says Sir William, "forty-four negatives, some inferior, some indifferent, and some excellent." With regard to Miss Cook he says, "She has been a frequent visitor at my house, remaining sometimes a week at a time. She brings nothing but a little hand-bag not locked. During the day she is constantly in the presence of Mrs. Crookes, myself, or some other member of my family, and there is absolutely no opportunity for any preparation even of a less elaborate character than would be required for enacting Katie King. . . . During the photographic séance I frequently drew the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory

to see Miss Cook and Katie at the same time under the full blaze of the electric light.

"One of the most interesting of the pictures is one in which I am standing by the side of Katie. Afterwards, I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same camera, and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly as regards stature, etc., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her. . . . But photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charm of manner. Photography may indeed give a map of her countenance, but how can it reproduce the brilliant purity of her com-

WHAT SIR
WILLIAM
SAID OF
KATIE.

plexion, or the ever-varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her and was amusing them by recounting anecdotes of her adventures in India?" As Sir William Crookes says, "to imagine the Katie King of the last three years to be the result of imposture does more violence to one's reason and commonsense than to believe her to be what she herself affirms."

Truly this amazing record is the most difficult nut which has ever been set before the sceptic to crack, and so far his attempts at demolishing the edifice have proved a hopeless failure. In fact, the only way to do so is to discredit Sir William Crookes's intelligence or his *bona fides*, and hitherto no sceptic has been hardy enough to essay this.

Have the great scientist and the spirit girl met, one wonders, on the other side?

UNIVERSAL SYMBOLISM

BY H. STANLEY REDGROVE, B.Sc.

THERE are few beliefs so widespread, in point of both time and place, as that of the spiritual significance of nature, so tersely expressed by Paul in his Letter to the Christians at Rome: ". . . The invisible things of [God] since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity."* "The nature of this Universe is in all things alike," we read in the so-called *Golden Verses* attributed to Pythagoras, and commenting upon this, Hierocles writing in the fifth or sixth century, remarks that "Nature, in forming this Universe after the Divine Measure and Proportion made it in all things conformable and like to itself analogically and in different manners. Of all the different species diffused throughout the whole, it made, as it were, an Image of the Divine Beauty, imparting variously to the copy the perfections of the Original."† This belief that Nature is symbolical of deity, of spirit, persisted throughout the line of Greek philosophy which extended from Pythagoras through Plato to Plotinus, Porphyry and Iamblicus, becoming especially prominent in the case of the Neo-Platonists. We find it, too, playing a most important part in the Kabalah, that curious body of teaching at once embodying the ancient esoteric doctrines of Jewry and owing so much to Neo-Platonism. But the Kabalah did not, I think, owe this belief to that source, for the conviction in the spiritual significance of nature is as much native to Israel as to Greece. The Psalmist gives expression to it with no uncertain voice, when he sings,—

"The heavens declare the glory of God ;
And the firmament sheweth his handiwork.
Day unto day uttereth speech,
And night unto night sheweth knowledge." ‡

But, in fact, as I have already said, the belief in question is the exclusive possession of no race and no time, and is to be found

* *The Epistle of Paul the Apostle to the Romans* i. 20.

† *Commentary of Hierocles on the Golden Verses of Pythagoras* (trans. from the French of A. Dacier by N. Rowe, 1906), pp. 101-102.

‡ *Psalm* xix. 1, 2.

playing a part in most religious systems and many philosophies. If I mention some instances of it and not others, this is because it is obviously impossible for me to write an entire history of human thought, for almost that would be necessary, if a complete catalogue of the forms and instances of this belief were required.

The early nature-philosophers, who laid the basis of mediæval alchemy, naturally adopted the doctrine of symbolism in their attempt to solve nature's riddles. The three alchemical principles, salt, sulphur and mercury, are, as I have shown elsewhere,* nothing but physical analogues to the body, soul and spirit in man, assumed by the alchemists to exist in the metals, because these were regarded by them as symbols of man in the various stages of his spiritual development. It was this belief in the principle of analogy which led them also to postulate the existence of the Philosopher's Stone, which would transmute all base metals into silver or gold—obviously an assumed metallic analogue to the Saviour of mankind—and gave rise to the whole of their fantastic theories. It might be urged that, inasmuch as these theories are fantastic, the concept of nature as a glass wherein spiritual verities are mirrored, is not a safe one for philosophic speculation and, in fact, is erroneous. On the other hand, it should not be forgotten that *a priori* reasoning is always precarious, even when it starts from a major premise of undeniable validity, for everything then depends on the minor premises. The alchemists knew far too little, both as concerns man and as concerns metals, to put their theory of analogy to a fair and detailed test, such as they essayed. But even in such circumstances, they did make many useful discoveries, and it seems that the fantastic garb in which their doctrines are clothed not infrequently covers a real and extraordinary insight into nature's secrets. In any case, the alchemical interpretation of nature is certainly not the only interpretation possible in terms of spiritual significance, and I mention it merely as an instance and not as affording any proof or disproof of the doctrine of nature's symbolism.

The poets and artists, in so far as they are poets and artists, invariably make use of nature's spiritual significance, albeit oft-times unconsciously. The true artist (and the word may be used as inclusive of "poet") perceives a meaning in nature and human emotion that escapes the ordinary sight. It is this

* See *Alchemy: Ancient and Modern* (1911), and especially "The Origin of Alchemy," *The Journal of the Alchemical Society*, vol. i (1913), pp. 2-14.

perception of nature's deeper meaning that constitutes his inspiration, and art may be said to be an endeavour to give adequate expression to this vision. But, indeed, all language is symbolic; for what is a word, written or spoken, but a natural phenomenon expressive of an idea or desire, that is, a spiritual fact? The characteristic of art may be said, then, to lie, not in the mere fact of its symbolism, but in the depth of its spiritual meaning and the universality of its appeal.

To those whose perception of the interior import of nature takes a religious form, the term "nature mystics" has been applied. The word "mysticism" has suffered much from hard usage, but in its best and truest sense it may be said to involve this perception that nature is a vast system of symbols whereby God converses with men, as, perhaps, its most essential element. But if this be so, is not the title "mystic" applicable, in varying degree, to every truly religious man—to every religious man whose religion is not merely a hypocritical outward show, or a belief in some artificial method of escaping the supposed wrath of God? The performance of every religious rite is a recognition of the symbolism of nature—that certain bodily acts are conformable to and expressive of spiritual states. Some religious communities have, indeed, reduced such rites to a minimum, because of the danger of unspiritual minds imagining that the mere rite is enough, that it is of value in itself and not only as a vehicle of a right spiritual state. But there are none that can wholly dispense with ritual.

In one of his letters Kingsley wrote—"The great Mysticism is the belief which is becoming every day stronger with me that all symmetrical natural objects, aye, and perhaps all forms, colours, and scents which show organization or arrangement, are types of some spiritual truth or existence of a grade between the symbolic type and the mystic type. When I walk the fields I am oppressed every now and then with an innate feeling that everything I see has a meaning, if I could but understand it. And this feeling of being surrounded with truths which I cannot grasp, amounts to an indescribable awe sometimes! Everything seems to be full of God's reflex, if we could but see it: Oh, how I have prayed to have the mystery unfolded, at least hereafter. To see, if but for a moment, the whole harmony of the system! To hear once the music which the whole universe makes as it performs His bidding!"* I think that a feeling and belief like

* Charles Kingsley: *His Letters and Memories of his Life*, edited by his Wife (1884), p. 28.

these of Kingsley's come to many minds, and with some the belief becomes deepened into certitude. Not only the great Christian mystics, but many others of the world's greatest thinkers, have experienced this and testified to it in their books. The names of Emerson and Carlyle will, of course, occur to every reader, because of the wide popularity of the works of these great men; but they are merely two out of a host. That everything natural has an inner meaning, that one is ever surrounded with the symbols of spiritual verities, that everything is full of God's reflex, that the whole Cosmos is pervaded throughout with harmonious music—the discords man makes being resolved by the Master Musician—such is their unanimous testimony. And I would add that the true mystic is he who values natural objects primarily on account of the spiritual lessons they teach, and who, fixing his sight upon their symbolic meaning, uses them at all times in accordance with their spiritual worth. To him is all history a parable, and, as concerns the mystics of Christendom, especially is this true of the sacred histories of the Scriptures. The Bible, Christian mysticism with one voice asserts, has an inner meaning of far more moment than that of the letter—the life of Jesus as recorded in the Gospels is, of course, by no means unimportant considered as a matter of historic truth, but it is, Christian mysticism teaches, of still greater import considered as a parable of what must be accomplished in the mind and heart of every man who would walk in the way of the regenerate life.

According to the Doctrine of Degrees enunciated by the Swedish philosopher Swedenborg, there are to be found two entirely distinct kinds of degrees in all things that exist. On the one hand, there are what he calls "continuous degrees." These are such as merge one into the other: for instance, degrees of light and shade, of colour, of lightness and heaviness, of cold and heat, etc. They permit of no sharp lines of demarcation being drawn, but they are never co-existent. On the other hand, "discrete degrees," as he calls them, do not merge one into the other, but are related as end, cause and effect, and are at once co-existent and capable of being sharply distinguished from each other. This doctrine, to my mind, throws a very considerable amount of light on the subject of universal symbolism, converting what is vague in many respects into a precise organon of philosophical thought.* Let us ask why it is that the things of

* So precise, indeed, are Swedenborg's Laws of Degrees and Correspondences, that I have found them to be amenable to mathematical treatment. See my *A Mathematical Theory of Spirit* (1912).

nature are significant of and symbolize spiritual truth and divine verities. If nature be regarded as a product of super-nature, then from the standpoint of the Doctrine of Degrees the answer is obvious. Nature symbolizes Spirit, and shows to the seeing eye the glories of God, because God, Spirit and Nature form a trine of discrete degrees. The spiritual significance of nature exists in virtue of the fact that natural phenomena and spiritual activity are related as effect is to cause. To this relation, Swedenborg gives the name "Correspondence," the term being used to distinguish that symbolism that is inherent in the nature of things from a mere likeness or analogy. As Tulk, one of Swedenborg's exponents, well put it, "In the views of Swedenborg, correspondency is the relationship between a cause in the mind and an effect which is presented to the senses."* Swedenborg's Law of Correspondences may be stated thus: Every natural object exists as the correspondent of an idea or emotion. It is his sharply-drawn line of demarcation between correspondence on the one hand and mere analogy or likeness on the other, which gives the law its practical value as an organon of thought, though its utility has yet to gain general recognition. As has been pointed out, long before Swedenborg's day, men had perceived the truth of the old Hermetic axiom, "What is below is as that which is above, what is above is as that which is below, to accomplish the miracles of The One Thing," and had used it in a vague and groping way. Some, such as Bruno, Francis Bacon, and the alchemist who wrote the Sethon-Sendivogius treatises, grasped it, perhaps, in a more philosophical manner; but, until the Doctrine of Degrees had been formulated and a basis thus provided, the felt fact of the correspondence between the natural and the spiritual could not become a law or organon sufficiently definite for the purposes of philosophical thought. Of some laws, such as this, it is truer to say that they have gradually evolved in the consciousness of man, than that they were discovered. But, as Emerson remarks in his essay on *Swedenborg; or the Mystic*,† "Swedenborg first put the fact of correspondence into a detached and scientific statement"; and if precision and accuracy are the marks of a scientific law, then the "Law of Correspondences" may be rightly denominated Swedenborg's.

We are very apt to disregard the immense part symbolism

* C. A. Tulk: *The Science of Correspondency* (edited by C. Pooley, 1889), p. 92.

† In *Representative Men*.

plays in our thought and action. It may be truly said that the whole of the natural world as depicted by Science is a symbolic structure. Atoms and ether, forces and energy, are all constructions of the scientific imagination, scaffoldings erected by it to get at and utilize new facts, or, rather, machines for transmuting experience, co-ordinating its elements, and predicting its outcome. And in so far as these tools efficiently perform their intended work may we regard them as genuine symbols. One school of metaphysicians looks upon "matter" as a thing-in-itself, existing outside of mind. But in so doing they deny the existence of matter at the same time as they assert it, for a thing existing outside of mind, obviously, cannot be thought of or known. This, however, is not the truly scientific view. Science is not rightly concerned with metaphysical problems; hence, to it, "matter" can be no more than a convenient hypothesis, a mind-created symbol, for dealing with experience. That such a tool is not perfectly adapted to the needs of growing scientific experience is shown by the recent resolution of matter into the ether. Materialists speak of the ether as though it were merely another sort of matter: which, indeed, it is, though in a sense opposed to theirs, since it is a new creation of the scientific imagination, a new symbol, a finer and more delicate tool for co-ordinating and predicting facts of experience. But there are some who make the mistake of regarding the ether as a thing-in-itself, whilst strenuously denying that matter is anything more than a phenomenon. They are committing the fundamental error of materialism, though seemingly unaware of the fact.

Why is it that a man's words and actions are significant to his fellows? What is a word, a sentence, a discourse, a book, but a series of sounds or a series of black marks on a white surface? What confers on them their meaning? Have they not meaning only because they are effects flowing from the man's will as end or purpose, operating through his intelligence as cause, and because effects correspond to causes and ends? This, indeed, is the essence of the law of correspondences, that what is true of this trine of discrete degrees is true of every such trine, that effect always corresponds to cause, and cause and effect to end. But, inasmuch as this relation between a spiritual cause and a natural effect is not an empirically determinable one, it may be asked, firstly, How are any specific correspondences to be determined? and secondly, Of what practical utility to thought would such be if and when determined? Swedenborg has one answer to both these questions, namely, that the rela-

tionship of correspondence results in similarity of use. He says : "The Lord's kingdom is a kingdom of ends which are uses ; or, what is the same thing, it is a kingdom of uses which are ends. On this account the universe has been created and formed by the Divine Being that uses may everywhere be clothed with such forms as will present them in act or effect, first in heaven and afterwards in the world ; and thus by successive degrees down to the grossest substances of nature. It is therefore evident that the correspondence of natural things with spiritual or of the world with heaven is effected by uses and that uses unite them ; and that the forms with which uses are clothed are correspondences and are the means of union so far as they are forms of the uses. In nature and its three kingdoms all things which exist according to order are forms of uses, or effects formed from use for the sake of use ; and that is why the things in nature are correspondences."*

If it be admitted that Nature, as I hold, is the outcome of Purpose, then the soundness of Swedenborg's argument will not be questioned. Just as the continuity and oneness of the laws of Nature's behaviour evince the oneness of this Purpose, so does the fact that she is capable of analysis into innumerable objects indicate that this Purpose is analysable into innumerable strands. Now, the purpose of a thing is manifest only in what we call its "function" or "use." Hence, the products on the three planes of being of any single strand of the Divine Purpose will be alike—in other words, will correspond—in respect of their "functions" or "uses." They will, in fact, just because they are separated by a discrete degree, be alike in no other respect. As Sir William Barrett has well put it, borrowing a word from the science of biology : ". . . Correspondence is more than an analogy, more than a mere likeness without a deeper bond of union. It is rather an homology, a correspondence of structure, but an homology on different planes of existence." "In Biology," he adds, "organs are said to be homologous where they are constructed on the same plan and develop from corresponding embryonic parts, as in the case of the arms of a man and the wings of a bird or the human hand and the paddle of a porpoise, bone corresponding to bone. In biology this conformity to type is strongly suggestive of a true relationship of inheritance from a common ancestor. I have ventured to apply this term, homologous, to spiritual law in the natural world."†

* Emanuel Swedenborg : *Heaven and its Wonders, and Hell* (trans. by F. Bayley, "Everyman" Library), § 112.

† Sir William F. Barrett, F.R.S., "Discrete Degrees," *The One Hundred and Fourth Report of the Swedenborg Society* (1914), p. 9.

Thus, the heart and the lungs, according to Swedenborg, correspond to the will and intelligence in man, because they perform uses for his body similar to those effected by his affections and intelligence for his soul, or true self. Indeed, the heart and the lungs, with their ramifications, may be said to constitute the body, just as the will and intelligence, with all they contain, or are made up of, may be said to constitute the man. Again, consider the correspondence, asserted to exist by Swedenborg, between the heat and the light of the sun, and the love and the wisdom of God. Does not the heat of the sun perform a function for the earth similar to that effected by the divine love in the spiritual world, that is, in the heart of man—nourishing it with its energy and calling it forth into life? Light alone—as in the winter—is unable to do this, just as truth without affection fails to quicken the moribund heart. But light enlightens the bodily eyes, enabling them to see, just as wisdom or truth enlightens the eyes of the spirit, enabling the intelligence to perform its analogous function. Or again, consider the correspondence said to obtain between man's affections and the members of the animal kingdom. Is not this relation recognized in such expressions as, "A man of lion heart," "Wise as serpents and harmless as doves," "Gentle as a lamb," and so on? Do we not, in the use of such expressions, realize that a man's character (the result of his affections and activity) may be well described by the symbolic use of animals? Indeed, just as the generation of man's body in his mother's womb epitomizes the process of the evolution of man, showing that man, as it were, sums up, in a physiological sense, the animal kingdom, so is his soul a synthesis of spiritual activities, of which the members of this kingdom are the manifested effects in the realm of nature.

We find the fact of correspondence recognized in many other expressions, such as the invariable use of "the heart" to designate the affectional side of men. It may, however, be here objected that I am basing my argument on mere forms of speech. But what are "forms of speech," and why should they be designated "mere"? There are certain forms of speech which are common to practically every race, certain symbols which are universally admitted to be appropriate; and this universal agreement should convince us that such symbolism is not arbitrary, but inherent in the nature of things. Such forms of speech originated with language itself, in those ancient days when, living nearer to nature, man, perhaps, enjoyed an instinctive perception of something of her meaning, which he

has now to a large extent lost. Bergson's philosophy, with its insistence that life can only be grasped by instinct or intuition and not made completely intelligible to thought, is full of suggestion in this connection.

It may, perhaps, be thought that in making the principle of correspondence between nature and spirit exact, Swedenborg destroyed its poetic nature, and rendered it ineffective for the purposes of artistic creation. But that I think would be a mistake, for although his Law of Correspondences is, as I have intimated, certainly precise, it is by no means formal or scholastic. The criterion of use endows it with considerable flexibility. The products of man's technical skill, indeed, have in many cases each but a single specific use; but one of the characteristics of the objects of nature and of the first things derived therefrom by primitive man is the multiplicity of their uses. I remember reading an essay, at once humorous and profound—I forget who was the author—in which the stick and the umbrella were contrasted from this point of view. The stick can be used to assist one in walking, jumping, climbing, to defend one in case of attack, to poke the fire, etc., etc., whereas the umbrella has but one use—to protect one from rain. In general, then, it may be said that every natural object has various uses, these being determined by other natural objects with which it is brought into relation, and consequently every natural object is correspondentially related to as many forms of spiritual activity. The strands of the Divine Purpose interweave with one another, and nothing is produced but by the co-operation of many such strands.

The fact of Correspondence—of Universal Symbolism—is the cement which binds the elements of the Universe together, which makes the whole, indeed, a *Universe*. Deprive thought of this tool and the Universe seems not a universe, but a collocation of unrelated planes of experience, and the mind is forced into dualism, or can adopt a monistic view of the Cosmos only by disregarding one-half of experience. If the concept of discrete degrees—of the fundamental distinction between matter and spirit, between desire and thought and action—enables the mind to analyse the Universe into a number of disparate planes, that of Correspondences—of the inherent symbolism of Nature, according to which thought symbolizes desire, and action thought—enables it to synthesize the Universe from these elements, making of it an ordered Unity.

“CONSIDER THE LILIES”

By EVA GORE-BOOTH

BELOW the Evil and the Good,
Deep in the purple-shadowed wood,
White and red the lilies stood.

In rain-soaked grass on Faery Hill
Grows the primrose pale and still,
Knowing neither good nor ill.

We who toil upon our way,
Greedy, lustful, prone to slay,
Hating, fearing all the day :

Praising right, and doing wrong,
In a blind, bewildered throng,
Catch a note of some far song :

Dream of One long dead Who stood
With the lilies in the wood,
Beyond the Evil and the Good.

See across our pathway gleam,
Like a sudden silver stream,
The lustrous shadow of His dream :

Who knew not any good or ill,
Powerless to force or kill,
The will of God being His will.

Beyond our region, dark and dire,
Of Oppositional Desire,
Burnèd His Life's clear fire.

Like the lilies was His will,
Or primroses on Faery Hill,
Growing patiently and still :

Standing where the lilies stood,
Deep in the purple-shadowed wood,
Be yond the Evil and the Good.

TRACES OF THE DEVIL IN WELSH FOLK-LORE

By M. L. LEWES

FEW people, I suppose, are really afraid of the Devil in our days, and it is therefore rather difficult for us to realize what power to terrify the very thought of the Evil One held for a great majority of our forefathers. Yet a large number of our popular superstitions and customs can be traced back to the fear of diabolical influence in some form or another, and this seems to have been particularly the case among the Celtic races.

In Wales, where my own observation has lain, one still finds many traces of this ancient belief and fear surviving in place names, old customs, and local legends ; so many indeed, that one wonders how our ancestors could ever have enjoyed a quiet moment with the constant dread of " Hen Diawl " (Old Devil) hanging over them. " Cäs Andras " (Andras the Horrible) was another name for the Devil in Wales, probably derived from Druid mythology ; Andraste being the Fury of the Ancient Britons to whom in terror sacrifices were offered and temples raised. With the coming of Christianity the Pagan idea of an evil personality was transferred to the Satan of the new religion ; one of the many instances showing how far older are ideas than creeds.

Another supernatural figure regarded with awe was Wyn ab Nudd, Lord of the Underworld, to whom the Fair Folk and demons were subject. He was a distinct personality, however, and never confused with Andras the Worker of Evil and Slayer of Souls.

There was a tradition in Wales that goats were created by the Devil, and he himself when he appeared in human form generally had goats' feet. Sometimes he had a calf's hoofs instead. An old Cardiganshire superstition alleged that the Devil sometimes appeared on lonely roads at night in the form of a gentleman on horseback ; but his identity was always betrayed by his calf's hoofs clinking in the stirrup-iron. This apparition usually vanished in an explosion, or rolled away in a ball of fire.

Andras seems also to have chosen a calf's body occasionally as a disguise, which does not sound very alarming, but legend describes these calves as terrible creatures, possessing the power of

swelling themselves to an enormous size and pursuing belated wayfarers through the dark lanes leading to lonely farms and cottages. A well-known old tale related that a black calf used to haunt a certain brook near Narberth in Pembrokeshire, and was always supposed to be the Devil disguised, as it was seen for several years at the same spot. Once it was caught and locked up overnight by a farmer, but next day, though bolts were undrawn, the calf had disappeared, which of course showed its unholy character.

To return for a moment to the traditional origin of goats ; it is rather interesting in this connection to note that it was a common custom in Wales to run a goat or two with a herd of cows. When pressed for explanation old-fashioned folks would say, " It's lucky to have a goat with cows. They keep the evil spirits away." (On the same principle, we may suppose, the goat is the chosen mascot of the famous Welsh Regiment.)

The strange old Pembrokeshire custom of drawing geometrical patterns with chalk on the threshold stones of their cottages, had for its object originally, the exclusion of the Devil from the house. This practice has not yet completely died out ; but years ago it was universal, and very quaint and intricate some of the patterns were. Antiquarians trace the use of these geometrical designs for the particular purpose back to Druidical times, and this is doubtless the correct idea which had to do with the occult significance of lines and figures.

Gravestones used to be whitened in some parts of Wales " to keep the Devil away," and the north side of the churchyard was always supposed to be his especial domain, and to be avoided as a burial-place for that reason. In my own district this latter belief must have obtained until comparatively late years, where in at least one churchyard I know there are noticeably fewer graves on the north side of the church than in the rest of the enclosure. Spitting at the name of the devil was an ancient (and not very pleasant) custom in Welsh churches and chapels.* That died out many years ago, but an equally old habit was the wearing or carrying to church of a sprig of southernwood. There is scarcely an old-fashioned cottage in Cardiganshire without a plant of " Hen Wr " (Old Man) growing by the door, and even now on Sundays many a tidy old Welshwoman may be seen going to chapel with a small piece of the aromatic herb tucked into her bodice. Not one of them has ever been able to tell me why they wore it ! But such a universal custom must have had a definite

* The name of Judas Iscariot was noticed in the same way.

meaning originally, and in this case the name "Old Man" gives a clue, being a synonym for the Devil—as we call him the Old Gentleman sometimes. And I think the plant got this queer name in Wales from its supposed virtues in keeping its godfather away.

The "Cŵn Annwn," or hounds of Hell, were minions of the Lord of the Under-world rather than of Cás Andras; but he, according to some stories, occasionally assumed the shape of a black dog. There was once a member of a very old Welsh family who was a great personality in his lifetime, and of whom many tales are told. One related that, finding himself hard pressed for money, he sold his soul to the devil, who visited him in the guise of a mysterious stranger, for as many bags of gold as sufficed to pay his debts and set him on his feet again. Years rolled by and at length this gentleman died, having no doubt forgotten his compact with the Enemy. But no sooner had the breath left his body than the watchers in the room saw a large and horrible black dog sitting by the bedside. No one had seen it enter, and no one could dislodge the animal, which afterwards lay on the coffin and was finally seen at the grave, whence it vanished as mysteriously as it had appeared. Of course every one knew it was really the Devil come to claim his prey. I remember rather a curious sequel—for such one might almost call it—to this story. A descendant of the gentleman died not so very many years ago—he, like his ancestor, was a well-known man in his county. After his funeral, an odd rumour went round that a mysterious "black dog" had been seen lying on the coffin, and afterwards gliding amongst the crowd near the grave—and it was generally supposed to have been a "spirit-dog."

According to Welsh tradition, the stones of Stonehenge were brought there by the Devil from Wales, and an engineering feat scarcely less marvellous is described in the story of the Wrekin. This great hill, as everyone knows, is in the middle of Shropshire and overlooks the Severn. It is said that so great was the flood of Welsh perjurers coming down that river, that the enemy of mankind found himself unable to deal with the supply; and to stop it, he proceeded to dam the Severn. The first spadeful of earth slipped however, before he reached the river, and this formed the Wrekin.

"Devil's bridges" are found in various localities outside of Wales, but the one so called in Cardiganshire spanning the wonderful Mynach Fall, possesses more than one legend accounting for its diabolical origin, the most popular being as follows. Long ago,

an old woman returning home from market, came to the ravine of the Mynach, which she had to cross in order to reach home. But to her dismay she found that owing to heavy rain, the stream was so swollen that it was impossible for her to get over. What to do she did not know, and she wept and wailed loudly. Just then the Devil happened to be passing by and noticed the poor woman's plight. He felt very sorry for her, but at the same time, having ever a keen eye for a bargain, he made her the following proposal. That he would make a bridge for her across the Mynach, on condition that whatever living thing crossed by it first should become his property, calculating of course that the old woman would hasten over at once. She, on her part, gladly assented, and the Devil, highly pleased, promptly bridged the stream. However, Jenny Jones was not as simple as she seemed. Taking a piece of bread from her basket, she called her little dog, and threw the bread across to the opposite bank. Of course the animal ran over the bridge to get the bread; whereupon the dame curtsied to the Devil, and said, "There is your property, sir, and thank you for your kindness."

This legend is typical of the kind usually associated with "Devil's bridges" always embodying the ancient idea of a sacrifice to propitiate the demon power behind the builder; and so ensure stability and good luck to the edifice. As for bridges, they are well known to be uncanny places and beloved of bogeys and spirits; and it is perhaps for this reason that it is very unlucky to bid farewell to a friend on a bridge; if you do so, you will never see him again.

To return to our subject: down on the wild Pembrokeshire coast there is a narrow but deep cleft in the limestone cliff known as "the Huntsman's Leap." The story goes that a man who had sold his soul, was told by the Devil that he might save it if he dared to ride across the chasm. Of course the Devil thought he had suggested an impossibility; but asking a local saint to bless his horse, the man actually accomplished the wonderful feat.

In Carmarthenshire the country people always used to hang a bush of holly in the chimney at Christmas to keep the Devil away. Near Llanwrtyd in that county are the Allt-y-Gwenne Rocks; and under them was hell, said the dwellers in the neighbourhood; the reason being that the snow melted earlier on those rocks than anywhere else in the district.

William Howell, the author of a very entertaining volume called *Cambrian Superstitions* (1831) writing of the number of wise men and witches formerly to be found in Wales, says: "What

increased the number of these beings was the custom of the ignorant country people to sacrifice their children to the Devil in order to make them wizards. The mode of doing this is thus given by the Rev. R. Pritchard, formerly Vicar of Llandovery, in a hymn against conjurers, which may be translated :

“ Dragging children through a hoop or through a flame of fire on All Hallow E’en, and taking them to the mill-bin to be shook, is offering children to the Devil.”

I think the first item of this description must refer to the old Welsh custom of passing delicate children through a split ash to cure them of rickets and other troubles. I know some one to whom this was done when he was a child, but the intention was distinctly curative in idea, and certainly in the last century had nothing to do with dedicating a child to the Evil One. However, in Vicar Pritchard’s time—about 300 years ago—no doubt remnants of many beliefs existed amongst the country folk which have long since died out, just as those which obtain in our day are gradually disappearing and will be lost to the generations to come.

THE COSMIC ROSE

By JOCELYN UNDERHILL

WHAT time the years went by with stealthy tread
 I heeded not the Spring, nor saw unfold
 The first dark roses, neither knew the gold
 Of Autumn—for around me were the dead :
 Idle to me the tale of blossoms red
 And all the glory of the year untold—
 I only saw a Universe grow old
 In season brief and all too quickly sped,
 When through my darkness sang across the world
 Ray after ray of living light, which fell
 Upon each shuttered sense like glancing blows,
 And round me thronged the living dead to tell
 Of Universal Spring. I saw uncurled
 The mystic petals of God’s Cosmic Rose.

REINCARNATION

By C. G. SANDER

THE interest taken in the problem of reincarnation is very great at any time, but especially so at the present time, when so many egos have been ruthlessly and forcibly ejected from their dwellings of flesh and blood and sent to regions which are unknown and unknowable to the majority of mankind. The thinking man wonders where these souls have gone, whether they have gone for ever or whether at some future time some, if not all, will again return and assume a physical body in order to pass through another round of terrestrial activities.

The literature of reincarnation is very large, but comparatively little is original and founded upon personal experience or research. Most of it deals with hearsay and many of the conclusions arrived at are based upon sentimental grounds. There is an excuse for this, for most people who have had personal experience or have made researches and know reincarnation to be a fact and not merely a belief, are rather diffident to publish their knowledge for fear of being classed among the fools and cranks.

Positive knowledge of the reality of reincarnation by the way of personal experience, may be gained by all who have a sincere desire and strong enough will-power for the acquisition of such occult knowledge. In this short article the history of the belief in reincarnation and its literature must needs be omitted, nor would they be of any material assistance in solving the problem. I propose instead to point out the lines on which research may be carried out, and to give some of my own personal experiences.

The problem of reincarnation may then thus be briefly stated :—

Granting the existence of the human ego, independent of the physical body and its existence as a conscious spiritual being or entity after physical death, the problem we wish to elucidate is briefly this : (1) Is there any truth in the periodical return of the ego and its assumption of a material body under certain conditions ? (2) Is it possible to prove that reincarnation is a fact and not merely a belief ?

Philosophy, mathematics and the deeper problems of science and of religion will for ever remain sealed books to the majority of mankind, not that their truths cannot be proved, but owing to the fact that the masses have not learned to do original thinking, and are therefore neither ready nor sufficiently developed to grasp them, nor do they in fact trouble about them. That is equally true, if not more so, with regard to psychic problems including reincarnation, although considerable interest has been taken in them by a rapidly increasing number of people during the last few years. The majority of the public who are ready for the teachings of psychic science, New Thought and similar movements are yet biassed and labouring under the strong influence of conventional race beliefs and the teachings of past ages of the orthodox Church.

There are several lines along which we may pursue our investigations into the facts of reincarnation. Among them I would name four.

First—Researches into the psychology of the child-mind, particularly with regard to pre-natal memory. This research is difficult and can only be successfully accomplished by the intelligent and patient investigations of the mother of the child who appears to exhibit the phenomenon of pre-natal memory. As far as I am aware no researches worth mentioning have hitherto been made. In Burma, however, there are many children, called *winzas*, who have distinct recollections of having lived before, and their power of remembering previous lives is quite accepted as a fact. They can generally remember and identify their former dwelling places and friends, and can state facts which can be verified by living people or were known to deceased persons. This memory of past incarnation usually disappears as the child grows up, although at times it is retained by adults.

If child-psychology were better understood in our own country, we should find that many children in their early years are endowed with pre-natal memory, which retains scenes and incidents experienced in the preceding, if not in earlier incarnations. Not only is there the difficulty and often the diffidence the child experiences in conveying to grown-up people what it remembers, but, in addition to this, the child mind does not really grasp the meaning of what it needs. Moreover, their elders, in the large majority of cases, have not sufficient psychic knowledge and capability to give these little tales serious consideration. I speak here from personal experience and with full sympathy for our children. During my very early

childhood I had a very distinct recollection of having lived before, among scenes and people different from those I was then in. Those recollections were very distinct, vivid, real and full of action and detail, but as I grew up they gradually grew dimmer and with few exceptions faded entirely away, until I only remembered two or three pictures as it were. They were disconnected scenes, such as you might get if you detached one single picture from a cinema film. One was of a temple in ancient Egypt, another of a shipwreck, a third of terrible rioting, and of trouble and terror in my mind. The scene of the shipwreck came before my mind as a vision hundreds of times until I was a youth, when its details, like the details of the other pictures, gradually grew dimmer. Since that time I have been able to get all my important incarnations in full detail and in their chronological order, and these detached pictures or visions of my childhood have taken their natural position in the panorama of my past incarnations. Their details have been revived to a great extent, although they are not as clear as they were in the days of my early childhood. The temple picture dates back to about 450 B.C., the picture of the shipwreck to Lundy Island in the year 1741, and the third picture to the Reign of Terror in 1793, when I was guillotined.

Secondly—Researches into the pre-natal recollection of adults, as far as such recollections can be verified by identification of places and persons and verification of facts and dates. There are a great many such examples cited in the literature on reincarnation, but space forbids me to give any here.

There may be mentioned here also the recognition of persons previously incarnated together in various relationships, as affinities, or merely as friends or co-workers. How often two people meet and from the first seem to know each other quite intimately as old friends. If the truth were but known, they are indeed very old friends, and have met before, though not in their present bodies. Their superconscious inner self knows and remembers, though their present brain mind does not. Often, very often, however, distinct recognition takes place when people are psychically and spiritually developed, and there is then no mistaking—they know, although the materialists and the sceptics may shake their heads incredulously. I know several friends of former reincarnations; a few have recognized me; I have recognized some and there has been also one spontaneous mutual recognition.

This brings me to one of the interesting phases of reincarnation, namely, group-incarnations, which might here briefly be mentioned.

Man during his earth life usually belongs to several institutions, such as clubs, to a church and other centres of social or educational interest, and at each meets different groups of people gathered together for various purposes. So each ego may likewise belong to several spirit-groups and periodically incarnate with one or the other and thus meet with such of his old spirit friends as best suit his desires and further his development. They are attracted to each other by community of interests, aspiration, desires and other sympathetic vibrations. Arrangements to incarnate together at the same period and locality under favourable circumstances are made with their guides, while yet dwelling in the spirit-spheres, and then during their incarnation they become great friends or fellow-workers in art, science, industry, invention, social reform or any other vocation, or perhaps simply maintain close social touch.

Thirdly—The teaching of higher celestial beings, as far as they are accessible to the favoured few who are sufficiently developed for such spirit-communion.

This method of getting at the truth of reincarnation will find the least favour with the many, for they are not sufficiently developed even to believe that the higher spiritual beings, the teachers or masters, are accessible to man while he still dwells in the flesh. Yet it is from this very source that we can obtain the widest information with the greatest wealth of detail and spiritual teaching. It may be many generations before an appreciable number of people will come into personal and conscious touch with the hierarchy of the higher spheres; therefore anything which can meanwhile be communicated by those who know, is bound to meet with scepticism and probably with scorn and ridicule. "Many are called but few are chosen."

I speak here from personal experience. Even at the risk of being discredited, I state that the personal recollections of former incarnations which I had in my early childhood have been amplified and in fact given to me in the fullest detail by one of those high spiritual beings who is desirous that the truth of reincarnation should reach a wider circle of mankind and prove to be a new revelation and a blessing to many. Thus I was given full information regarding eleven of my incarnations dating back to the fifth century B.C., including incarnations in Egypt, Syria, Greece, Italy, Austria, France and several in England, which I hope to put into book form some day, together with details of the *modus operandi* by which they were received hypnotically during a period of about six months, some years ago. These

records include in fullest detail the ceremonies of initiation of priests and of priestesses in Ancient Egypt by one of the great chief priests of Heliopolis. Such incarnation stories of the same individual, I find from my own records and those of other people, give a wonderful insight into the gradual spiritual development of the ego, since, although it may not always ascend in the social scale, yet in spirituality, self-mastery and consequent progressive happiness and usefulness to the race, there is a constant unerring evolution. If such records were believed in and carefully studied, as they will be some day, what a revelation and study for psychology and sociology they would prove! I have at various times got other people into touch with their guides through hypnotizing a suitable subject, preferably a person who, although willing to lend his aid, knows nothing about the subject and therefore is unbiassed. The results in many cases were interesting and astonishing. These guides in many instances have acted as such in several incarnations of their charges and are familiar with their history and progress, and are usually ready and willing to give the desired information and to elucidate the problem of reincarnation. The higher the spiritual status and development of the guide, the more he or she will know about reincarnation.

This brings me to one of the objections to reincarnation frequently raised, particularly by spiritualists, viz. that they have been told by spirits that there is nothing known about reincarnation on the spirit side of life. The reason for this is that in the lower spirit spheres there is quite as much ignorance on the subject as there is on the earth plane. Unless a spirit has brought over some information about the facts of the problem, he or she will not be given any positive knowledge until they reach some of the higher spheres, and moreover there are sceptics in the beyond as there are here. It is no use asking children who have barely mastered elementary arithmetic for information about algebra, conic sections or the differential calculus; they simply have not the knowledge to give at their period of educational evolution.

Fourthly—Probably the most interesting line of research is that in the regression of memory by means of hypnotism and consequent verification of data. This is the line followed by De Rochas and others, and probably will be deemed to be the most scientific one. I have found it to give wonderful results in the many cases which I have investigated.

It is a fact well known to psychologists and occultists that there is a part of the human ego, call it the subliminal mind, subconscious memory, submerged or larger self, or by any name

you like, in which all the experiences and knowledge acquired are stored up and indelibly recorded. These records of the past can under certain circumstances be recovered and read, and repeatedly made to divulge their contents like the records of a gramophone. Moreover, they not only go back to the earliest childhood and to the parental or embryonic state of the person, but back through the ages to former incarnations. Nothing is ever lost which has once been imprinted on that wonderful Log or Book of Fate of the ego. The writer has made many interesting experiments along that line. To do that it is requisite to put the subject into a very deep hypnotic trance. It will be found then that the person can recount the incidents of any given period of their lives chronologically backward and forward, and remember the happenings of any particular day of any given year.

I find that the memory usually goes back to the second year or a little before and then becomes indistinct. A little careful manipulation is necessary to bridge over the gap in time which was spent in the spirit world to get to the close of the previous incarnation, which, once it has been touched upon, becomes as clear as the present one. Here again the memory can be made to retrogress in stages of five or ten years to babyhood, and by the same process the subject can be made to recount the reincarnation preceding that one, and so forth. I caused one lady to recount her experiences as a Crusader and as a Roman woman in the early settlement of the Romans in Britain. She was one of the leading characters in the French Revolution. For obvious reasons I cannot make her identity public.

Another interesting example was of a woman, a Londoner by birth, who could recount her infantile experiences in detail, which were verified by an older sister sitting by. This woman in her previous incarnation had been living in the Highlands, and spoke the broadest Scotch, of which she had no knowledge or experience in her waking state. She moreover appeared indignant that her nationality was not at once recognized by her brogue.

It might be mentioned here that most of the subjects when taken back into their early childhood, speak and reason in childish fashion: girls love their dolls, boys sail and discuss the merits of their model yachts, and so on. The operator best speaks to them in the present tense. Names, addresses and dates are remembered, and these details are also recollected in former incarnations. I have not hitherto had the time and opportunity to verify places and other data, but De Rochas has done so, with astonishing and convincing results.

Another way to get at the previous incarnations of a person, which, however, may not be regarded as quite so satisfactory, provided the person is not a subject for hypnotism, is to put another suitable and willing person into a deep trance, so as to enable the guide of the inquirer to manifest, and to read what the occultists call the akashic records. In this way records of reincarnations dating back two to three thousand years can be obtained.

As regards the time of reincarnation, I find that there is no fixed periodicity, but in some cases there is a long interval, maybe a thousand years or more, and sometimes there may be only twenty or fifty years each between two or three consecutive incarnations. As a matter of fact—let the reader take it for what it is worth—at the present time when thousands and thousands of young men have been violently cast out of their physical bodies, a great many of these egos are attracted by their mothers, and after only a very short interval return to earth life, to be born again as children of the same mother.

Many more interesting points I would like to mention, but space forbids. There is the question of the change of sex. As a rule the ego keeps to the same sex throughout the whole round of its incarnations, but at times and for special reasons, for one or two incarnations the sex is changed. Ultimately the ego returns to its original sex, being one-half of a divine whole ego, of which its sexual counterpart or affinity is the other half and with which it shares and pools the experiences of earth life. To go into the question of affinities, interesting though the problem may be, is beyond the scope of this article.

I may briefly in conclusion mention the objections to reincarnation. I have carefully examined a number of these, and broadly speaking they are all more or less based on sentiment, not on scientific facts. The popular objection is that so many people have had quite enough of the present life and would not wish to return for another dose. Let me remind such objectors that man is the sole arbiter of his fate, and when he gets to the other side and sees his errors, his follies and selfishness, he in most cases will be, and in fact is, very glad to have an opportunity to return again and make good. Whatever the experiences may have been, happy or sorrowful, every spirit has an unconquerable longing for earth life and embodiment, knowing subconsciously that when lived in love and in the service of the race it is infinitely sweet and worth while.

In conclusion, I would say that I do not set out to convince readers of the truth of reincarnation. What I know as facts

will come to them as facts only through personal experience which they will gain when they are ready for it, but not a day earlier. Till then, let them hold their judgment and eschew prejudice, for it effectually bars the door of truth, especially the truth of reincarnation, which so fully explains so many of the apparent mysteries of life.

[The basis of the above article is, of course, the theory elaborated in de Rochas's "Les Vies Successives," and investigations along these lines must always exercise a great fascination for many students of the theory of Reincarnation, whatever may be the precise value attaching to records of this character. I feel, however, that there is a certain danger of such an article being misinterpreted, and being taken as representing the main source of the evidence on which the hypothesis of Reincarnation is based. This is obviously far from being the case. Such evidence cannot, it appears to me, be convincing to the world at large, and the real proof of the validity of the belief must, I think, always rest on a philosophical basis. I have shown reason in a number of articles in this Magazine for my view that the hypothesis in question is capable of demonstration on these lines. It can, I believe, be conclusively proved that apart from such an interpretation of life, no belief in a continued existence after death can bear a searching investigation. If this should prove to be so, we are face to face with the alternative of the acceptance of the doctrine of Reincarnation or the creed of the Materialist, as the only tenable alternatives. David Hume, many years ago, pointed out that this was the only choice open to the philosophic mind. If then we can establish this position, it remains to demolish the materialistic hypothesis, when the truth of Reincarnation is necessarily demonstrated. This is a mere indication of the lines on which the would-be demonstrator of the truth of Reincarnation would require to proceed. Individual recollections of past lives could hardly be taken to constitute conclusive evidence until such time as the race generally had so far developed for conditions of this kind to become normal to humanity in general.—ED.]

SAINT ANTONY OF PADUA

By MONTAGUE SUMMERS, F.R.S.L.

SUCH is the tender sweetness and sympathy, such the never-fading beauty of "the eldest son of S. Francis" as S. Antony of Padua has been called, that a world which in its desperate earnestness about mere material things has well nigh forgotten the mystic enthusiasms of the saints, can still find a few moments now and again to turn confidently to him who was so lovely in his life, and who even in these late days is yet so swift in his answer to prayer, so compassionate and pitiful, that hard and barren indeed are the hearts unmoved by his grace, nor throughout all Catholic Christendom is there scarce a sanctuary, be it noble minster and soaring cathedral or humble village church and poor cloister chapel, where we may not kneel before the barefoot brown friar with his book, his white lilies, and the blazing flame that typifies his ardent soul.

Born in 1195 at Lisbon, the son of a distinguished officer, Martin de Bullones, S. Antony received at his baptism the name of Ferdinand, which, when he became a Franciscan, he changed to that of Antony, out of devotion, it is said, to the famous cenobite Antony, the founder of Monachism. The boy had his schooling from the canons of the cathedral of Lisbon, but at the age of fifteen he "entered among the regular canons of S. Austin," and eight years later, already far on the way of perfection and desiring greater seclusion, he withdrew to the lonely convent of Holy Rood at Coimbra. About this time it happened that Dom Pedro, Infante of Portugal, with much pomp and worship brought back from Morocco the relics of five Franciscans, S. Berard and his companions, who preaching the love of Christ had been murdered on the shores of Africa by the fierce native tribes. Nothing would now content Antony but that he also must go forth to lay down his life, first joining that order whose poverty, whose mysticism and utter abnegation so compelled and drew his burning heart. Accordingly, with the consent of his prior, he entered into the Order of Little Poor Men, and straightway set out for Africa. Here, however, he was immediately seized with so severe an illness that he was obliged to re-embark for Spain, but contrary winds drove him to the coast of Italy, and he presently arrived at Assisi and saw S. Francis, who was hold-

ing a general chapter of the order there. We next find him in seclusion at a hermitage near Bologna, where his celestial communications, his ecstasies and visions, his eloquence and scholarship are not so much as guessed at, until one day the superior obliged him, reluctant though he was, to deliver a discourse to the brethren, and all were astonished at his learning and his power, upon report of which Father Francis himself wrote to his dear son bidding him study and read sacred theology to the friars, adding, however, this commendation: "Be careful that you do not extinguish in yourself, or in them, the spirit of prayer." Under obedience then he taught with universal applause and growing fame at the great universities, at Bologna, Toulouse, Montpellier, Paris and Padua.

But the honours of the schools proved very irksome to his humble soul, and anon he renounced the chair of divinity and philosophy to go forth a wanderer up and down the country-side, travelling over many lands, but chiefly through the distraught and war-wracked provinces of North Italy, exhorting, consoling, comforting, and sharply rebuking ill in high places. Like his Master of old, "he went about doing good." For wheresoever he came he preached Peace, "the peace of justice and the peace of liberty." He was a true Franciscan, a saint of exquisitely poetical imagination. His heart overflowed with the love of nature and the love of his dumb brethren, the animals. The downy whiteness of the swans, the lithe storks and their tender care for their young, the perfume and colour of the flowers of the field, the fragrance of early dawn, the cool and calm of starry night, all these he dwelt on with lingering joy. Of his miracles I will not speak; do they not continue even to-day? Many also may be seen pictured around his shrine, painted there by Titian, by Campagnola and Contarini; whilst Donatello has wrought in immortal bronze the legend of the mule turning aside from the sieve full of oats to kneel before the Saint what time he carried the Blessed Host. In the great picture Murillo made for Seville Cathedral, S. Antony is visited by the infant Christ. It is said that as the Saint was expounding to a crowded congregation the mystery of the Incarnation the form of a Babe Who smiled upon him descended in a flood of dazzling glory and rested awhile upon his book. This is perhaps the commonest and most familiar of all representations of the Saint.

S. Francis, story tells, loved the birds with an overwhelming love and even preached to them, for in the fullness of his charity he literally interpreted the text: "Go ye into all the world, and

preach the gospel to every creature." So also S. Antony preached to the fishes. On a day when he was at Rimini the people, being hardened and stiff-necked, gave no heed to his words, and the Saint went out of the town to a bank betwixt the river and open sea, and cried aloud: "Hear the word of God, O ye fishes of the sea and of the river!" And "forthwith there came unto him to the bank a multitude of fishes, great and small and what between . . . and they all held up their heads above the water and all stood attentive," whereupon the Saint bade them bless their Creator, who had given them a clear, translucent element wherein to dwell, both sweet waters and salt, and food, and fins that they might roam wheresoever they pleased. This beautiful legend may be read in the *Fioretti*, and seen in many a fresco and curious carving of ivory and stone.

At last S. Antony came face to face with the fiercest and most cruel of all Italian despots, the blood-maniac Ezzelino da Romano,

Grey, wizened, dwarfish, devil Ecelin.

This bestial monster, who in one day murdered eleven thousand men in Padua, and, at the capture of Friola, hideously mutilated the whole population, man, woman, and child, casting them forth blind and maimed to perish miserably, was obsessed by a cold calculating passion for evil and slaughter that could never be satiated. But the Saint confronting him without fear or hesitation very sternly rebuked his sins, whereupon the tyrant, instead of roughly ordering his *bravi* to strike Antony down, suddenly descended from his throne, and all pale and trembling fell suppliant at the feet of the humble friar, promising amendment and begging him to intercede with God for pardon and mercy. Under Antony's influence Ezzelino, for a while, entirely changed his ways, but after the Saint's death he relapsed into his former crimes, and so at the last perished in despair. It has been said that the Saint's rebuke of Ezzelino is equal to all the miracles together. Fittingly did Pope Gregory IX hail Antony as "Ark of the Covenant," Well may we love him and kneel before him to-day.

In the last week of May, 1231, Antony, who was then at Padua, fell ill, and in spite of every effort he soon became unable to rise from his poor pallet. On the morning of June 13, he comforted with sweet words his brethren, who stood weeping around, and having greeted each one severally, he began to recite his favourite hymn, "O gloriosa Virginum, Sublimis inter sidera," but even as he spoke the holy words his soul passed to eternity. At the same moment the little children, as if divinely inspired, began to run

about the streets of the city, proclaiming aloud, "The Saint is dead! The Saint is dead!" and the bells in the churches, touched by no visible hand, rang out, not a knell of woe but peal upon peal of triumph. Antony was officially canonized before a twelvemonth had passed, and there are perhaps few more gorgeous fanes in Italy than that huge and stately basilica, "Il Santo," as it is locally called, the boast of "many-domed Padua," where lies the body of the meek Franciscan friar. His shrine is splendid beyond all description with coloured marbles and glistening alabaster; it is adorned with bronzes and richest silver-work, aglow with gems and precious stones; before it burn innumerable lamps of gold, and in giant candelabra tall tapers of virgin wax are lighted unceasingly. An endless train of suppliants, each, as the custom is, laying one hand upon the cold malachite and porphyry of the tomb, beseeches the help and patronage of the Saint. Miracles are wrought; his praises are sung by trained choirs of marvellous melody; year by year his great feast (June 13) is observed with extraordinary solemnity. That day too, in every Franciscan convent and monastery the whole wide world over, fair white lilies are blessed and distributed in honour of S. Antony, the priest praying with exquisite symbolism that whatsoever home and hearth these flowers adorn may be long preserved in health, plenty, purity, and peace.

But whether one is privileged to worship at his glorious sanctuary in Padua, or whether one kneels before some poor plaster image in a tiny chapel at home, S. Antony is none the less swift to hear and ready to aid. The whole world loves him and turns to him when it has lost or mislaid anything, but in comparison that is nothing, for he is one of the greatest spiritual guides who has ever passed beyond, still stretching out helping hands to us, a control who can direct and comfort to-day, can point the road to the highest things and set our feet in the right path. His power in the psychic realm is indeed miraculous, as has been experienced again and again by his clients. The words written of S. Antony by the Seraphic Doctor, Bonaventura, six hundred years ago, ring true as ever: "*Si quaeris miracula, mors, error, calamitas, fugiunt . . . resque perditas petunt, et accipiunt juvenes et cani.*" "If it be that you look for miracles, lo! death, falsehood, and every woe are vanquished . . . both young and old seek for what is lost, they seek and obtain." And it is not temporal things alone that the Lily of Padua can give us; ask, and he will give love, charity, peace, happiness, the mystic graces of the spiritual life, which is the only reality.

MACGREGOR MATHERS

SOME PERSONAL REMINISCENCES

BY J. W. BRODIE-INNES

IN November of last year, almost unnoticed by the general public, there passed away in Paris a very remarkable man. What was he—a great adept—a great scholar—a great impostor—a great rascal? I have heard all opinions, confidently, even dogmatically, asserted. As many and as contradictory opinions as were pronounced of Cagliostro. I knew him intimately; and perhaps a close friendship of some thirty years may warrant my giving a few personal reminiscences that may help to a better understanding of a most interesting personality. When I first met with him he was in charge of the Horniman Museum at Norwood, and even then the contradictory accounts I heard of him roused keen curiosity. Some eminent archaeologists told me that, from his wonderful learning in strange by-paths of knowledge, there was no man in Great Britain better fitted to arrange and catalogue such a Museum as the Horniman. Others denounced him as a superficial charlatan, whose learning could only deceive the ignorant. His very name was in doubt—was he MacGregor—was he Mathers? Yet even the slightest knowledge of Highland history would solve this. The name Macgregor was proscribed after the 'Forty-five. His ancestors took what was in effect a by-name—Mo-Athair's—"The Post-humous"—from the infant son of Alastair Macgregor of Glenstrae, who, born after the murder of his father in 1603, was installed as Chief of Glenstrae. This name was anglicized into Mathers, which was borne by his ancestors. But the true name was, of course, MacGregor. His grandfather had fought with great gallantry at the siege of Pondicherry, with Lally Tollendal, and received from Louis XIV the title of Count MacGregor de Glenstrae, afterwards confirmed by James II, a French title which naturally was not used in England.

As soon as I came to know him well the mystery of the varying opinions with regard to him was apparent. MacGregor was a Celt of the Celts, a type which no Englishman of the Teutonic strain has ever yet been able to understand or to appreciate.

To very many indeed this type is as a red rag to a bull. There are those to-day who will outdo Dr. Johnson in abuse of everything Celtic or Highland. MacGregor had all the Celtic fiery temper and pride of race. He would pick a quarrel on a point of punctilio, a real, or even a fancied, slight to his clan or nation, and fight it out with the keen zest of a mediæval knight, but always at a disadvantage, for he was above all a chivalrous Highland gentleman, and in all his nature was not one grain of malice, but among his opponents were some who disdained not the use of very underhand weapons—any stick good enough to beat a dog. Such a nature, familiar to me as a Celt, was incomprehensible to the average Saxon. Vanity doubtless he had, but it was the harmless vanity of a child. Credulous too, and liable sometimes to be taken in by an impudent impostor, for he who hated deceit was slow to suspect it in another; but unsparing in his denunciation when he found it.

Of his scholarship it is not for me to speak, so far was it beyond my own, yet I know it was as frankly acknowledged by some competent authorities, as it was bitterly denied and depreciated by his opponents. I once showed some of his letters to me on the *Kabalah* to my own first teacher in Hebrew, a Rabbi and an advanced *Kabalist*, and he said "that man is a true *Kabalist*. Very few Gentiles know as much, you may follow him safely." When he arranged a Temple of Isis for the Paris Exhibition, an Egyptologist whose name is world-famous said "MacGregor is a Pharaoh come back. All my life I have studied the dry bones; he has made them live." These are but two examples out of many. Yet there have been those who have said that his *Kabalah* and Egyptology were shallow and superficial, a rehash of other men's work. Who shall decide? Yet I do know that many questions I asked him were answered at once, and satisfactorily, with abundant citation of authorities, showing intimate acquaintance with the subject, and never have I detected a mistake.

This is not the place to retell how he was taken in by the famous (or infamous) Horus pair. The story is well known, and the trial may be read by the curious;—that he should have been thus deceived is an instance of the faults of his qualities.

Of his occult knowledge and power I can speak more confidently. He had the rare gift of making clear-cut and luminous those deep inner teachings, so often veiled in nebulous vapourings and prolix verbiage, wherein one plods through leagues of slush to pick out a few gems. His astrological knowledge was

exceptional, as is abundantly proved by many horoscopes that have passed through my hands, in which the accuracy of his judgment as evidenced by events was convincing. He had also the second-sight of his race developed to a remarkable degree. Of this I have had many proofs. Ceremonial magic of many ages and countries was familiar to him, and I have been told by eminent scientists that his explanations of the power and effect of ceremonial were extremely clear and logical.

That he was the head of a Hermetic Rosicrucian Order is well known. But of this nothing can be said. The pledge was given in full in the Horus trial. All members were bound by a solemn oath to divulge nothing concerning the Order, or its members, or what took place at its meetings. Anything therefore that has been published as to this Order can only have been obtained by the wilful perjury of some member, or evolved from the imagination of the narrator. I may, however, say of my own knowledge that, in spite of dissensions and secessions in the past the Order has gone on and flourished. It has spread over many lands, and the loyalty and affection of its members for their chief was probably greater at the time of his death than ever before.

For many years he lived in Paris, and while in France he naturally and properly used his French title, which he had dropped while resident in this country.

Seldom, I suppose, has a man inspired such love and devotion, and such deadly animosity. For myself I can but speak of him as I knew him, the true and loyal friend of well-nigh half a lifetime. Often I have written to him some question relating to my own literary work, and with unselfish readiness he has laid aside other work to search the Paris libraries and museums, and copy or translate page after page from MSS. inaccessible to me, or frankly to place at my disposal the stores of his strange learning and his patient researches. I was not blind to his faults, which lay on the surface, and were patent to all. Yet seldom, I think, has a man had a more faithful and cordial friend through many changes of sunshine and shadow than I had in MacGregor Mathers.

Dear, impulsive, hot-headed, warm-hearted Highlander, he had all the defects and the qualities of his race; misunderstood, reviled, and revered, brave and loyal to the last, bearing no malice to any, scarcely even resenting the many baseless falsehoods freely circulated about him, I am glad of this opportunity to add this one little leaf to the wreath laid on the tomb of my dead friend.

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.*]

SOMETHING BEYOND TELEPATHY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—As a student of "Psychic Research" for some years, I have hitherto neither experienced anything in a *séance*, nor read of any alleged communication with a *discarnate* mind, which could not be explained by the theory of Telepathy; but some time ago I obtained a piece of direct evidence (amongst strangers) which will give the critics of "Spiritualism" a difficult problem to solve.

I therefore beg to offer it to your excellent journal—which seems the best obtainable at the present time, and doubtless has the widest circulation. I can, if necessary, obtain the requisite authentication by the various witnesses.

It was during a *séance* for Psycho-Therapy, and in the nature of a sudden interruption—unasked and apparently unnecessary—to our usual proceedings. The Medium unexpectedly announced that I should receive a book, with a red cover and gilt edges, bearing upon it a cross in a circle of gold. In reply to my questions, the contents would be of no importance, but I should learn in due course the reason for this unusual break in our little ceremony.

After an interval of *three weeks* I received the identical book, of Kipling's, red and gilt, having upon the binding the Swastika, or ancient cross, in a circle of gold!

On inquiring, I was surprised to learn it had only been purchased on the *preceding* day for a present, as the donor had hurried out to the nearest bookstall (in Nottingham) for a birthday gift, and noticed this particular volume of Kipling's latest edition in the shop, which she *then* considered suitable for me.

At the earliest opportunity (afterwards) I handed it to the Medium—when under the same control—and asked the reason for its donation; whereupon he informed me that the book was "a link between a dead hand and a living hand," and that before I went to sleep that night, I should learn the answer to the riddle.

I returned after midnight, too tired to think upon the matter, but just before entering my bedroom, absent-mindedly opened the

top drawer of an old chest in the lobby, outside, and there, staring me in the face, was the exact counterpart of my book, with the sole exception of the title!

On opening it I found it was a gift from my only brother—who had been killed in the War—to my sister, who had placed it there, with others, when spending a holiday at home (not mentioning the fact to anyone).

Her new gift to me, therefore, furnished the "link in the chain" which still binds my dear brother to me.

Believe me, yours faithfully,
E. S. GUNTON.

P.S.—I need hardly mention that my sister was entirely unknown to, and unacquainted with, any of the persons at the séance, which was held at Weston-super-Mare. (She was my brother's favourite.)

A PSYCHIC DOG.

To the Editor of the OCCULT REVIEW.

SIR,—I was greatly interested in the article entitled "The Strange Adventure of a Sportsman" in the OCCULT REVIEW. There is surely no doubt that animals can see or are aware of presences which are invisible to the ordinary human being.

When I was a small boy—my parents were living at Hong Kong at the time—I was the proud possessor of a large black dog, half Newfoundland, half retriever, which in the ordinary way was afraid of nothing, but on the occasion I am about to relate he was certainly terrified.

The flat we occupied was on the third floor of an office building some 50 feet above the ground level. There was the usual veranda on the front of the house and a long side veranda; the verandas did not communicate. The side veranda overlooked some low warehouses, and there was not another house with rooms on the same level as ours for a distance of at least 300 feet. One February night in 1890 my father and mother had retired to their bedroom fairly early and were sitting reading on either side of the fire, with the dog lying full length on the hearthrug between them. Suddenly they were disturbed by three sharp and distinct knocks on one of the french windows leading out on to the side veranda. The impression both my parents had was that some one outside was seeking admittance. The dog jumped to his feet, barked, and went towards the window; within a few feet of it he stopped, cowered, and returned to the fire, evidently frightened. My father opened the window and looked out, but saw no one; he returned to his chair and was scarcely in it before the knocks were repeated. The dog again made towards the window, but this time he stopped about the middle of the room, turned tail, crouched at my mother's feet and howled. By this time my father was fully

persuaded there was some one outside; he searched the veranda, but with no success, and returned to his book. Almost immediately the knocking was repeated for the third time. The dog was terrified, and my father furious. The veranda and the adjoining rooms were carefully searched, but no one was found, nor could the cause of the knocking be traced. Neither of my parents believed in "spooks," but the whole affair was so extraordinary that a note was made of the date and time of its occurrence. Mails from England in those days were several weeks on the way, and about seven weeks later my mother received a letter telling her of the death of a cousin to whom she was very much attached. The date and hour of her passing, allowing for the difference in time, synchronized with the strange knocking which so disturbed them and terrified the dog. The animal being fairly young soon got over his fright, but it was several days before he would go near the veranda.

I am, sir, yours faithfully,

EXETER.

A. R. B.

THE WAR AND THE SERMON ON THE MOUNT.

To the Editor of the OCCULT REVIEW.

SIR,—Mr. Walter Winans appears to me to have written on the above subject with such admirable common sense that I am reluctant to express any disagreement with him. But when he says: "It is curious how the war has destroyed all the teaching of the Sermon on the Mount," I am bound to differ from him. I hold that the war, as a cause, has had the effect of impressing on the whole world, not only the soundness of the spiritual grace of that transcendent teaching, but that a reasonable *material* life for us all can only be formed by adherence to its dictates.

God transcends cause and effect; as Mr. Walter Winans says, evil does not exist. Even we, human beings, cannot separate cause from effect: the one is meaningless without the other. So we cannot separate the great war as a cause, from the great war as an effect.

What has been the effect?

Ask ninety-nine out of every hundred back from the front what effect the war has had on them? They will say it has filled them with hatred and horror of warfare as a thing brutal and iniquitous in itself, though it may call forth the finest qualities of chivalry and altruism in individuals—man wants the pressure of evil to extract his finest spirit. Nearly all the men back *want* Emanuel Kant's "perpetual peace."

The war has made an International League of Peace possible. Can any one deny that *without* the war such a league would have remained but a vague ideal? Why, for the last 150 years, we have all been laughing at Kant's ideal of perpetual peace!

If, before the great war, Lord Leverhulme (and others) had proposed for any industry a six hours' day of labour and division of profits

between wage-payers and wage-earners, would there not have been a general outcry against him as an anarchic socialist? Now it is proved that cleanliness is near to godliness.

Without the great war should we—all mad—ever have recognized the commonplace principle that to attain full efficiency for labour, each worker must have an interest in his own labour?

Now, why the world is constituted as it is no one but the Supreme Being is aware. But our Lord Jesus Christ not only gave us the Sermon on the Mount. He brought also a *sword into the world*: he establishes his transcendental word by the sword—cause and effect which, for poor humanity, if irreconcilable, still exists. God alone transcends cause and effect.

The great war marks *mutation*: the evolution of man to full brotherhood, to recognition of the principle, "Do unto others as ye would others should do unto you," has jumped forward in time.

The Sword of God has not destroyed, it has gone far to establish all the teaching of the Sermon on the Mount.

Thought is relative: it exists between limits of contradiction. But man has the power of insight which informs him that, in the transcendent, contradictions are reconciled or subsumed. The test of *real* reality is that it contains no internal contradiction. The "Sword of God" and the Sermon on the Mount must be reconciled in the transcendent. We can only go so far *in thought* as to hold that the Sword of God moves to the "accomplishment" of the Sermon on the Mount: for thought, good results from evil. But the power of insight makes us aware that this contradiction of good and evil exists only *for thought* and cannot exist in *real* reality.

So long as we exist in the flesh we must be faced by evil: so long there can be no good without evil in resistance. But insight gives us awareness that when the Sword of God has, in war, accomplished its purpose, mankind, in peace, will bow to the dictates of the Sermon on the Mount.

F. C. CONSTABLE.

THE MORALITY OF KILLING.

To the Editor of the OCCULT REVIEW.

SIR,—The discussion on killing in your pages has not yet got to the heart of the matter. The confusion of thought about it is as great now as in the days of Moses. It would seem that the Lord Who was his God did not expect the commandment against killing to be obeyed. In Exodus xx. 13, He says "Thou shalt not kill," and in v. 24 of the same chapter, He directs the making of an altar on which sheep and oxen were to be sacrificed. In Deuteronomy v. 17, He says: "Thou shalt not kill," and in the two first verses of chapter vii, He tells His people to smite and utterly destroy without mercy seven nations.

Whence comes this mysterious commandment which appears in the great religions and is never obeyed? The Tibetan Buddhist priests hire another race who have not got the commandment laid on them to kill the animals for their feasts. This seems ingenious—but does it serve? Patanjali, the Persian sage, declares that to kill is to kill, “whether done, caused to be done, or approved of.” He wrote down a set of vows which before had been passed on verbally from generation to generation. And these are easier to understand from being in the positive form. Moses says: “Thou shalt not”; the ancient teaching is: “Thou shalt.” They are called “great vows,” being universal. The first of these is the attainment of a positive feeling of universal love. Killing is the crudest and simplest form of showing hate. Moses knew it was no use talking about universal love, so set down a crude commandment, forbidding the most ordinary form of hate.

It is evident that killing is not always the greatest cruelty to be practised. The mother of a boy killed in France said to me, “I have one comfort, my prayers have been answered; he begged me to pray that the Germans should kill him rather than take him prisoner and torture him; and I asked God every night.”

Every anti-vivisectionist who has studied the subject would gladly kill the animals rather than know they were tortured.

The difficult commandment “Thou shalt not kill,” evidently comes distorted from the deep occult teaching of the ages, which Christ gave us simply as “Thou shalt love.”

Yours etc.,

MABEL COLLINS.

SWEDENBORG.

To the Editor of the OCCULT REVIEW.

SIR,—Will you allow me to refer to one or two interesting points suggested by your concise and lucid summary of the life and manifold activities of the great Swedish seer and scientist?

I am unaware if, during his communion with spirits, he was instructed as to reincarnation, but obviously he did not, like the occultists, regard it as the law of evolving life. This fact has not, as far as I know, been advanced by the opponents of re-birth: probably because its evidential value is not great.

Your remarks as to Swedenborg's mental state seem to me sound sense and sound psychology; and your “alluring speculation” in regard to his “intelligent anticipation” of the conquest of the air, is interesting, because Maudsley used it as corroborative evidence of mental aberration! Perchance, ere this, these twain have met, and the diagnosis has become modified.

It seems to some a curious circumstance that so many men of high intellectual and scientific attainments so lack the “temper of

humble-mindedness," which, as Mr. de Brath truly insists, is the proper attitude when dealing with supernormal phenomena. It is said that such men play a necessary, and may be predestined, part in the scheme of things. Indeed, it would seem occasionally to be—as in the case of a distinguished wizard—an hereditary rôle. And, as drags or brakes on human credulity and superstition, their activities may well advance the cause of truth.

It is an occult teaching that each great race has its own special evolutionary goal; and that we of the Fifth Race are to bring the combative, analytical, concrete mind to uttermost perfection. We are to discover the secrets of nature, and use her forces for human needs—and, incidentally, for mutual destruction. The conquest of the air is the latest triumph; and, when man is less militant, we may discover and utilize the universal power—the mighty force locked up in the physical atom. It would seem that spiritualists and theosophists exhibit in increasing degree those qualities which are slowly to reach perfection in the Sixth Race, when, we are told, the pure and compassionate reason will hold sway, and a more brotherly and spiritual civilization exist. The mists that cloud our vision now will then have lifted. Hence, those who share such qualities are rather pioneers of the future than active, or even helpful, co-operators in the evolution of the more materialistic and combative Fifth Race.

Yours faithfully,

J. SCOTT BATTAMS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I think perhaps, in view of the discussion on the Tarot Cards, the enclosed letter, received years ago from the late Charles Godfrey Leland, may interest your readers.

Yours truly,

W. C. HOPGOOD.

FLORENCE, April 8, 1898.

DEAR SIR,—I have read about 100 books on Palmistry, and possess many, therefore I have some knowledge of it, and I never met in all my life with a gypsy who knew *anything whatever about it*. Wislooki says he has found a system among them; it may be, I suspect its antiquity, *if it exists*. In the great folio work of J. Practorius, written about 1640-50 there are seventy-five pages devoted to gypsies, from which I learn that he made close inquiry among them and came to the conclusion that they were quite ignorant of any system or principle of cheiromancy. I remember once hearing a number of old gypsy women conferring with my niece whom they believed to be a great fortune teller. One of them asked her in Romany, "Do you tell fortunes by the *eye* or the hand?" *Id est*, by conjecture in looking at people's faces, etc. She replied, "By the *eye*," and they all applauded. I trust that you have not been led astray by any theo-

sophical nonsense as to the *Tarot* handed down by gypsies from the Pyramids, etc., for I have no belief in their knowing any more about it than the Italian or any other common fortune tellers. If the *Tarot* stories were *true all* the gypsies in Europe would have the old tradition. But I do not believe that you can find *one* gypsy in Great Britain who knows it by tradition.

I have the *very best* work, as I believe, in existence on chiromancy, simple in principle and profusely illustrated. It is a MS. of about 1560, and has never been published. I found it in an old curiosity shop in Florence; there are a few simple truths in the art, but humbugs and professionals have made it ridiculous with superstition and *prediction*. Nothing whatever can be foretold by the hand, if it can in *any way!*

Yours very truly

C. G. LELAND.

P.S.—That I have heard some extraordinary predictions by cards is true, also, remarkable instances of apparent knowledge by gypsies. But this is a far cry from scientific proof or reason for belief.

WHAT WAS IT?

To the Editor of the OCCULT REVIEW.

SIR,—Just as it was getting dusk I entered a London hotel through the revolving door.

As I went in a figure in grey, the head concealed, went out past me, the other side of the swinging door.

I turned round; it had vanished.

The figure was semi-transparent and shadowy.

It exactly resembled the grey shadowy figures which stood round my bed when I was between life and death during a serious illness.

I was dressed in black at the time this figure in grey went out, so it was not a reflection of myself in the opposite revolving door.

PERPLEXED.

PERIODICAL LITERATURE

THE Quest is full of important papers, and taken altogether the last issue is at least as good as any that have preceded it. It is also of varied interest, though we can only deal shortly with some of the leading features. The study on *Psychoanalysis and Yoga Aphorisms*, by Mr. F. I. Winter, which began in the January number and is now concluded, is an excellent piece of work, and we appreciate the literary acuteness which has discovered the *libido* catchword of the French school in one of the Thoughts of Blaise Pascal. Readers of Jung will remember his identification of *ātman* with *libido*, by him understood as psychic energy, but this is rejected by Mr. Winter, who dwells upon the difference between the Eastern and Western mind on the very question of such energy. He expresses a hope that the psycho-analytic method will some day originate a new and higher philosophy. The Rev. C. M. Schooling proposes a theory of beauty in Nature and Art, considered as a "result of the Transcendent being suggested by finite appearances"—as, for example, a church-spire. "The Transcendent enters at the point of a spire and . . . flows through it without any element of contradiction." The contrast is a factory-chimney. For Mr. Schooling the Transcendent is "an emotion which has accompanied the very process of creation and permeates created things." Though to some extent implied by the theory, there is no adequate allowance for a corresponding Transcendent in the observer, and none at all for the fact that it does not exist without for those who have it not within. Mr. Mead writes on *The Beginning of Human Perfectibility* and appears to us at his best. He exhibits real fervour on the Spiritual and Hidden Man, the Eternal, Universal Nature, the Inward City of God and the Gnosis of Regeneration. A certain enthusiasm is kindled from his own zeal, and we look with him towards a state in which "will, feeling and thought are no longer at cross-purposes," and in which a body of freedom will be built up "from the transmuted material of the ancient slavery." A study of considerable interest and full of debatable points is contributed by Mr. St.-George Saunders on *Proximate and Ulterior Significance*. It is a plea for the better recognition of the immediate values attaching to intuitions arising out of greater emotions, as against speculative and traditional or dogmatic remote values. This may sound a very circumlocutory way of suggesting that love—for example—has its temporal and purely natural sanctions, independently of any sanction that may be eternal, and so of all the emotions, as of all instincts. At least in their dogmatic and theological aspects, the eternal sanctions are out of court for Mr. Saunders, because they cannot be established. He proceeds to paint the proximate signifi-

cances in glowing colours, producing an attractive picture, in which, however, the proximate and ulterior—or, as we should say, the temporal and eternal—seem to meet and intermingle confusedly, till we know not each from each. When we hear in a final peroration of the race and its supreme destiny, of consciousness entering upon cosmic unity and the endless “wages” of life, we seem to have passed far through the vistas of eternal sanctions. Finally, in the forefront of *The Quest*, or what is called the place of honour, there appears the last new poem of Rabindranath Tagore. It is called *The Eternal Runaway*, and so reminds us of Swinburne, when he exclaimed in a light-hearted mood of blasphemy: “God, fairly caught in the act, shows us a clean pair of heels.” One has read a great deal of the Eastern poet’s work and more than a deal about him. For the time being at least, so far as we are concerned, he has either lost the power of making us react to his emotions or—being somewhat overfed—we are losing on our own part the capacity for reaction. In any case the present poem fails to convince or move. “I hear the thundering flood of my life tumbling from world to world” is like the “gloomy vastness muttering round” of another maker of words.

The death of Mr. Max Heindel was mentioned briefly last month in the OCCULT REVIEW, but fuller particulars have reached us in an issue of *The Astrological Bulletin* of Portland, Oregon. It occurred suddenly on January 6, in the midst of his work, and was the result of an apoplectic stroke. The Rosicrucian Fellowship of Mount Ecclesia and its activities have been referred to very often in these pages, when reviewing the official magazine entitled *Rays from the Rose-Cross*. We believe that Mr. Heindel had a considerable following in America and that the Fellowship was fairly established as a species of new-thought centre, having for its basis an occult but very clear understanding of Christian faith and doctrine. The somewhat archaic theosophy of the original Rosy Cross did not appear in the monthly review, nor do we think that it was ostensibly represented in Mr. Heindel’s more permanent writings. So far as we are informed, his occult intimations reached him through the kind of clairvoyance which is termed reading in the akāsic records, otherwise the Astral Light of Éliphas Lévi. Mr. Heindel is said to have been one of Dr. Steiner’s students in the past, but he took an independent line as the result of those occult investigations to which we have just alluded, and the outcome is known to many. We are quite certain that his unexpected transition must have come as a great blow to his not inconsiderable circle, and will have been felt above all by his wife, who was at his side when the stroke overcame him. *Rays from the Rose-Cross* reaches us in these days in no very regular manner, but we understand that the Fellowship—which is incorporated under American law—will continue without interruption, though it happens too often that “the loss of the head causes the body to decay” in foundations of this kind.

A test of identity obtained through the Ouija Board is described in *Reason* and will be of interest to the admirers of Ella Wheeler Wilcox, whose popularity as a writer of verse seems to have eclipsed all records, here and in America. The account of the case is given by Miriam Milner French, who assures us that she is "not a spiritualist, clairvoyant, or any sort of professional medium," but a member of the Presbyterian Church and a devoted attendant at Divine Service therein. She is a personal friend of Mrs. Wilcox, who is known to have suffered a great bereavement by the death of her husband, and this has drawn her more earnestly in the direction of spiritualism—for the most obvious of all reasons. She endeavoured continually to obtain communications from her departed husband, but was in the main unsuccessful until she and some friends made experiments with a Ouija board, when she received conclusive evidence of his presence and that he it was who was writing. "He gave many instances of which she could not possibly know," among others of a conversation which he had with a friend "while playing bridge at the club on the very night he was stricken with his last illness." It is said that Mrs. Wilcox obtained verification subsequently as to this talk and also as to other incidents, even in the most satisfactory manner. It was owing to messages coming from the same source that she went afterwards to France and was accompanied by Miss French. . . . *The Messenger* reminds us that Mrs. Wilcox is by no means a new comer into the ranks of psychical research and spiritualism, for it reprints a lecture delivered by the popular poetess at the end of last year in London. This may have been seen by some of our readers, who will remember its reference to a Great White Lodge, but more especially to Adam Kardec, A. J. Davis, and generally to those notions concerning life after death which have been spread by spiritualism. It refers also—but only along broad lines—to the communications received from her husband and confesses to a fear that after her own departure "ambitious mediums will declare that I am dictating poems through them." . . . The name of Miss French recurs also when we turn to the pages of *Azoth*, for under the title of *The Divine Breath* she contributes an article which is concerned in part with allusions to the outbreathings and inbreathings of Parabrahma and in part with Yoga practices. We must confess that it is written with a certain accent of extravagance, as for example when it is said that he who masters the science of breath has found the Philosopher's Stone. It is not so long since Dr. Arabella Kenealy took up a very opposite position in a London paper. *Azoth* grows in interest and, we think, in general appeal. We note that the Rev. Holden E. Sampson is writing in its pages on the idea of Karma, which he discovers in the Christian Scriptures under the terms of predestination, forcoination and election. The introduction to the study of the Tarot by Mr. Paul F. Case has now reached its sixth chapter, which deals with the Trumps Major in their correspondence

with the Tree of Life in Kabalism. . . . *The New Church Weekly* is good reading within its own measures, whether it is concerned with extracts from the writings of Swedenborg, which are naturally a staple feature, or with the reporting of Church sermons. There are articles on such subjects as spiritual discernment, notes on the practice of Christianity as "willing and delightful service," not a law of compulsion. We have been struck perhaps especially by a contrast between natural and spiritual diseases and the work of the Divine Physician in the healing of the latter. . . . A writer in *The Vahan* suggests—and it seems noteworthy in view of some theosophical claims—that too much external symbolism is woven about the idea of initiation and its tendency to make very definite images of certain hidden masters, forgetting the Master-Consciousness within ourselves. This seems equivalent to saying that Theosophy is forgetful of the mystic way. There is a suggestive comparison of the great Christ-saying, "I am the Way, the Truth and the Life," with the Eastern counsel, "Look inward: thou art the Buddha."

We referred last month to an important development of American Freemasonry, being the foundation of a Masonic Service Association under the auspices of the Grand Lodge of Iowa. The scheme is developing encouragingly, to judge by papers which reach us from the other side of the Atlantic. In the columns of *The Builder* Dr. Fort Newton proclaims that American Masonry "has become conscious, for the first time, of itself, of its obligations and of the opportunity before it." He believes that the entire American nation will feel "the quiet, benign and fruitful influence" of the great Order. *Light of Louisville* seems to look upon the scheme as not less than one of reconstruction from within. Meanwhile we have received from Iowa, in a noble volume extending to four hundred pages, a full account of the *Proceedings of the Congress of Grand Masters and Representatives* which resulted in forming the Service Association. It includes a verbatim report of all the Sessions and a record of a *Masonic Overseas Mission* on efforts to secure Government permission to engage in independent war-relief work abroad. It is a remarkable record of difficulties and of the way in which they were overcome. We saw last month that the aim of the new Association is as broad as Masonry itself, embracing a scheme of relief, visitation, education and other aidance, wherever in the world there arises urgent need, whether from war, pestilence, famine, fire, flood, earthquake or any great calamity. It is now more than thirty years since a conviction entered our minds that the machinery of the Masonic institution, motived by the Masonic spirit, was capable of encompassing an universal good. There is hence no need to say that we shall watch with anxious heart the development of the present scheme which has arisen within the Brotherhood and seems to promise the realization of our dream. The Grand Master-ship of Mr. George Schoonover is likely to mark an epoch.

REVIEWS

THE FUTURE LIFE : In the Light of Ancient Wisdom and Modern Science. By Louis Elbé. London : Skeffington & Son, Ltd., 34 Southampton Street, Strand, W.C.2. Price 7s. net.

THIS volume is the authorized English translation of a French work which has already in its own country run into no fewer than a hundred and twenty editions. From one point to another over the whole history of the world and into the dim vista of prehistoric days the gifted author sweeps with keen and incisive glance, and out of the strange conglomeration he brings the pearl of price before us, the survival of the human soul. In the earlier chapters of his book M. Louis Elbé passes in review the leading traditions and philosophies of savage tribes and ancient races—Chinese, Egyptians, Hindus, Chaldeans, Gauls, Jews, Greeks and Romans, with also a lengthy chapter on Christianity, and a briefer one on Spiritism and Theosophy. As the result of this survey he avers that "the belief in survival has influenced men from the very outset of history, and is assumed even in those unwieldy monuments which have been left in every region of the world, by primitive races long since lost to memory." Passing to the purely scientific realm, he discourses with delightful fluency and thoroughness on the fundamental laws of the physical universe, reminding us, however, of the profound inability of Science "to acquaint us with Absolute Truth." Two especially interesting chapters are devoted to "The Function of Ether in the Universe," and "The Odic Fluid," that mysterious emanation whose existence was recognized by the Ancients, and which has been the basis of so much modern investigation and speculation.

M. Elbé seems to be very mistrustful of most of the so-called communications from the Beyond, through mediums in trance or otherwise, complaining that "they give us no precise information in regard to the world beyond or of the way in which life is there evolved." This must be due to limited personal experience of other-world messages on the part of the author. Happily this negative conclusion will not be endorsed by the many earnest students who have received much valuable and helpful testimony both as regards life and surroundings in the Land of the Hereafter. Yet, in conclusion, he begs his readers "in the name of science, to cling energetically to the principles of survival, which, as we have seen, is presented to us upon the double authority of the deductions based upon universal tradition, and upon the observation of facts."

EDITH K. HARPER.

YOUR POWERS AND HOW TO USE THEM. By A. Osborne Eaves. Harrogate : The Talisman Publishing Co. Price 7s. 6d.

A NEW Thought volume, giving advice which is mostly good, if now not very "new." The reader is exhorted to think success, health, etc., putting aside fear-thoughts and pessimism generally. The author accepts T. J. Hudson's statements about cures by absent treatment, and indeed in many places is uncritical and too sweeping, as when he says that the

mind never forgets. It is probable that the subliminal of most of us has a wider memory than the supraliminal, and it has been proved to be so in some cases ; but from this to the statement that the mind never forgets is a big step.

One of the best things in the book is the advice to " read Emerson."

J. ARTHUR HILL.

THE PHILOSOPHY OF WAR. By Harriette Augusta Curtiss, and F. Homer Curtiss, B.S., M.D., Authors of *The Voice of Isis*, etc.
London : Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E.C.
Price 50 cents.

THIS is the second edition of a little book first published in 1909, by the *Order of Christian Mystics*, to which has been added three new chapters specially relating to the European war. The fact that the war is now over does not render these three extra chapters out of date, for they deal chiefly with the intense power of prayer rightly exercised, and the fact that the human race has now entered into the sign Aquarius (Sign of The Son of Man). Monsieur Clemenceau has said in effect, " It is no less difficult to win the Peace than to win the war." Therefore the need is no less urgent for mighty concentration of spiritual force by deeper earnest souls in all parts of the world. To quote from this most interesting little book :—

" The concentration of the minds and hearts of thousands of advanced students in many lands who understand the power and reality of the currents of force generated by thought, aspiration, love and the will for righteousness, will cause such an outpouring of creative thought-and-love-force that it shall rise like incense into the higher realms and rain down upon the hearts and minds of humanity with such quickening power as to fructify every mind capable of grasping and responding to the ideas which the prayer embodies and vivifying them into action."

EDITH K. HARPER.

CHRISTIAN SCIENCE : THE FAITH AND ITS FOUNDER. By Lyman P. Powell. London : G. P. Putnam's Sons, 24 Bedford St., Strand.
Price 5s. net.

THIS book is a masterly exposition of the faith and practice of Christian Science. The author has made an exhaustive study of his subject, not merely consulting the writings of Mrs. Eddy and her co-workers, but travelling extensively in order to interview many of the persons concerned. It is made clear no less from internal evidence than from his preface that Mr. Powell was in no way biassed in his examination. " For years," he writes, " I discouraged none who sought the healing ministry of Christian Science." But his study of the Sect has gradually opened his eyes to its very serious defects. Chief amongst these is the spirit of untruthfulness in which Mrs. Eddy set about her work. Never has religious leader taken greater liberties with facts than Mary Baker Eddy. Mr. Powell shows conclusively how she built up her book *Science and Health* from the MSS. of Dr. P. P. Quimby, to whom she had recourse during her illness of 1866. Nevertheless her conscience permitted her in 1906 to write " No human pen or tongue taught me. In the year 1866 I discovered

Christian Science." In face of this astounding inaccuracy (to give it the polite name) it is hardly surprising to find that Mrs. Eddy's power of sifting truth from falsehood was not her strong point. In her scriptural exegesis she pursued the delightfully easy method of giving to any word the meaning she wanted it to bear. Thus Ark is made to mean "destroying belief in matter." Mere scholarly accuracy was at a discount with one who frequently confused the terms "gnostic" and "agnostic."

Mr. Powell points out that the "cures" which Christian Science parades month by month must be discounted owing to the fact that anything of the nature of a test is forbidden to Christian Scientists. They may heal but they may not allow any one but a Christian Scientist to sit in judgment on their results. For obvious reasons such "healing" is as easy as Nelson's trick of putting the telescope to the blind eye. Mrs. Eddy's followers are advised to consult a dentist when afflicted with toothache: to call in a surgeon when suffering from a broken limb, and they are warned against treating contagious disease owing to "the groundless fears of public opinion." And the "explanation" given in defence of such counsel, in its subtlety and speciousness, out-jesuits the jesuits. They are not forbidden to marry and have children, and yet they are taught that "generation rests on no sexual basis." Reading these sophistries one wonders whether any Christian Scientists (unlike poor Mary Baker) are afflicted with a sense of humour!

It is impossible in a short notice to do justice to Mr. Powell's clear exposition of Mrs. Eddy's neurasthenic temperament; the many dilemmas into which her crude philosophy led her and the blasphemous pretensions which allowed her in 1894, in her book *Christ and Christmas*, to publish a picture representing Christ and herself each encircled with a halo and in her hand a scroll inscribed with the words "Christian Science."

The book is very well arranged, with an index and full bibliography of all the published works on the subject.

R. B. INCE.

THE QUEST OF THE FACE. By Stephen Graham. London: Macmillan & Co., Ltd. Pp. 295. Price 7s. 6d. net.

IN this, his last writing before joining the Army, Mr. Stephen Graham describes his search, in the crowded streets and theatres of a great city, for that Divine Christ Face which, he feels, lies hidden in the passing, changing faces of humanity. He shows how no painter has ever succeeded in depicting the ideal Christ Face, and how in no human face is it ever to be found, although "there is always a suggestion of unseen features behind the visible ones," and "Christ walks *perdu* among the flocking crowd." At first he follows the quest alone; later he is joined by Dushan, a young Serbian who himself manifests some Christlike qualities, and who, taking up the idea with enthusiasm, expands it into a search for the universal Christ-consciousness throughout the world. Henceforward Mr. Graham, too, no longer seeks for a Face only, but for the beginnings of the new Kingdom of Heaven upon earth, finding signs of its approach—and hindrance also—on every side, and in the great mass of humanity "a becoming, a changing," and the growth of new types of men and women "whose steps are turning naturally along the new path."

"All who make spiritual choice," he says, "are of the new; those who simply obey, are of the old. Those who go out on adventures involving

pain and hardships are of the new ; those who cling to the comfort of the obvious are of the old." But perhaps he puts it more luminously still when he declares, on an earlier page, that "the truly characteristic and new type of face to-day is one in which love is an insoluble factor."

There are some beautiful thoughts and passages in this essay, and though the short stories and sketches which make up the remainder of the book are not all up to Mr. Graham's usual standard, there are two, at any rate, of which this cannot be said. One is that which tells of the poet-wanderer who could never be truly happy except when travelling :—"So it will be with me on my death-bed perhaps. Suddenly, I shall feel myself moving and be at rest." The other, entitled "The Light," has a heart-touching poignancy that will make it linger long in the memory of any sympathetic reader.

E. M. M.

BROTHER OF THE THIRD DEGREE. By Will E. Garver. Reprint. Chicago: Purdy Publishing Co., 40 Randolph Street.

EVER since the days of Marco Polo it has been known that a monastic community exists in Thibet, and others in Bhutan and Nepaul, whose faith is Buddhistic and whose chief studies have for their object the development of the spiritual consciousness, the mastery of the mind and the subjugation of the personal self. When, however, the idea was mooted that certain members of these communities were highly spiritualized beings having adept powers, and that they were banded together in what was known as the Great White Brotherhood, and further that their hereditary enemies were in similar bonds of Brotherhood, vowed by the blood compact to the service of the Powers of Darkness, the enterprising and imaginative author was not slow to seize upon the possibilities of the situation. This book by Mr. Garver is a vividly written account of the progress of two neophytes, man and woman, who aspire to adeptship of the White Order. The story is full of interest, the more so as many historical characters are woven into it—Napoleon, Count de St. Germain, Princess Louise, Madame Petrovna (Blavatsky), and others. There is a fine description of the Black Brotherhood, their initiatory ceremonies, and the conflict between them and those of the White Order.

SCRUTATOR.

THE NATURE OF TRUE PRAYER. By F. L. Rawson, M.I.E.E., A.M.I.C.E. London: The Crystal Press, Ltd., 91 Regent Street. W.I. Price 1s. 6d. net. Postage 2d.

THIS is a pamphlet by the indefatigable Mr. Rawson, explaining the nature of true prayer and the principle of mental healing. "We must reverse every wrong thought," says Mr. Rawson, and "not mind whether the demonstration takes place and the person is appreciably helped or not." "We must be loyal to God. What happens is His business, not ours." Without quite going to the length of Mr. Rawson there is no doubt a widespread realization of the power of thought. But the author's story of the man who died in consequence of being told by several friends in succession (according to a pre-arranged plot), how ill he looked, suggests a somewhat cretinous victim! It is rather rude and also tactless to tell an individual that he or she is "not looking well," even though some people do really seem to "enjoy bad health."

EDITH K. HARPER.

THE THINNING OF THE VEIL. A Record of Experience. By Mary Bruce Wallace. With Foreword by S. Bruce Wallace, M.A. London: John M. Watkins, 21 Cecil Court, Charing Cross Road. New York: Dodd, Mead & Company. Price 2s. net.

IN the earlier part of this little book there is much that is interesting and pleasant. The author describes the development of her gifts of clear-seeing and hearing, and gives several charming examples of visions which came to her at various times, these visions being sometimes symbolic in character, and sometimes opening out before her inner sight actual scenes in the "astral" world. The later portion of the book is less interesting, perhaps because the "Words from the Teacher," though full of light counsel and undeniable wisdom, suggest too much "sermonizing" and repetition. Facts of personal experience are always valuable, and one can never have too many of these. Mrs. Wallace's teacher, by the way, is one of those beings who insist upon the doctrine of many earthly re-embodiments.

EDITH K. HARPER.

THE WONDERS OF THE SAINTS, IN THE LIGHT OF SPIRITUALISM. By the Rev. Fielding Fielding-Ould, M.A. With an Introduction by Lady Glenconner. London: John Watkins, 21 Cecil Court, Charing Cross Road, W.C.2. Price 4s. 6d. net.

IN these days when ancient creeds and dogmas are fast disappearing into the melting-pot, this delightful book by the Vicar of Christ Church, Albany Street, is especially welcome, for it reveals some of the real gold that is left in the crucible. It is true that, as he suggests, the records of the saints are but little known to the majority of members of the Church of England, a state of ignorance probably due to a violent reaction from the "abuses and exaggerations of pre-Reformation days," with the resultant loss of a spiritual treasury which forms a strong and beautiful background to the present day experiences of many who have little or no thought of sainthood. Probably, there is not a single psychical experience to-day which has not had its parallel in the lives of the saints, but in the case of the latter, says the author, "these psychic phenomena were merely accidental and by-products, pleasant glimpses from the well-marked road along which they travelled." . . . Such experiences he deals with in ten chapters of enthralling interest. Saints and Spiritualists, Voices, Levitation, Bilocation, Apparitions, Guardian Angels, Music, Apports, Healing, Prayer, and the Spiritual and the Physical, are among some of the themes on which Mr. Fielding-Ould dilates with sympathy and knowledge. His book brings a message of especial gladness to this stricken world. It is one of the best yet written on The Higher Spiritualism. Lady Glenconner, in her Introduction, pleads that the subject "may become disentangled from the fortune-telling, the jocosities, and the lower demonstrations of psychical phenomena with which it has too long been confounded." Spiritualism is an extension of natural forces, it is not a substitute for religion, and the many pious folk who look upon it with alarm might receive infinite help from a study of this book. Regarding the hostility of the crassly ignorant and all too often vulgar, Mr. Fielding-Ould recalls a certain trenchant saying: "*Give not that which is holy to the dogs.*"

EDITH K. HARPER.