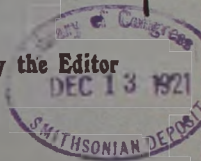


# THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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# OCCULT REVIEW

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

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EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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No. 1

## NOTES OF THE MONTH

THOSE of my readers who were interested in the records I have given in previous issues of the OCCULT REVIEW of the "miraculous" cure of Miss Dorothy Kerin and also at a later date of the healing of a lady who was bedridden for a period of fifteen years, and whose recovery under spirit treatment was described in a book entitled *One Thing I Know* (published in 1918 by Mr. J. M. Watkins), will find further food for thought in certain additional records of other cures by the same spirit doctor, as recounted in a book issued from the same publishing house, entitled *Dr. Beale; or, More about the Unseen*.\* It appears that the recovery of E. M. S., the record of which is given in the first of these two

books, has proved of a permanent nature, and she still retains her health, though naturally one who has been confined to her bed for over fifteen years of her life cannot expect to be robust. "It is now," she writes, "nearly six years since I began to walk again, and my health has been severely tested several times. During the war we took a house in one of the most frequently bombed districts on the East Coast, and I experienced thirty air raids. Immediately following on all this, I had six weeks of intense anxiety and

\* 3s. 6d. net.

strain owing to the dangerous illness of my sister." The account of this illness and her sister's recovery are given in the present book. "On the whole," says E. M. S., "I think my record of health during these years is a very good one, especially as the weakness which caused my illness is constitutional, chiefly due, so the spirit friends say, to pre-natal conditions."

Dr. Beale, apparently (if we accept him as something more than a subconscious personality of Miss Rose, through whom most of his professional work is accomplished), still continues his medico-psychic activities. He claims, says the authoress, to be "a dead though a very busy man." In discussing the question of mediumship generally, and the danger of its being abused, E. M. S. refers to Dr. Beale's medium, Miss Rose, and points out that in her case at any rate the mediumship of the spirit doctor has had a definitely beneficial effect. "Her health," she writes, "has steadily improved since I first knew her. Her mentality is stronger, her will power more developed, and she is a stronger character in every way. But she is not always

THE  
MEDIUM  
AND THE  
DOCTOR.

entranced when giving massage. Very often Doctor Beale merely overshadows her, and moreover she is not at work all the day long." It is not unnatural that in such a case, where the subject is

controlled by a medical man in the spirit world, the drawbacks to mediumship should not be in evidence. In utilizing her physical body, the doctor would naturally, if he understood his own profession, take the opportunity of imparting additional vitality to the medium, as well as the patient, instead of, as is so often the case at séances, depleting it. And we may suppose that the vital currents that he transmits to his patients may at least in part be arrested half-way and remain to invigorate the medium's own physical frame. As might have been anticipated, not all the patients treated have been willing to accept the individuality of Dr. Beale as apart from Miss Rose. "One of them," says E. M. S., "a medical man himself, though he had received great benefit from his treatment, professed complete disbelief in the doctor's existence." On one occasion, however, when the doctor's massage gave him considerable pain, and he began to express himself in rather strong language, he excused himself to his wife by observing, "My dear, you know that I should not dream of speaking to Miss Rose in that way. It is only as man to man, and doctor to doctor, that I give way to such expressions."

In a number of cases, the spirit doctor's treatment involved a prolonged period of fasting, and in this manner was similar to

that of the cure of Mrs. Sewall from Bright's disease, as narrated in *Neither Dead nor Sleeping*. One case of this kind is recorded in the book before me under the title of *Starved to Life*. The doctor in this instance was asked to prescribe for a case of gastric ulceration of many years' standing. The patient had twice been to hospital in order to be operated upon, but owing to the extreme delicacy of her health the doctors in each case refused to operate, and she had been discharged as incurable.

A CASE AND ITS TREATMENT. Dr. Beale pronounced it a very bad case, and stated that there were indications of cancer. A local doctor agreed in this diagnosis, saying that he knew of nothing except cancer to account for such a condition, and though he advised an operation, he doubted whether it would do more than prolong life for two years. Dr. Beale, after a consultation in the higher spheres, decided that the only possibility of a cure lay in very drastic treatment. The patient was to be allowed no nourishment at all for a fortnight. Then artificial feeding twice or three times a day, including bovril, egg, milk, and slippery elm. The idea was to dry up the growth by starvation and thus eliminate the poison from the system. The following is an account of the case in point, which is one of the most interesting in the book.

The patient was obliged to keep her bed, but for some weeks was strong enough to walk into another room so as to get a change of bed each day. The lady in question had her psychic powers naturally well developed, and on one occasion claimed that she saw Dr. Beale in spirit form "drawing a great white rope out of her side." In just over three weeks' time he reported that two roots of the growth were destroyed, and the third was dying. She was now given a little magnesia to drink, and half an hour's gentle massage once a day. By means of douches

A CANCER CASE. and enemas much of the poison was brought away from the system. Another medical man on the other side, described as "the Professor," now took charge of the case. At the end of five and a half weeks he declared that all the roots of the growth were destroyed, but wished the treatment to be continued with slight modifications for one week further. In the meantime the patient's weakness and faintness were increasing, owing to lack of nourishment. She was therefore allowed a teaspoonful of water and white of egg one hour, and a teaspoonful of milk and yolk of egg the next. The danger was, however, not yet over. The patient became delirious and sickness set in, followed by extreme exhaustion. Mrs. Fair, the nurse

in this case, was under the circumstances very anxious to give her further nourishment, but she received a peremptory message from the spirit world not to do so. At this point the patient vomited a great deal of poisonous-looking matter, and after the strain was so weak that the nurse determined to call in a local doctor. A message, however, reached her from Dr. Beale at this juncture: "Do not send for the doctor. Give her food, solid food." Dr. Beale explained that the last of the poison had been brought away by the vomiting, and that food could now do no harm. "In less than a week from this the patient was up and dressed, downstairs and out for a walk, and in ten days went to stay with friends for a change." The internal wound did not completely heal for a year, and a certain amount of care was necessary with regard to diet. But steady progress was made, and in six months' time she was able to begin her regular work again, and has continued to follow it ever since.

This was one of the most serious cases. Simpler ones were cured much more rapidly. A case of very long-standing and troublesome constipation was cured in a week. A PSYCHIC PRESCRIPTION. This was Dr. Beale's prescription. He forbade all liquids, and put the patient on a dry diet, consisting mainly of ground nuts, barley kernels, and raw vegetables. A few dried fruits such as raisins were also allowed, in addition to which the patient was given olive oil. Our author writes: "The lady in question has never since had to take any other aperient." She was at the time suffering from indigestion and gout. Dr. Beale told her to continue the diet until these also were cured, and she declares that now she has perfect health.

The most critical case of all recorded in this book is that of the illness of the authoress's sister, who is referred to under the initial C. This case was one of a complication of ailments, including kidney disease and poisoning of the system, and her medical attendant had practically abandoned it as hopeless. Even the spirit doctor had some doubt whether he would be able to pull her through. The case is far too long even to summarize in an abbreviated form, but one of the curious points in regard to it is that the patient saw more than once what she described as a large battery placed over her bed in the night. A PSYCHIC BATTERY. She said it was "like a huge cobweb with depth as well as length and breadth, and each strand of the cobweb seemed to be vibrating with life and pouring down power upon her." Subsequently another battery was employed which she describes as a radiator with a fine network of wires.

On one occasion the doctor, after being absent, was asked by the writer of this record what he had been doing while he was away. He replied that he had been to his home in the spirit world in order to recharge his batteries. . . . He said the battery her sister first saw was one which was generally kept at the Professor's college, and the second one was more like a radiator. "It was attached to the power store at his home and could be moved about. In cases where less power was needed, he attached a single wire with something like a telephone cup at the end. This he placed on the spot where the trouble was. For example, in the case of a nervous collapse, he fixed it at the back of the patient's neck." One of the peculiarities of C's illness was that while she was at her worst, her spirit was constantly leaving her body and, as the doctor observed, wandering about the house. On one occasion Miss Forest met her spirit on the stairs and the shock she received led to a nasty fall. The narrator went in to see if the noise of the fall had upset her sister. Her sister, on seeing her, observed, "That was Miss Forest falling. I saw her."

Miss Rose allowed her body to be tenanted on various occasions by other people than the doctor, and seems to have been somewhat imprudent in this respect. The idea was to give assistance to certain low types of spirits that manifested through her; but though no actual harm seems to have come of this practice, it is clearly seen by reading the narrative that it had its dangers. One man, it is admitted, who controlled Miss Rose, seized the poker and tried to attack Mrs. Fair. One cannot help thinking that this sort of rescue work would be better let alone. These experiments led to others of a somewhat kindred character. The fact that the medium's body could be tenanted by spirits good, bad, and indifferent, suggested the possibility that in the case of some one of a psychic temperament it might be possible for persons still in earth life to possess Miss Rose's physical body. Once or twice these experiments met with at least partial success. Miss Forest, on one occasion, attempted to take possession of Miss Rose's body and the occupant of her physical form was heard to exclaim: "I am W——. I have succeeded at last." "Miss Rose," continues the narrator, "on returning to herself, sank back on the pillow saying, 'I am not sure who I am. I seemed to be taking W——'s place and the doctor seemed to be using my hands to work on his patient.' Dr. Beale, the spirit doctor, afterwards told me that Miss Forest had been drawn out of her body, that Miss Rose controlled it, and that he felt himself using her hands

UNDESIR-  
ABLE CON-  
TROLS.

for his work instead of those of Miss Forest." The two spirits had, in fact, according to the doctor's explanation, exchanged bodies.

One of the discoveries that the sitters made was that there were a great many spirits on the other side who had lived there a long time without realizing that communication with their friends on earth was practicable. One of these spirits who manifested through Miss Rose was a girl whose name was Ella, who had a friend named Cora, in the spirit world. Cora was waiting for Ella's return, but Ella wished that she might "come through the doorway," as she phrased it, at the same time as herself so that she might be associated with her in her experience.

SPIRIT CON-  
TROL AS  
VIEWED  
FROM THE  
OTHER  
SIDE.

It was difficult to explain to her that two people could not simultaneously take possession of the medium's body, and that in order for Cora to come through she must herself withdraw to the spirit plane. Ella asked in a puzzled way, "What do you mean? Am I using an instrument? I thought I just walked through a door, and it seems exactly like being on earth." The coarseness of earth clothing repelled her. She criticized Miss Rose's dress. "Like sacking, is not it?" she remarked. Even a silk dress of one of those present was pronounced by her to be "very coarse." When Miss Rose came to herself again she saw, we are told, these two beautiful spirit forms and described them. "Ella was tall and fair and dressed in green and electric blue. Cora was dark, shorter by a head, and dressed in a robe of sheeny russet terra-cotta. The naive interest and spontaneous enjoyment of the whole scene was most delightful and never did we feel more forcibly the reality of the spirit controls than when in the presence of these two charming girl visitors."

The account of Ella and Cora is a decidedly interesting one, and seems to me to throw a good deal of light on the relation between the two planes of existence. Ella did not realize that she was occupying any other body than her own. When asked if her hands felt coarse, like her clothes, she said, "Oh, no! They are my own hands and I have my own face." As the author

ELLA AND  
CORA.

observes, a glance into the mirror would have disillusioned her. The interesting point, however, is that, as it was, the illusion was complete. Does not this suggest that the conditions of consciousness on the two planes are remarkably alike? Cora, too, when she was told she was merely using an instrument, said, "It does not feel like that." The transition from the psychic to the earth body was



evidently accomplished without conscious realization of the nature of the change. Another point to be noted is that Ella, though she had been in spirit life for eighty years, still remained a young girl, as she was when she passed over. Her work amongst children, we are told, required that she should keep youthful, but she gained in knowledge without growing old.

Another case of spirit healing has reached me from South Africa. This is more akin in character, in the suddenness of the recovery and the nature of the illness, to that of Dorothy Kerin. The lady whose cure was achieved in this mysterious manner is a certain Mrs. Jessie Farrell, of Cambridge, Cape Colony. Mrs. Farrell had been an intense sufferer for years from tuberculosis of the spine, and unable to move off her back. Her case was regarded as absolutely hopeless by her medical advisers, who stated that it was impossible that she could ever stand on her feet again. In March last Mrs. Farrell was taken to Kimberley, but it was her earnest wish that she might be brought home to Cambridge so as to pass into the other world in the presence of her own family. This, it is stated, was eventually accomplished, after a railway journey of excruciating agony. It appears that Mrs. Farrell was a spiritualist and medium, and after reaching Cambridge her spirit control was able to give, through her physical body, certain instructions as to her treatment. Until, however, May 13, her condition was still so serious that she had to be kept continuously in bed, the spine and heart being very gravely affected. This is her own record of how she was cured.\*

A CASE  
FROM  
SOUTH  
AFRICA.

On Sunday morning, May 13, after having breakfast, I was lying in bed, quite alone in the room, feeling very weary in body owing to the pain in spine and heart: it was, I believe, shortly before 10 o'clock. Suddenly the room was filled with so brilliant a light that I lost sight of everything save the light, and from out of the light a voice spoke, saying, "Even as thy faith so be it unto thee," and with the words I felt upon my head the pressure of hands as in Benediction, and beneath the touch of those hands all pain passed from me, and I felt new life surging through my body, and I knew that I was well. Shortly afterwards, I rose from my bed, dressed, and walked with firm steps to my couch. To-day, Tuesday, strength is pouring in, and I know that my body, though frail, is indeed whole.

This is my testimony. I pray it may help many a soul to a deeper understanding of our Father's Love.

(Signed) JESSIE FARRELL.

May 17, 1921.

\* As recorded in *The South African Spiritualist*, June, 1921.

One is not a little struck by the contrast between the material character, if I may so phrase it, of Dr. Beale's treatment, and the almost instantaneous and apparently miraculous cures in the case of Miss Dorothy Kerin and Mrs. Farrell. They seem to belong

DIFFERENT  
CATEGORIES  
OF SPIRIT  
HEALING.

to a different category altogether, and one would be inclined to suggest that the cures in the latter cases were performed by spirits of a more highly evolved type who were in touch with more potent spiritual forces. Dr. Beale seems just to have been carrying on his old practice on earth under conditions of greater knowledge and with greater facilities for the employment of magnetic apparatus. The sceptic will no doubt be ready with an explanation of both forms of cure and attribute the healing of Mrs. Farrell and Dorothy Kerin to neurotic conditions overcome by the power of auto-suggestion. But under the circumstances this is clearly a very difficult explanation to accept. Dr. Beale's treatment can be more readily explained away as merely the result of Miss Rose's and Miss Forest's assiduous ministrations. This at least seems to have been the solution of the problem adopted by the local practitioner, who, however, did not conceal his surprise at the cures achieved in cases where recovery seemed humanly impossible.

# THE HALL OF LEARNING

By MEREDITH STARR

IN the vast Hall of Learning there are furled  
Strange secret scrolls that never to the world

Have been unrolled ; yea, there are wondrous flowers,  
But under every flower a serpent curled !

Beware, Llanoo, for this is that great snare  
Which comes between the Soul and the All-Fair.

Pass through it quickly ! Stoop not to inhale  
The fragrance of the flowers thou findest there.

The Seraph and the Snake dwell side by side  
In those Mayavic regions, and the tide .

Of sense is strong to drag thee back to earth,  
And then thy soul is doubly crucified.

Let not malign Enchantment bind thy soul  
Nor drink from Fascination's poisoned bowl.

King Mara hath ten thousand subtle wiles  
To trip the Pilgrim ere he reach the goal.

And if thou fall, whether from love of gain  
Or pride or folly, thou must start again ;

And thou shalt meet such sorrow in the Way  
That thou shalt deem the pilgrimage is vain.

Yet if thou fall, despair not utterly,  
But let the sad adventure profit thee.

" Better to strive and fail, than not to strive,"  
Saith the Veiled Sphinx whose name is Destiny.

If thou would'st reach the Ultimate Abode,  
I charge thee, look not back upon the road.

Leave to the Past whatever lurks therein,  
The thoughts that kill, the kisses that corrode.

Dissolve thyself into Immensity

By Love and Knowledge. Let thy vision be  
Fixed fast on that most perfect Self of thine  
Which on Creation's dawn the Light did see.

The Self which is made one with Love and Truth,  
Eternal in its Everlasting Youth ;

Which folds all beauty in its boundless curve,  
The Seed of Virtue and the Soul of Ruth.

## AN ACCOUNT OF SOME OF OUR PSYCHIC EXPERIENCES

BY THE REV. G. MAURICE ELLIOTT AND  
IRENE HALLAM ELLIOTT,

Authors of "Angels Seen To-day," "In Converse with  
Angels," "The Challenge of Spiritualism," "Why Not  
Face the Facts?"

WE have been asked to write an article for the OCCULT REVIEW dealing with our psychic experiences generally, and making special reference to that experience which has lately been so prominent in the Press.

We have already refused all such invitations sent us by that portion of the Press which knows little of psychic science and less of spiritual science. But when the invitation comes from the OCCULT REVIEW we are only too glad to accept it.

At the outset, however, a difficulty confronts us. What kind of experiences are we to relate? We, like many others, have had such a variety of psychical experiences that it is really most difficult to decide which are likely to be most useful for the OCCULT REVIEW. We have therefore decided not to pick and choose, but just to write them down as they come into our minds, and to simplify matters we shall use "we" to mean either or both.

Not long ago we were seriously "called over the coals" by a certain Bishop who confused Spiritualism with psychic science and who asked a number of very knotty questions which called for careful and sufficient replies on the spur of the moment. This difficulty was overcome by the fact that our Guide was present with us, and told us what answers to give to each question asked by the Bishop. The result was that, while we thanked the Bishop for the help he had given us, his lordship urged that the enlightenment given to him in our replies far exceeded any assistance he might have given us. Those who tell us that no practical assistance is ever given by those "ministering spirits" whom the Church hymn calls "heavenly guides" are very ignorant of the facts, for had our replies been unsatisfactory we might have lost our position in the Church.

When studying for a rather stiff examination we were told by one of our Guides to cease studying at 11 p.m. and retire to rest. This rule was very irksome, and we sometimes entirely forgot that there was such a thing as Time and Rest. Often when in the middle of mastering some difficult point the light in the study would begin to be lowered, and was even turned right out by unseen hands, and we would make the discovery that the hour of eleven had struck. That was really a very annoying, though an extremely kind, action on the part of the Guides, was it not? Being of a scientific turn of mind, we made a very thorough examination of all the gas-jets in the house (and this we did on each occasion), wondering whether there could possibly be any ordinary reason for the light going out in the study and not in any of the other rooms in the house. We found no ordinary reason. But we found this extraordinary phenomenon, namely that we could not re-light the gas in the study the same night. The cynic may curl his lip and the philosopher shake his head, but neither of them could have lighted the study again that same night. The phenomenon occurred five or six times.

Many, many times when preparing addresses or lectures this sort of thing has happened: A Guide will suddenly come into vision and tell us that on such and such a page of a certain book—sometimes a book of poems, sometimes the Bible or a psychic journal, as the case may be—we shall find a fitting illustration, quotation, or poem for that particular part of the address or lecture. Now, surely, that is a practical form of guidance.

A writer on psychic subjects had arranged to take tea with us. Her husband was to accompany her. She arrived without him and explained that he had rather a nasty cold and had thought it wise to remain indoors. When she returned home in the evening she found him very much better, and they both enjoyed a good evening meal. About 10.30 p.m. we were sitting in our study reading, when to our amazement we looked up from our books and saw that the walls had become draped with purple and black material. This gave us quite a shock for the moment. But we were quickly made to realize that some one had "passed away." We waited and wondered. Then came a knock at the front door and a messenger handed us a letter from the friend who had taken tea with us, stating that her husband collapsed immediately after dinner and had "passed away." She urged that we should go to her at once, which, of course, we did.

One day while we were receiving messages from a Guide, who was speaking to us as plainly and distinctly as ever a human

being spoke to another, our little baby was heard crying upstairs in the night-nursery. This disturbed us a little. But a dear relative who had lately passed over came into the room and told us not to be agitated, as she would go to baby and soothe her off to sleep again. This she did.

When visiting the inmates of one of our largest workhouses we found a man tormented by spirits whose chief delight seemed to be in tempting him to drink. He had been a drunkard. At night these spirits came and stood at the foot of his bed and held out to him glasses of drink—the smell of which nearly drove him mad with desire. Neither the Master, Matron, Sister nor Nurse would listen to his pitiful story. Poor man!—they all thought he was mad. But he was not mad. We told him the kind of beings these spirits were, and why they delighted in tormenting him, and we urged him to pray for their advancement. They came again, but never to tempt or torment; they came to express their gratitude for his prayers. The poor man had not long to live on earth, and we told him much that we knew of the Hereafter, and did our best to help him prepare for the new life. His last days on earth were days of joy and gladness, and his “passing” was most peaceful. It was not long before this man came back to us, and in the presence of others, besides ourselves, expressed his deep gratitude for the understanding sympathy and practical help we had been able to give him, and which had made his “passing” so joyful and peaceful.

A dear friend of ours was a doubter; she would not believe in the reality of psychic phenomena unless she herself had evidence. Her brother had lately passed away. He came to us the day before the arrival of our friend who was coming to stay with us. In earth-life he had always worn a long beard. In spirit-life he appeared to be clean-shaven, and we hardly liked to tell his sister that her brother had been to see us, lest she might ask us to describe his appearance. However, our misgivings were speedily removed by the brother urging us to make a special point of saying that he had returned in a clean-shaven condition. We wondered why. The friend came and we told her that her brother had been to see us. She asked what he was like to look at. We described his general features, which made her open her eyes, but when we told her he was, curiously enough, clean-shaven, she cried, “Oh, how wonderful!” We asked why. She replied, “Because, although he had always a beard, yet, when I went to see him in the nursing home the day before he died, I found to my amazement that they had shaved him

and I remember thinking that he looked like a plucked fowl." "A plucked fowl" may sound a little vulgar, yet certain sights do remind one of very odd things, do they not? From that day to this our friend has been much more than interested in the psychic side of things. Subsequently her brother told us that he came clean-shaven because he felt sure that it would convince his sister—especially as we had not the remotest notion that he was not wearing his beard when he passed away.

On one occasion we were staying with some friends who lived some seven miles from the coast, and we had cycled to the sea for a bathe. After the bathe we felt very hungry, as most people do, and discovered to our dismay that we had left home without a farthing in our pockets. We had arranged to spend the afternoon by the seashore but could not very well do so unless we could get some refreshment. We wondered how the Guides could help us in such a predicament, and why they had allowed us to come out without any money. Was it their purpose to teach us once again the lesson that when clothes are changed the contents of the pockets must be transferred to the new apparel? Or had they some surprise in store for us which later on we should report to the OCCULT REVIEW? Well, we were guided to the seashore and led to sit down close to the water's edge. We waited and watched until the incoming tide threw up a purse containing just enough silver to enable us to have a good meal and a cup of tea. It was, of course, a perfectly amazing happening. But it did happen and it is a fact, and as we have been asked to give some psychic experiences we have given this one because our Guides told us afterwards that they had arranged it all. We have not dwelt upon the fact that we prayed very earnestly that, if it was God's will, something supernatural might happen, because *all* believers in psychic science have learnt to pray without ceasing. It should also be remembered that the occasion was a little unique in that our holiday was a very short one and it was very necessary that we should spend as much time as possible by the sea. However, nothing we could say, no argument that might be advanced, would have the slightest effect upon the cynic. He smiles. So do we.

So we might go on relating experience after experience—some very vital, some seemingly trivial to the trivial mind of Mr. Know-all who knows nothing whatever about the subject, some extraordinarily practical, and so forth. Our reason for omitting any reference to what one might call "distinctively religious experiences" is that such experiences have already

been related in our published writings. We ourselves do not care to make any distinction between the various experiences. What seems "trivial" to an outsider may be very vital to the person concerned. It is often a seemingly trivial incident that will "knock silly" a strictly scientific investigator. We have heard a man state publicly that he longed to be at rest in the arms of Jesus. And we have heard that same man say that he would not be happy in heaven unless he had his old pipe and mare with him. Which is the more trivial: the orthodox view of heaven which leads a man to picture himself in the arms of Jesus smoking a pipe, or Raymond's "cigar and whisky"? We ask the question most reverently and most seriously, for it is very clear to us that Raymond's "cigar and whisky" is in no sense "trivial," but is a fact which will yet cause the Christian Church to reconsider her whole attitude towards the after-life.

We now give a brief account of that experience which has lately been so prominent in the Press—not only of this country but in America, France, Holland, Belgium, etc.—and we are anxious that the readers of the OCCULT REVIEW should know that we in no way sought this publicity. It came about thus: On October 2, Mr. Elliott was asked to preach at Norwich on the subject of "Converse with Angels," and Mrs. Elliott was asked to address a women's Bible class on the same subject. On the Saturday evening a press reporter interviewed Mr. Elliott, who told him of the experience we are about to relate, making him promise not to report it. On the Monday afternoon Mrs. Elliott went to the women's Bible class prepared to tell them of her own wonderful experience of angel-guidance. When she arrived at the church in which the Bible class was to be held she found to her dismay that the Bible class had swelled into a packed church of men and women. Being unused to public speaking, and having no other address prepared, she told the story just as she would have told it to the women's Bible class.

Next morning the papers were ablaze with the reports, which both grieved and horrified us, for the Press had made "copy" of a very sacred experience and had exposed us to an overwhelming amount of misjudgment. We say no more, feeling sure that those who have been "put in the Press" will know how crushing and unpleasant it is. We are therefore glad of the opportunity of giving an accurate account of what took place.

In our home we have tried very hard to worship God with



our minds as well as with our hearts and to be able to give a *reason* for the faith that is in us. Now, such a statement as "He shall give His angels charge over thee" appeared to us to be entirely reasonable, seeing that the angels are "ministering spirits sent forth to do service on behalf of them that shall inherit salvation," that they came to men and women all through the Old Testament, that they came to our Lord, and that they came to His followers both before and after Pentecost. We saw no reason why angels should not come to earth to-day nor why all of us should not have guardian angels; indeed we saw every reason for believing in this ministry of angels.

After ten long years with no jewel in our nursery casket, we became happy and expectant parents; our hearts were light and the mother's hands were soon busy making preparations to give welcome to a little pink treasure whom our doctor said we might expect with the roses in June. After a while things did not turn out well, and as the dreary days of November shortened, the expectant mother became very frail and was growing weaker every day. Her condition caused the doctor no little anxiety, and at last he called in a Harley Street specialist of much repute to meet him in consultation. After spending a long time in examination, and a longer time in consultation, he declared that the doctor's diagnosis was incorrect and most misleading, but said that he must see the mother in a few weeks' time before giving his final opinion. The symptoms still continued in a very violent form and the patient was reduced to something like a skeleton and craved for the day when the specialist would come again. Nevertheless, she remained bright with hope sustained by a lively faith. The looked-for day arrived. A second examination was made and another and final pronouncement given.

The specialist's final conclusion was that the doctor was entirely wrong, our hopes were vain, and that June held no special treasure in store for us. He sternly stated that all the symptoms were caused by maternal hope producing what is known in the medical world as pseudocycsis, and he added further to the already heavy burden the need for an immediate operation of a very serious nature. The expectant mother was told to banish from her mind all her hopes, and to disrobe the nursery. We leave it to the readers, and especially to mothers, to imagine what this meant to one who had been battling hard against mental and physical suffering.

It was at this point that the vital question had to be asked and answered. And the question was this: Could anything

more be done? Supposing the specialist were wrong, what then? How could we be sure he was right when the mother's intuition was wholly opposed to the specialist's opinion.

She knew that she had never for one moment *imagined* anything in connexion with a love-blossom in June. What could we do? Dared we reject such expert advice at such a critical moment? Was intuition to be trusted? We dared not run the risk. So we thought it over carefully and prayerfully, and finding that we both doubted the wisdom of the specialist's advice, we asked ourselves the question: Is there a higher Court of Appeal? Was it possible to get to know our Heavenly Father's will in such a way as to leave us in no shadow of doubt?

We again pondered over the words "He shall give His angels charge over thee," and we determined to put the truth of those words to the test. We argued thus: If we have by our side guardian angels, they must surely know whether the specialist or the mother is right? And if they know, then surely they must wish us to know, and must be trying to tell us. But *how* could they tell us even if they wished to do so? Could they make themselves seen and heard as in days of old? We knew that nothing short of a miracle could ease the tension and lift us out of the abyss of mental torture.

With spiritual faculties alert and with lively faith we both prayed very humbly to our Father-Mother God, believing that "He is able to do exceeding abundantly above all we ask or think," and we definitely asked for direct divine guidance.

We had not long to wait, for without delay our loving Heavenly Father-Mother gave answer to our prayer.

An angel of the Lord appeared to us in dazzling brightness. His face and form were clearly visible and he was seen and heard by us *objectively*. He brought glad tidings of great joy which eased the nerve-strain which had all but reached breaking-point. You see, we had arrived at the critical moment when it was absolutely necessary to make a decision in favour of the operation or take the full responsibility of rejecting the specialist's advice. The angel soon reversed all the advice given by the specialist and gave us the fullest assurance that an operation would imperil the life of the mother and most surely that of the child. The angel then went on to assure us that all was well with the little sleeper, who would, without doubt, awaken in June.

The specialist had made a grave error. The doctor, on the other hand, had retained his opinion, but medical etiquette naturally forbade his saying so.

When the doctor called to make arrangements for the operation he was not a little surprised to find us so happy, and when we informed him that we had decided against the operation he was nonplussed and anxiously asked the name of the one who had been so bold as to give contrary advice. We told him that he would not know the name were it given, but that later on we would tell him all about what had happened. Whereupon he exclaimed : " Well, I am thankful to hear your decision," and when asked *why*, he replied, " Because I would never have advocated the operation, for I would not have held myself responsible for two funerals."

That is the first part of this story of divine guidance.

The father, being a clergyman and always anxious to put all spiritual experience to the test, expressed the wish that we might be led to some one who might be able to prove the truth of the angel's message. Not that he doubted the truth for one moment. But he wanted to convince others, namely, three bishops to whom he had told the story of the angel's visit. The angel came again in order to enable the father to satisfy his wish. To this end we were told to take a journey to a certain place some forty miles away, and to cancel a journey we had arranged to take to Devonshire. This at once made us realize the truth of the words, " Our ways are not God's ways ; man plans out his path, but God directs his steps."

We were wonderfully guided on the journey and the angel led us to a resting-place close to the sea, and told us that we should find seated next us at dinner a London surgeon who would wend his way alone to the drawing-room after the meal, thus affording an opportunity for conversation. And thus it was. The surgeon *was* staying at the hotel, he *did* sit next us at dinner, and he *was* the only person to go to the drawing-room after dinner. The father hastily followed and immediately opened up conversation, and the surgeon made it quite easy for him to speak about his anxiety concerning the specialist's opinion. The moment the surgeon heard the story his sympathy was elicited and in a practical way, for he put at our disposal his skill and time, and, before we rested that night, he to whom the angel had led us gladly and joyfully confirmed all that the angel had said. The surgeon unhesitatingly affirmed that an operation would have been disastrous to the mother and fatal to the little sleeper.

We were then led to tell the surgeon the angel's part in guiding us to him, which interested him beyond measure, though it

did not much surprise him, for he answered, "I too have received a direct answer to prayer, for, before I left home, I had knelt down and asked God to heal me to some one whom I could really help." We offered the surgeon a fee for the examination, but could not persuade him to accept it.

We were subsequently led in a truly wonderful way to a gynecologist in Harley Street who corroborated the surgeon's opinion.

How natural it all was, and how beautiful; it was human, and it was divine; it was religious, and it was scientific.

The Harley Street specialist who had made the grave error held to his opinion until the tangible proof of pink splenoid blossomed forth and convinced him to the contrary.

Our heaven-preserved little one was indeed "God's gift" and has been christened "Dorothea," which means "God's gift."

The facts of the case were fully known to three bishops before the little one was born, and as a special act of thanksgiving a bishop baptized our child in the cathedral.

Last month the surgeon, whom we have not seen for over two years, was interviewed by a press reporter and corroborated all that we had said about him. The interview was reported in the Press.

Upon hearing the story, one of our greatest scientists wrote: "Permit me to congratulate you and your wife on the real and distinct help which was vouchsafed you personally. It is one of the many answers which can be given to those ignorant people who say that communications have never yet proved of any service. Such people are utterly ignorant and mistaken."

It now only remains to be said that had we been deaf to the Word of God and blind to the presence of God's message, an operation would have taken place, one life if not two would have been destroyed, and the truth would never have been known.

Surely the day is fast dawning when so-called miracles will be the natural result of a true and lively faith in our Father-Mother God Who has "ordained and constituted the service of angels and men in a wonderful order" to succour and defend us on earth.

## ST. BRIGID, OR ST. MARY OF THE GAEL.

BY ROSA M. BARRETT

STRANGELY enough, Ireland owes a fine racecourse and one of its largest and best known military camps to a woman and a saint, for the expanse of grassy commons in County Kildare, some thirty miles from Dublin, known as the "Curragh" (this word means a racetrack or) has never been enclosed, thanks to one of Ireland's patron saints, St. Brigid. The word Brigid is to most people the name commonly given to Irish servants, and scarcely recalls any memory of this remarkable saint and woman, who left so deep an impress on the religious life of England, Scotland, and Ireland.

St. Brigid was the first prominent woman worker in the Irish Church. Through her, the whole status of women was elevated, and the military service which had hitherto been part of their duties was abolished. It was perhaps owing to the dominating influence of such gentle, though ardent, natures as those of St. Patrick and St. Brigid that martyrdom or persecution in any shape was wholly unknown among the early Irish Christians, and also that the Irish became such a great missionary force. Another striking feature of the early Irish Christians was the great reverence they showed to the Scriptures, of which they were eager students. No care was too great to expend on the copies they made, a few of which still happily exist.\* The Scriptures indeed formed their ordinary reading-book.

Legendary as are most of the accounts of Brigid, through them all we recognize a woman of strong individuality, remarkable gifts, wide knowledge of affairs, and at the same time of an intensely affectionate and singularly humble nature. Probably she saw visions and performed marvels, but it is difficult to disentangle the real from the legendary.

St. Brigid was Irish, of pure Celtic descent, and was born

\* It is not to remember for how long after the subjection of Ireland by England, the native language was proscribed and no translation of the Bible made into Irish. Only towards the end of the seventeenth century was the Bible in the Irish language published, and even then it had to be done at the expense of private individuals.

at Faughart, near Dundalk, A.D. 453. Her well (now dry and roofed in) is still shown, and her flag-stone and pillar in the very old graveyard there, where Edward Bruce of Scotland was crowned and buried. On her father's side she was of royal descent, but her mother was a slave and was sold to a Druid or "wizard." Brigid was early renowned for her piety and learning, though how or when she became a Christian is not clear. She lived an active, busy life with her father, a noted chief; even as a young girl she loved chiefly to tend the sick, and feed the poor and the birds, thus early showing her tender compassion to all that suffer, whether man or beast. But as she grew up, her heart yearned for her mother, and at length she found her. That she was sickly, very poor and toil-worn, only made Brigid love and cling to her the more, and she quickly began helping in all the lowly household work, "serving before her mother humbly," as one old record says, churning, tending the herds, preparing the food, and always, even in her poverty, giving away the best of all she had to the poor and the priests, "saving the largest portion in honour of Christ."

But brighter days came, for everything that Brigid did prospered. Her mother, seeing the beauty of this Christian life, became herself a Christian, while her master, finding matters so prosperous, offered Brigid a present of cattle, but she refused, asking instead for her mother's freedom. This was granted her and the cattle given also, but these she gave away to the poor, and at length all these proofs of her love and devotion so touched the wizard's heart that he too became a Christian.

After this Brigid returned to her father, who wanted to marry or to sell her, because her gifts were so generous, but already she had resolved to devote herself to a Christian life.

One chief, to whom she was offered by her father, said to her: "If I marry you, shall you give away all I have, too?" Brigid replied: "If I had thy might and thy wealth, I would give all to the Lord." We can hardly wonder that the king answered: "Truly your merit is greater before God than before men!" and did not marry her: so that from that time she was permitted to dedicate herself wholly to God.

Evidently Brigid travelled and preached a good deal, probably sometimes accompanying St. Patrick in his missions, though, strangely enough, she is only once mentioned in the earliest and most authentic of St. Patrick's Lives—and then merely in reference to a dream. "Thou and I," said St. Patrick to her, "sow the four Books of the Gospel with a sowing of faith and



ST. BRIGID'S CATHEDRAL, KILDARE.

belief and piety." Brigid made a deep impression on all by her beautiful, unselfish life, and was the means of converting many. In one ancient hymn she is called a "marvellous ladder for pagans to visit the kingdom of Mary's Son," but even she was not always successful. With her usual devotion to the suffering and her great moral courage she once begged a king to set his slaves free, if he wished to gain heaven, but he scornfully replied, "The Kingdom of Heaven, I see it not, and no one knows what thing it is, so I seek it not."

Brigid's time, however, was mostly spent in Kildare, and it was here that she inaugurated the great work which made such an amazing change in the history of the Church. The monastic element was always a marked feature of the Irish Church, but the inclusion of women and the opening of mixed monasteries is due to Brigid.

It was at Kildare (Cill-Daragh, the church of the oak, as the name means) that Brigid founded a small church, under or near a great oak, which was held in veneration for centuries. A young oak was planted by the late Archbishop Benson in 1896 on the spot where this formerly grew. The cathedral church\* of Kildare, on, or close to, the site of this ancient church, thus stands on one of the most ancient and holy spots in Ireland, second only to Armagh in historical and religious interest. Just as Armagh is associated with St. Patrick, and Derry with St. Columba, so is Kildare connected, but even more closely, with St. Brigid's work and memory. Here she founded the first monastery for women of which she became the Abbess, but she was also the head of about thirty other religious houses. The lady abbesses of Kildare were supreme over other nuns in Ireland and even ruled over the Bishops of Kildare, who were partly dependent on them. Till comparatively recent times, the double line of succession was kept up, and the names of both Abbesses and Abbot-Bishops were recorded. There were no diocesan Bishops in those days in Ireland, each tribe or family, or even church, having its own bishop. They were inferior to the Abbots and wore crowns, not mitres, and often lived in groups. Many bishops were indeed inmates of monasteries, others were skilled artificers, for example, the first Bishop of Kildare, St. Conlaeth, was a metal worker and was called St. Brigid's brazier. An

\* The primitive Church at Kildare was divided by partitions into three parts with separate entrances: the sexes were separated and part of the eastern end was reserved for bishops and monks; the other, screened off, was for the abbess and virgins.



ancient crozier now in the Dublin museum is said to have been made by him.

This establishment in Kildare, a home of religion and a refuge for the poor and distressed, was founded in 470 or 480 A. D. It became afterwards a mixed monastery, both sexes meeting on equal terms, but Brigid would not tolerate idleness in anyone and she would not allow any monastery over which she ruled to be a self-absorbed community. She organized her women, who were of all classes, into communities, devoted to works of charity. They nursed the sick, educated the ignorant, relieved



TOWER, ST. BRIGID'S CATHEDRAL, KILDARE.

suffering, and also tended the herds, milked and churned, and entertained pilgrims, who, if they remained long, were expected to help in the general work, and share the ordinary food.

Only a woman of rare initiative, will-power and intuition could have started such a movement and raised these new ideals of womanly virtue.

There seem to have been many lepers in Ireland in those days, and even if many of the stories as to their healing are legendary, yet all show the same spirit in St. Brigid—self-forgetfulness,

tender service of others, and shrewd common sense. She once asked two lepers who came to her to wash each other. One, after he was cured, refused to do this, so Brigid did it herself, but the leprosy of the man first healed returned to him. Another time some apples were given her, but she gave them to some lepers, greatly vexing the giver, who said they were meant for Brigid's own use, not for beggars :—her apple-tree never again bore fruit.

Once, when the Bishop returned from abroad with rich new vestments, Brigid cut them up into clothes for the poor ! Finally her nuns rebelled and hid things to prevent everything being given away. " Little good have we," said they, " from thy compassions to everyone, and we ourselves in need of food and raiment ! "

She used to say that Christ was in the person of every faithful guest. One enthusiastic early writer says of her, " This was her desire—to satisfy the poor, to expel hardship—to spare every miserable man. Never hath there been anyone more bashful, more modest, more gentle, more humble or eager or more harmonious. She was innocent, she was prayerful, she was patient, she was glad in God's commandments, she was firm, she was humble, she was forgiving, she was loving—her heart and her mind were a throne of rest for the Holy Ghost. She was simple, compassionate, she helped everyone that was in a strait and in danger—she was Mary of the Gael." This was the favourite name for her—Mary of the Gael, though she is also called One of the Mothers of the Lord and the Queen of Queens. She was fond of rising early to pray and of showing hospitality to good people and saintly men, but she herself would only take food when the Scriptures or some good book was read. She is said to have prepared St. Patrick's winding-sheet, but her own clothes must have been somewhat insubstantial, since we are told she hung them on a sunbeam to dry !

She died on February 1st, A.D. 523 (St. Brigid's day), and was buried in a very rich and costly shrine in Kildare church, over which, as over the Bishop's grave, a crown was suspended ; but both shrines were carried away by the Danes in 836, and—partly that her remains might escape their further ravages—they were removed some years later, it is believed, to Downpatrick, and there interred with those of St. Patrick and St. Columba. For a thousand years her feast was celebrated far and near, from Ireland to France and to the German Sea, and her name, Bride or Brigid, is not only still the favourite girl's

name in Ireland, but churches, convents, wells and hospitals are named after her, both in Ireland, America, Australia, and on the Continent. There are some thirty-six townlands and many parishes in Ireland called Kilbride (the Church of Brigid) besides many wells—or Tubberbrides. In spite of the havoc wrought in the original names by the Ordnance Survey, the persistence of the old Irish names of places and the glimpses these names often give into the history of the past, are very remarkable.

There are hardly any, if any, authentic memorials of St. Brigid: an ancient font and a mutilated cross with a very long shaft were discovered in Kildare, which perhaps date from her time. The font is of granite—three feet high and of very rude workmanship. It was found near the site of the fire-house, on the north side of the Cathedral. This fire-house, of which the foundation remains, was where the perpetual, ashless, fire of Kildare was always kept burning, tended by twenty virgins. It was carefully guarded and was within a hedge which no male might enter. St. Brigid, whose name means fiery dart, was singularly connected, according to the legends, with fire from her very birth, and that at Kildare was kept alight all through the centuries until the suppression of the monasteries, except for a short interval in A.D. 1220, when it was extinguished during a battle. Its object and meaning are not clear, nor is it certain that St. Brigid herself either lighted or tended it, though it may have been lighted in her honour.

Fire, of course, was from very early times the symbol of purity, of the destruction of evil; and the lighting and extinguishing of fires formed an important part in Druidical ceremonies. The lighting of fires on hill-tops is still observed in many parts of Ireland on St. John's Eve, and a burning brand is carried from the bonfire into each house.

Ruins of churches of the fifth and sixth centuries are numerous in Ireland, though none exist in England, but the only ancient building still standing in Kildare (though of much later date than Brigid's time) is the Round Tower—the highest in Ireland and with the unusual feature of a beautifully ornamented door, high up. The stepped battlements on the summit are of later date than the Tower itself. For long a lonely falcon called St. Brigid's bird used to nest here; he would tolerate no mate. The church had to be frequently rebuilt, for it was repeatedly burnt and destroyed by the Danes, who so ruthlessly sought to destroy Christianity. The fund for its latest restoration was started by the impulsive gift of a little boy of seven; others, fired by his

enthusiasm, brought and sent contributions. The work was begun in 1875, and the present Cathedral, which has some unique and most interesting architectural features, was reopened and dedicated in 1896, when the late Archbishop Benson preached almost his last sermon.\*

The Curragh—just outside the town of Kildare—was granted to St. Brigid for pasturage, but never enclosed, as she refused to receive any benefit which others could not share, and so it was left free for the use of her neighbours' cattle, as well as her own. Tradition says that she was granted as much land as her cloak would cover, but the cloak spread and spread and the wind rose and blew it hither and thither, and this is why St. Brigid's common, the Curragh, is miles round, covering nearly 5,000 acres.

There was at one time a most exquisitely illuminated manuscript of the Gospels—known as the book of Kildare—now lost or destroyed. A book of much later date but compiled from this and from other early manuscripts was, however, found, much injured, in a walled-up box in Lismore in 1814. This Book of Lismore contains the lives of several saints and begins, "These are the folk that follow the undefiled Lamb, whatsoever way He may wend." The first life of St. Brigid dates back certainly to the seventh century—within a century of her death, but is perhaps even earlier. Another was written in A.D. 658, and another in A.D. 818, but already these are largely legendary.

Much important work grew out of the affiliated monastic houses of both sexes, which St. Brigid originated at Kildare: they were peculiar to the Celtic Church and spread all over the country as the converts increased and travelled. They were found elsewhere subsequently, but only in places evangelized by Irish missionaries, as at Lindisfarne and Holy Island.

There is one church, and only one, in London named after St. Bridget, or St. Bride. This is in Fleet Street, and was built by Sir Christopher Wren, but there was a much older church here—destroyed in the Great Fire. Among its vicars was John Taylor, one of the earliest of the Smithfield martyrs in the reign of Queen Mary.

\* There was once an Abbey Church of St. Brigid called Reges Breedje in Armagh, and a well named after her may still be seen in the grounds of the Primate's Palace there. The conspicuous new Roman Catholic Cathedral in Armagh is called St. Brigid's Cathedral, and on its walls are several mosaics illustrative of her life and work.

## A CUMBERLAND WITCH

BY MRS. J. ALLSOPP

I HAVE been asked by some friends interested in occult subjects to record some information which came to me in my youth, as likely to prove interesting to others. The facts narrated were told to me by my grandmother, who had personally known the author of the proceedings.

About a hundred years ago near the small town of Brampton, in Cumberland, lived a woman who went by the name of Nanny. She was supposed by the country-folk to be a witch, and to have the power to ill-wish and overlook. The people stood in great awe of her and treated her with a fearful respect. Some envied her powers, others conciliated her as much as possible. She was the usual referendum when things were lost, and could always tell where they were. It chanced that my grandfather, who kept a large dairy farm, had for some time been annoyed by the loss of his butter firkins. This became more and more frequent, and as he could not catch the thief, he decided to seek Nanny's aid in the matter. A neighbour offered to accompany him, as he was rather nervous. As they approached her dwelling she came out and called to my grandfather before he had the chance to speak, "Don't come any farther, the man who has your firkins is with you." And it turned out to be true. The man had the firkins.

She was of a rather peculiar appearance, and a less terrible person than she would have been subjected to ridicule. It happened one day that she was going past a farm where the maidens were washing in the open air. As she passed they laughed at her. She stopped, came back and said: "Ye may laugh and dance till I choose ye to stop." And they began to laugh and dance, and nothing would make them cease. At last in desperation their master went to the old woman and prayed her on bended knees to forgive the girls. This she did, but they had danced twenty-four hours.

It is said that she once entered a house and all the doors both upstairs and down flew violently open. She is supposed to have uttered many prophecies. Her most famous one is that regarding an important local family. This was that when the church bell should toll without hands in L—— church and the hare litter on

the hearth-stone great misfortune would happen to them. This did actually come to pass. The church, fallen into ruins almost, gave free ingress to the cattle, and a cow got in and caught her horns in the bell rope, causing the bell to ring. At N——, their ancestral home, a hare got into a disused room and littered on the hearth. Strange as it may seem, a long period of misfortune ensued.

I have said that her power was envied by some. A girl who had watched her very closely for some time, greatly desired to be as clever as she was. She met her one day and plucked up courage to tell her so. "All right, lass," said the old dame, "come to my cottage to-night at midnight and see thou tell no one, and thou shalt be as clever as I am." Greatly elated, the girl determined to do as she was bidden, and at midnight sought the lonely cottage of Nanny. She entered shrinkingly, but Nanny assured her there was nothing to fear. Then she asked her if she *really* meant what she had said that afternoon. Nanny was assured that she did. "Well then," said Nanny, "put thy hand on thy head and the other under thy foot and say 'All's the Devil's,' and thou must *really* mean it." There was a terrific burst of thunder, and the girl fled in terror from the cottage. This story about the girl had a very weird effect on me. When I retired that night, it seemed that some one stood by the bed and urged me to repeat Nanny's words. It became a terrible strife of wills and lasted all night. I insisted on saying "All's the Lord's." It passed with the day, but in the morning the bed was saturated with perspiration, and for many years after I dared not sleep alone. How can these things be accounted for?

Many are the tales still current in the country-side about Nanny. The day she died there was the most awful thunder-storm ever known in those parts. The lightning ran along the ground and the thunder was terrific. She is buried in the tiny churchyard of the old Saxon church of Denton, near Carlisle.

## BUDDHIST OCCULTISM

By J. E. ELLAM,

Representative in England of the Māhā-Bodhi Society

OCCULTISM, as the word is generally understood, is hardly appropriate to use in connection with Buddhism, since the Master stated, shortly before his death, that he had no secret or hidden doctrine, and that he had kept nothing back.

Nevertheless, there is a phase of what we may call the Higher Buddhism which may be called occult, because it is hidden from the beginner, in exactly the same way as the advanced stages of any other study are hidden from the elementary student ; whilst for the vast majority of people it must remain an impenetrable mystery. Particularly is this the case in our modern materialist civilization. Even the exponents of the conventional religion, who are supposed to know something about what they call the "spiritual," are themselves hopelessly ignorant of anything beyond that which can be perceived through the physical senses. Science, theoretically at any rate, takes no cognizance of anything which cannot be tested and examined by purely physical tests ; nor is it admitted that there are any other means whereby knowledge can be gained.

But those who have studied in Eastern schools know that there are other means and other methods of inquiry, no less sure and no less conclusive than those of the physical laboratory and the use of optical and mechanical instruments.

Students of the Buddhist philosophy who are capable of understanding its true implications, are aware that it is not only in close agreement in its material aspect with the findings of modern science, but that it anticipated the conclusions which are being slowly arrived at concerning what we call the "psychic." It is of this sphere, the psychic, or the "spiritual," to use the only single English word which serves to indicate what is meant, that Buddhism can claim to speak with the authority of knowledge.

There is nothing in the whole content of what are called "psychical phenomena," or "spiritualism," that is not known, examined, and analysed in the Buddhist philosophy. But the conclusions of Buddhism differ essentially from those of spiritualism, tinged as these are with the prevailing animistic superstition.

Before it is possible to understand the Buddhist solution, it is first of all necessary to have a clear understanding of the Buddhist position in relation to the soul-idea. We are handicapped somewhat by the limitations of the English language in this respect. Whether the Buddhist accepts the "soul," depends altogether upon what is understood by this word. If one should ask, say, one hundred people who talk so glibly about "the soul" to define precisely what they mean, perhaps one might be found to give a more or less coherent answer. Man is considered in Buddhism as a complex or compound; and is divided, in the first analysis, into five aggregates, or attributes, called the khandhas. These are (1) *rūpa*, that is to say, the body, the vehicle, the instrument whereby he contacts his surroundings; (2) sensation, feeling; (3) perception; (4) consciousness; (5) subjective differentiation, mental properties, mentality, or mind. This last is called *saṅkhārā*, which constitutes a complicated study in itself; in one aspect it becomes the "tendencies" (of the mind). The whole, taken together, is called *nāmarūpa*. This word is often translated "name and form," which is meaningless. As a technical term, *nāmarūpa* means "mind-and-body," emphasizing the essential monism of the Buddhist philosophy. *Nāma* is the psychic, and *rūpa* is the physical aspect of the being. These are not to be understood as separate and distinct; but only as two sides of one and the same thing.

It is perfectly obvious that without *rūpa*—the means of contacting the surroundings, whatever they may be, whether on this earth plane or any other, there can be no feeling or sensation; without sensation, there can be no perception; without perception, there can be no consciousness; and without consciousness, there can be no mentality. Thus, a conscious and intelligent being, whether "god," angel, deva, or man, must be possessed, or consist, of the five khandhas in order to exist at all. Such a thing as a "disembodied soul," or a "bodiless spirit" is quite unthinkable if at the same time it is stated to be an intelligent, conscious being.

It is just as if we should speak of a river, which consists of water, banks and bed. Take away the water, banks and bed, all or any one of them, and there can be no river. River is only a name whereby to define an appearance. It is just exactly the same with the being called *nāmarūpa*.

If there be one certainty which is quite undeniable, it is that all things, all existences, are in a state of flux, of *flow*, of transition. This we know to be the case with our bodies, which are in constant



process of flow, or change. The same process goes on, only much more rapidly, in respect of our feelings, perceptions, states of consciousness, and mental activities. There is no ground for assuming that what is commonly called the soul is some kind of mysterious, permanent entity which "inhabits" our body; and, at the death or dissolution of the body, passes on elsewhere in a bodiless condition until it can find some other body to inhabit. This idea is the result of illogical thinking, which closer and more careful examination shows to be untenable. It is in this sense that Buddhism denies the existence of the soul. But if by soul is meant simply the higher attributes of our nature, of the mind (*saṅkhārā*) which can find expression only when in association with the other four *khandhas*, then the Buddhist has no objection to the term. In the same way, the higher aspirations of the mind may fittingly be called "spiritual."

The normal human being contacts his physical environment by means of a gross, material body, the analysis of which in Buddhism agrees with that of physiology.

The normal human being goes about the world receiving all kinds of physical stimuli, some agreeable, some disagreeable, some pleasant and some painful. These duly pass along the channels of sensation, they become perceptions, are translated into consciousness, and are reflected back again by the mind. It would be beside our present purpose to go into the minutiae of this process, which is most exhaustively analysed in Buddhism. In the aggregate, we get our man with his various views and ideas, his motives, his emotions, his hopes, fears and aspirations.

But the physical is not the only aspect, or plane, of existence. There are many other influences at work, of most of which the ordinary man is not conscious, and which affect him otherwise than through the medium of the physical body. It is from these that he gets his impressions of what is called the supernatural, or, to use a more correct term, the superphysical. This superphysical we will, for the purposes of our inquiry, designate by the simpler, but more comprehensive term, psychical, in order to indicate "the other side of the shield"—the interior, contrasted with, but not opposed to, the exterior realm, or sphere, of consciousness.

Means for the systematic investigation of the psychic were devised many centuries before the time of Gotama the Buddha. The supreme genius of the Buddha lay in the fact that he was able to employ these means of investigation to a far greater

extent, and to bring back the results with far greater precision than any other saint or sage in the history of the world so far as we know it.

The cultivation of the faculties necessary for this investigation is by no means easy, any more than the attainment of such qualifications as enable one to deal with the abstruse problems of physical science is easy.

The first essential is the purification of one's personal character. Otherwise, although "results" can certainly be gained, they will be vitiated, and those that are brought back will be discoloured or warped to such a degree as to be wholly worthless and misleading, if not indeed fraught with considerable danger.

Therefore, the rule of what is called the Noble Eightfold Path was laid down. Although this is divided into eight parts, these are not dissociable from one another. They are all parts of one coherent whole which would cease to be coherent if any one of them were missing. They are thus summarized: Right understanding, right mindedness (these two are called *paññā*, or enlightenment), right speech, right action, right living (constituting *sīla*, or morality), right effort, right attentiveness, and right concentration (these three being the essentials of *sammā-samādhi*, right meditation).

The first two entail a correct poise of mind, balanced, without prejudice, without fear, favour or predilection. There must be no idea of self-seeking. The attitude of mind must be dispassionate, and indifferent so far as personal desires are concerned. The next three entail the living of a perfectly moral life, that is to say, conduct towards others and towards oneself that is pure and blameless.

Then and then only, can the practice of *samādhi* bring results which are true and desirable, and likely to be of benefit to oneself and to others.

In the rough and tumble of everyday life, where one has to fight with one's fellows for existence, it is almost, if not quite, impossible to find suitable conditions for *samādhi*. In a state of society which is comparable in many ways with the savage struggle for existence in the jungle, *paññā* and *sīla*, in the Buddhist sense, are almost unattainable. In the Buddha's time, when the material conditions of life were less strenuous than they are now, it was difficult. What must we say, then, of the modern world of capitalist industrialism and exploitation which is almost the equivalent of a state of moral cannibalism?

It was to provide the opportunity for the living of a perfect

life of *sīla*, and for the practice of *saṃādhi*, that the Sangha, or Buddhist Order, was instituted.

Assuming, however, that one is living under such conditions as allow of *paññā* and *sīla* in the Buddhist sense, some of the methods of *saṃādhi* may be explained.

*Samādhi* consists of attentiveness and concentration. Every one experiences *saṃādhi* in the ordinary course of everyday life. Close attention, and absorbed concentration upon a spectacle, a hobby, a subject of study, or a task of work, to the exclusion of any other consideration, is *saṃādhi*. It needs *saṃādhi* of a sort properly to appreciate a play, a piece of music, in order to collect and classify beetles, to pass an examination, to write a short story, paint a picture, or make a table.

But the *saṃādhi* to which we refer here is attention and concentration directed in such a way as will open the portal to the realm of the psychic.

There are many different methods employed by "seers" in various parts of the world. Here we will consider only three of them. The first is called *ānāpānasati*, or watching over in-and-out-breathing.

The essential for this kind of *saṃādhi* is a quiet, retired spot where there is complete absence of noise, and no likelihood of disturbance. One should be free from bodily or mental pain or suffering, though this exercise is most effective for the relief of such suffering. A comfortable sitting posture should be assumed. Orientals sit cross-legged, but this is not a position which Europeans can assume easily.

Being seated, one should dismiss all thoughts from the mind, and direct attention upon the simple act of breathing. At first it will not be easy to prevent the mind and the thoughts from wandering. But a little practice will correct this. The effect is that, after a while, a marvellous sense of tranquillity supervenes. What are called the *jhāna*, or "trances," to be explained presently, may follow from this exercise alone, but this is not likely with a beginner. The calming and control of the functions of the physical body are obtained thus; and, if carried to the point of *jhāna*, examination can be made of each part and organ of the body far more accurately and minutely than is possible to the physiologist with his clumsy tools and instruments. In this case they are seen in actual working order, not only in the case of one's own, but the bodies of others. It is in this way that psychic diagnosis and psychic healing can be accomplished.

But it is not necessary, nor is it advisable, to push the *ānāpāna-*

sati to the extent of jhāna to begin with. Having got the knack of it, so to speak, that is to say the calming of the thoughts and senses by this process, one should attempt to get the simple, phenomenal reflex. Seated as before, there should be placed some indifferent object at a convenient distance where it can be seen plainly without strain on the eyesight. By "indifferent object" is meant something which will not give rise to any special train of thought by reason of its associations. Perhaps the best object to begin with is a simple black-and-white, or coloured, design, circular in shape, placed against a plain background. The attention should then be directed upon this design *to the exclusion of any other thought or consideration whatever*. This is simply an exercise for the purpose of training the mind to *one-pointedness*. The concentration is good when, the eyes being closed, the design appears as clear and definite in every detail as when the eyes are open and actually gazing upon the object. As the training proceeds it should be possible at any time thereafter, and elsewhere, simply to close the eyes, calling up the thought of the design, for it to appear at once with equal distinctness.

The practice may then be continued with more complicated objects, such as a picture, a photograph, a group of statuary, a bunch of flowers in a vase, and so forth.

For one who is fairly advanced in these exercises, it is only necessary to concentrate attention upon a scene, or an object, or another person, in order to obtain the "reflex" in a few moments, and afterwards to bring it up again before "the mind's eye." There are those who can thus read over a passage in a book, or a document, once only, and later on reproduce and write it down word for word without error. This is the secret of the marvellous mnemonic accuracy of the Hindus.

How long does it take to become proficient in this kind of samādhi? The question may be answered by another. How long does it take anyone to become proficient in the playing of a musical instrument? It all depends upon natural aptitude, and the amount of practice given to it.

The third kind of samādhi is to be seated in the customary easy meditation attitude, without any visual object. The thoughts are not controlled, but are considered dispassionately as they arise, "break," and others take their places. This is called the contemplation of the thoughts (citta), and leads to the appanā-samādhi, or full concentration, producing the purely mental reflex (paṭibhāga-nimitta) which appears like a glowing star. The appanā-samādhi is the most powerful, and leads to

the *jhāna*, or trances. The word "trance" is hardly a correct translation of *jhāna*, but it is the nearest we can get in the English language. In the *jhāna*, after complete tranquillity has been attained by the *ānāpānasati*, the sensations and functions of the physical body are so far suspended that the body is, to all appearances, "dead." But the mental faculties are intensely awake and active, far more so than during physical consciousness.

Here a serious warning is necessary. The ordinary *samādhi* exercises, for the production of what we have termed the phenomenal reflex, are not only harmless, but highly beneficial for the training of the memory and the control of the thoughts. But the production of the purely mental reflex, and the supervision of the *jhāna*, should not be attempted without the advice and the presence of a competent *ācāriya*, or teacher. Otherwise consequences fatal to sanity, or even to the life of the physical body, may follow. Moreover, there must be absolutely no possibility of any sudden disturbance.

Assuming, however, that there is an *ācāriya* present, or that the investigator is himself sufficiently experienced to work alone, what occurs in the *jhāna* is described in the *Sāmaññaphala Sutta* of the *Dīgha Nikāya* as follows :

"Pacified, clarified in mind, the bhikkhu now directs his mind towards the imaging forth of a mind-made representation of body. And from this body he images forth another, a mind-made form, with all its parts and members complete, no organ lacking." The contemplation preceding this operation is that producing the mental reflex of the body, before mentioned. In theosophical terminology, which derives from that of Hindu theistic philosophy, this would be described as the detachment of the astral body, or, in a higher degree, of the thought body. The word "*rūpa*" covers more than the physical body as understood by the physiologist. The theosophical analysis, is, in the main, correct.

The *Sāmaññaphala Sutta* outlines, somewhat sketchily, what can be done by means of this mind-made body :

"Pacified, clarified in mind, the bhikkhu now directs his mind towards the various supernormal powers. Being single in form, he is able to appear as manifold ; and having appeared as manifold, again he can appear as single. He can appear and disappear in any place at will. He can pass through walls, barriers, or rocks as easily as through air. He can sink into and rise up out of the solid ground as though it were water. He can go upon water as though it were dry land. He can pass through the air

like a winged bird ; and in the greatness of supernormal power and might, hold and handle the very sun and moon, wielding the body at will even up to the realm of Brahmā."

What is meant is that the mind is now no longer circumscribed by material conditions, or by time and place, as we understand these limitations. The other lokas, or realms of the psychic, can now be explored. What will be sensed there depends almost wholly upon the character and mentality of the investigator. A Christian will, very likely, obtain impressions of his preconceived ideas of heaven, or hell, or purgatory ; the Mohammedan, the Hindu, will place their own interpretations upon their impressions, and so on.

In the Buddhist classification there are five main divisions of the superphysical, or psychic lokas. These are named the Brahmālokas, twenty in number, consisting of the four Arūpalokas, unconditioned by form, and the sixteen Rūpalokas, or planes of form ; the Kāmalokas, or planes of sensuous desire, six in number, each of which is further subdivided, among them being found the Christian and other anthropomorphic " heavens " ; the Asuralokas ; the Petalokas, and the Nirāyalokas. The first we may term " spiritual," and the other four astral regions. Petaloka is usually described, somewhat unsatisfactorily, as " the abode of ghosts and monstrous sub-human beings." This region is most closely connected with the Manussaloka, or material world of men. It is with the Petaloka that spiritualists most often come *en rapport*, and are led to believe that the intelligences they are in communication with are the " souls " of the departed, which is not the case. The Nirāyaloka and the Asuraloka are best left out of our subject.

We have previously referred to the subliminal consciousness. This may be likened in a way to a stream, of which only a film is upon the surface. The deeper we go, the more obscure it becomes ; but the " water " from the depths may be brought to the surface. In this subliminal " stream " are stored up the records of the whole of the thoughts and memories of one's past life ; and not only the thoughts and memories of each living individual, but of all mankind, past and present. By " tapping " this stream, as occurs at séances, or by means of hypnotism (the trance of the medium is only a form of hypnotism), many surprising results may be obtained in connection with the subliminal consciousness of every person present at the séance, and this without their being aware of it. For, it must be remembered that the content of the subliminal is far greater than that of the supra-

liminal, or "surface" consciousness. All our forgotten thoughts, actions, and dormant memories lie there, only waiting to be stirred up to rise to the surface and to present themselves through the instrumentality of the medium.

The investigator who has attained to the *jhāna* has access to the whole of this "stream," and, provided with the vehicle called in the *Sutta* the "mind-made form" (astral, or thought, body), can explore the psychic on "the other side of the shield." What he may bring back from there depends entirely upon his own mentality, and, if he has the faculty, of retaining the impressions there obtained and of translating them into ordinary language. Generally speaking, this translation is impossible, or at best inadequate. Thus the interpretations of the "seers" are couched in such terms as to be almost incomprehensible to those who have no knowledge of what has transpired. This is why what are called "divine revelations" are so unsatisfactory, contradictory, and, in the main, valueless.

The *Iddhi* and the *Abhiññā* powers are truly occult so far as the ordinary run of people are concerned. But, from the Buddhist point of view, they are only occult, or hidden, in the sense that a music score is hidden from one who is ignorant of music.

These powers are summed up in the *Sutta* before quoted as consisting of control of matter by mental skill, supernormal hearing and sight, insight into the minds of others (the subliminal), remembrance of former lives, penetration into the processes of life and of nature, knowledge of re-birth, and so forth. The control of matter comprises materialization, dematerialization, levitation, and many other things which come into the category of what is vulgarly called "magic." Supernormal hearing and sight, and so forth, comprise high degrees of clairvoyance, clair-audience, telepathy, and other similar matters which are known only in a very elementary way by ordinary psychic investigators.

Fortunately for the world at large, the true rationale of these "occult arts" is known but to very few in these days. It is fortunate, since they can be used for evil ends as well as for good. The Buddhist who does know will, for this very reason, never even claim to possess such knowledge, nor will he exhibit it to excite wonder or admiration, still less in order to obtain power over others, or for the purposes of gain. As the Buddha himself said, when asked to display "a miracle of magic power": "I despise and reject the miracles of magic power. I and my disciples gain adherents only by the miracle of instruction."

## THE STRAIGHT LINE

BY BART KENNEDY

THE hardest thing to see is the thing that is right in front of your nose. You may have eyes that can see round corners, or you may have eyes that, in a sense, can see through thick, solid walls, but these selfsame eyes will help you but little to see what is there right in front of your nasal organ—staring at you!

Why this should be so is difficult to explain. According to what might be called the probability of things it ought to be the easiest thing of all to see what is dead in front of you. But such is not the case. Such never was the case. And it looks as if such never will be the case.

There are only two people who are the exception to this rule of non-seeing. One of these is the idiot, the other is the wisest kind of philosopher. The idiot has just sense enough to see the obvious. The philosopher has intellect enough to grasp the plain and the simple. He must, however, be a philosopher of absolutely the highest rank. A third-class or a second-class philosopher won't do. These worthies are inferior to the idiot in the highly important respect of seeing what is in front of their noses. It is sad to have to assert this, but it is the truth—the brass-bound, copper-bottomed, steel-lined truth. The idiot and the wisest philosopher are akin when it comes to really seeing what is what.

The trouble of course is that man is always trying to see the thing that is not there. You would think that the very fact that a thing was not there would stop people from straining their eyes in the effort to see this non-existent thing. (You must let this bull pass, for it fits what I mean.) But it does not stop them. They won't believe it is not there, even though they can't see it. They refuse to believe the evidence of their own eyes. They stare and stare, and look and look. They cannot see it, and still they believe it is there. It is a humorous, and at the same time a pathetic, state of things.

But put the thing right in front of them! Let it be indubitably and absolutely there! And there is no power of sight in their eyes.

A man may be in difficulties. He may be so up against it that he does not know where to turn. Ruin may be staring him



in the face. And still there is a way out of his difficulties! A way that is right at hand. It is as plain as plain can be. But he does not see it. Or, if he does see it, he sees it when it is too late—when the catastrophe has come.

Why should the simple and direct be so difficult to see? Why should the straight path be so hard to follow? Why should the devious and the indirect and the uncertain way be the one chosen?

It is because man is a mixed-up compound of all kinds of opposing powers and qualities. He is of the essence of contradiction. He never knows where he is, or where he is not. He is the prime deviosity of this our earth.

When I say this I do not mean to be impolite to him. For I have for him the highest regard. He is beyond the slightest shadow of a doubt the most interesting of all the animals that live here on this gay and most interesting earth. What he doesn't know about the gentle art of making the other earth-beings jump through the hoops in all manners of ways is so little that it isn't worth talking about. He is the Lord High Chief of the Earth, and I am very proud indeed of being one of his kind.

When I say that he can't see the thing that is right in front of his nose, I do not mean to be rude, I would not be rude to him for worlds. No, I merely state a fact that puzzles me.

Why is this so?

There is a good reason for this crick in his vision, just as there is a good reason for everything. And—well, I will put forth a speculation that may seem odd to you. It may be that this disinclination, or disability, of his to see straight is the secret of his greatness. And, besides, how do we know that straight lines exist at all? They were invented by a gentleman of the name of Euclid—but man has never really taken kindly to them. He usually acts as if they were non-existent—which perhaps they are. As I said, there are only two people who perceive them, or who think they perceive them—the idiot and the highest kind of philosopher. Normal, common or garden, come-day go-day people don't believe in them, or they act as if they did not believe in them. Can it be that the idiot and the bulgy-browed philosopher are, in a sort of mental sense, twins? This is an awful thought, I know. But it has just come to me. And perhaps it is just as well to write it down ere I forget it. Did the bulgy-browed Euclid lead man down the wrong turning? Might it have been better if the straight line, and the other speculative

contraptions that he was guilty of, had never been invented?

Dear me! Can it be possible that there is no such thing, after all, as the straight and the simple? Is it merely an imaginative figment to bother our dear good old friend, man? And now I beg to apologize for my suggestion in the early part of this screed—the suggestion that man was to be blamed for always trying to see what was not, and for never being able to see what was.

The power of being able to follow the straight line, and the power of being able to see what is right in front of your nose, may not be what they are cracked up to be.

But we will leave it at that.

## THE TORTURED MAN

By REGINA MIRIAM BLOCH

“LO! I rose,” said the Tortured Man,  
 “A fair babe whom the pipes of Pan  
 Drew to the vernal earth.  
 I was joy from my swaddling-band,  
 I dreamed of love and fairyland;  
 Mine was a spirit birth.

“Ye keep me nailed to bitter wood,  
 Insatiate to see my blood,  
 My wounds without surcease.  
 My image twists, my body writhes;  
 Ye nail me down with thorns and withes  
 And love me not at peace.

“Always with spears and gore and gall,  
 The one who I was not at all—  
 Him do ye ever seek.  
 It gnaweth at your souls as blight,  
 It plungeth you in war and night,  
 It smites the other cheek.

“And yet my breath is sweet as spring,  
 While in my voice the song-birds sing,  
 My robes shine like the sun.  
 I love not your drear charnel-touch—  
 Ye crucify me overmuch,”  
 So saith the Tortured One.

# THE PRESENT TREND OF RELIGIOUS THOUGHT

(A PLEA FOR FREE SCIENTIFIC INVESTIGATION)

BY JOHN BUTLER BURKE, M.A., F.INST.P., Author of  
"The Origin of Life"

WHATEVER feelings many may entertain to-day in relation to the religious sense, as exemplified by man's hopes and aspirations towards a future state, his emotions, as affected by the consciousness of the presence of unseen powers and his communion with them, there is obviously no lack of seriousness on their part on the whole, nor are their actions without regard to some secret guidance based upon the belief in a moral purpose in the workings of the material universe. There may be coldness and ungrateful disaffection in some, through the indifference and callousness which result from the dullness of familiar notions, whilst others glow with the fervour of intense devoutness. But a humble admission of our state of ignorance, though a curtailment to our bliss, is everywhere manifest, particularly in its relation to the great enigmas of life and death. A better recognition prevails and a clearer perception of the possibilities of a hereafter, and of the futility of regarding life as a meaningless pandemonium with man at once as an intelligent spectator and actor in the incessant rabble of the universe: a slave of destiny and a mere automaton subject to the laws of a rigorous mechanism in an unrelenting Cosmos.

To-day, whatever our convictions or opinions may be, we are not totally indifferent to the allurements of such problems, nor indeed to their intimate bearing upon our conduct and progress through life. Materialistic thinkers of a generation or two ago have done their work and had their say. But a residuum, an unknown element, or over-conscious precipitate, still remains as the proud inheritance of their long descent, the sifted product of the patrimony of man himself, and the sterling measure of his survival value. For though the agnostic temper, or in truth the scientific spirit of the last years of the nineteenth century,

prevails, man, it is admitted, is not the beast he was supposed to be. Though the material descendant of a long and ever receding line of inarticulate ancestors through nameless generations in the evolutionary process, struggling in the wild state of Nature, he remains the one strong survivor of these endless conflicts in ever hopeful aspiration and ascent to something better. The link of hope for perfection, for which his inner nature craved, has enabled him to rise above the level of the lower beings around him, and in that conviction he may yet be lifted to still nobler states. In so doing he realizes the energizing influence of a belief in its survival value, as it animates, inspires and draws forth the vast resources of his intellectual powers. The link which lifted him above the brute creation in the past will likewise serve to elevate his thoughts and mould his character in the future, to positions of far greater strength. This proud inheritance from the evolutionary struggle of his forebears reaches its consummation in the high ideals of the relations of man to man as a social being, and of woman to man as his helpmate and companion.

Faith, whether true or untrue, is the twin sister of love, and the greatest stimulating influence to noble sentiment and beautiful thought. Although its absence is conspicuous in many of the most cultivated minds in ancient and modern times, in the Stoic as in the Agnostic, the vast majority of men, and particularly women, need the succour and support of their ancestral archetype to bear the pangs of sorrow and to urge them onward in the spirit of joy and happiness towards peace : for as the hart panteth for waters in the spring, so doth the soul thirst after the Divine Love in faith. Normal human nature is at once æsthetic and emotional, religious and sincere ; whether in good fortune or in adversity ; in health or in disease ; in activity or in repose.

The "dry intellectual sanity" of the philosopher and the young barbarian, to use a well-framed phrase of Professor Macneile Dixon's, touches not upon the secret springs of action to which human nature most instinctively responds. In Eucken perhaps we find the modern expression of this spiritual emotion.\*

Leaving apart the actual limitations which reason may impose upon this spiritual impulse, as the driving force in human nature, it is safe to assert that were it in the present state of culture dispensed with, the possibility of a reversion of Society to some primitive or barbarous type may still be viewed to-day with

\* *The Life of the Spirit*, by Rudolf Eucken.

no little apprehension. It is the duty of the psychologist to realize its value as an incentive to action. This intuitive nature possesses the impetus to better and ennobling effort ; and if we bear in mind " What a piece of work is man ? How noble in reason ! How infinite in faculties ! In form and moving how express and admirable ! In action how like an angel ! In apprehension how like a god ! " is not faith the healthy spirit that imparts, as the antidote to the malady of all our thoughts, their sanity and normal comprehension ? Poise is thus regained without unhampered exaltation ; and men may continue critical, perhaps even sceptical, without remaining unconcerned.

Now war, and all the sacrifices of war, have brought home many an unwelcome reality to this distracted globe : realities that earlier levity and frivolity had discarded. The scholar in the study or the laboratory ; the man of the world in the conference chamber, or the banquet hall ; the parson in the church, like the soldier in the field of battle, fresh from the playing grounds of youth and happiness, has altered his perspective and acquired a greater solemnity and spiritual dignity ; a ballast which, whilst it withholds assent to idle notions of former credulity, refrains from deriding these in the prescience of the Unknown.

Many people without adhering to any recognized form of belief as exemplified by the Churches, with their conflicting dogmas and traditional revelations from the sacred books of old, reflect this religious tendency towards the realization of that which is attested to in man's inmost and yet highest nature.

It is fair to say that had Shakespeare, Bacon and the like been so inclined, they might well have rivalled Isaiah, as they did the authors of the Authorized Version. But Shakespeare, and they, were not so inclined, and so literary inspiration as applied to religion goes back to earlier times.

But to-day the blossom of religious sentiment has already shed its lustre on Humanity, though the fruit is not yet ripe. In the full development of his innate powers man may yet rise to something permanent, outlasting the remnants of his material envelope ; that organism he has studied and known so well in every nerve and muscle ; through which, by conscious effort, he has well added, through the glories of science, more than a cubit to his intellectual stature !

In the steady progress of European thought, in Art and Poetry, though not so much perhaps as in Religion, the measure of these survival values is attested by the presence and the worth, as things in themselves *per se*, of the sense of Truth and

the faith in Truth to come, to which many cling, as to a father, for hope, self-confidence and inspiration. This is the irony of all our thoughts and bitter comment on our actions ! But when death shall lose its sting and life melt "like streaks of morning clouds into the infinite azure of the past," this aspiration for a better hereafter will not have been in vain, even if it were to result in disappointment and disillusion. To strive is to live as long as the power of effort lasts ; and in faith and hope and love we live to-day, needing no thought of the morrow.

Let us remember that the answer to these problems once seemed impossible, but that to-day we find ourselves on the threshold, as it were, of discoveries that may throw light upon the relations of man to the ever-permanent. Freedom of thought has given man fresh life. It has cast away the shackles that constrained his forefathers with apprehensive limitations ; and with renewed and refreshing vigour he has obtained full play for the exercise of his intellectual, æsthetic and religious powers, opening up vistas too vivid to portray ! The work of Lodge, of Barrett and of Conan Doyle may need much further confirmation, but the horizon of our knowledge has extended, and with due care may be further much enlarged. Only those competent to deal with such matters should approach them. But it is upon such free inquiry that the progress of knowledge depends. Meanwhile let us live in faith, for future knowledge is not only of what we see, but are destined to arrive at.

I do not understand why so much opposition exists to the acquisition of that knowledge which Nature might reveal to us of other worlds than ours by such scientific methods. This opposition is but a survival of the mediæval temper, which viewed the progress of empirical knowledge with fear and loathsome apprehension. The history of science shows, and indeed deplorably so, that notwithstanding occasional outbursts of enthusiasm, at times only of toleration, the Churches have frequently exercised a baneful influence on the free investigation of Nature. They have no doubt acted as a check alike to inquiry and to scepticism, although they have served to keep the spirit of Faith alive. This last is the true debt we owe them as a compensation. But if positive first-hand knowledge of other worlds could be arrived at, there is no reason why it should weaken, rather than strengthen, the faith in still higher things and higher still. For knowledge is merely relative, and will never be quite absolute. The more we know, the more shall we perceive there is to be known. And should faith ever be replaced by positive knowledge, the in-

tensity of the emotions so aroused of love, of reverence, and all that these entail, would but thereby be increased.

"There is more faith in honest doubt, believe me, than in half the creeds," said the scientific poet of the nineteenth century. Yes, and still far more in honest, hopeful investigation.

Although, in the absence of knowledge, the value of faith as familiarly understood is the greatest stimulus to action, yet with knowledge it should be many times intensified. I see not that if we but knew the substance of that present faith to be well founded in scientific fact, the stimulus would be diminished rather than increased.

And so it is in the Religion of Culture, with its ever accumulating knowledge of the unknown, that the faith of the man of science is invested. He feels that :

"Somehow good will be the final goal of ill"

and this in harmony with all the Churches. In freedom he places his trust, knowing honesty of purpose and inquiry to be the best policy. His faith is in the knowledge to come, his love is essentially for truth itself and all that it entails, and his power in the hope of yet acquiring that knowledge which his faith pursues, though he should never fully attain to it.

## MEDICAL MAGNETISM

By GEORGES DE DUBOR, of the Bibliothèque  
Nationale de Paris

IN his celebrated lectures at the Salpêtrière, Professor Charcot gave prominence to the part played by hypnotism among hysterical subjects. The followers of Charcot carried his teachings still further, especially at Nancy, the medical hypnotism of this school being used to-day by many practitioners. But not everybody is amenable to this treatment, men being much less susceptible to it than women. Moreover, hypnotism is not always without danger, and is not applicable to every ailment.

Thus it is that after long years of study, returning to the practice of magnetism, I find every day fresh evidences of its superiority to hypnotism. It is not at all dangerous, and every one may experience its effects to a lesser or greater degree according to temperament. I would add, however, that in certain cases hypnotism may prove a powerful aid in effecting cures by the magnetic treatment.

The difference between the two methods is typical. In hypnotism it is the brain which is acted upon, and through the brain the various organs, frequently with happy results. In magnetism, on the other hand, the magnetic fluid acts directly, not only on the body in general, but on the affected organs in particular. But at once the question arises: Does there really exist in man a magnetic principle, with power to affect the human organism? Unquestionably this is the case. Its existence has been proved beyond doubt by Messrs. Magnin, Durville, and others. Having magnetized various organs, such as the liver, or parts of the body like the hand, after death, they discovered that these give off no odour, on account of the power of this magnetic fluid to destroy pathogenic germs. Commandant Darcet has done still better, for he has been able to photograph these magnetic radiations.

Therefore we contend that this vital fluid, by which we are enabled to act so beneficially on our fellows, actually exists. Without doubt, those who are sufficiently endowed with it to render service to the sick are extremely rare, but they wield a most beneficent power. Thus Dr. Liébault, of the Nancy School,



after numerous investigations, especially with children, writes as follows :

Following the curative effects just mentioned, we are led to the admission of a direct action of nerve force, transmitting itself from man to man, and to the conclusion that this action possesses the essential characteristic (irreducible and *sui generis*) of restoring the functioning of the physiological organs. . . .

It has been our endeavour to prove the existence of a nervous action, transmitting itself from man to man, the essential characteristic of which is a curative effect superior to that of ordinary remedies.

This is an important admission. An eminent doctor affirms that magnetism has a curative effect superior to that of ordinary remedies. The words are worth remembering for they are an accurate expression of the truth.

How, then, does this invisible agency operate ? Undoubtedly in the same way as radium or electricity. While, however, the latter is purely material, human magnetism is a living force, projected by the will of the practitioner. Daily use reveals its tremendous potency. The magnetic fluid penetrates the body, relieves suffering, restores the activity of the various organs, and re-establishes the vital equilibrium. It revivifies the human organism and at the same time destroys pathogenic germs. In certain diseases having their origin in germs, such as tuberculosis, it is also invaluable.

Hypnotism operates chiefly through suggestion, but in magnetism this is not at all necessary, as may be seen from the investigations of Dr. Liébault with children. I do not mean to say that hypnotism is not useful in many cases, but that it is the magnetic fluid which operates most powerfully.

Granted the possibility of magnetic treatment, in what class of maladies may it be most usefully employed ? Here, while availing myself of the works of my colleagues, I will deal chiefly with those cures which I have myself accomplished, thanks to the powerful magnetism with which I am naturally endowed. As a student and man of science and librarian at the Bibliothèque Nationale de Paris, it was only by chance, and the intuition of a distinguished doctor, a pupil of Charcot, that I became aware of my magnetic power, which I have used for several years, after long study, for the benefit of humanity.

The ailments which come most naturally within the domain of the magnetizer are nervous disorders. But, although we are able to cure complaints of nervous origin, such as nervous headache, neurasthenia, or neuralgia, it is none the less true that

success is often very uphill work. I am not speaking of ordinary headaches. These usually disappear after some fifteen or twenty minutes' treatment. In the case of neurasthenia, however, it is different, prolonged treatment being necessary to effect a cure ; and as neurasthenics are not usually endowed with patience, they soon grow tired, and go away grumbling if they do not quickly feel relief.

Various mental troubles yield to magnetism, especially those which are not of too long a standing. For example, I was easily able to cure a young girl suffering from a "persecution" complex, who had left her parents to go and live alone in an hotel. After a month's treatment calm was restored to the disturbed mind, and the young person returned to her home, where she has remained ever since.

While I am dealing with troubles of the head, I may mention one of the most difficult cases in which I was successful in effecting a cure. A young man of thirty came to me. Five years previously he had sustained an injury to the cerebellum through an accident. There had been effusion of grey matter. In spite of all attempts to cure him there was no improvement in his condition, which, on the contrary, was daily growing worse. He confessed to me that he often found it impossible to collect his thoughts, and he despaired of ever being cured. It was therefore necessary, first and foremost, to act upon the injured part, in order to effect a reabsorption of the deficient grey matter, and then to reorganize the seriously injured organ. With this twofold object in view, I worked for a period of about four months, having four sittings of forty to forty-five minutes weekly. After that length of time the young man was cured, regained his energy, and to-day enjoys the best of health.

Epilepsy may be successfully treated by magnetism. A young girl of twenty years who had recently been suffering from epileptic seizures I was able to cure by magnetic treatment in a few sittings.

Paralysis supervening on cerebral lesions is often incurable. Nevertheless hemiplegia and paraplegia have been found to yield to magnetic treatment ; and it is a remarkable fact that even when a complete cure has not been effected, magnetism always eases the suffering when pain is present, and ameliorates adverse conditions, whether general or local.

In speaking of the relief of suffering, I might mention that it is here that magnetism plays its most beneficent part. Many sufferers of agonizing pain have come to me, and I have been

called in to invalids who have been unable to move. I may say that there is no instance in which relief has not been immediately afforded, even where the pain has not entirely disappeared. The quotation of a few facts may remove any lingering doubt.

A young woman who had been suffering from acute appendicitis for three days and nights and was about to be operated upon, found complete relief from pain in forty minutes, and after five sittings was able to walk. I have since lost sight of her, but during the six months following the treatment she had no relapse.

A young girl came to me suffering from inflammation of the frontal sinus. For several nights she had been unable to close her eyes because of the pain, and the doctor advised an immediate operation. To her great surprise, after thirty minutes' magnetic treatment, all pain had disappeared. After a few more sittings heavy discharges of mucus from the nose and mouth took place, the inflammation subsided, and the girl was cured.

I have found that magnetism also allays the suffering arising from painful abscesses or even inflammatory tumours.

I was called in one day to a young woman suffering martyrdom from neuritis, following a rupture of the ligaments of the right shoulder. The pain diminished after three-quarters of an hour's magnetizing, and I was master of the situation after a few sittings, when my patient was able to use her arm, in spite of the prediction of her doctor that ankylosis would prevent her doing so for several months.

The action of magnetism is very remarkable in cases of congestion, when it quickly restores the normal circulation. I have noticed this in several instances, but especially in the following case.

A distinguished member of the Church in Paris, first vicar of an important parish, was attacked by cerebral congestion in the summer of 1916, while saying mass. He recovered from his illness during the following winter, but in the autumn of 1917 the threat of another attack compelled him to relinquish his duties. His condition became so grave that his doctor forbade him to leave his room, and bled him every two days with leeches. His life being in danger, I was called in. My patient was acquainted with me, but did not believe in magnetism. He made no secret of his scepticism.

"If," he said, "I do not notice any result after the first few sittings, as I fear will be the case, you must not be offended if I tell you so frankly."

"On the contrary," I answered, "you will do me a great service."

At the end of the first sitting my patient felt so much relief that he begged my pardon for having been so sceptical, and pressed me to come again. I did so. As a result, after six weeks' treatment of three sittings a week, the trouble disappeared. His general health left nothing to be desired. He resumed all his ministerial duties, and wrote me a letter of thanks, which I have kept along with many others.

It would not be possible in this short article to pass in review the numerous ailments susceptible to magnetic treatment, and in what follows I will confine myself to the most typical.

I have already given one instance of the cure of inflammation of the frontal sinus, but this was a simple case, easily curable. The following was more serious.

A man of sixty-five years came to me suffering from disease of the frontal sinus. He had already undergone four operations, but in spite of this it was feared that a radical operation on the sinus would be necessary. In great distress the patient sought me out, and I commenced the treatment at once, though tentatively at first, seeing that the distinguished specialist who had the case in hand was not quite satisfied as to the exact nature of the trouble.

After a few weeks under the treatment some fetid excreta came from the nose, blocking the naso-pharyngeal passages, so that the patient lost all sense of smell or taste. There was a tumour in the sinus which it was necessary to disperse. It took me at least four months to achieve this object. The tumour having disappeared, the patient is to-day practically well, and there is no longer any question of an operation being necessary. I was very proud of this triumph for the magnetic treatment.

Women as a rule are more sensitive to the magnetic fluid than men, their organs being more delicate. For this reason I have had unlooked-for success in the treatment of female ailments. In the treatment of inflammation of the genito-urinary organs I have been wonderfully successful. I have been able to cure, by magnetism alone, prolapsus of the uterus, the doctor who had the case in hand asserting that he had never before come across such a cure without operation.

Anæmia and chlorosis are readily curable by magnetism. Acting at first on the constitution in general, the magnetic fluid quickly restores the lost vital forces; although it is desirable

to act specifically on the stomach, with a view to improving the digestion and ensuring the better assimilation of food.

Gastro-enteritis and stomach troubles generally give way to magnetism. The treatment is sometimes rather prolonged, especially if the complaint is of old standing, but with patience success comes in the end. Speaking generally, the cure takes longer in proportion to the duration of the ailment.

Influenza, colds, and bronchitis are common to every country, and Great Britain is not less immune from them than is France. It is here that magnetism is exceedingly beneficial. In one or two sittings I have cured innumerable cases of influenza in its early stages. Quite recently a popular dancer from the French Academy of Music sought my help. She was completely prostrated with influenza, which she had caught the day before, and was due to dance that same evening at the opera. After an hour's treatment the fever had left her and the influenza had disappeared. She got up and took a walk, and the same evening was dancing better than ever.

Bronchitis may be cured in a few sittings, from two to four as a rule being sufficient

While I am dealing with inflammatory complaints, I should add that in my experience I have found that nephritis, pneumonia, and enlargement of the liver all yield to magnetism.

Tuberculosis in the first and second stages is curable. In the last stages there is nothing to be done, although I know of one instance in which tuberculosis in its most advanced stage was cured. This, however, was an exceptional case of which one should not take too much account.

I will finish this brief survey with a few words about certain ailments which are regarded as practically incurable, such as rheumatism and sciatica. I have cured both, but not in every case. These complaints, when of long standing, energetically resist all treatment, and return again even if they are successfully driven away. However, it is always possible to alleviate the pain at the times of crisis.

I have been successful in curing some cases of deafness, but in others I have failed. The reason for this is difficult to explain, because frequently specialists themselves are in doubt as to the origin of this distressing ailment.

Before concluding, I should mention that blindness frequently gives way to magnetic treatment. La Fontaine, who died at the end of last century, was able to secure the dispersion of no less than eighteen cataracts without operation. He failed in five

cases. The reason why is clouded in mystery. Let us bow to the facts.

After reading the foregoing the question naturally arises as to what is the nature of this magnetic treatment of which so much has been written. It is very simple, although it should be used intelligently and according to circumstances. The treatment consists of passes (circular, longitudinal, or horizontal), friction, preferably in contact with the skin, and breathing or blowing according to the requirements of the case.

In order to assist nature and add to the efficacy of the treatment, it is sometimes a good thing to magnetize water for the patient to drink, especially in cases of enteritis and stomach troubles generally. Clothing may also be magnetized with advantage. Several times I have overcome rheumatic crises and pains in the loins by magnetizing flannel which I have had placed on the affected part. In a few hours the pain has disappeared.

I might mention a somewhat curious personal fact. After having suffered for two years from sciatic pains in the loins, I cured myself of this painful affection by magnetizing a flannel bandage. On the fourth day of the magnetization the trouble disappeared. It returns sometimes when the weather is cold or damp, but as soon as I make use of my magnetized flannel bandage again, it goes away; so that I now snap my fingers at this complaint.

Magnetic cures do not follow a regular course. Most ailments have several crises, due to the efforts of nature to throw off the excreta which are clogging the affected part. But these crises, which consist in discomfort, giddiness, fatigue, constant micturition, and sometimes fever, are not in themselves serious, and are an undoubted sign that the magnetic treatment is working and that a cure is in prospect.

As it is only possible to give here a general sketch of medical magnetism, I must refer the reader who wishes for more detailed instruction to my recently published work, *Les Mystères de l'Hypnose*. I cannot do better than conclude this article by quoting the words of the learned Abbé de Meissas :

"Magnetism is one of the most magnificent gifts that God has bestowed on humanity."

## CORRESPONDENCE

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

### THE RIDDLE OF MANIFESTATION.

*To the Editor of the OCCULT REVIEW.*

SIR,—If you will permit me to comment on Mr. F. S. Coryn's letter, I would like to say that I do not consider that he helps to solve the riddle by saying that although the absolute consciousness contained all things unmanifest the created or emanated will return to it as manifest. I know that it is taught that in the final state I am to be alone conscious that I am "That"—as each individual will be, but they will be unconscious of one another, but as I now believe that the consciousness at present functioning through my personality is That, the burden of the journey through the ages does not seem justified. I am not, however, saying it is not or cannot be justified. I would also point out that I said I was beginning more seriously to believe that what we CALL manifestation does not really happen. Further, I do not or cannot expect one thing or another from the "trail through the ages." This, however, could not make any difference, as in the world of relativity none can escape the inevitable, and the main events in life are inevitable, I believe.

With regard to the mutilated beggar illustration, if I had or "ran" a country of my own I would do my best to see that he did not work out his evil karma there. Also my *motive* in keeping him off the scene of his suffering would be good.

My interest in occultism is accounted for by Venus in the twelfth trine, the moon in the eighth in Cancer, in much the same way as my interest in celibacy is accounted for by my having my ruler and two other major planets in the fifth, or my profession is indicated by Venus and Mercury rising in conjunction, and trine the lunar orb.

Yours faithfully,

ARTHUR M. TURNER.

6 TREWINCE ROAD,  
WIMBLEDON, S.W. 20.

### A DREAM WITHIN A DREAM.

*To the Editor of the OCCULT REVIEW.*

SIR,—The following dream is remarkable for its different stages or degrees of consciousness, and the quick passing from one to the other:—I was on a vessel at sea in a great storm. We seemed in imminent danger of foundering. Passing from my cabin into the

dimly lighted saloon, I found a group of passengers gathered together in the centre—pale-faced, silent and anxious. A man with a strong American accent exclaimed as I entered: "Well, I guess we're done for, and we'd better prepare for the worst, and say what prayers we can. The officer says we may founder any moment—an' here we're battened down and can't even get up on deck." I then inquired, "Is there no hope then?" "None whatever!" he replied. A voice then said close to me (I could not see the speaker), "If we've got to die like this, a dose of chloroform would make it easier." I remarked, "I have a bottle in my bag and will get it," and moving towards my cabin, suddenly awoke, and to my great relief found myself lying comfortably in a sleeping berth on a train, evidently crossing France, as I heard someone near by call out in French, "The next stop is Dijon!" I said to myself: "I wonder what caused that horrid dream? what a relief to find myself safe!" and lay back listening to the monotonous roar and rattle of the train, and watching the curtain gently swaying to and fro with the motion. Suddenly, as the train was crossing a bridge, there sounded a grinding noise of brakes being applied, and the train began to slacken speed. Then came a hubbub of voices, and exclamations of surprise and alarm, followed by windows and doors being opened, and people running about. I called out: "What is the matter?" and some one replied: "The bridge is broken." I thereupon jumped out of my berth,—and woke up! . . . For a few moments I could not make out where I was, so deep had been my sleep, and then I found I was safe in bed—and this time *really* awake, though I had to turn on the light to make quite sure. I fancy a dream of this kind is somewhat rare, and is worth recording.

Yours sincerely,

REGINALD B. SPAN.

### CAN A DOG'S SOUL RETURN?

*To the Editor of the OCCULT REVIEW.*

SIR,—On November 11, 1919, my English setter, Lassie, who had been my constant companion and friend for eleven and a half years, died.

About a fortnight after her death a puppy was born in our house which had exactly the same colouring and markings as Lassie, and this wee puppy used to start if touched ever so gently in exactly the same way as my setter had done during her unconscious hours just before she passed out of her earth life. I left Simla (India) *before the puppy's eyes opened*, but felt when I first saw it that it might be possible that my dog's soul had re-incarnated in her old home. This was, however, regarded by others as an unlikely and fantastic idea; and about three months after I left Simla the puppy was given away to an Indian. I returned to Simla a week ago, after an absence of nearly two years in England, and while walking through a bazaar in this



neighbourhood a little dog came up to me in a most friendly manner. Its eyes were the *facsimile* of my old Lassie's eyes and looked into mine with *recognition*. I inquired whose dog it was and found that it was the very pup in whom I was interested before its eyes were open! Does it not strike you as being a very remarkable thing that this dog knew me and even followed me, although I spoke to it in English and it had heard only Hindustani from its Indian master during the past two years? It was certainly too young to have remembered my voice when I left for England.

With its owner's permission I took it down to the house where it was born in order to make some tests. We followed it in silence into a room where Lassie used to sit, and watched. Without hesitation the dog walked up to Lassie's favourite spot and giving a curious little whine laid down upon it. It then followed me into other rooms, and *in each case* at once went up to the place where Lassie used to lie. People will say it was because of the scent which led her to a spot where another dog used to sit, but I had three dogs in Lassie's time, and they had their own special corners to sleep in.

The tests were watched by both the dog's owner and Ganashu, a woman-servant who had known Lassie for years, and we were all greatly impressed. I went up to the dog and said gently, "Lassie, Lassie girl," and it came at once and put its head down on my knee in a way peculiarly familiar to my old dog. What is still more strange is the fact that it has hardly left me since, and although unchained has slept beside my bed all night, as quietly as though it had been with me for two years and not known any other owner!

I may add that the Indian had named her "Lassie," after my setter, and he has, since witnessing the above, generously offered her to me as a gift, so convinced is he that she is in some mysterious way possessed of the soul of my Lassie.

ALICE ELIZABETH DRACOTT.

BURNSIDE, SUMMER HILL, SIMLA.

## SHAKESPEARE AND THE OCCULT.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—With regard to the article on the above subject in your November issue, the following ideas may be of interest to certain of your readers.

Those who are intimate with the process of communication with the unseen, by no matter what means, are aware that all such communications are liable to be coloured by the brain and mental equipment generally, of, primarily the medium, and secondly the sitters. Ideas and power of description are largely confined to the knowledge both conscious and subconscious of these individuals.

At a certain sitting held not very long ago, the communicating entity, who purported to be Bacon, stated in reply to questions that

the works of Shakespeare emanated from neither Shakespeare nor himself, Bacon, but that they came from a high controlling spirit, who was Euripides in earth life

Shakespeare was the medium, Bacon the sitter, who provided the necessary knowledge and brain equipment.

Euripides used them as a means of giving his message to the world, this message taking the same form, namely that of plays, as he had previously used when on earth.

Communicating spirits using famous names are naturally received with a large amount of caution ; at the same time, there are certain points of resemblance between the works of Euripides and Shakespeare, both in style and material. The careful student can enlarge on them.

I give the above information for what it is worth, but at least the theory is interesting.

Yours faithfully,

SEARCHER

### WAS ST. PAUL A BACHELOR ?

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—In your "Notes of the Month" in the December issue of the OCCULT REVIEW you state it as your opinion that St. Paul was a bachelor. Will you allow me to put the arguments on the other side, though I am bound to admit that it is well-nigh impossible to draw any very certain conclusion either way ?

1. In Acts xxvi. 10 (R.V.) he tells us that he "gave his vote" against the Christians. From this we may infer that he was a member of the Sanhedrin. No one who was not a father of children was eligible for a seat on that august body.

2. The text you quote against the possibility of his marriage (1 Cor. ix. 5) is, if read quite literally, equally capable of the reverse interpretation.

Against these two arguments must be set the witness of his apostolic life and labours. A wandering Christian preacher could hardly (unless his activities gave the lie to his Christian profession) desert his domestic duties so entirely as St. Paul appears to have done.

My own conclusion from this *pro* and *con* evidence is that at the time when his missionary labours began he was a widower, and one whose children were also dead or, at least, capable of earning their own living.

Yours sincerely,

ASHFORD, KENT

H. L. HUBBARD.

## PERIODICAL LITERATURE

IF it can be said without prejudice to momentous records of psychical research and studies based thereon in English and American periodicals devoted to the subjects, the alternate monthly issues of *Revue Métapsychique* are occupying a place apart at the present time and are of signal interest and consequence. One explanation is that the International Metapsychical Institute of which it is the official organ seems to be fulfilling the claim of its title and to be in direct touch with other active centres. But we are disposed to think that the Bulletin owes its vital qualities to the editor, Dr. Gustave Geley. Of his position in the foremost ranks of psychical research there is no need to speak, or of the lucid mentality which he brings to bear on its problems. The issue before us offers evidence to the point in several respects. There could be nothing better of its kind and more convincing than his study on the exteriorization of ectoplasmic substance, otherwise the physical duplication of the medium and "its organization into definite forms" in the course of certain experiments conducted at séances. M. Geley affirms (1) that the recurring testimonies of numerous *bona-fide* researchers, their objective certitude, and the close correspondence between their observations, constitute a "scientific material" which can be set aside no longer, even by the most prejudiced minds; (2) that there are analogies between the estoplasmic *processus* and certain phenomena belonging to normal physiology and animal biology; (3) that the ectoplasm manifests itself at first as an amorphous substance, which may be either solid or vaporous; (4) that it becomes organized presently into forms which can exhibit on occasion all the anatomical and physiological capacities of organs which are biologically alive; (5) that the ectoplasm becomes in this manner a developed being or some part of a living being—e.g., a head, hand or limb—but "always closely dependent on the body of the medium," of which it is a kind of prolongation and into which it is finally re-absorbed; (6) that this ectoplasm is identical in all countries, whosoever the observer and whosoever the medium may be; (7) that there is a systematic and unvarying relation between the ectoplasmic rough draught and the resulting materialization; (8) that when the rough draught is solid it appears as an amorphous protoplasmic mass, generally white, more rarely grey, black, or even flesh-red; (9) that it issues from the medium by the whole surface of the body, but especially by the natural orifices or by the bosom; (10) that when the substance is gaseous or like a vapour its appearance is that of a mist, less or more visible, sometimes faintly phosphorescent and having points of luminous condensation, recalling

glow-worms ; (11) that, whether solid or gaseous, organization ensues quickly, the result being partial or developed materializations, which are occasionally self-luminous, either all over or in parts ; (12) that the analogies between ectoplasmic phenomena and others familiar in biology are found firstly in the histolysis of certain insects in the chrysalis state, being the partial dematerialization of their organism, the reduction of their tissue to an amorphous residuum and the consecutive materialization of a new organism ; (13) that a second striking analogy is that which can be established between certain luminous phenomena of the ectoplasmic *processus* and the cold light emitted by various insects and microbes ; (14) that a third is that of the *pseudopodia* emitted by certain protozoa ; (15) that a fourth analogy is that of the ideoplastic *processus* of the ectoplasm with others observed in all degrees of the animal scale, as, e.g., the phenomena of mimicry or variations in form and colour according to their environment assumed by certain animals for the deception of enemies ; and lastly (16) that there is a pregnant likeness between ectoplasm and normal generation, for in both cases the diversified and complex form of an organ or organism is developed from a simple protoplasm, two important distinctions, however, being that, so far as our present knowledge goes, materialized forms have no life independent of that of the medium and that they do not reproduce. The inferences drawn by M. Geley from these facts are (1) that "the organic modifications of mimicry, which Darwin attributed to natural selection," arise probably from the ideoplast ; (2) that the essential factor of evolution is a psychic factor ; (3) that the ideoplast, which is caught in the act, so to speak, in the ectoplasm, may be at the base of evolution ; (4) that in such case we may look to the ectoplasm for the key of human and animal biology, for that of the origin of species and even for a rational explanation of the mystery of life.

There are other matters of importance in the *Revue Métapsychique*, and chief among these is the case of "intellectual mediumship" reported by Professor Santoliquido, who is President of the Metapsychical Institute as well as Councillor of State and Technical Councillor of International Public Health in Italy. The case under notice occurred in his own family, and the phenomena were obtained in part by table-tilting and in part by automatic writing. They included very singular answers to questions, put mentally by the Professor and altogether unexpected in their character, as well as, in some cases, totally unwelcome. There were also unasked prognostications of future events and summary directions to adopt a certain course over certain practical matters, having nothing to do with the séances. Finally, we are told that there were communications of an exceedingly high metaphysical and moral order. On the other hand, information on things desired by the circle seems to have been withheld frequently, and during the years of the Great War nothing came through thereon. It was as if the messages "were inspired by an intelligence judging

things from a far other point of view than ours, and superior to our anxieties, fears, or hopes." The report of Professor Santoliquido is the most interesting of its kind that we have met with for a considerable time, and our regret is that we can do it only such indifferent justice in these brief words: it should be read *in extenso*.

As announced some time ago, *The Psychic Research Quarterly* has been replaced by *Psyche*, specified as a quarterly review of psychology. Our wish is to welcome it rather than reduce its importance, of which there is full evidence, but we cannot help feeling the contrast when we turn to its pages from those produced under the editorship of Dr. Geley. There is not the same quality of living interest. Unavoidably also we compare the summary of the International Congress for Psychical Research, held recently at Copenhagen, as prepared by M. René Sudre for the *Revue Métapsychique* and that which appears in *Psyche*. In the one case we are in touch with the whole proceedings, with that which was said by the speakers and that for which they stood; in the other, after a short introduction, we have notes on three papers and, for the rest, a list of names and subjects. We must register, however, our agreement with *Psyche* when it mentions the "marked division" between the line of inquiry pursued by "English and American investigators" on the one hand, and those of the Continent on the other. Telepathy, automatism and evidence for communication with the dead engross the former, while "the latter have mainly devoted their energies to the study of 'physical phenomena,' telekinesis, materializations," and so onward. There are some notable articles in the second issue. The late Professor Hyslop on the "Method of Psychic Research" attracts one in the first place and he is characterized by his familiar force of thought and style. We are grateful to Mr. R. H. Thouless for exposing the logical weakness of certain views on the identity of sexuality and religion. Though not altogether on his own grounds, we have been long in agreement with Bergson that in the excursions of logical thought the thinker removes from reality; but Mr. Karin Stephen is proposing to show that logic can apply to reality and that intellect has a "place" in philosophy. We are given an excerpt from his forthcoming book on the "Misuse of Mind," which ought to be curious and interesting, if we may judge by the specimen, whether the answer to Bergson is valid as such or not. It remains to mention a paper by Captain Oliver Pike entitled "Instinct or Reason?" The writer is an experienced naturalist and he presents some of his personal observations on insects and birds—to indicate, in certain cases, their apparent power of reasoning. His last words tell us that the more he studies wild Nature, the more is he convinced "that some creatures are able to think out and solve problems for themselves."

The story of the Theosophical Movement has reached its twenty-first chapter in *Theosophy* of Los Angeles, and is still dealing with events following, more or less closely, on the death of Madame Blavat-

sky, among others the proposal of Colonel Olcott to retire from the position of President in the early part of 1892, with an account of the causes which led up thereto. . . . The *Theosophical Quarterly* of New York, representing Mrs. Tingley's Theosophical Society, is an interesting issue and excellently produced as usual. The translation of the *Katha Upanishad* continues, and among other articles there may be mentioned one on the Secret Doctrine and Mr. Thomas A. Edison, establishing a kind of likeness in respect of certain views on life and death, on life as indestructible, and so forth. Outside direct theosophical questions, we have been impressed by a study of Shelley and Keats, which has a certain literary touch and makes some suggestive points of criticism—of course in the better understanding of this term. . . . Among other theosophical magazines, *Papyrus* has articles on Occultism—past, present and future—the prospect confronting psychical science, and the antiquities of the Pacific, meaning Mexico, Yucatan, Peru, etc. . . . We have also received *Teosofia en el Plata*, representing the Argentine section of the Society. An article on Freemasonry speaks of Masonic symbolism as rich and insistent, while its ritual is said to be of great value.

*Le Voile d'Isis* is approaching the end of its annual volume and promises important announcements, in its next issue, respecting the immediate future. Meanwhile its pages are chiefly devoted to studies belonging to a series, to the translation of Lytton's "Strange Story" and the letters of Eliphas Lévi. The last two will be carried over into the new volume. The Lévi correspondence with Spedalieri on the letters of the Hebrew Alphabet, whatever their ultimate validity, are so full of occult intuitions that they exercise a spell in the reading, as if an enchanter's wand were uplifted in each one of them. They are regarded evidently as of high import by the publishers, for a recent catalogue issued by the *Bibliothèque Chacornac* states that they contain all the esoteric teaching of the author which was withheld from publication in his "Doctrine of Transcendental Magic." So far, the correspondence has reached only the letter *Daleth*, being the fourth of the Hebrew alphabet and therefore connected by Lévi with the mysticism of the number four and of the Sacred Name of Four Letters, rendered by us as Jehovah. . . . *Mercury* is not only the official organ of the *Societas Rosicruciana in America*, but a publication of considerable interest to those outside that particular circle of initiation. In certain papers on Hermetic Philosophy which are appearing from month to month a purely spiritual significance is placed on various cryptic terms of alchemy. Sublimation, for example, belongs to the spiritual experience of the Second Birth. This is of course a very obvious interpretation, but is not on this account to be set aside. We have, however, to await the completion of the series before it will be possible to judge whether the readings can be said to cover the main ground of alchemical symbolism or to offer only occasional lights.

## REVIEWS

THE FUTURE OF THE NOVEL. A Series of Interviews conducted by Meredith Starr; with a Preamble by W. H. Chesson. Cr. 8vo, pp. 218. London: Heath Cranton. Price 7s. 6d. net.

IT was a happy thought to include in one volume the expressions of opinion of over sixty representative novelists of to-day, as to probable developments in this sphere of creative effort. Readers of the OCCULT REVIEW will naturally be more especially interested in those authors who honestly recognize the value of the psychic element as fictional material. Mrs. Champion de Crespigny voices a complaint that the reviewer has for some time cherished—that so many writers have constructed psychic plots without any serious investigation of the subject, with the result that the finished story, while it may entertain those equally ignorant with the writer, merely disgusts the reader who has some knowledge of psychic matters.

J. D. Beresford thinks that Spiritualism may well play a large part in the novel of the future; while Fergus Hume argues that as the psychic faculties latent in mankind are gradually unfolded, it must follow that the novel must deal more and more with occult and psychical subjects. That the novel will tend to be more deeply concerned in those wider planes of consciousness to which humanity is gradually becoming more sensitive, is also the opinion of Martin Delcarol.

By no means the least interesting contribution to the present collection is the critical Preamble by Mr. W. H. Chesson, whose name is well known to readers of this magazine; and we cannot do better than echo his recommendation to the reader: to learn not less than he has from the brilliant gathering of novelists who discourse in the pages of this work.

H. J. S.

THE SANKHYA PHILOSOPHY OF KAPILA. By J. M. Lawl, M.B., Ch.B. (Edin.). Demy 8vo, pp. 254. Edinburgh: The Orpheus Publishing House, 42 George Street. Price 17s. 6d. net.

AFTER the great monistic system of the Vedanta, the dualistic Sankhya philosophy of Kapila is perhaps the next best known to the Western world. The chief point of difference between this and the Vedanta is that whereas the Sankhya philosophy maintains that the two principles, *purusha* and *prakriti*, spirit and substance, are the ultimate reality, the Advaita philosophy resolves everything into Brahma.

The average Western intellect usually feels more "at home" with the Sankhya system than with the Vedanta, and Dr. Lawl's masterly translation and explanatory notes should go far towards making better known in the Occident that school of philosophy which sets out by way of practical meditation to attain to a realization of the illusoriness of pleasure and pain. Along the path of philosophy no less than along that of religion, Liberation may be found, and to the critical mind, which is

satisfied with nothing but the most accurate logic, the Sankhya system offers a reward which has stood the test of many centuries. In these times of quickly changing philosophical systems the great schools of the Orient stand as spiritual bulwarks against utter mental chaos.

The translator, printer, binder, and publisher, have between them succeeded in giving to the aphorisms of Kapila a setting worthy of the brilliant gems of thought upon which Dr. Lawl so ably comments. The whole work is a production creditable in every respect, and no student of philosophy who is interested in the great systems of the East should fail to procure a copy of the present edition, which is limited to 500.

H. J. S.

RELATIVITY AND GRAVITATION. Edited by J. Malcolm Bird.  $7\frac{1}{2}$  in.  $\times$   $4\frac{3}{4}$  in., pp. xiv + 345 + 2 plates. London: Messrs. Methuen & Co., Ltd., 36 Essex Street, W.C.2. Price 8s. 6d. net.

THIS book is the product of the recent \$5,000 prize essay contest conducted by "The Scientific American." It contains six introductory chapters by the editor, in which material provided by the essays is to a large extent employed, the winning essay by Mr. Lyndon Bolton, twelve or thirteen of the other essays contributed, and some concluding extracts. It has all the advantages and disadvantages of such a compilation. In spite of the editorial blue-pencil, a considerable amount of repetition necessarily remains, and within the limits of space allowed by the terms of the contest no competitor could achieve anything approaching an adequate account of the theory of relativity. On the other hand, the theory is presented from a number of different points of view, and a series of snapshots of it, taken as it were from various angles, will appeal to many readers more than would a systematic study of the subject, and is certainly not without interest or value. The essays, on the whole, attain a high order of merit and many show considerable originality in presentation. Those have been selected (with one exception) which deal especially with the General Theory of Relativity—a theory which is of the utmost importance and interest to the serious student of Occultism, since, by showing that the fundamental properties of matter may be explained geometrically, as being, in short, the manner in which the local deviations of space from Euclidean uniformity present themselves to consciousness, it has dealt a final blow at scientific materialism.

As the editor points out, the reason why the theory of relativity so frequently fails to be comprehended is not merely that the reader lacks the vocabulary in which it is expressed, but that he lacks also the mental background on which the vocabulary is based. Comparatively few minds appreciate the force of a mathematical demonstration; and before such a demonstration can be effective the reader must have acquired the necessary mental background. It is to supply this background that the introductory chapters have been written, dealing with the philosophy of relativity, relative motion in classical mechanics, the special theory of relativity, non-Euclidean geometry, and Minkowski's theory of the four-dimensioned world of space and time. On the whole they seem admirably adapted to their purpose, except perhaps the chapter on the Special Theory, which in my opinion is too brief. Without further explanation, the "Einsteinian Experiment" to show the relativity of simultaneity therein described is



likely to seem to involve a contradiction of the principle of the constant velocity of light, and a simple mathematical proof of the Lorentz transformation formulæ might surely have been given. But in spite of certain defects (some inevitable in a compilation of this nature) the book should prove not only of considerable interest to the general reader, but it is well calculated to stimulate and enrich the thought of the serious student.

H. S. REDGROVE.

A COURAGEOUS MARRIAGE. By Marguerite Bryant. London: Huchinson & Co. Pp. 288. Price 8s. 6d. net.

OCCULTISTS are the last people to assert that there are no dangers in the indulgence of ignorant curiosity about uncarnate intelligences. The fair author of this exciting romance need not therefore fear that we shall endeavour to stir up litigation against her in the world of spirits because she has drawn a portrait of a malignant being which owes its power over flesh to the attendance at a séance of a pregnant woman.

The hero is, through his mother's imprudence, not secure in his possession of a body. Struggle as he does, he is forced occasionally to retire from his hands which then become instruments of an execrable destructiveness. With admirable acumen Marguerite Bryant connects the assaults of the intrusive devil or diabolical affinity with the hero's tenderest feelings, showing that love in its smaller activities is his bane until the great occasion when he is supported in a final conflict by his adorable wife, a psychic specialist and a celestial friend. The author is an expert at easy and attractive story-telling, and her two principal characters are fascinating. The mundane villain introduced to explain the "courageous marriage" is the merest puppet of wood and wire. Fortunately the novel's merits amply atone for the ennui produced by the antics of this mechanical figure.

W. H. CHESSON.

THE BRIGHT MESSENGER. By Algernon Blackwood. London: Cassell & Co., Ltd. Pp. viii + 349. Price 7s. 6d. net.

THIS is the eighteenth book by Mr. Algernon Blackwood which I have been privileged to review, and I know none in which the greatness of his literary gift is more manifest. It is a sequel to *Julius Le Vallon*, noticed by me in the OCCULT REVIEW for July, 1916, and may be described as an attempt to portray a creative fire-spirit manifesting in human form. The reader sees this "bright messenger" through the senses of two alienists who study him as a problem of double personality, seeking an answer to the question: which is the real individual, the super-sexual lord of masterful rhythms which enlarge the consciousness of all around him, or the superficial product of mimicry and conventional "education," which can be trusted to confine itself in all public appearances to the orbit of a gentleman? One of these alienists (Edward) has so much intelligence that, from the point of view of his admirable partner (Paul), he is himself a "case," and the interplay of their minds is a masterpiece of intellectual humour on the part of their creator.

The climaxes of the story are earned (if I may so express myself) by brilliant industry and by an atmosphere like the overflow of fine poetry into prose. I note, too, with pleasure, a clarity, a clear-cut distinctness

which enable one to know that the author's eyes and ears collaborated with his mind. His heroine is extraordinarily charming, and in truth, if our fellow creatures would only "live up" to the sweetness and light of Edward and Iraida any general newspaper current in these isles would seem like the record of an extinct barbarism. Mr. Blackwood is as a sign-post of evolution, and to read his works is to initiate oneself in a beautiful philosophy.

W. H. CHESSON.

OTHER PEOPLE'S BABIES. A Fantastic Novel. By Rathmell Wilson. London: Arthur H. Stockwell. Pp. 132. Price 5s. net.

MR. WILSON finds his new romance on a play by Mr. Lechmere Worrall, and he is right in calling it "fantastic," for dogmatists who insist on probability in fiction about the present-day world would bark at it if that adjective did not hold them off like a high fence. The principal character is a benevolent sage named Mark who inculcates the importance of right thought in an ingenious and pretty way. He also strongly urges his young friend Timothy to be good to women; and Timothy is so good to one woman that he accepts the burden of another man's wrong-doing in order to take the cloud from a gentle face. The baby whom Mark adopts is not in itself in the least interesting, but it is the cause of some clever satire at the expense of the starched respectabilities and of a virulent attack on the infantile bandage known as "the binder." On the whole one feels grateful to Mr. Wilson for a graceful, charitable and humorous little book.

W. H. CHESSON.

ALCHEMY: ITS SCIENCE AND ROMANCE By the Right Rev J. E. Mercer, D.D. 7½ in. × 5 in., pp. x + 245 + 4 plates. London: Society for Promoting Christian Knowledge, Northumberland Avenue, W.C. (New York: The Macmillan Co.) Price 9s. net.

THERE are so few books on the very interesting and significant subject of alchemy that an addition to their number is especially welcome. Dr. Mercer's book, perhaps, is not a very well-informed one. Apart from the translations of Berthelot he does not appear to have read the writings of the alchemists themselves, thus his information concerning the teachings of Paracelsus seem to be derived mainly from the references to them in the works of Francis Bacon, and in his choice of modern authorities he does not appear to have been very happy. There are several references to Pattison Muir and Figuier, but none to A. E. Waite (not even in the section on the Rosicrucians); with *The Journal of The Alchemical Society*, embodying the work of recent research, he does not appear to be acquainted, and the views of the school of transcendental interpretation as represented by *The Suggestive Enquiry* (which even if they had to be rejected ought to have been mentioned) are passed over in silence. On the other hand, Dr. Mercer writes of the alchemists with sympathy and insight, and if his book has very serious limitations, within those limitations it attains a high degree of excellence. The book is divided into four parts; the first part gives a general history of the rise and decay of alchemy, the second part deals in more detail with the idea of transmutation, the third part with the objects of the alchemical quest and the nature of the Philosopher's

Stone, whilst the fourth part sums up some of the achievements in chemistry of the alchemists, shows how out of alchemy chemistry arose, and finally indicates to what extent modern science justifies certain of the alchemical notions. In dealing with the theory of transmutation Dr. Mercer discusses the factors—with one notable exception—that went to the forming of the seemingly strange hypotheses of alchemy. In four chapters he not inadequately deals with (i) suggestions from natural processes and those of the technical arts, especially the art of dyeing; (ii) the influence of Platonic and neo-Platonic philosophy; (iii) animism, by which is implied the transference to chemical processes of concepts derived from the observance of the behaviour of living things; and (iv) the influence of magic and astrology. But even so, the idea of the Philosopher's Stone seems incredible, and Dr. Mercer has to admit that "it is difficult to guess what was actually in the minds of the adepts who could be thus circumstantial" in their description of it, the reference being to Eirenæus Philaletes' account of the Stone in his *Brief Guide to the Celestial Ruby*. The fifth and most important factor in the evolution of the idea of transmutation, which somehow or the other Dr. Mercer has failed to recognize, though he approaches exceedingly near to its recognition in his chapter on "The Stone and Mysticism," is, of course, the argument by analogy from the doctrines of religion. In the days when Nature was a world unknown, dark, mysterious and full of danger, that men should try to explain her happenings by means of analogies based upon what they regarded as indubitable truths concerning the origin, destiny and ways of the soul is not merely what one would expect, but it is only when we realize that the Philosopher's Stone was *ex hypothesi* a metallic analogue to the Saviour of mankind that the extraordinary accounts of its marvellous properties become intelligible. It is, perhaps, the non-recognition of this fact which is the most serious blemish in Dr. Mercer's book. For the general style of the book I have nothing to say but what is in the nature of praise. It is well and pleasantly written, and should not only awaken interest in a subject of no little importance but make us realize the value of the labours of a type of man who has been for far too long misunderstood and maligned. I wish it every success.

H. S. REDGROVE.

THE SECRET OF ASIA. Essays on the Spirit of Asian Culture. By T. L. Vaswani, M.A. 7 in. × 4½ in., pp. iii + 91. Madras: Messrs. Ganesh & Co. Price Re.1.

PROFESSOR VASWANI writes with enthusiasm of Asian culture and its significance in these present days for us of the West. "The vision spiritual was the secret of Asiatic greatness in the past; the vision spiritual is what a bankrupt Europe needs urgently to-day to enrich civilization." Can it be denied that there is a potent truth in this and that Professor Vaswani is justified in criticizing the modern age in the West as "dominated by machinery and materialism"? There is so much that is splendid (even if there are some things repellent) in the past glories of Asian culture, especially as concerns art, literature and the drama, that it would be impossible not to be enthusiastic. Professor Vaswani's essay on "The Soul of Hindu Art"—"Beauty is not an illusion; it is a revelation of the Higher Self"—is a particularly fine piece of writing. The book is addressed not

only, or even especially, to Europeans, but to his own countrymen; for as he points out, some of the men and women in the West "appreciate Indian thought and literature and religion—the philosophy of the East, the poetry of Iqbal, the mysticism of the Upanishads—better than many who call themselves Indians but are strangers to Indian's rich intellectual inheritance." Professor Vaswani is a broad-minded man: he realizes, for instance, the value of Western scientific knowledge, and the need Asia has for it. I regret, therefore, that he quotes Ahmed Abdullah with approval and seems failing in appreciation of the value of European drama. These are, however, minor defects in a book that contains so much that is admirable. How splendidly daring, for example, is Professor Vaswani's doctrine that "the nations need the inspiration of the bold teaching that man is not a fighting animal but a citizen of the Kingdom of Souls"! Is it perhaps true?

H. S. REDGROVE.

A MESSAGE OF CHEER, AND OTHER POEMS. By Damia. London: Arthur H. Stockwell, 29 Ludgate Hill, E.C.4.

THERE are twenty-nine short poems in this little volume, and all come aptly within the scope of its title. The uncritical reader will find many sweet thoughts clothed in rhymes that are somewhat weak and halting; but sincerity and simplicity have a charm of their own, and these verses are full of both these qualities, as well as a strongly religious vein. Some of the verses would lend themselves to a musical setting, of the amiable drawing-room type. In "Perspective" occurs the line, "That nothing walks with aimless feet," evidently unconsciously quoted from Tennyson's "In Memoriam." In "Sorrow," the phrase "trailing clouds of glory" is similarly unacknowledged as from Wordsworth's "Ode."

EDITH K. HARPER.

THE DEVIL'S CHRISTMAS BOX. By H. C. Mason. London: Heath Cranton, Ltd., 6 Fleet Lane, E.C.4. Price 7s. 6d. net.

THIS novel is based on the perception of a truth to which modern civilization would do well to pay more heed; the truth, namely, that modern science, like ancient magic, may be either white or black, in accordance as it is used constructively or destructively. And so long as the materialistic intellectual capacities of the human race are in advance of moral and spiritual development, there is always the danger of the attainments of science becoming the devil's Christmas box. It is here recorded what happened to an unwarned world whose evolution was almost identical with our own: a world which was destroyed by the scientific liberation of intra-atomic energy. The passages describing the aerial warfare conducted by Dr. Sanderson and those depicting the final disintegration of the doomed planet are the work of a master mind, and are equal to anything written by H. G. Wells. Mr. Mason combines an artistic lucidity of expression with great scientific learning, and though portions of his book read rather like treatises on political economy and military warfare, *The Devil's Christmas Box* is a work of rare imaginative power. Should the secret of liberating intra-atomic energy be discovered prematurely, there is every probability of our own planet becoming a second "Telluria."

MEREDITH STARR.