

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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JANUARY 1924

No. 1

NOTES OF THE MONTH

IN defending a prominent politician of his own time, the integrity of whose motives had been called in question, Edmund Burke observed that "he would remember that obloquy was a necessary ingredient in the composition of all true glory." In the realm of science the greatest discoveries have frequently been ridiculed in the first instance, and those who prefer the evidence of fact to the accepted traditions of orthodox science have had to run the gauntlet of the hostile criticism not merely of the lay press but also of their own fellow-scientists. It is easy to understand how

new ideas may prove unwelcome to the theological mind. It is a more difficult matter to appreciate the opposition that they not unfrequently arouse in the breast of the modern scientist or physician. It is not merely the eminent men of the past like Galileo who have been persecuted. The word "quack" has been applied frequently to many men who have broken fresh ground in the field of scientific research in recent times. The mind of man, despite the downfall of ecclesiasticism from its position of power, is still singularly unresponsive to ideas which do not harmonize with its accustomed outlook, and even those who recognize them are too often afraid to compromise their reputation by confessing the truth that

is in them. This is of course merely a form of moral cowardice, but to others any ideas that do not fall readily into pigeon-holes in the accepted scheme are rejected without further consideration. It is easy to see that this attitude of mind is fatal to any extended development of scientific discovery outside certain recognized limits. We find, accordingly, that those men who have made the greatest discoveries in the scientific field have been the men who have been most free from such prejudices. A man like Marconi, who has done such notable pioneer work on certain lines, with such startling practical results, has an intellect singularly free from all such preconceptions, and we find him accordingly keeping an open mind to many ideas which would have left the man of science of the Victorian era absolutely speechless—such, for instance, as the possibility of communication with other planets, not to mention his investigations in connection with materialization phenomena, to which the scientific mind is growing now gradually more accustomed.

To this type Sir William Crookes belonged, and it was owing to his readiness to follow the light of truth wherever it led that his work and his name occupy such a high place in an age in which science has made the most unparalleled advances. I regard therefore, Crookes's researches into the phenomena of psychism not as a temporary aberration of a man whose work in

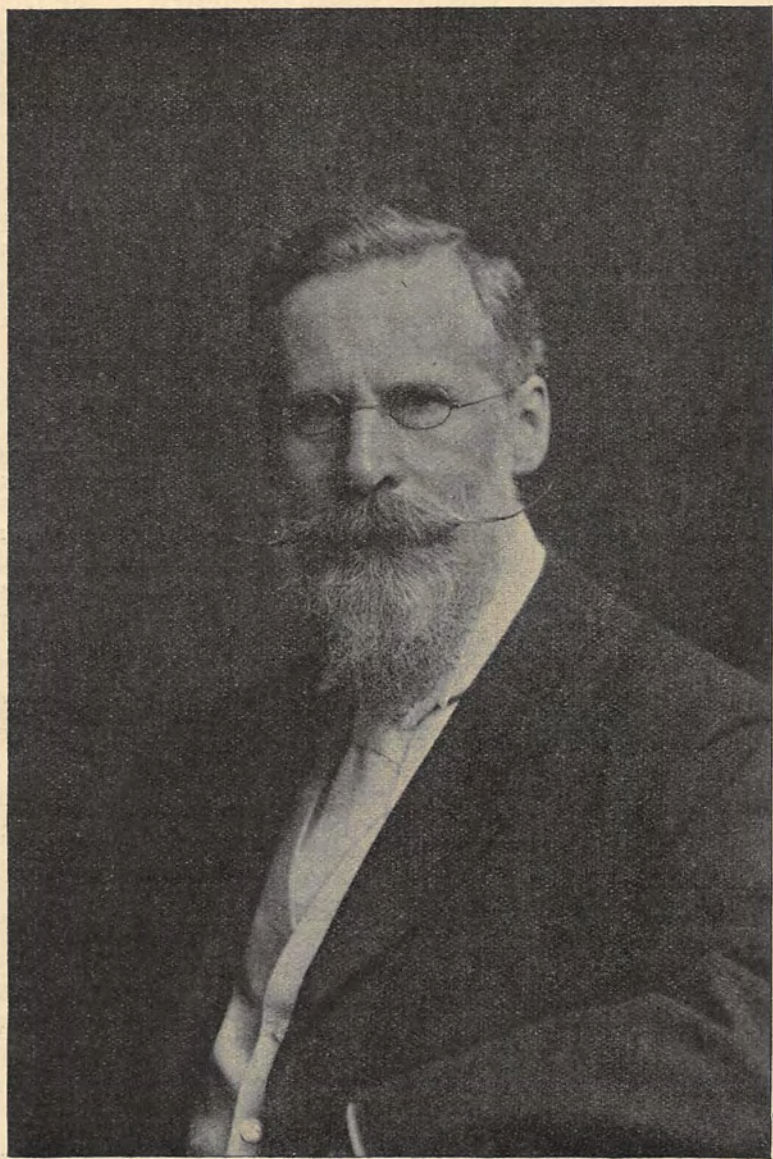
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all other lines which he took up was so thorough, sound, careful and painstaking, and productive of such fruitful results, but rather as just one more piece of evidence of the possibilities open to the truly scientific temperament which approaches all phenomena, however little understood, with equal intellectual candour and in the same spirit of unprejudiced and critical investigation. Men endowed with Crookes's type of mind are not readily caught napping, and perhaps not one of our modern men of science has been so well equipped for the special line of investigation that for a time he took up with a zeal tempered with an unusual amount of caution and all the critical acumen of his alert mentality.

His present biographer is not very illuminating as to his own views on this special phase of Crookes's activities. He refers us to a book of his own, now out of print, in which he has aired some special theory, but generally speaking he prefers to sit on the fence—an attitude which, by the way, the subject of his biography * never

AND
HIS BIO-
GRAPHER.

* *The Life of Sir William Crookes, O.M., F.R.S.* By E. E. Fournier d'Albe, D.Sc. London: T. Fisher Unwin. 25s. net.



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WILLIAM CROOKES, F.R.S., 1889.

ÆTAT 57.

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adopted after he had satisfied himself conclusively of the facts before him. Until then no one was more cautious or more dispassionate in his outlook. "Questions of this kind," says his biographer, "important as they are to millions of human beings born and yet unborn, can hardly be decided yet. But the duty of the biographer is clear. He must collect and collate what authentic information there is. He must furnish the documents and materials for future examination and judgment, and must refrain from obtruding his private opinions *pendente lite*." This attitude is one with regard to which much might be said for and against, but the following observations of his biographer in another paragraph can surely hardly be passed without protest:—

The name of Crookes has been used for fifty years to support spiritualism. Hardly a week passes but his name is flourished in the face of a sceptical world, often in support of the grossest fraud. The amount of harm thus done is incalculable, both to the public and to the good name of Crookes. There is no protection for the dead man's memory, for nobody could keep up with the mass of misrepresentation issued every week. There is not a single fraudulent medium who does not habitually reel off half a dozen of the most eminent names in science to support his (or her) pretensions. And the list invariably includes Crookes.

There is, of course, considerable truth in the above, but the inference that Crookes was in some way responsible for the follies of credulous spiritualists, which seems to be implied, is without a shadow of justification. Are we prepared to allege that Jesus of Nazareth was responsible in any sense for the horrors of the Spanish Inquisition? We may cite these horrors if we choose in attacking orthodox Christianity, but to suggest that there is anything in the story of Jesus, as portrayed in the Gospels, that would warrant us in pointing to the life he lived and the teaching he inculcated as either directly or indirectly being the cause of these horrors would surely be too monstrous. I would put it that this is in fact a very fair and close parallel. The teaching of one who bade men turn the other cheek to the smiter gave no more encouragement to the persecuting spirit of the Christianity of a later day than did the physical investigations of Crookes and his stringent scientific tests of the phenomena he observed offer encouragement to the spirit of rampant credulity which has brought such phenomena into ridicule in the camp of science. Rather did he carry the scientific spirit into a realm of investigation where it had hitherto been most conspicuous by its absence. Were such methods calculated to forward the cause of science

DID
CROOKES
ENCOURAGE
CREDULITY?

or of human credulity? The question surely allows of but one answer.

The facts with which Mr. Fournier d'Albe supplies us in this connection in the present work are not new. Most of them have been obtained from a book long since out of print, *Researches into the Phenomena of Spiritualism*, a collection of articles and communications by Sir William Crookes which, however, I understand were not actually put together in that form by their author.

The editing of the book in question has indeed been done in a very slipshod fashion, though the records themselves are unique in value and importance. If Crookes's name as a man of science is not to be utterly discredited, they are without doubt the most formidable document that has ever been put forward as a defence not merely of the physical phenomena of spiritualism but of the greatest problem of all—spirit materialization.

CROOKES AND PSYCHICAL RESEARCH. Crookes was fortunate in having at his disposal the whole-hearted assistance of D. D. Home, probably the most powerful medium of modern times, and also for some three years, with the ready approval of her parents, of Florence Cook, through whose mediumship the famous materializations of Katie King took place, and who during this period frequently stayed at the home of the Crookes, and offered every possible facility for investigations in connection with her mediumship—the only physical materializations which, as far as I am aware, have ever been subjected to really rigid scientific verification. Crookes's biographer states quite rightly that the majority of his scientific colleagues were quite unprepared to accept such phenomena as genuine. He adds a statement much more open to criticism, that "in trying to forge a link connecting science and the supernatural Crookes failed completely." "Nor did he succeed," declares his biographer, "in the alternative task of extending natural law to the spiritual world, any more than Drummond succeeded fifteen years later. The two worlds remained incommensurable, just as they co-existed in the inner mind of Crookes's great critic and friend, G. G. Stokes, and in Crookes's formidable opponent, W. B. Carpenter." If, however, we consider the attitude of science towards such phenomena fifty years ago and its attitude towards the same phenomena to-day, who can say that Sir William Crookes's efforts failed completely? It is indeed a bold avowal for any biographer to make. Has the scientific world

CROOKES'S
WORK
NOT A
FAILURE.

then stood so still in the matter of psychical research during the last half century? Really, Mr. Fournier d'Albe seems to assume an amazing amount of ignorance of the trend of modern scientific research on the part of his readers!

About the time that Crookes took up the investigation of these phenomena a committee of the London Dialectical Society was appointed to investigate the subject with the full approval of the world of science of that day, Crookes's name being specially singled out as one whose critical acumen rendered him specially adapted to the work in question. Great was the outcry when after long and painstaking investigations, the Committee in question reported in favour of the genuineness of at least a modicum of the phenomena in question, and those who hailed with the greatest enthusiasm the appointment of Crookes as one of the

THE
LONDON
DIALECTICAL
SOCIETY.

most prominent members of the Committee, were the loudest in denunciation of him when the conclusions of the Committee did not prove to be in accordance with their expectations. The report of the Committee of the Dialectical Society on Spiritualism was issued in 1871, and in October of the same year Mr. Crookes, as he then was, was introduced to Miss Florence Cook, of Hackney, who had developed mediumship for materializations earlier in the same year. During the following three years he had over forty sances with her, many of them while she was staying in his own house, and these sances absolutely convinced him of the genuineness of the phenomena with which she was associated. Crookes's more important sittings with this young lady took place after December 1873, when at her own request he devoted five months to an elaborate and painstaking investigation of her powers.

Crookes's account of his experiments with Miss Florence Cook are given in three letters published in the *Spiritualist* of February, March, and April, 1874. In one of these he describes a sance on March 12 of that year in which Katie King walked about the room (in Crookes's house) and subsequently retired into the library, which was used by Crookes as a dark cabinet for the medium. "A moment later," Crookes says, "Katie

FLORENCE
COOK AND
"KATIE
KING."

came to the curtain and called me to her, saying, 'Come into the room and lift my medium's head up. She has slipped down.' Katie was then standing before me clothed in her usual white robes and turban head-dress. I then immediately walked into the library up to Miss Cook, Katie stepping aside to allow me

to pass. I found that Miss Cook had slipped partially off the sofa and her head was hanging in a very awkward position. I lifted her on to the sofa and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the Katie costume, but had on her ordinary black velvet dress, and was in a deep trance."

Crookes also describes a séance held on the night of March 29, at Hackney, the home of Florence Cook's parents. Of this occasion he writes, "Katie never appeared to greater perfection, and for nearly two hours she walked about the room conversing familiarly with those present." On this occasion Crookes tells us that he went constantly into the cabinet and felt about for Miss Cook, when he found her crouching on the floor dressed in black velvet, as she had been in the early part of the evening, and to all appearance perfectly senseless. "She did not move," says Crookes, "when I took her hand and held the light close to her face, but continued quietly breathing. Raising the lamp I looked round and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her previously during the séance. Holding one of Miss Cook's hands in mine and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure and satisfy myself thoroughly that I was looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantasm of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality." Crookes took forty-four negatives of Katie by flashlight photography, but photography, he observes, "is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charm of manner."

Needless to say, it was widely maintained in scientific and other circles that Crookes had been imposed upon. One can only say that such imposition under such circumstances would strike one as extraordinarily difficult, in the case of a man of science of Crookes's acumen and experience. "To imagine," says Crookes, "that an innocent schoolgirl of fifteen should be able to conceive and then to carry out for three years so gigantic an imposture as this, and in that time should submit to any

THE REASON
FOR
CROOKES'S
CONFIDENCE.

test which might be imposed upon her, should bear the strictest scrutiny, should be willing to be searched at any time either before or after a séance, and should meet with even better success in my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests—to imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms." Twenty-five years later, as President of the British Association, in alluding to these investigations, Crookes observed: "I have nothing to retract. I adhere to my already published statements. I only regret a certain crudity in those early exposures which no doubt justly militated against their acceptance by the scientific world."

In view of certain rumours that had got abroad that Sir William Crookes had thought better of the conclusions at which he had arrived in the case of Katie King and other less startling manifestations, this declaration, made in such a public manner after such a long lapse of time, was by no means uncalled for. The original statement which he made was, however, recorded very shortly after the investigations of Miss Florence Cook's materializing powers had taken place.

During the last six months [he writes] Miss Cook has been a frequent visitor at my house, remaining sometimes a week at a time. She brings nothing with her but a little handbag not locked. During the day she is constantly in the presence of Mrs. Crookes, myself, or some other member of my family, and not sleeping by herself there is absolutely no opportunity for any preparation, even of a less elaborate character than would be required for enacting Katie King. I prepare and arrange my library myself as the dark cabinet, and usually after Miss Cook has been dining and conversing with us and scarcely out of our sight for a minute, she walks direct into the cabinet and I, at her request, lock its second door, and keep possession of the key all through the séance.*

Again Sir William Crookes says: "During a photographic séance Katie muffled her medium's head up in a shawl to prevent the light falling upon her face. I frequently drew the curtain on one side when Katie was standing near us, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time under the full blaze

* These quotations are taken from *Researches in the Phenomena of Spiritualism*. Some of them appear in the Biography, but not all.

of the electric light. We did not on these occasions actually see the face of the medium because of the shawl, but we saw her hands and feet. We saw her move uneasily under the influence of the intense light, and we heard her moan occasionally."

One of the most remarkable points about these records is the discrepancies they show between Katie and Florence Cook.

"One of the most interesting pictures I have of her," says Sir William Crookes, "is that in which I am standing by the side of Katie. She has her bare foot upon a particular part of the floor. Afterwards I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras and illuminated by the same light. When the two pictures are placed over each other the two photographs of myself coincide exactly as regards stature, etc., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her." Sir William writes again :

I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark and brown as almost to appear black. A lock of Katie's, which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn. On one evening I timed Katie's pulse. It beat steadily at 75, while Miss Cook's pulse, a little time after, was going at its usual rate of 90. Tested in the same way Katie's lungs were found to be sounder than her medium's, for at the time I tried the experiment, Miss Cook was under medical treatment for a severe cough.

Here is the record of Katie's final departure.

After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her, and said: "Wake up, Florrie, wake up! I must leave you now." Miss Cook then woke and tearfully entreated Katie to stay a little time longer.

THE LAST "My dear, I can't; my work is done. God bless you,"

SCENE. Katie replied, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on the floor, sobbing hysterically. I looked round, but the white-robed Katie had gone. As soon as Miss Cook was sufficiently calmed, a light was procured and I led her out of the cabinet.

There was nothing in Crookes' parentage which would seem to have suggested his particular intellectual trend, and his subsequent eminence as a great experimental chemist and physicist.

His father, Joseph Crookes, was born in 1792 in the little town of Masborough, Yorkshire, the son of a local tailor, who apprenticed his most promising son to the trade with which he himself had been familiar. Joseph had ambitions, and felt that he could realize these much better in the metropolis than in an out-of-the-

JOSEPH
CROOKES.

world Yorkshire township. While still in his teens he came by coach to London, borrowed two guineas from his uncle as a start in life, and entered the service of a West End tailor in Regent Street. "Combining prudent foresight with great industry," says Mr. Fournier d'Albe, "he soon became sufficiently wealthy to lay the foundation of that fortune which his illustrious son put to such excellent use."* Joseph Crookes married twice, and of the five children of his first marriage, Henry, the eldest, became a bookseller, and afterwards Sir William's favourite companion. Joseph then married for the second time a certain Mary Scott, from Aynhoe, in Northamptonshire, and by her he had no less than sixteen children, the eldest of whom became the celebrated William Crookes. The family was long lived. Joseph, the father, died in 1884, at the age of 92. His great-grandmother, Mrs. Lound, died in 1814, at the age of 105, in full possession of her faculties.

It is interesting to note that Crookes's mother recorded the exact time of birth of her eldest child. She kept a diary, and under date, Sunday, June 17, 1832, she notes: "Was taken ill between 1 and 2 o'clock in the morning. Baby born 5.30 in the evening." Readers will be interested to see a rough figure drawn of the horoscope in question, of the authenticity of which it is obvious that there can be no doubt. The sign Scorpio is rising, the same sign of the zodiac that was ascending at the time of

CROOKES'S
HOROSCOPE.

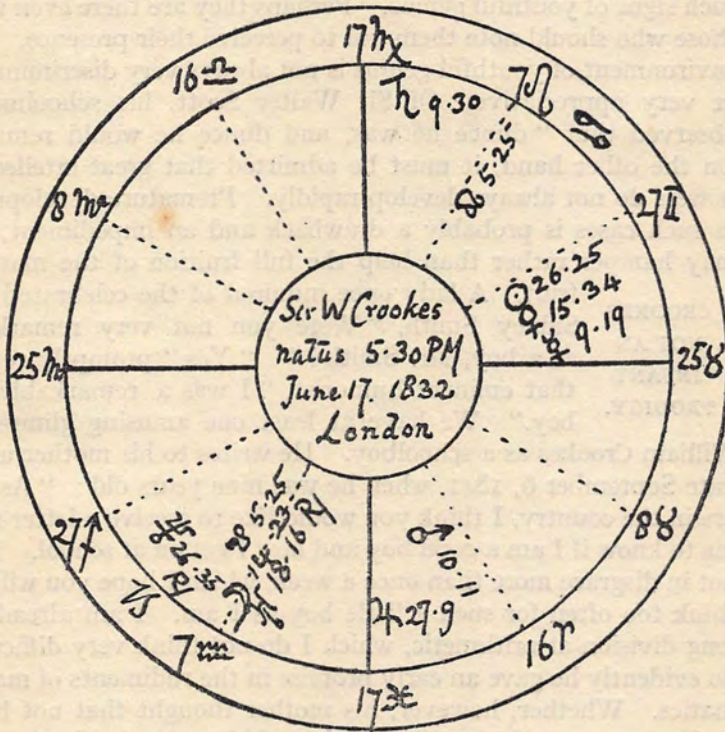
birth of another famous scientific investigator, Sir Humphrey Davy, and it is interesting to note the conjunction of Venus and Mercury in the 7th House, the house of marriage, with the Moon applying to a trine aspect of the former. The prognostication of Sir William Crookes's long and happy married life could hardly be more felicitously or more truly portrayed. Of Scorpio, "Sepharial" writes in his description of the characters produced by the signs of the zodiac ascending at birth: "The occult researcher, the chemist, the inductive philosopher, and even the detective owe their faculty to this sign."† It is worthy of special note that not only is an occult

* As, however, Joseph Crookes had 21 children, this observation of his biographer is rather misleading.

† Edison was born under this sign. Was Marconi also, one wonders?

sign rising, but that the Moon is applying to the close conjunction of Uranus, an occult planet in a sympathetic sign, Aquarius, in a mental House, the 3rd, while the planet Neptune, specially associated with psychic phenomena, has the close sextile of the benefic Jupiter which occupies its own house and the 4th Angle—this latter a notable prognostic of the high position and world-wide recognition which Sir William enjoyed in the latter

R. A. of M. C. $11^{\circ} 13' 10''$ or $168^{\circ} 17' 30''$ in arc



part of his life. It is not out of place here to draw attention to the fact that Mars, lord of the ascendant, is in close sextile with the planet Mercury, a sure indication of one who would have the courage of his opinions, and defend them against all and sundry. Of Sir William Crookes the old lines may be quoted as peculiarly apposite—lines which might indeed well be engraved on the tombstones of many a champion of an unpopular cause :

They are slaves who would not choose
 Hatred, scoffing and abuse,
 Rather than in silence shrink
 From the truth they needs must think!
 They are slaves who dare not be
 In the right with two or three!

We do not learn much from the biography about Sir William Crookes's early life, nor is there anything to tell us whether in those early days he showed promise of the great scientific career which was before him. People are in the habit of looking for such signs of youthful genius. Perhaps they are there even when those who should note them fail to perceive their presence. The environment of youthful genius is not always very discriminating or very appreciative. Of Sir Walter Scott, his schoolmaster observed that "dunce he was, and dunce he would remain." On the other hand, it must be admitted that great intellectual powers do not always develop rapidly. Premature development in such cases is probably a drawback and an impediment, and may hamper rather than help the full fruition of the matured

CROOKES
 NOT AN
 INFANT
 PRODIGY.

fruit. A lady once inquired of the celebrated wit, Sidney Smith, "Were you not very remarkable as a boy, Mr. Smith?" "Yes," promptly replied that eminent humorist, "I was a remarkably fat boy." We have at least one amusing glimpse of

William Crookes as a schoolboy. He writes to his mother under date September 6, 1841, when he was nine years old: "As you are in the country, I think you would like to receive a letter from me to know if I am a good boy and how I get on at school. I am not in disgrace more than once a week, which I hope you will not think too often for such a little boy as I am. I am already in long division at arithmetic, which I do not think very difficult." So evidently he gave an early promise in the rudiments of mathematics. Whether, however, his mother thought that not being in disgrace more than once a week could be regarded in the light of a certificate of good conduct, history fails to record!

The first important step in Crookes's life was his entering as a student the new College of Chemistry, which had just been established in London. The rapid industrialization of England

CROOKES'S
 FIRST START
 IN LIFE.

led to a demand for this, and a Davy College of Industrial Science had already been proposed, as early as 1842, in memory of Sir Humphrey Davy. As a matter of fact, the Royal College of Chemistry was actually opened three years later by the Prince Consort. It was

at the time housed temporarily in George Street, Hanover Square, but was subsequently transferred to more commodious premises at 16 Hanover Square, London. The headship of this college was offered to and accepted by a German student of Bonn University, one August Wilhelm Hoffmann. The appointment proved to be a wise one, for, as Crookes's biographer tells us, Hoffmann at once gained the affection and stimulated the enthusiasm of the students. William Crookes entered the College in 1848. Europe at the time was in a turmoil of revolutions. Louis Philippe was ousted that year from his throne of France and was soon to give place after a brief interregnum to Prince Louis Napoleon, afterwards Napoleon III. In Germany and Austria revolution was still the order of the day, and in England the disturbed state of popular feeling found expression in the Chartist riots. The forces of law and order shortly afterwards gained the upper hand, but for a period the established order of things hung in the balance. Political storms did not, however, deter Crookes from his scientific pursuits. It is recorded of him by one of his fellow-students at the College, that he was remarkable for the extreme care and painstaking accuracy of his notes, especially the records of laboratory work, so early did Crookes's careful observation and accuracy of detail show itself as a salient point in his character.

Within a year of his entering the College he obtained the Ashburton Scholarship which relieved his parents from the expense of his training for another twelve months. At the end of this time Hoffman appointed Crookes as junior assistant, and within another year he became senior assistant. "Before Crookes left the Royal College of Chemistry, which he did in 1854," says

SPECTRO-SCOPIC RESEARCHES AND PHOTOGRAPHIC WORK. his biographer, "we find him engaged in a number of spectroscopic researches which have remained unpublished, but which have an important bearing on his claim to have anticipated to some extent the Law of Kirchhoff and Bunsen, according to which a metallic vapour absorbs the rays of the wave length of those which it emits; in other words, that emission and absorption apply to the same wave length." In 1854 Crookes was appointed superintendent of the Meteorological Department of the Astronomical Observatory at Oxford. This appointment only lasted a short time, but was soon followed by other activities, and in March, 1857, he became Secretary of the London Photographic Society, and Editor of its Journal. After this he entered into a two years' agreement

with Messrs. Petter & Galpin for a supply of articles on photography for the *Photographic News*. A more important landmark in his life is the foundation under his editorship of the *Chemical News*, which superseded the *Chemical Gazette*, the rights of which he and some friends succeeded in purchasing. The date of this is December, 1859, and his association with this paper continued practically throughout his life, and gave him a position in the scientific world which was of the utmost value to him in his subsequent career.

Crookes had already married when just under twenty-four years of age, on April 10th, 1856, a girl of nineteen named Ellen Humphrey, who lived at Darlington and was the only child of a widowed mother, with whom the Crookes's had long been on terms of friendship. "My wife," says Sir William Crookes, at a much later date, "was considered very beautiful when she was young. Her eyes were of a blue-grey colour and her complexion

CROOKES'S
MARRIAGE.

was a very good pink and white. Her hair was of a rather dark brown, and kept its colour almost to the end." There is perhaps in the biography little more than a page of matter dealing with the lady who shared Sir William Crookes's fortunes through so many years, and who retained his affection and devotion to the end. His prospects at the time of his marriage could have been none too brilliant, as with his very large family his father can hardly have been in a position to have afforded him much assistance. Mr. Fournier d'Albe observes very absent-mindedly that at the time of his marriage all the children had grown up except his youngest brother Philip, to whom he was devotedly attached. As, however, William Crookes was barely twenty-four at the time, and the eldest of the sixteen children of the second wife, it is to be hoped that the accuracy of this statement may not be taken as a test of other information given in the biography.

It was in connection with the discovery of a new element, Thallium, that Crookes's name first came prominently before the scientific world. The discovery was first announced in the *Chemical News* for March 30, 1861. The exact nature of the element was not at first understood, it being suspected that it belonged

THE
DISCOVERY
OF
THALLIUM.

to the sulphur group. Afterwards, however, it became clear that it was one of the trivalent aluminium group, and had its place "in the neighbourhood of mercury, lead, and bismuth" in the periodic classification of the elements. Crookes's chemical researches can only be touched upon in the present notes, and the discovery of Thallium is merely noted as

an important landmark in his life, which showed the scientific world that a man of science had arisen who would not simply work on the beaten track but investigate independently with a view to new, and as it subsequently proved epoch-making, discoveries. Sir Oliver Lodge tells how he first met Crookes at the early meetings of the Physical Society in London, "when he was at work on high vacua, and when with the help of a skilled glass-blowing assistant, he was able to exhaust vessels more perfectly than they had ever been exhausted before." "The observations," he remarks, "which he made of the electric discharge under these conditions were of an illuminating character, and led to theoretical and practical achievements which ultimately had prodigious consequences." Crookes continued these researches and brought them to a culmination with his invention of the radiometer, which was also exhibited at a meeting of this Society, "incidentally," says Sir Oliver, "making us wonder by what thaumaturgical skill he and his assistant had managed to get the revolving vanes into the bulb." Crookes claimed, in what Sir Oliver Lodge rightly terms a prophetic phrase, that he had discovered "matter in a fourth state. That is, that he had obtained it in a state neither solid, liquid nor gaseous, no longer consisting of atoms as heretofore known, but split up into its apparently ultimate ingredients now known to be the units of an electric charge."

Many of Crookes's discoveries were utilized by those who followed him and applied by them to practical purposes. For example, he anticipated the possibilities of wireless telegraphy, his conclusions being based on seeing a few developments of the Hertzian demonstration of electric waves in space. It was Crookes's intuition that the family relationship existing between the series of chemical elements could only be accounted for on the principles of evolution, and he put forward the view that they came into being in regular order and succession, the old alchemical theory of the possibility of the conversion of one element into another having thus, in his view, a basis in fact. These revolutionary opinions have been subsequently generally accepted in the scientific world, and the discovery of radium many years later has been instrumental in confirming this theory of the relation of the elements.

Crookes's researches into psychical phenomena brought him into severe conflict with the more orthodox school of science, and made him enemies in earlier life, some of whom were as unsparing as they were unscrupulous. Noteworthy among these

was Professor W. B. Carpenter, a distinguished biologist and Registrar of London University, who made a very unfair and anonymous attack upon him in the *Quarterly Review*. Crookes retorted and bantered Professor Carpenter on advancing his own theories on psychical phenomena under cover of his anonymity. He had, moreover, been unfortunate enough to describe Crookes as "a specialist of specialists." To this his enemy was in a position to retort, showing the multifarious character of his scientific activities.

My greatest crime [he wrote in his reply to Carpenter's diatribe, in the *Quarterly Journal of Science*] seems to be that I am a "specialist of specialists." It is indeed news to me that I have confined my attention only to one special subject. Will my reviewer kindly say what that subject is? Is it General Chemistry, whose chronicler I have been since the commencement of the *Chemical News* in 1859? Is it A SCATHING RETORT. it Thallium, about which the public have probably heard as much as they care for? Is it Chemical Analysis, in which my recently published *Select Methods* is the result of twelve years' work? Is it Disinfection and the Prevention and Cure of Cattle Plague, my published report on which may be said to have popularized Carbolic Acid? Is it Photography, on the theory and practice of which my papers have been very numerous? Is it the Metallurgy of Gold and Silver, in which my discovery of the value of Sodium in the amalgamation process is now largely used in Australia, California and South America? Is it in Physical Optics, in which department I have space only to refer to papers on some Phenomena of Polarized Light, published before I was twenty-one; to my detailed description of the Spectroscope and labours with this instrument, when it was almost unknown in England; to my papers on the Solar and Terrestrial Spectra; to my examination of the Optical Phenomena of Opals, and construction of the Spectrum Microscope; to my papers on the Measurement of the Luminous Intensity of Light; and my description of my Polarization Photometer? Or is my speciality Astronomy and Meteorology, inasmuch as I was for twelve months at the Radcliffe Observatory, Oxford, where, in addition to my principal employment of arranging the meteorological department, I divided my leisure between Homer and Mathematics at Magdalen Hall, planet-hunting and transit taking with Mr. Pogson, now Principal of the Madras Observatory, and celestial photography with the magnificent heliometer attached to the Observatory? My photographs of the Moon, taken in 1855, at Mr. Hartnup's Observatory, Liverpool, were for years the best extant, and I was honoured by a money grant from the Royal Society to carry out further work in connection with them. These facts, together with my trip to Oran last year, as one of the Government Eclipse Expedition, and the invitation recently received to visit Ceylon for the same purpose, would almost seem to show that Astronomy was my speciality. In truth, few scientific men are less open to the charge of being a "specialist of specialists."

The above passage is of importance in its autobiographical

character as showing the great diversity of scientific work and investigation in which Sir William Crookes was concerned.

THE
COLLAPSE
OF
PROFESSOR
CARPENTER.

Evidently Professor Carpenter knew very little of the life work of the man whom he so heedlessly and so irresponsibly attacked. If Crookes failed to convert the Royal Society of his own day to his views, he was at least successful in wiping the floor with his discomfited opponent who will probably be remembered in time to come rather as one who had the temerity to beard a too redoubtable opponent than for any contribution of his own to the advancement of science.

In later years Sir William Crookes seems to have felt that he had said his say as far as psychical research was concerned, and left the battle to be waged by other and hardly less illustrious protagonists, who took up the gauntlet in their turn in the long battle between idealistic and materialistic conceptions of the universe.

I regret to announce the recent passing away of Mr. J. W. Brodie Innes, of Milton Brodie, at the age of seventy-five. Mr.

MR. J. W.
BRODIE
INNES.

Brodie Innes' name will be familiar to all readers of the OCCULT REVIEW as the writer of numerous articles in this magazine, and also as the author of *The Devil's Mistress*, *Morag the Seal*, *For the Soul of a Witch*, *Old as the World*, etc. His most remarkable work was *The Devil's Mistress*, which was published some years ago by my firm, and a cheap edition of which is now on sale at 2s. net. It deals with the life and adventures of a celebrated Scottish witch, Isobel Goudie, and is, perhaps, the most striking work of fiction on this subject that has ever been published.

Mr. Brodie Innes was the son of the Rev. John Brodie Innes, whom he succeeded in the family property of Milton Brodie in 1894. He was born on March 10, 1848, and educated at St. John's College, Cambridge. He was an advocate of the Scottish Bar, and was also called to the English Bar by Lincoln's Inn, in 1876. Mr. Brodie Innes claimed to trace his descent from Malcolm, Thane of Brodie in the reign of Alexander III of Scotland, who died in 1285.

As *The Times* observed with regard to his novels, "Mr. Brodie Innes portrayed his imponderable horrors with an artistic restraint which made them all the more impressive." He was extensively familiar with the legal records of witch trials, and

his complete mastery of the subject saved him from many of the pitfalls which lie in wait for the ordinary writer of occult fiction.

Mr. Brodie Innes was most excellent and entertaining company, and could always draw from an inexhaustible store of records and reminiscences of an occult character. He married in 1879 Frances Annesley, daughter of the Rev. Charles Voysey. His only son was killed in action in 1915.

To students of astrology it will be of interest to note that the late A. J. Pearce, writing in *Zadkiel's Almanac* for 1923, predicted the fall of the British Government from the conjunction of Saturn and Mars which occurred on December 1 last. At this time he wrote: "Libra 11° is on the upper meridian and Sagittarius 11° ascends at London. The exact conjunction takes place in $28^{\circ} 14'$ Libra in the 10th Mansion and in sesquiquadrate with Uranus. It threatens the Government with unpopularity and a speedy overthrow." The defeat of the Government at the General Election took place, it will be remembered, within a week of this date. Writing also with regard to the autumnal equinox, September 24 to December 22, he observed: "Neptune ascending seems to foreshadow a crisis."

Under date September, 1923, he also wrote: "The loss of more than one fine American ship may take place about the 9th day and in the last week." On the night between the 9th and 10th September, seven American destroyers foundered off the coast of California, an incident that created considerable sensation at the time.

While on the subject of astrology I might mention for the benefit of students that the Astrological Lodge of the Theosophical Society is arranging to hold its meetings in the Hall of the Art Workers' Guild, 6 Queen Square, Bloomsbury. Membership of the Lodge is by no means confined to Theosophists, and I understand that it has grown rapidly since the war. Astrology is regarded by this Lodge from the broadest standpoint as a true bridge between occult and orthodox science. It has already its official organ under the title of "Uranus," published monthly. The Editor can be addressed at "Holmwood," Waldegrave Road, Teddington, Middlesex.

ON CRYSTAL-GAZING

By THEODORE BESTERMAN

I. INTRODUCTION

(a) *History*

THE word crystal-gazing, or in North English dialect "scrying," is loosely used to indicate a large class of methods of divination used in all periods and all over the world. In classical literature we can find allusions to divination by means of a shield (aspidomancy), mirrors (catoptromancy and enoptromancy), water in a dish, cup, well, or spring (cyclicomancy, gastromancy, lecanomancy, hydromancy, and pegomancy), jewels and pearls (dactylomancy, etc., and margaritomancy), certain stones such as the ophitis, the sideritis, the baetulum, the synochitis (lithomancy), the eyes (oculomancy), the specially prepared finger-nails of a child (onychomancy), and finally by means of crystals themselves (crystallomancy). In addition to these methods with specific names there are a large number of such modes of divination which cannot be so easily dealt with. For instance, the Maoris of New Zealand use a drop of blood, the Hwilli-Che of South America a slab of black stone, the Indian Muslims *unjun* (a black paste), some Egyptians a pool of ink in the hand, and so on.¹

(b) *Definition*

It will easily be gathered from the examples given above that the principle behind these numerous methods of divination is that the speculum shall be a smooth surface or a clear deep, or both. All previous writers have made the mistake of including in the same category as the ones given here such systems of divination as those which employ the liver or shoulder-blade of an animal, comets, lightning, fire, smoke, and so forth, these methods being in fact based on many differing principles. We may therefore conservatively define crystal-gazing as the "faculty of seeing faces, places, persons in motion, sometimes recognizable, in a glass ball, or in water, ink, or any clear deep."² To this must be added, since all crystal-gazers

¹The facts in the latter part of this section are from the works of Goodrich-Freer, Lang and Thomas referred to below; the classical instances are mainly the result of original research, but cp. W. R. Halliday, *Greek Divination* (1913), pp. 150-62, and Bouché-Leclercq, *Histoire de la divination dans l'antiquité* (4 vols., 1879-92), index under *Hydromancie* and *Lécanomancie*.

²Andrew Lang, *Introduction* to N. W. Thomas, *Crystal Gazing* (1905), p. ix.

are agreed on the point, that the scryer can not only see but sometimes hear, taste and smell the images which appear in the crystal. Whether we may also add that the crystal brings into play the various faculties such as monition, premonition, etc., collectively known under the general name of clairvoyance, we shall see presently when we have examined the matter and given our own definition.

(c) *Bibliography*

The literature of the subject is not very large and most of it that is of any importance shall be cited during the course of this study.³ The subject was first seriously considered by the Freiin von Vay, who developed the faculty of crystal-gazing in 1867 and who published two works, one solely and one partly, dealing with it in subsequent years. In this country Miss Goodrich-Freer (who wrote under the name of "Miss X," and who later became Mrs. Spoer) has the credit of first seriously tackling the matter; she also first investigated its history.⁴

II. PRELIMINARIES

(a) *Procedure*

Andrew Lang has described the procedure to be adopted in crystal-gazing as follows: "It is best to go, alone, into a room, sit down with the back to the light, place the ball, at a just focus, in the lap on a dark dress, or a dark piece of cloth, try to exclude reflections, think of anything you please, and stare for say, five minutes, at the ball."⁵ This statement requires much qualification. Very few crystal-gazers

³ The following list of popular pamphlets is, I think, complete: John Melville, *Crystal-Gazing and the Wonders of Clairvoyance* (1920); W. W. Atkinson, *Practical Psychomancy and Crystal Gazing* (1907); C. Thorpe, *Practical Crystal-Gazing* (1916); *Modern Crystal Gazing* (1903); A. Verner, *Clairvoyance and Crystal Gazing* (1903); "Sepharial," *How to Read the Crystal* (1922); "Carolus Rex," *The Magnetic Mirror* (1906); Will Goldston, *Crystal Gazing* (1905). *Recollections of a Society Clairvoyant* (1911) consists of a number of more or less apocryphal stories. The story, *The Crystal Egg*, by H. G. Wells, in *The Country of the Blind* (1911), pp. 285-307, and Scott's *Aunt Margaret's Mirror*, are based on crystal-gazing; for further literary and other allusions see Bernard Fielding, *The Occult Lore of the Mirror*, in the OCCULT REVIEW (Feb. 1919), xxix, 76-84; G. F. Kunz, *The Curious Lore of Precious Stones* (1913), p. 176 *et seq.*; Edward Clodd, *The Question* (1917), pp. 154-66; *Household Words* (1851), II, 284-8 (this last being an amusing article).

⁴ Adelma von Vay, *Studien über die Geisterwelt* (2nd ed., 1874), pp. 85-96, and *Visionen im Wasserglase* (1877); A. Goodrich-Freer, *Recent Experiments in Crystal-Vision*, in *Proc. S.P.R.* (1889), v, 486-521, and *Essays in Psychical Research* (1899), pp. 103-41, and *Crystal-Gazing*, in OCCULT REVIEW (May-June 1910), XI, 264-70, 316-23.

⁵ *Magic Mirrors and Crystal Gazing*, in *Monthly Review* (Dec. 1901), p. 127.

exercise their faculty alone, and if they did they would not merely cut themselves off from one of the principal causes of visions: telepathy, but their experiences would be scientifically useless, since in sciences which depend on evidence the testimony of one person only (especially if that person is the one actively engaged in the matter) is not accepted as conclusive. Though on the whole the position of the back to the light appears to be the best, it is by no means a law: the only thing on which there is agreement is that darkness is unpropitious for scrying. The Frein von Vay could only exercise her faculty when seated under an artificial light, never in daylight,⁶ and several scryers like to have light *behind* their crystals. It is definitely wrong to stare at the sphere, as a tension of the eyes induces a lethargic condition which should of course be avoided. A perfectly natural gaze is decidedly preferable. Again, five minutes is certainly not long enough to judge whether any results are likely to be forthcoming. It is best to continue until the eyes begin to hurt. A valuable method of helping crystal vision and of avoiding eye-strain is to "look into and *beyond* the crystal."⁷ As for the speculum itself, a sphere of crystal is best, though an elliptic form, glass, and coloured globes serve fairly well.⁸ One crystal-gazer conducted a long series of experiments using only a glass of water,⁹ and we have seen that many other methods are employable. But I think it will be found that a perfect sphere of pure rock-crystal¹⁰ half-wrapped in a black cloth and placed on a dark table with the scryer's back to the window, will produce the most and the best results.

(b) *Experimentation and Fraud*

If the scryer or his friends intend their experiences to be of experimental value they should write down during, or at any rate immediately after, the sitting all the particulars of whatever of a pertinent character that occurred, whether the experiment was successful or not. To this should be added the conditions under which the scry was held and all necessary details, and the resulting notes sent from time to time to some recognized centre such as the Society for Psychical Research or the British College of Psychic Science. Those persons who do not conduct their experiments in their own homes but resort to professional scryers, should take precautions against fraud, which is especially easy in crystal-gazing, as the following example shows. A fraudulent scryer allows the visitor to look into a globe contained

⁶ *Visionen im Wasserglase*, p. 4.

⁷ Ralph Shirley, *The Art of Crystal Gazing*, in OCCULT REVIEW (March 1914), xix-126; the italics are mine.

⁸ Cp. J. Maxwell, *Metapsychical Phenomena* (1905), pp. 184-6.

⁹ Von Vay, *Visionen im Wasserglase*.

¹⁰ Such as that described by James Stephens, *Deirdre* (1923), p. 32: "So round and pure it seemed to be one great drop of clear water."

in a black box which is held in the hand. After a moment or two the inquirer sees a face and recognizes it as that of somebody whom he had wished to see there. This is effected by placing a small photograph at the bottom of the box and by using a glass sphere instead of a crystal one. The refractions of light in the globular piece of glass cause the picture to appear vague and indefinite in its outlines; add to this a touch of self-suggestion and the trick is done.¹¹ There are several other similar deceptions, but a little common sense is all that is required to avoid them.

(c) *Effect on Scryer*

It will be as well to dispose at once of a theory still urged by very hardened sceptics who can find no other outlet for their doubt to the effect that crystal-gazing is harmful to the scryer, that it weakens his mind, and what not. I can deny this *in toto* from personal knowledge of many crystal-gazers, all persons of quite normal health. Many authorities have made equally categorical statements on this point.¹² The old notion of Dr. Janet's that scryers are all neurotics will be disposed of later, and has moreover already been answered by Andrew Lang in an *Appendix* to his *The Making of Religion*.

III. CATEGORIES OF PERCEPTION

(a) *Normal*

We have now to consider how the images in the crystal are perceived. The divergence of opinion on this point is remarkable.¹³ "One has a notion that the born scryer is a pallid anæmic girl, with large mysterious eyes, hollow cheeks, untidy hair, and a strong aversion to exercise in the open air. But the scryers whom I know are healthy, jolly people, young, middle-aged, or more than middle-aged." So writes Andrew Lang, and adds elsewhere: "I never studied a crystal gazer who was not wide awake and in full possession of his or her normal faculties."¹⁴ Adelman von Vay writes that while she is scrying she is "in normal condition, that is, I am fully aware of what I see and say, and of what others say to me." Myers says that the "ordinary attitude of the scryer is one of complete detachment."¹⁵ Richet and

¹¹ Cp., Frank Podmore, *Modern Spiritualism* (2 vols., 1902), II, 249-50.

¹² Charles Richet, *Traité de Métapsychique* (1922), pp. 246-51; F. Podmore, *op. cit.*, II-327; N. W. Thomas, *Crystal Gazing* (1905), p. 159; Andrew Lang, *The Making of Religion* (2nd ed., 1900), Appendix C; and others.

¹³ Paul Joire, *Psychical and Supernatural Phenomena* (1916), pp. 158-9, gives a list of nineteen methods of perception, but most of these are subdivisions rather than divisions proper.

¹⁴ *Introduction* to N. W. Thomas, *Crystal Gazing*, p. xlv; *Magic Mirrors and Crystal Gazing*, in *Monthly Review* (Dec. 1901), p. 119.

¹⁵ Von Vay, *op. cit.*, p. 4; *Human Personality* (2 vols., 1903), I-238.

Podmore are equally emphatic that crystal-vision takes place "outside of hypnosis."¹⁶

(b) *Semi-hypnotic and Hypnotic*

On the other hand, there are many writers who are certain that there is some abnormality in crystal-gazing. Podmore himself in earlier works than that just cited was inclined to think (1894) that visions are due to self-suggestion plus induced hypnosis, while in 1902 he wrote that the images were seen in a "state of ecstasy or reverie" induced by the crystal or other speculum, the scryer thus becoming "the spectator of his own dreams."¹⁷ Dr. Janet considers that visions are seen in the speculum by persons predisposed to dreaming, while in a state of semi-hypnosis. Indeed, in most cases he considers, as I have said, the scryer to be neurotic.¹⁸ Sir William Barrett and Sir Oliver Lodge favour the theory of the existence of a slight or incipient hypnosis during crystal-vision. Andrew Lang himself, the apostle of normality, occasionally leaned to what he called "induced hallucination."¹⁹ Other writers plump for complete hypnosis, saying that every vision seen in the crystal takes place while the scryer is completely hypnotized. An early anonymous writer (earlier even than Miss Goodrich-Freer) said: "It is only after gazing until the stage of hypnosis in which hallucinations can be produced is reached that visions occur."²⁰ Hyslop found that one of the ladies with whom he experimented "experienced a strong tendency to go into a sleep or trance when she looked into the crystal."²¹

(c) *Points de Repère*

Another theory is that the reflections and the points of light and shade in the crystal serve to fix the attention of the scryer and to act as starting-points for the images which follow. Mrs. Verrall, the psychical researcher and scryer, attributed the entirety of her visions in the crystal to this method.²² A well-known American authority on precious stones and crystals has exaggerated this theory rather

¹⁶ Richet, *op. cit.*, p. 247; Frank Podmore, *The Naturalization of the Supernatural* (1908), p. 62.

¹⁷ *Apparitions and Thought-Transference* (Contemporary Science Series, 1894), pp. 352-3; *Modern Spiritualism* (1902), II, 294-5.

¹⁸ Pierre Janet, *Névroses et idées fixes* (2 vols., 1898), I-407 *et seq.*

¹⁹ W. F. Barrett, *Psychical Research* (Home University Library, 1911), p. 141; O. Lodge, *The Survival of Man* (1909), p. 92; A. Lang, *The Book of Dreams and Ghosts* (1897), pp. 57 *et seq.* Lang's other works on the subject (in addition to those specifically referred to) are: *Cock Lane and Common-Sense* (1896), pp. 212-25; *Crystal-Gazing*, in *Encyclopædia Britannica* (11th ed.), VII, 566-8.

²⁰ Society for Psychical Research, *Proceedings* (1889), v-286.

²¹ J. H. Hyslop, *Enigmas of Psychical Research* (1906), p. 56.

²² S.P.R., *Proceedings* (1890), VI-485; (1892), VIII-473.

fantastically: "The points of light reflected from the polished surface (*points de repère*) serve to attract the attention of the gazer until, gradually, the optic nerve becomes so fatigued that it finally ceases to transmit to the sensorium the impressions made from without and begins to respond to the reflex actions proceeding from the brain of the gazer."²³ *Points de repère* can be used in two ways. Anybody can take a shiny sphere and so manipulate it that cloudy images begin to appear on it, much in the same way as they do in the pattern of a wall-paper or a ceiling. This of course is not crystal-gazing, but an elementary exercise in self-suggestion. In the second way the *points de repère* are simply used to fix the attention and to induce a hypnoid condition, this having nothing to do with the optic nerve but being purely a psychic state.

(d) *Conclusion*

The explanation of this mass of apparently contradictory opinions is a simple one. Andrew Lang never encountered a case of hypnotic vision, because he did not experiment with such people as were likely to be of a nature easily thrown into a hypnoid condition. Dr. Janet only met with neurotic scryers because his experience was limited to hospital neurotics. But a person of wider experience or knowledge would write that a crystal is used for the "double purpose of bringing the mind into the 'hypnoid' semi-conscious condition, closely similar to the condition preceding or following sleep, and of providing a clear brilliant field for the hallucinatory visual images,"²⁴ thus offering a midway explanation. But the fact is that all the different degrees of consciousness from absolute normality to profound hypnosis are suitable for crystal-vision according to the constitution and disposition of the scryer. To this general law may be added another one to the effect that sufficiently frequently to justify us in calling the condition an average law, the scryer is in a semi-hypnotic trance suitable for sensory hallucination and induced by the crystal itself or by the *points de repère* in it, or by both.

IV. CLASSIFICATION OF VISIONS

(a) *General*

It is now necessary to classify the visions themselves. I do not intend to decide arbitrarily, as most other writers have done, on one category as being the correct one and then to judge all the others by that one, but to give each one on its own merits with a characteristic

²³ G. F. Kunz, *The Curious Lore of Precious Stones* (1913), p. 176.

²⁴ A. G. Tansley, *The New Psychology* (seventh impression, 1922), pp. 153-4, after H. Silberer, *Lekanomantische Versuche* and *Zur Charakteristik des lekanomantischen Schauens*, in *Zentrallblatt für Psychoanalyse* (1912), which are cited by Tansley but which I have not been able to see.

example as evidence. Before doing so it is important to note two interesting, though as yet not very significant, sets of phenomena. It has been found that two or more persons can sometimes simultaneously see a vision in the crystal. For instance, the Master of Lindsay writes "Another time . . . I saw a crystal ball, placed on Mr. Home's head, emit flashes of coloured light, following the order of the spectrum. The crystal was spherical, so that it could not have given prismatic colours. After that it changed and we all saw a vision of the sea. . . ." ²⁵ An incident is known in which two persons, both sceptics, simultaneously saw an old woman in brown in a crystal; but one person saw the woman standing, while in the vision of the other one she was seated. A still more remarkable occurrence is that recorded by Janet in which a case of simultaneous crystal-vision and automatic writing took place: ". . . while she lets her hand write she sees in the crystal images connected with what she is writing." ²⁶ The second phenomenon referred to is the proved possibility of interposing a magnifying glass between the eyes of the sayer and the crystal-vision, with the effect not of destroying the image but of enlarging it in the usual way. ²⁷ An example of this will be quoted in the next section. We do not yet know enough of the mechanism of crystal-gazing to be able to say what exactly these two phenomena signify, and therefore experiments along these lines will become increasingly valuable.

(b) *Subconscious Knowledge*

Modern psychologists declare, and very truly it would appear, that nothing once entered in the sensorial tracts of the brain ever becomes erased. Obviously therefore there are more things in our subconsciousness than we know of. But notwithstanding our ignorance of its contents the subliminal plane is always there to be tapped, and, in the words of Myers, the crystal is "merely another way of getting at this reserve of power." ²⁸ The following one is an excellent illustration of a normal after-image or recrudescence of memory. Miss Goodrich-Freer writes: "I had been occupied with accounts; I opened a drawer to take out my banking-book. My hand came into contact with the crystal, and I welcomed the suggestion of a change of occupation. However, figures were still uppermost, and the crystal

²⁵ London Dialectical Society, *Report on Spiritualism* (1871), pp. 206-7; I. W. Heysinger, *Spirit and Matter* (1910), pp. 250-1 (quoting J. Hawkins Simpson), gives some additional details of this scene. For similar experiences see Goodrich-Freer, *Essays in Psychical Research* (1899), p. 127 *et seq.*

²⁶ *Op. cit.*, II-340.

²⁷ London Dialectical Society, *op. cit.*, pp. 186-7.

²⁸ *Op. cit.*, II-587; additional arguments in favour of this theory will be found in J. Grasset, *L'Occultisme hier et aujourd'hui* (2nd ed., 1908), pp. 135-43, and *Le Spiritisme devant la science* (1904), pp. 236-41; P. Janet, *op. cit.*, I-407.

had nothing more attractive to show me than the combination 7694. Dismissing this as probably the number of the cab I had driven in that day, or a chance grouping of the figures with which I had been occupied, I laid aside the crystal and took up my banking-book, which I had certainly not seen for some months, and found, to my surprise, that the number on the cover was 7694." ²⁹ All the phenomena of recrudescence of memory are not so simple as the one just quoted. In the words of A. G. Tansley, the images are sometimes the "*symbolization* from unconscious mental content." ³⁰ That is to say, the knowledge brought up from the subliminal is translated into a symbol or set of symbols which have to be re-translated to be understood. The following example is typical of this class of phenomena and also illustrates what I have called the magnifying-glass phenomenon. It is also chosen from the records of Miss Goodrich-Freer: ". . . . I happened to want the date of Ptolemy Philadelphus, which I could not recall, though feeling sure that I knew it, and that I associated it with some event of importance. When looking in the crystal some hours later, I found a picture of an old man with long white hair and beard, dressed like a Lyceum Shylock, and busy writing in a large book with tarnished massive clasps. . . . I thought it a good opportunity of carrying out a suggestion which had been made to me, of examining objects in the crystal with a magnifying glass. The glass revealed to me that my old gentleman was writing in Greek, though the lines faded away as I looked, all but the characters he had last traced, the Latin numerals LXX. Then it flashed into my mind that he was one of the Jewish elders at work on the Septuagint, and that its date, 277 B.C., would do equally well for Ptolemy Philadelphus. . . . I had once learnt a chronology on a mnemonic system which substituted letters for figures . . . the memoria technica for this date was 'Now Jewish Elders indite a Greek copy.'" ³¹

(c) *Telepathy*

No intelligent and impartial person in possession of the facts relating to telepathy can to-day deny the possibility of communicating an idea or image from the consciousness of one person to that of another without the normal intermediary of the sensorial channels. What the crystal helps to effect in the case of telepathy is the externalization of "pictures which are . . . due to stimuli which come from minds external to the scribe's own." ³² The only writer on the subject who has denied the possibility of such telepathy in crystal-

²⁹ S.P.R., *Proceedings* (1889), v-507.

³⁰ *Op. cit.*, p. 154; the italics are mine.

³¹ S.P.R., *Proceedings* (1889), v-513; several interesting symbolical visions of this kind will be found in von Vay, *Visionen im Wasserglase*, especially at pp. 7, 17, 19, 54.

³² F. W. H. Myers, *op. cit.*, 1-239.

gazing is Adelma von Vay, who herself gives in her records of experiments several which are obviously due to that very phenomenon. As for instance when a visitor from a distance came to see her she had a series of pictures all connected with the new-comer.³³ From the point of view of the scryer there are two kinds of telepathy, conscious and unconscious. In the former case the scry is a deliberate experiment, of which the following illustration is characteristic. The story is related by "Miss Angus": "A lady one day asked me to scry out a friend of whom she would think. Almost immediately I exclaimed, 'Here is an old, old lady looking at me with a triumphant smile on her face. She has a prominent nose and nut-cracker chin. Her face is very much wrinkled, especially at the side of her eyes, as if she were always smiling. She is wearing a little white shawl with a black edge. But! . . . she *can't* be old as her hair is quite brown! although her face looks so very very old.' The picture then vanished, and the lady said that I had accurately described her friend's *mother* instead of himself; that it was a family joke that the mother must dye her hair, it was so brown, and she was eighty-two years old. . . ."³⁴ Unconscious telepathy takes place when a person present during a scry communicates an image to the crystal-gazer, neither having consciously desired this. Thus if A. goes to a scryer B. who sees in the crystal an image which he describes and which A. declares to be connected with himself, but of which he had not consciously thought and of which the scryer had no knowledge, unconscious telepathy has taken place. The following example occurred to me quite recently. I was at an exhibition and met there a friend whom I had not seen for several years. During conversation at his flat I learned that he had developed the faculty of crystal-gazing; begging him to look into the crystal I cleared my mind as well as I could of any intention to communicate telepathically, and to prevent the haphazard crowding of ideas into the mind, I fixed my attention on some trivial matter. In a few moments my friend announced that he saw me walking arm in arm with a tall man with a dark beard. As it happened the previous day at the other side of London such a man had been suddenly taken ill in front of me, and I had taken his arm (a pose I do not as a rule favour) to assist him for some distance. He was and is a total stranger to me and the incident had certainly not been in my conscious mind during the scry. Therefore either my friend is endowed with retro-cognitive cryptesthesia or the incident was an instance of unconscious telepathy: the latter assumption is preferable.

³³ *Op. cit.*, experiment LXX (16 Dec. 1874), pp. 54-5. The writer's words are: "A bystander's desire to see a given picture never has any influence on me. . . ." (p. 4); it should be remembered that the Freiin von Vay very strongly upheld the theory of spirit guidance with which telepathy would of course be incompatible.

³⁴ A. Lang, *The Making of Religion*, p. 89.

(d) *Cryptesthesia*

I use M. Richet's more correct word cryptesthesia in preference to clairvoyance to indicate the faculty of acquiring knowledge of ideas or facts otherwise than by either the senses or telepathy. It is a moot point whether it is possible to do this by means of the crystal (or, for that matter, whether any such faculty exists). Without deciding one way or another for the moment, it may yet be said that there are cases on record which would seem to show that cryptesthetic crystal-gazing is a fact. These cases have at any rate been sufficient to convince such authorities as Hyslop, Richet and Barrett of the existence of the faculty.³⁵ It is obvious that if it were possible to see in the crystal a scene that was to take place in the future, no explanation short of the possession by the scryer of some cryptesthetic faculty or of the endowment of the crystal by some magical power, would fit the circumstance. The following incident related by Sir James Barnby includes such a premonition. On August 15, 1889, Sir Joseph was staying at Longford Castle near Salisbury, where he met a young lady who claimed to be a crystal-gazer. Among other things she saw in the crystal the image of a lady drying her hands on a towel. She minutely described the room, the lady, the dress she was wearing, etc. Omitting the details (which are all recorded at the place cited) it appears that Lady Barnby (who was the lady in the picture) five days later purchased a dress such as that seen in the crystal and stood in the identical position described in a room of an hotel in which she had never been before, all the details being in agreement with the vision.³⁶ Assuming the facts to be as stated, and it would be absurd to doubt them, we have here on the 15th of the month a crystal-vision of a scene which did not actually take place until the 20th of the same month a considerable distance away. There can be no dispute as to the strictly cryptesthetic *character* of the vision; but so little is known about the deeper faculties of the subconscious and so little about the fourth dimension, that it would be unwise to say anything definite as to the exact character of the faculty which had certainly been employed.

(e) *Spirit-guidance and Suggestion*

The Freiin von Vay claims in her works that her crystal-visions were given to her by spirit-guides. She was however an unscientific

³⁵ J. H. Hyslop, *Enigmas of Psychical Research* (1906), pp. 50 *et seq.*; C. Richet, *Traité de Métapsychique* (1922), pp. 246-51; W. F. Barrett, *Psychical Research* (1911), p. 141.

³⁶ Myers, *op. cit.*, II, 590-2. In the same work at II, 592-5, and in Lang's *The Making of Religion* at pp. 97-8, stand several examples of retrocognitive visions—scenes, that is, which re-enact events of the past of which the scryer had no knowledge. Some of these cases do not appear to be telepathic and in them, too, some cryptesthetic faculty appears to have been in play.

observer (as I have already shown in regard to her denial of telepathy) and there is nothing in any of the visions recorded by her to cause us to believe that they are anything more than "symbolizations from unconscious mental content" and telepathy. Nor, in my opinion, is there a single occurrence on record the facts of which require a spiritualistic interpretation. It is not sufficient, for instance, to give (as does Adelman von Vay) a detailed account of the vision in the crystal and to supplement this by an explanation of the vision given through herself by means of automatic writing, claiming this also to be spirit-given. This is no more than an interesting dual psychic phenomenon: the unconscious mental content being first symbolized in one way (pictorially) and then in another (graphically). We have seen that this can even be done simultaneously (see above). It is possible to cause a scryer to see visions in the crystal which have been dictated by an onlooker.³⁷ But this phenomenon does not come within the sphere of crystal-gazing, being simply one method of hetero-suggestion. Miss Goodrich-Freer could "deliberately and intentionally" call into the crystal the creations of her own fancy.³⁸ Whether this is done by means of auto-suggestion or by the exercise of the will is, for our present purpose, unimportant, the phenomenon in neither case falling within the limits of scrying.

V. CONCLUSION

Having thus examined the problem of crystal-gazing in its various aspects, we may conclude by defining scrying as a method of bringing into the consciousness of the crystal-gazer through any or through all of his senses the content of his subconsciousness, of rendering him more susceptible to the reception of telepathically transmitted concepts, and of bringing into operation his latent and unknown faculties of perception.

³⁷ Cp. S.P.R., *Proceedings* (1889), v-286.

³⁸ S.P.R., *Proceedings* (1889), v-511.

EVOLVO

By WINIFRED WOOD

I

THE bird's swift flight at eve : Is it so strange
That I should feel the very wind that cools
Their close set feathers round the vapourous pools,
Where the flies hover in convenient range ?

II

The beetle's drone, the dor-hawk's rattling purr,
The owl's mysterious note, the white moth's wings,
None, none of these are unfamiliar things,
They seem a part of me when they occur.

III

The nesting season with its myriad joys
And sorrows of the building, eggs and young,
The mother-love from deepest fountain sprung,
The dread, and terror, of each passing noise.

IV

The weird aërial roads by which each bee
Knows its way home ; the ant's laborious path,
The way by which each creature finds its hearth ;
None of these things are strange, or new, to me.

V

The spray of fountains on the scaly backs
Of little golden fish ; the tadpole-child,
Which grows into the frog, to land beguiled ;
Not one of these my stirring memory lacks.

VI

The timid hare ; the rabbit's careless bound
(I feel the exhilaration of it now !)
The pricking ears above the furry brow,
The horror of the weasel, or the hound.

VII

The otter's earthy house ; the badger's lair ;
The wild cat's hisses, and the fox's bark,
As mournfully it breaks the silent dark ;
I know each note, each feeling, every hair.

VIII

The lust of blood is racing in my veins
As I behold wild beasts, with savage roar,
Biting their cage wires, clawing at the door,
Lashing their tails, or fighting with their chains.

IX

The calm cow grazing in the meadow's shade
I know. The horse that drags the heavy load,
The weary toiler, ploughing, whose abode
Is the thatched cottage in yon sunny glade.

X

Each creature then I seem, on every plane,
In air, or earth ; in river, or in sea :
I feel that they are each a part of me.
It is not strange. " Ye must be born again."

SOME EXPERIENCES—NATURAL AND SUPERNATURAL

BY EDWARD V. W. B. KINGSLEY, A.C.P.

FOREWORD

IN these days, when almost every one takes an interest in the "Occult" and matters relating thereto, it has struck me that the following personal experiences may be of general interest. Two of these, with the explanation of the mystery, show how easily a good "Ghost Story" may have the simplest possible explanation.

These stories are absolutely true and, with the exception of one, are first-hand personal experiences.

I may add that I am not an imaginative sort of person. I weigh some fifteen stones, and can enjoy a porterhouse steak and a bottle of Burgundy as well as anyone, and for the greater part of my life I have been engaged in scientific work of one kind or another.

A good many years ago I was a pupil at a private school in the suburbs of a large northern town. The school premises were rather peculiar in their construction, as they were fashioned out of one-half of an old rambling manor-house, so large that it had been divided into two sets of premises, in one of which the school was conducted, the other portion being in possession of another family. It should also be remembered that all communication between the two houses was shut off.

One afternoon in the dusk of a cold winter's day I was helping the head master in the laboratory, when he left me to obtain a book from the study. I was very much surprised to hear him calling me barely a minute after leaving me. I hurried to the study and there I saw a sight which was as inexplicable as it was weird. A comfortable arm-chair was drawn up at one side of the blazing fire, exactly as if some one were sitting in it and the old-fashioned bell handle was being slowly and deliberately pulled down. It was no delusion, for each time the handle descended the bell could be heard to ring in the distant kitchen, and presently, as if to prove that our senses were not wandering, one of the maids came from the kitchen to answer the bell.

The phenomenon then stopped, but was repeated again the next morning on one or two occasions. No explanation would have been forthcoming but for the fact that the lady of the house from the adjoining premises, when paying a call at the school, was told the story. She laughed most heartily. "I'm sorry to spoil your story," she said, "but we have had a man in to mend our bells and I remember he told me he found a number of wires in the cellar from which, although he pulled them hard, he could not make any of our bells ring." A few minutes' examination showed this to be the correct explanation. Before the property had been divided the wires had run under the other portion of the property, and when the dividing wall had been erected the wires had been left intact to pass through a small hole in the new brickwork.

The following experience is one for which I have no explanation to offer. It is one of the "premonition" or warning type. I would add that the story was told to my sister, in my presence, very shortly after the occurrence, by the lady to whom it happened.

The lady in question, young and energetic, was earning her own living in a frontier town on the eastern border of Prussia, close to the Polish frontier. She had retired one night in perfect health, with no worries whatever. She had recently had a letter from home in England and knew that all was well at home, and went to sleep with a mind perfectly at ease. In the early morning she was awakened by a slight illumination of the room—she described it as in the nature of a glow, soft and diffused, and with apparently no definite source. She then heard a voice saying clearly and distinctly, "G—— [her name], get up and go home, your sister is dead."

So strong was the impression made on her mind that she at once arose and set about making preparations for her departure. She left by express train the same morning, booking straight through to England; *en route* finding herself with an hour or two to wait for a connecting train at Berlin, she bought herself mourning and, continuing her hurried flight across Europe, arrived at home in England only to find that her sister had been buried in the afternoon of the day she arrived.

One hears of many similar cases, but few where the impression is so strong as to cause a person to throw up a good post at a moment's notice and take an eight-hundred-mile journey.

And now for matter of quite a different type. Some years ago I was science master at a fairly large school in a Midland county.

We had a staff of some twelve or thirteen masters, of whom about nine were resident men, and of these there were some four or five of us who formed a little "clique" amongst ourselves. We were all young, and we had plenty of invitations to dances, tennis parties and what not that took place in the small country town where the school was situated.

There was one particular country house that stood some two or three miles out of the town, where we had almost *carte blanche* to spend the evening whenever we wished, without having to wait for any formal invitation.

I was the proud possessor of what was in those days an extremely powerful motor-cycle, and it was no unusual thing for me to take one of my colleagues on the carrier of the machine and to tow two other men who were riding ordinary push-cycles when we went together to call at this house.

One dark night in November the four of us were proceeding in this manner along the road out of the town, when about a mile from our destination we were startled to hear a deep, hollow cough at the side of the road and close behind us. We stopped and looked around; there was not a soul in sight, so feeling somewhat puzzled we mounted again and continued our journey, arrived at our destination, spent a pleasant evening, and in due course started off on our return journey, when at almost the same spot in the road we had a similar experience, but again no solution was forthcoming.

Two or three nights later the weather had changed and the road was deep in mud, when with one man on the carrier only I set off for another visit. As we drew away from the town we ran into thick fog and the road became a perfect quagmire; the tyre cover on the front wheel of my motor-cycle was worn smooth, and as the machine alone weighed over 200 lb. plus some 3 cwt. of solid humanity, it was impossible to put on any speed with safety. Passing the spot in the road where we had previously heard the mysterious cough, we heard the same weird sound coming clearly from the fog on the side of the road, and as we continued our rather slow progress we could hear softly padding footsteps, as if one or two people were running alongside the road and trying to keep up with us. Gradually the sound became fainter and died away. We said nothing to our host, and resolved at some future time to investigate the matter.

It so happened a few nights later that I undertook the same journey by myself; the weather was atrocious, several inches of slimy mud on the road and a dense fog, which the powerful

acetylene lamp I had only served to illuminate into a white cloud but did not penetrate at all. Passing the place where the phenomenon had usually occurred I heard the cough again, louder and deeper than before, and also as far as I could judge much closer at hand. The road was deserted, and I began to feel a little nervous, when suddenly my machine gave a slight skid and I just managed to pull up on the edge of the ditch at the side of the road. As I was re-starting the machine, I heard the cough once again only a few feet away, and by the rustling of the hedge it sounded as though some one or something was trying to get through or over the hedge to me. I lost my nerve completely and put on all the power I dared, but still the thing, whatever it was, kept close behind. The road was now more open and less sheltered by trees and therefore drier, and here I found I could at last put on pace and draw away from the mysterious pursuer. Curiously enough the padding steps and the pursuit stopped when a stream of water came in the path of my ghostly pursuer. It should be remembered that it is an old axiom of ghost stories that evil spirits cannot cross running water. And so here, again, we have all the elements of a sound ghost story. On arrival at my destination, and being alone with my host, I could not forbear to tell him my story, and as I was doing this I noticed a broad smile gradually spreading over his face.

"Your ghost," said he, "is simply a young heifer that has got a cold and as she is a bit young and frisky she often runs alongside and parallel with the road when she hears anything moving at more than a walking pace; and, naturally, with the thick hedge between you and also the width of the ditch you would not see her on these foggy nights. And, of course," he added slyly, "the cow could not jump the stream any more than your evil spirit."

The following incident is one which seems utterly without significance, yet so clear was the appearance of the apparition that I give a brief account of it. I was some fifteen years of age and was staying with relatives and occupying a small bedroom to myself. It was the evening of the twenty-first of June and I decided to stay up all night and watch for the dawn, for I was curious to see how long the night really lasted at the time of the longest day.

I arranged a chair comfortably at the bedroom window and in due course saw the first signs of dawn shortly after two o'clock. I waited until it was a little lighter and decided to go to bed.

I pulled down the blind, which was one of the heavy old-

fashioned Venetian type, and turned the slats inwards and downwards so that as little light as possible penetrated the room, the result being that the room (which had a very light paper) was faintly illuminated by an even grey light, just sufficient to see all objects fairly clearly.

I got into bed and was just about to put my head on the pillow when I saw with perfect clarity, standing midway between the foot of the bed and the window, a tall shape some seven feet in height, and in shape exactly resembling a sheet thrown over a short pole; the figure was transparent, or translucent would be a better word, and of a curious light fawn colour. I had by my bedside rigged up a small electric light (it was one of the old miniature carbon filament type of lamp and in a small room gave a very fair light). I switched on this, feeling certain that the light would at once dispel what I thought must be a purely imaginary form. It did not do so, but, instead, it changed the figure into one of apparent solidity and I could no longer see through it, as I had been able to do before; that is to say, the thing when viewed by transmitted light was visible, and was also visible by the reflected light of the little electric light, so that according to all ordinary laws of optics there was something there; there could be no question of a mere image formed in the eye. The appearance persisted for a few more seconds and disappeared. For some reason I was not particularly frightened and got out of bed again, and made every possible experiment with the blind and curtains, but all to no end. What I saw that night *was there*, for it obeyed the laws of matter. I had not, and still have not, the slightest explanation of the incident.

When I was a University student I was once staying for a short time with an alleged "Reading Party" at a small seaside place in the extreme north-east of Yorkshire. We had been staying a short time in the village when rumours arose as to the newly opened local cemetery being haunted by two apparitions dressed as monks. We paid no attention to these rumours until one of our party cycling home in the dusk came in with the report that he had certainly seen something out of the way in the cemetery. We others were inclined to scoff at the whole matter, but presently decided to go in a body and investigate.

We reached the gates of the cemetery, which stood some little way out of the town, on a rather lonely road, and on looking through the gates we all saw two monk-like figures apparently moving and nodding to one another in the middle of the long straight path which stretched away from the gates.

After a consultation—it was getting dark, and none of us, I think, felt very comfortable over the matter—we decided to scale the rail and make a closer inspection. As we advanced the figures grew clearer and the movements more distinct, until when about twenty yards away we realized that the apparitions were caused by two small clipped yew trees, planted in a small ornamental bed in the centre of the path ; behind these trees the grey asphalt path ran uphill towards the back of the cemetery, thus making a perfect light background, which, as the trees swayed gently in the breeze, produced the deception of two white forms standing there.

This last event I do not ask anyone to believe, yet as far as the evidences of my senses go it did happen, and it has left a very profound impression on me.

Several years ago I was living in a South American Republic, some distance outside one of the principal towns, at a somewhat lonely house about a mile from the village of X—. From the gates of our *estancia* a long straight road led to the village ; this road (unusual in the district) was well paved and broad.

One evening, in winter, when I had only been in the country a few months, a companion sharing my rooms had gone to bed with a pretty severe chill and I promised after dinner in the evening to go to the village and obtain for him one or two things he wanted.

Leaving the warm dining-room I went through the grounds and turned out on the road, when I found it bitterly cold, much to my surprise (I had not yet had a winter in the country) ; in fact, it was freezing, the temperature being some two or three degrees, Centigrade, below zero. Now, mindful of the fact that my companion had already contracted a severe cold, I resolved to walk as rapidly as possible, and, as I hurried along, my mind was busy with thoughts in England, seven thousand miles away, and I was wondering what some people at home would think of the climate (as people at home usually imagine that the South American climate consists of nothing but warmth and blue skies). I lay stress on this point to show that my mind was occupied with matters as far removed from the occult as possible. Also I had just eaten a good dinner, washed down with one glass of the thin sour liquid which passes for wine in that country, and which is scarcely more alcoholic than ginger-beer. I was, in short, in a perfectly normal mental condition and physically in good health.

The road was bordered on both sides by trees ; on one side,

short ornamental trees (like the plane trees of English streets) which were now bare of leaves. On the other side were huge eucalyptus trees dark with their evergreen foliage, a half-moon was riding through a fleecy sky and the air keen and frosty as I continued to step out briskly towards the village. Suddenly I became aware of slinking shadows, as of some animals crossing the road in front of me, but on looking more intently they seemed to vanish. I persuaded myself that it must be the moon rays shining through the naked branches of the small trees on one side of the road; a moment later, and I saw I had made no mistake, for there clear and distinct surrounding me were a pack of fearsome phantom dogs silently padding around me. I stopped spellbound (let me say at once, with sheer fright); the pack stopped too, and as I gazed at them in horror I saw that many were partly flayed, and all bleeding or wounded. Pulling myself together I made a blind rush for the first light of the village, now quite close at hand; the pack seemed to rush with me, and then gradually the phantom forms dropped away and in a state of mind past description I rushed into the village "posada" (or inn) and drank a stiff dose of "caña" (a strong rum-like spirit).

When I had sufficiently pulled myself together I made my purchases in the village, hired a vehicle and drove back by another road. On my arrival back I found my companion asleep, so till the morning I had no one to whom to tell my story; but when the morning came the whole thing, looked at in the broad light of day, seemed so absurd that I resolved to keep the story to myself.

I had nearly forgotten the matter when a year later, under almost the same circumstances, I had the same experience: a clear frosty night, the moon this time behind the tall eucalyptus trees throwing a dense black shadow on the road, thus eliminating any possibility of the shadows forming any deception, as they gave a perfectly solid shadow with no stray rays of light from the moon. There, perfectly clear and distinct, I saw once again the phantom pack. This time the illusion—if illusion it were—lasted only for a few seconds. On this occasion I was nearly at the village when the phenomenon occurred, and before I could collect my thoughts all was normal again. In the remaining two and a half odd years that I continued to live in the place I saw no more of the spectral pack, and gradually forgot all about the matter.

And now for the extraordinary sequel to the matter. Returning home to England our steamer called at Leixões, a small port a few miles from Oporto, and as I found that we should have the

whole day in harbour I took the tram into Oporto. After several interesting hours of exploration I dropped into a restaurant in the Praça da Bolsa and ordered a modest lunch. As I spoke Spanish and the menu was in Portuguese I had little difficulty in ordering a luncheon to my taste. There was, however, one little point on the menu which I was not clear about, and as I was explaining to the waiter what I wanted an elderly gentleman seated at the next table very kindly offered his services as interpreter. The gentleman spoke English fairly well, but Spanish and Portuguese he spoke with equal facility. We exchanged a few remarks during the lunch, and as my acquaintance seemed inclined to chat I ordered a bottle of "vino fino" and invited him to share it with me. In the course of our conversation it appeared he had been a University professor for many years in the country I had just left, and also he knew the district where I had been living. Our conversation happened to drift to the history of the Republic I had come from.

"Is it not a fact, señor," I said, "that when about a hundred years ago the Republican forces began to make really serious efforts to drive the Indians away from the neighbourhood of towns that the troops practised fearful barbarities on the Indians?"

"Si, señor," he answered, "but the Indians were worse; in fact, there is a story about an outpost at the village of X— (where you have been living). The officer who commanded the post had got tired of small losses of men and cattle by small bands of prowling Indians, so he imported some specially fierce trained dogs to form a sort of outer guard. One day by some means or other these bloodthirsty Indians captured almost the whole of these dogs, which they mutilated in the most horrible manner, half-flaying some, wounding others, and then drove them back dying and in torture to the soldiers' lines. A terrible story, Señor, but true; and it happened where you have been living."

I make no further comment. I merely state the facts. You need not believe the story; I merely repeat that it happened—and, after all, it is just a little queer, isn't it?

THE SCIENCE OF SMELLS

By H. STANLEY REDGROVE, B.Sc., A.I.C., F.C.S.

"THEY haven't got no noses, They haven't got no noses, And goodness only knowses, The noselessness of man." Perhaps things are not quite so bad as Mr. Chesterton suggests, in an endeavour to portray the thoughts of that celebrated dog, Mr. Quoodle, on the subject, but certainly for animals in whom the olfactory is the most highly developed sense, as for example, dogs, and especially such insects as ants, the world must be a vastly different affair from what it is for us. To such creatures odour is, in all probability, a sense of *forms*, such as sight is for normal human beings. I owe the suggestion to Dr. Dan McKenzie, who brings out the point very effectively in a most interesting and original work that has just been written entitled *Aromatics and the Soul*.* The idea, I believe, is due originally to Forel, and Dr. McKenzie explicates it as follows :

When an ant sets out from her nest she distinguishes the various odours and varying strengths of odours she comes upon, noting and memorizing them as in two main fields, one on her left side, the other on her right. In order to find her way back again all she has to do is to unwind, so to speak, the roll in her memory, transposing right and left, and this successfully accomplished will bring her back to the point she started from. If we ourselves were endowed with such a perfect olfactory mechanism situated in long, flexible whip-lashes, which we could move and tap with each step, the world for us would be transformed. Odour would become a sense of forms. Thus the orientation of ants can be explained without assuming the existence of an unknown sense.

This is by no means the only thought of interest on the subject of olfaction that Dr. McKenzie's book contains : indeed the volume is packed with suggestions for further thought and study, some of which should make a special appeal to the serious student of Occultism. "Olfaction is," as Dr. McKenzie says, "generally felt to be the lowest, the most animal, of the senses." Yet, nevertheless, it is in many ways the most mysterious of them all. It is true, of course, that the transmutation of stimulus into sensation is, as concerns any of the senses, an absolutely

* *Aromatics and the Soul : A Study of Smells*. By Dan McKenzie, M.D. 8½ ins. × 5½ ins., pp. x + 164. London : William Heinemann (Medical Books), Ltd. Price 7s. 6d. net.

unsolved mystery ; but in the case of the sense of smell the mechanism is especially mysterious just because it is seemingly so simple. Scientists are not yet even agreed as to the exact nature of the olfactory stimulus. Is it purely a matter of chemical reaction ? Or, alternatively, is the process in any way analogous to that whereby colour is perceived ? The latter view is that held by Heyninx * ; and Dr. McKenzie gives an adequate account of it, together with a useful summary of the arguments for and against. Now it has been shown that the vapours of odorous bodies absorb certain ultra-violet rays whose periods of vibration have been determined. Heyninx argues that the vapours are composed of molecules vibrating with a period equal to that of the light rays they absorb and, further, that it is to these vibrations that their odorous qualities are due, differences in odour being the result of differences in the rate of vibration. It is a fascinating theory, and, although several objections to it have been advanced, it is just possible that the theory may ultimately surmount them. One curious phenomenon that Dr. McKenzie omits to mention and which might be urged in support of Heyninx's theory, since it seems analogous to colour-blindness, is partial anosmia, or the inability to smell certain odours. I believe, for example, that many persons are anosmic to prussic acid. At any rate, I have personally come across more than one such case ; and the instance, I think, is particularly interesting because the absorption bands of prussic acid and steam are practically identical, and therefore, on Heyninx's theory, these two substances should have practically identical odours, that is to say, prussic acid should be odourless.

Any theory of olfaction, to be satisfactory, has got to explain the fact that, in the case of certain substances, the most ultra-microscopic particles can be detected by the olfactory sense. Indeed, Fabre's experiments seem to indicate in the case of certain insects a degree of delicacy of olfaction which is well-nigh incredible. I quote the following abridged account from Dr. McKenzie's book :

Having by chance a living female Great Peacock moth captive in his house, Fabre was surprised one night by the advent of some forty others of the same species—males in search of a mate. At once the question arose in his mind : How was it that they were attracted ?

Sight could not have guided them, because, apart from the comparative rarity of this moth in that particular district, the night of their arrival was dark and stormy, his house was screened by trees and shrubs, and

* A. Heyninx : *Essai d'Olfactique Physiologique* (1919).

the female ensconced under a gauze cover. He observed, besides, that the males did not make straight for their objective, as is characteristic of movement when directed by sight. They blundered and went astray, some of them wandering into rooms other than that in which the female was lying. They behaved, that is to say, as we ourselves do when we are trying to locate the source of a sound or a smell. But sound was ruled out by the fact that they must have been summoned from distances of a mile or a mile and a half. Olfaction remains, and with this in his mind Fabre undertook several experiments. . . . When the female was sequestered under the gauze cover, and in drawers or in boxes with loosely-fitting lids, the males always succeeded in discovering her. But when she was placed under a glass cover, or in a sealed receptacle, no male at all appeared. Further, Fabre found that cotton-wool stuffed into the opening and cracks of her receptacle was also sufficient to prevent the summons reaching the males. . . . In watching the behaviour of the third moth on his list, the Banded Monk . . . Fabre discerned a circumstance very strongly suggestive of the operation of an odorous lure. He found that, if the female was left for a time in contact with some absorbent material and was afterwards shifted, the males were attracted, not to her new situation, but to the place where she had originally been lying. Subsequent experiment showed that a period of about half an hour was necessary to lead to the impregnation of the neighbourhood with the effluvium she elaborated.

Most of us, perhaps, can give instances from our own experience in which an odour has produced an action on our part a moment or two before it has attained to conscious perception, and Dr. McKenzie throws out the interesting suggestion that possibly man's olfactory sense is finer than he is aware, certain faint odours invariably escaping consciousness but being subconsciously perceived and thereby affecting his conduct. Cases of antipathy and sympathy between strangers might thereby be explained, and even perhaps some instances of supposed telepathy. It may seem ridiculous at first sight to say that one person can convey his thoughts to another by an odour unconsciously produced on the one hand, and unconsciously perceived on the other. Yet certainly something of this sort does seem to take place in the case of certain of the lower animals; and although mankind has ceased to rely, except to a very inconsiderable extent, on the sense of olfaction for guidance in the affairs of life, it is possible that his subconscious mind still possesses something of the powers that belonged to his ancestors. At any rate the suggestion is a very interesting one, and should be borne in mind by psychical researchers.

The psychology of olfaction is, in any case, no less mysterious than its physiology. No satisfactory reason, for example, has yet been given for the astonishing power odours have of recalling

memories. Nearly everyone, I think, can testify to these powers from his own experience. They constitute, perhaps, a heritage from the past, and provide some indication of what this now despised sense signified in days when mankind was yet young.

To the chemist smells have an intellectual value, an informing quality, which for most other folk is non-existent. To the man in the street smells are just classified as pleasant and unpleasant, and as we know, very few folk can make a good show at the game, frequently played at bazaars and the like, of identifying a score or so of common substances by their odours alone. Indeed, as Dr. McKenzie points out, "Our native language does not possess a terminology descriptive of smells. We never name an odour, we only say it is a 'smell like' something or another." The same is true, I believe, of the French language, and the fact may be taken as indicative of our general state of ignorance concerning olfaction and of the neglect of its cultivation by mankind.

It might be maintained, however, that the old-time occultists did recognize the importance of odours from the point of view of their psychological effects. The weird and wonderful recipes for aromatic ointments, suffumigations and the like which are to be found in the books of magic are evidence of this. Not the least interesting chapter of Dr. McKenzie's admirable book is that on "Smell in Folklore, Religion, and History." Many of the old-time medical practices that he details seem very absurd in our modern eyes; yet, as he indicates, "out of these most absurd and to us meaningless methods of treatment modern medicine has here and there selected recipes which experiment and experience have proved to be of value." Valerian and asafoetida may have been originally prescribed because it was thought that their vile odours would drive away evil spirits: they have truly remedial virtues nevertheless, and one wonders sometimes whether the old occultists were always such fools as it is nowadays customary to portray them.

Dr. McKenzie is a man of science—the fact is evident from his work, apart from the "M.D." on the title page—yet he is keenly aware how dull a scientific book can be made, and, skilfully avoiding all the pitfalls, has produced a volume which the general reader—not less than the student of philosophy—will read from cover to cover with the keenest pleasure.

SPIRIT PROJECTION

By J. SUTTON-PATERSON

AT three different times during my life have I had proof of the possibility of Spirit Projection.

I have long been interested in this subject, and have made a careful research concerning it in the Bibliothèque Nationale at Paris and in the British Museum in London. In neither of these places have I come across any direct evidence other than that in a book dealing with the life and consequent execution of Gilles de Leval, Baron of Raies, where the author speaks of the soul of the man's body leaving it during the night and journeying great distances over seas and across high mountains. Being written in the fifteenth century, this book deals with these matters from a purely canonical point of view, and merely produces its evidence in support of a charge of witchcraft rather than in anything approaching a scientific light.

It is a very certain thing that under the effect of chloroform or some similar anæsthetic the soul actually leaves the body and is free to voyage either at its own inclination or according to some *idée fixe* of the person it belongs to.

The first occasion on which I had evidence of this being a very accomplishable fact was during the war, at three o'clock on a winter's morning, when I was mounted on guard over a convoy of lorries. Prior to joining the army I had known, and been rather deeply attached to a woman named Barlow, one whose intelligence was rather above the ordinary and whose views were distinctly mystical.

During the two hours I spent on guard I thought of her for perhaps five minutes and tried to imagine the room in which she slept. Suddenly I pulled myself together, for I felt I was falling asleep, or had for the moment actually dozed.

Seven days later I received a letter from Miss Barlow, with whom I was corresponding at very rare intervals. She said that at about three or half-past three o'clock on the morning of December 19 she had been awaked by some one present in her room. For a moment or two she felt afraid, and then became aware in some occult way that it was myself.

She spoke to a certain luminosity in the corner of the room,

but it failed to reply to her. In closing she asked exactly what I did on the night in question.

I asked the serjeant-major to tell me the exact night on which I was on guard, and he answered that it was the night of December 18-19, from the hours of two to four in the morning.

The second occasion took place at Weybridge in Surrey at the beginning of last year. I was racing motor-cycles for the firm of Norton Motors and had been hard at work all day preparing my engine for the races of the coming day. That evening I went to bed and read Dante's *Vita Nuova* until the morning hours. At last I fell into what seemed to be a sleep full of dreams, none of which I could remember the following morning.

Next morning at about eleven o'clock Major Hartshorne-Cooper, who was driving a big Mercédès racing-car, came up to me and said, "Jimmy, I had the deuce of a dream last night. I felt certain that you stood at the foot of my bed and told me to be most careful in taking the Merc. under the Members Bridge. I must be getting nervy."

I left the track some little time after to go to France, and I saw the news in the paper that poor Cooper had turned a somersault with his car at a speed of ninety odd miles an hour and been killed. I wrote to his friend, the Count Louis Zborowsky, to ascertain the exact place on the track at which the fatal accident took place, but have not yet received his reply.

The third and final instance occurred but a few months ago in the little village of Shirley, near Birmingham. I knew a certain woman named Ripley and had talked to her at some length regarding the works of Walter Pater. I left her and she went home to bed as usual.

I read on for an hour or so and then went to bed also. For a long time I lay thinking the vague and irresponsible thoughts of a person falling asleep when suddenly, and for some unknown reason, my attention was riveted on a Chinese cabinet standing on a low table before the foot of my bed. Even now I can remember my thoughts with consummate accuracy. The impression was very much like that I received on a night some years before when I had taken the Oriental drug haschisch, vividly clear and almost vocal.

The cabinet had little figures of men and women on it. They were lacquered in gold and had rods in their hands. This suggested for some reason blowpipes, and I saw them blowing the melted gold-leaf on to the ebony of the cabinet itself. As they worked they sang very softly, and some strange melody that I

seemed to know perfectly well. They were all of them acutely stiff like dolls or marionettes. At last the whole thing was perfectly clear. They were singing "La Marche Funèbre d'une Marionette." In some way this seemed to comfort me, and I watched them move with a steady rhythm until finally they all ceased to stir. At this moment their limbs seemed to click audibly, and I awoke from what had evidently been a kind of trance, for I had certainly not slept, and the hour was 11.45 when I lay down and on awaking I found it to be two o'clock in the morning.

Before I was out of bed Miss Ripley came across to my house the following morning to say that at about midnight she was awakened by some one *touching* her. She opened her eyes, and was terrified to see my body down to a little below the waist suspended in mid-air before her.

There was very little light in the room, she said, and yet I seemed to be perfectly visible. There was nothing phosphorescent about my appearance, however—merely the spot in which I was seemed to be brilliantly illuminated. I have asked her to furnish me with a written statement of this, which she had done. After a few minutes, she said, I vanished, the attendant light becoming gradually less and less until it disappeared entirely.

Here then are three perfectly clear examples. I have omitted to mention two others which I fancy may be indirectly due to the effects of hypnotism.

If then the soul may voyage at will in this manner we have quite a good explanation of the old theory of Incubus and Succubus. The one woman distinctly said that I awakened her by an actual physical touch, and not merely the vague presentiment that some one was in the room, as had been the case with my first friend.

To my mind this entirely clears up any difficulties as to the explanation of midnight visits such as Madame Chanteloupe enjoyed in the book *La Bas*, by J.-K. Huysmans.

I am now in touch with the secretary of the late J.-K. Huysmans, who has promised to allow me to see the notebooks of that bizarre man.

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.*]

SIR WILLIAM CROOKES.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In view of the recent appearance of a biography of Sir William Crookes, I think the following reminiscence may be of interest to your readers :—

Some years ago—in 1912, to be exact—I had the pleasure of meeting Sir William and Lady Crookes, and over the tea-cups I ventured to approach the famous scientist on a subject that was, not unnaturally on that occasion, uppermost in my thoughts. I mean, of course, his experiences many years before with the celebrated medium, Miss Florence Cook, and the even more celebrated personality known as Katie King who materialized through her. I had then recently read Sir William's book, *Researches in Spiritualism* (now, I fear, out of print, and very difficult to obtain). Sir William explained to me that he had not actually authorized the publication of this book, which had made its appearance quite independently, but he absolutely confirmed the truth of its contents, and in answer to my possibly rather eager and searching inquiries, assured me, in his grave, courtly, unemotional but kindly manner, that his convictions on the matter had remained quite unaltered. He added that he hoped some day to have sufficient leisure to bring out another edition of the book. Unfortunately this leisure time never seemed to come to him.

Lady Crookes, who was listening indulgently to the conversation, then interposed :

“ One of my children, when he was a baby three weeks old, had a very interesting experience with Katie King. During a séance at our house, Katie expressed great interest in the new baby and asked that he might be allowed to be brought down for her to see him. My husband came upstairs for our little boy, and on his returning to the séance room Katie took the baby in her arms and held him for a few moments and then gave him back.”

I shall always remember Lady Crookes's retrospective smile of pride and pleasure as she added :

“ I am sure not many babies have had such an experience as my son had ! ”

In spite of these wonderful occurrences with Florence Cook, Sir

William volunteered the remark that he considered Daniel Dunglas Home the greatest medium he had ever met. And he went on to relate what is, I believe, a pretty well-known episode, how he placed his hand over some printed words in a newspaper without having read them, and how Home, who was sitting in another part of the room, at a distance which entirely prevented his being able to see the printed matter, instantly wrote down words which were found to be identical with those over which Sir William had placed his own hand. Telepathy between two human minds in physical bodies was here quite out of the question.

Yours faithfully,
EDITH K. HARPER.

ANIMALS AND SO-CALLED APPARITIONS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Some years ago a relative of mine died at midnight. After I went to bed the collie, who was deeply attached to and the devoted companion of the woman who had just passed on, became frantic, and sought to get into my bedroom. I opened the door and he came in backwards, snapping and snarling, as if keeping something at bay, and for about half an hour afterwards he lay across my body showing his teeth and snarling.

I never had any doubts as to whose spirit it was that came.

Yours faithfully,
K. C. M.

LOVE AND "ERŌS."

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Permit me to point out to your correspondent, R. M. Bloch, a rather serious error in her contribution to the correspondence section of your December issue.

Neither in the writings of St. John, nor in those of any other Christian mystic, nor even in the writings of any leaders or masters of the past, do we find the statement that "God is Erōs."

There are three types of love, (3) that of "erōs," which is the lowest, and even belongs to the general animal kingdom and is of the body; (2) the "philea" love, which pertains chiefly to the human race, and is of the soul; (1) the "agapē" Love, which is of the Spirit.

There *is* a god of the realm of "Erōs," he is "the god of this present age"; there is a God of the "Philea" realm, the Saviour—the Son; and there is A GOD WHO IS "AGAPĒ"—the Supreme.

There is nothing perfect about "erōs," save the outward shell of beauty; in "philea" we find that both "good and beauty" as sensed so accurately in the phrase "behold how good and how joyous a thing it is for brethren to dwell together in unity."

"Perfect Love" is only found in "agapē"; and this "perfection" is only to be attained through Light and Sacrifice, and hence it is associated with the idea of consecration. The "telesterion" is the place of this perfection, it is the Calvary.

The word "erōs" is not to be found in any of the Scriptures of Truth; furthermore in "erōs" there is no Light, and even before the Light of Love may dawn everything which "erōs" typifies must be transformed.

The order and mysticism of the old Persian initiation is a wondrous description of the harmony of the "philea" (love), but for the understanding of the "agapē" (Love) one must study and contemplate the wonderful writings of St. John.

Z. A. S.

THE INFLUENCE OF MESMERISM ON VEGETATION.

To the Editor of the OCCULT REVIEW.

SIR,—A friend of mine who has only a little practical experience and no theoretical knowledge of scientific gardening yet manages to achieve astonishing results in growing things. Every plant she touches seems to flourish. Such important matters as soil composition and aspect do not worry her. Last summer, in competition with a woman gardener of many years' experience, she set a number of cuttings. Each took her supply off the same plant, each set hers in the same soil, and all were tended with equal care. My friend's cuttings made rapid growth and are now beautiful, bushy plants. The other woman's cuttings have made very little growth and, altogether, are very puny specimens.

My friend is a natural mesmerist, and uses the power unconsciously.

Orthodox science admits that "there may be certain rudimentary elements of Personality in the vegetable kingdom."

Does my friend's success help to demonstrate this theory, I wonder?

INQUISITIVE.

AGNOSTICISM AND THE BUDDHA.

To the Editor of the OCCULT REVIEW.

SIR,—In support of your opinion that Gautama was an agnostic, I offer the following extract, which I used in "Personality and Telepathy."

"What follows on the extinction of delusion?" asks a monk of the learned man Dhammadinnā. "Abandon the question, brother. I cannot grasp the meaning of the question. If it seem good to thee, go to the Enlightened One, ask him for an explanation of the question."

And the Buddha, asked, makes answer : " Wise is Dhammadinā, and mighty in understanding. Wouldst thou ask me for an explanation, I would give thee exactly the same answer " (*Buddhist Essays*, Macmillan & Co., 1908).

F. C. CONSTABLE.

A THEATRICAL GHOST.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Some years ago, in happy Thespian days in Australia, I was playing the part of Octavius Cæsar in a big production of Julius Cæsar with the late George Rignold at His Majesty's Theatre at Sydney.

On the last night of the play, I was one of the last to leave the theatre, being busy packing my wardrobe ; for the company was leaving for a tour of New Zealand. Well, somewhere about midnight, I switched off the dressing-room lights, and was descending the stairs to the street, when I was almost tripped up by the swift ascent of the stage cat, and then I was astonished by seeing, going quickly past me up the steps, a well-known actor, dressed in the toga of Brutus. The man himself, who had been playing the part in the first weeks of the piece, had left for San Francisco.

The sequel is, the next morning there came a cable from California stating that the gentleman I refer to had shot himself the previous evening at nine o'clock.

Yours faithfully,
IVAN HILL.

PERIODICAL LITERATURE

THE last issue received of REVUE MÉTAPHYSIQUE opens with a full report of the Second International Congress of Psychical Research which was held recently at Warsaw : it has been the subject already of a brief reference in these pages, based on an account which appeared in LA REVUE SPIRITE. It is said to have been very successful (1) in the matter of attendance and the personalities of those present, (2) in the value of the lectures and papers, (3) in the importance of the decisions reached. It may be noted as significant that a member of the Latin episcopate represented the Cardinal Archbishop of Warsaw, being the first occasion on which the Roman Church has recognized a Psychical Congress in any official sense : the prelate is not named, and he had obviously but a watching brief. The proceedings took place in the University, even in its *salle d'honneur*, which was decorated with flowers, and among those who were present at the opening were the rector of the University, a representative of the Ministry of Public Health, the President of the city of Warsaw, and delegates of its medical, scientific and psychological societies. The work of the Congress began with a " declaration of principles " on the part of the President, Dr. William Mackenzie of Genoa. It embodied a protest against the daily confusion in all countries of Psychical Science with Spiritism, declaring that human survival is only a possible interpretation of psychical facts and that in the present state of knowledge no explanatory hypothesis could be regarded as demonstrated. It affirmed further " the positive and experimental character of Psychical Sciences outside all moral and religious doctrine." The issues being safeguarded in this manner, the Congress proceeded to discuss various agreed propositions, which can be summarized most conveniently by presenting the resolutions ultimately reached. (1) That the denomination Psychical Research was too wide for the classes of phenomena investigated under this name, but that it could be preserved on the understanding that its application was confined to supernormal occurrences known as " metapsychical " in France and " parapsychological " and " parapsychophysical " in Germany. (2) That scientists were to be dissuaded from increasing the difficulties attaching to research by the needless multiplication of new terms, seeing that those in use were sufficient for the two chief branches of supernormal phenomena—namely, psychological on the one hand, physiological and physical on the other, " with the prefixes ' meta ' or ' para,' according to the usage adopted by different countries." (3) That as regards the general classification of psychical phenomena, the first class or branch should include telepathy and clairvoyance

and the second physical manifestations, it being recognized that the division was empirical and that there were intermediate phenomena belonging apparently to both branches. (4) That the several National Committees should compile annual lists of important contributions to psychical research which have appeared in books and periodicals in their various countries, and that these should be issued by the International Metapsychical Society as a supplement to the *REVUE MÉTAPSYCHIQUE*, the Congress expressing further a desire that each Committee would undertake a general bibliography of ancient and modern psychical literature particular to its own land. The following proposals were either withdrawn or set aside: (1) The desirability of obtaining legal prohibitions respecting public representations of psychical phenomena. (2) The introduction of metapsychical conferences in Sunday Schools (*écoles supérieures*). (3) The organization of subscriptions among metapsychical societies throughout the world with a view to a fund which would provide prizes to inventors of apparatus for the discovery of mediumistic faculties in normal persons, and for measuring the limits of supernormal sensibility. The Congress found further that in the present state of knowledge it was not advisable to affirm officially that mediumship was a precious gift which should be cultivated for the advantage of science, and was not a pathological condition, not a defect of organism, and not a cloak of dissimulation.

It is to be anticipated that, as in that which it resolved, so in that over which it suspended or declined judgment, the policy of the Congress will be approved by all except extremists. For the rest, it may be said that successive days were allotted to French, English, German and Polish researches. Dr. Geley gave account of experiments with the mediums Jean Gouzyk and Erto; Mr. E. I. Dingwall reported on the actual position of psychic photography; Sir William Barrett discussed the investigations of Baron Reichenbach; Mrs. Sidgwick dealt with experimental telepathy; and Dr. von Schrenck-Notzing exhibited—by the help of lantern slides—the method followed in his experiments with Wilby Schneider. Other subjects were the spiritistic hypothesis, the Sorbonne experiments, so-called trance mediumship, poltergeist phenomena, the philosophical significance of mediumistic manifestations, the writing of alleged spirits and visions through opaque bodies. The discussions which followed on lectures and papers seem to have developed points of interest. Dr. Geley regarded survival as probable in the light of the facts; Professor Zoltowski thought that the animistic explanation was less simple for certain phenomena than that of spiritism; while other participants who are scarcely names among us spoke of the phenomena of haunting as exhibiting the intervention of an exterior will and on the awakening of supernormal faculties by means of hypnotism. The “famous theories” of Steiner were rejected by Dr. Geley. It is proposed that the Third Congress should take place at Florence in the spring of 1926.

THE HARBINGER OF LIGHT continues to reproduce accounts of materializations and other remarkable phenomena of years now long past. In the issue before us we are given "bewildering experiences" of Alfred Russel Wallace, as recorded in his autobiography—a work, as the editor remarks, which is known to few persons comparatively at the present day. As regards investigations pursued in England, the mediums are past celebrities, Katie Cook, Haxby, Eglinton and "Dr." Monk, who suffered imprisonment subsequently under the "Vagrancy" Act. There seems no question that the evidence produced against him was final on the point of deliberate and planned fraud in the case which led to his trial. On the other hand, Archdeacon Colley had extended experiments with the same person, and his account of the materializations can be set aside only on the plea that he was bearing false witness. The same judgment must be pronounced in the present instance, for the materialized figure was shown in full light side by side with the medium in a room hired for Monk's use by four investigators who had secured his exclusive services during a year. Two of them were Stainton Moses and Hensleigh Wedgwood. Having made this important concession in the particular case, it must be added that Dr. Wallace is an exceedingly loose recorder as to dates, places, persons, and general circumstances. The story of American manifestations leaves one quite cold, and we can express no special satisfaction with the phenomena of Katie Cook. . . . We are reminded by THE INTERNATIONAL PSYCHICAL GAZETTE that under the Vagrancy Act of 1824, referred to above, a defendant is denied (1) the right of trial by jury, and (2) that of appeal.

PSYCHICA refers to the debate on metaphysical nomenclature at the Warsaw Congress and draws attention to two opposing tendencies, represented by Professor Richet and Mons. E. Bozzano, who are separated otherwise by the fact that the second is attached to the spiritistic explanatory hypothesis and that this is set aside by the first. The opposing tendencies are those, however, which led Bozzano to the classification of facts with a view to the discovery of their nature, and Richet to the facts themselves apart from any hypothesis, unless indeed that they belong obviously and beyond question to a supernatural order. Telepathy, clairvoyance, spirit communication—he accepts none of these hypotheses, nor does he reject any: they are all on their trial, so to speak. We do not know and we cannot decide between them. His technical term "cryptæsthesia," invented to cover the phenomena, registers that they belong to a faculty the nature of which is hidden. The writer in PSYCHICA, Mons. C. de Vesme, goes on to discuss the question which of the two sides is that of reason, and, as might be expected, concludes that Richet is right metaphysically because nothing can be proved absolutely; but on the relative or practical side the work of classification and the theorizing which arises therefrom are valuable for the progress of science. "They have their day and cease to be"; the domain of fact extends and there is a new

birth of theory, which yields its place in turn when the time has come ; but so the work goes on. It does cast light on facts, though in so doing it may pronounce its own sentence : astrology was the nursing mother of astronomical science and the laborious enthusiasm of alchemists was the cradle of modern chemistry. We question whether it is wise to call the two tendencies opposing : they are such only in their extreme developments, in the folly, for example, which refers every psychic happening to the intervention of departed spirits and in the narrowness which sets aside all working hypotheses, however provisional and tentative. But this is practically the view of De Vesme, whose short critical study is an interesting contribution to metapsychics.

The French PSYCHIC MAGAZINE, as it is called somewhat curiously, prints a long article on the Sabbath, or nocturnal assembly of sorcerers, which is useful for purposes of comparison with the series of papers on the Black Mass, by the Grand Master of the Martinist Rite, which have just been completed in LE VOILE D'ISIS. The basis appears to be a study in the MERCURE DE FRANCE, which derives in its turn from authorities like Delanere and the modern views of Eliphas Lévi. The criticism of this weird subject remains to be done and there is a vast mass of material available, but it must be approached from the standpoint of psychical research and its findings ; in recent days we have heard only the unequipped derision of scepticism, giving judgment of the familiar kind and scouting equally the supposed sabbatic phenomena and the inquisitorial trials of witchcraft. . . . LA REVUE SPIRITE opens with new considerations concerning a fifth element presented in the luminous way which characterizes the work of Camille Flammarion. It is not a material element like the air, water, earth and fire of old physics, but immaterial and dynamic : in a word, it is that which is the subject of all discussions arising out of metapsychical phenomena ; it is also the " soul of the world," animating principle and ether of ancient philosophers, the classical *quinta natura*, always distinguished carefully from God and Divine Providence. For Flammarion it is the abode of discarnate souls and of other invisible intelligences, corresponding by analogy with the Od force of Reichenbach and Du Prel.

Theosophical magazines offer some points of interest, but we can mention only a first article on Sufism by a Mohammedan writer in THE THEOSOPHIST. If it draws chiefly from western writers, it enables us to understand how their views impress an oriental. The suggestion as regards origin is that Sufism began in " quietism, eclecticism and latitudinarianism," that the pantheistic element was added later and gradually, and that the subject was " moulded by Algazzali and others into a more or less philosophical system " at the end of the eleventh century, when it was brought also into close alliance with orthodoxy.

REVIEWS

THE BOOK OF FORMATION (SEPHER YETZIRAH). By Rabbi Akiba Ben Joseph. Translated from the Hebrew, with Annotations, by Knut Stenring. Including the 32 Paths of Wisdom, their Correspondence with the Hebrew Alphabet and the Tarot Symbols. With an Introduction by A. E. Waite. London: William Rider & Son, Ltd., 8 Paternoster Row, E.C.4. Price 6s. net.

THE Sopher Yetzirah is one of the oldest sources of Kabbalistic wisdom. Mr. Waite states that it was first introduced to Christian scholarship in 1552 by a Latin translation of William Postel, ten years prior to the first issue of the printed Hebrew text in 1562. Dr. Jellinek, however, admits that the book was known in the tenth century, and the learned Isaac Meyer (*Quabbalah*, p. 39) mentions that "St. Agobard (b. circa 800, d. 840) notices this and other Jewish mystical books, which takes it before and into the beginning of the ninth century." As Meyer observes, the method of the Sopher Yetzirah is analytical, while that of the Zohar is based on the analytical-synthetical process.

Mr. Knut Stenring's translation bears every evidence of true scholarship, and his annotations, particularly those which refer to the 32 Paths of Wisdom, will give students of the Kabala much food for thought. In regard to the attribution of the letters of the Hebrew alphabet to the Tarot Symbols and to the Planets and Signs of the Zodiac, we are confronted with a very difficult and complicated problem. There are a number of different systems in existence which differ from one another; Mr. Stenring's version, again, is entirely different from any of the others. For example, he attributes to the letter Resh the Planet Venus and the Tarot card called the Star, whereas in another system Resh corresponds to the Sun and the Sun symbol in the Tarot. Again, Resh, in Mr. Knut Stenring's system, corresponds to the nineteenth Path, called the Intelligence of the Secret of Spiritual Activities; in the other system Resh is attributed to the thirtieth Path, called the Collective Intelligence. A thorough study of the subject, however, will show that both systems have good reasons for their attributions and that both can be made to work. My own view is that the various systems are like carpets of different patterns on the same staircase, the main problem being to *climb the stair*, the top step of which leads into another world. Mr. Knut Stenring's classification is very complete in itself, and deserves the serious attention of students of the Kabala. Moreover, Mr. Stenring claims to have discovered the master-key of the theoretical and practical Kabala, which was hidden by Rabbi Akiba in a veiled allusion contained in the *Book of Formation*. The key, which is reproduced in this book, consists of twenty-one lines, each line containing twenty-two letters which, by means of eleven circles, are divided into eleven two-lettered words. The result is many curious permutations.

Mr. Knut Stenring's work should do much towards elucidating the problems connected with the study of the Kabala, and should stimulate a renewed interest in Kabbalistic research.

MEREDITH STARR.

TOYS. By H.H. The Ranees of Sarawak (Sylvia Brett). London
John Murray. Pp. xii + 308. Price 7s. 6d. net.

EXPRESSIONS like "Sport of Destiny," "God's toy" awaken pity or displeasure in anybody who is hopefully pious; but artistic strength feeds on definiteness, however dismal, and comes to a certain glory as the result. Here we have a reincarnation story in which we see a female tasting in various forms the flavour of love. Beginning with the tragedy of a cruelly thwarted first love and ending with an oriental prostitute's survival of her seductiveness, it is no food for a hungry butterfly; but, despite occasional lapses into puerility, it is interesting and not without brilliance and subtlety. In "Susannah," the narrative of the heroine's third incarnation, the author's art produces its finest effect, for the study of childhood therein is admirably fresh and convincing. Nobody, maybe, has depicted more cleverly an individual's pain at having opened to a ribald rascal a private door (I speak metaphorically) than has the Ranees of Sarawak in this section of her chronicle.

One notion she has of reincarnation was novel to me, and that is the idea of a soul passing from a mother to her child a long time before the mother's death.

W. H. CHESSON.

YOUR FATE AND THE CARDS. By Ivan Forbes. London: Hutchinson & Co., Paternoster Row, E.C.4. Price 1s. 6d.

AN attractive volume in paper covers comprising various methods of divination by cards, dice and dominoes, ought to prove of exceptional interest at this season of the year. In his foreword the author claims to have gone out of the beaten track, in that he has given some methods which have not hitherto been published, and notably "The Square of Sevens" taken from an old book of 1713 which it is said has "never yet been published." Possibly the author does not know that a book expounding this system and entitled, *The Square of Sevens* was published (I believe by George Redway) some twenty or more years ago. While Mr. Forbes has made good use of some of the better known methods, such as Minetta's "Star" and "Twenty-four Hours" (*What the Cards Tell*, 1895), he has added much matter that is original and has been proved reliable. Probably the more novel of the many methods of divination in this book are those by dice and dominoes, and they will doubtless excite the curiosity of even the versed exponent of the Romany cult. The rattle of the dominoes in the lunch-hour may hereafter have a deeper significance than playing for points merely. A "fortune" may be at stake! Dice-throwing is an illegal practice on licensed premises, but in its new association with fortune-telling it may even become a popular *jeu de salon*, a serious rival to the tea-cup and a relaxation from Mah Jong.

SCRUTATOR.

SUSPENDED JUDGMENTS. By John Cowper Powys. New York:
American Library Service. Pp. 438. Price \$3.00.

THIS very considerable volume of essays on Great Writers is the third of a remarkable and arresting series of literary criticisms, and will need no commendation to those who are already familiar with the earlier volumes. Unfortunately, the work of Mr. John Cowper Powys (who is an Englishman) has not yet received in his own country the measure of attention

it deserves ; but in America he is widely known and justly held in the highest esteem as one of the most brilliant of contemporary critics. He has a literary style of extraordinary charm and distinction ; and, although he is apt at times to let himself drift somewhat lightly with the tide of his own graceful eloquence, he has a wealth of imaginative sympathy and an intensity of æsthetic feeling which give to his critical judgments a quality seldom found in those of professional scholarship. Criticism is not a science, but an art. Its function is primarily that of interpretation, and what the critic must possess is insight rather than academic learning. Mr. Powys has all the learning he needs, but few modern exponents of the art of criticism have his penetrating insight or his power of clear and crystalline expression.

One hesitates to make selections from sixteen studies of uniform excellence, but special mention may be made of the essays on Verlaine, Blake, Byron, and Montaigne. Mr. Powys writes without reference to any other critical standard than that which is implied in his own intimate reaction to the subject under treatment, nor does he appear to believe in the possibility of a definite system of criticism, permanent in form and universal in validity. Such a method as his would be disastrous in the hands of anyone less gifted than he with instinctive rightness of judgment. Perhaps the least satisfactory part of the book is the opening essay on "The Art of Discrimination." Here Mr. Powys very properly insists that the mood required in all genuine criticism is not one of cool detachment, but one of wholehearted response to the essential spirit of the thing criticized ; but he overstates the case when he declares that all "principles of art" are found to be magnificently contradicted in everything that gives us thrilling æsthetic pleasure. It may be frankly conceded to him that most "theories of art" are either false or inadequate, but one cannot admit that we must for ever suspend our judgment in default of a critical standard which meets the needs alike of the head and of the heart.

COLIN STILL.

THE PROGRESSION OF MARMADUKE. Writings given by him after his passing to the Spirit-world. (First Series.) Amanuensis, Florence Dismore (Flora More). London : Stead's Publishing House, Bank Buildings, Kingsway. Price 3s. 6d. net.

How a human soul, suddenly forced out of its physical body in the midst of a life of utter depravity and heartless selfishness, slowly awakens to the horror of great darkness it has thus created for itself in the Spirit-world, and how it gradually struggles into the Light through bitter remorse and penitence, is powerfully and dramatically told in the pages of this veritable record. The hands of two automatists were employed consecutively in the reception of these written Messages. The first three were taken down by Miss Aimeé Vavasour Earle—a sensitive to whose high gifts I can personally bear grateful testimony—and the remainder by Miss Florence Dismore, whom Miss Estelle Stead, in her foreword to the book, describes as "well known by many for her keen interest in and work for social reform."

"There is no one, whatever his past life may have been, whom we put outside the pale of redemption," writes Marmaduke, in describing some of the means employed to awake the higher nature which has been covered

by the mud of earth, and which, on its transition, is still so painfully beclouded as to be unable to throw off, unaided, the nightmare of evil desires. Often indeed has this comforting assurance been given to us from the Unseen, where "The Life-boat is *never* too full!"

As his surroundings grow clearer, Marmaduke describes the various stages of his progress and the conditions of his new life. But he rightly avoids attempting to convey that multiplicity of definite details which is apt to pall, and even at length to provoke an unwilling scepticism in the minds of many earnest readers, who believe that much is given in *symbol* to our necessarily limited understanding, and therefore not always to be taken *au pied de la lettre*.

Mr. Leslie Curnow in his Introduction quotes some interesting remarks long ago made by Judge Edmonds on the beauty and high moral value of similar spiritual communications. Mr. Curnow also refers, with becoming disdain, to the absurdly overworked "subconscious mind" theory. It will be remembered that Professor James Hyslop roundly defined the latter as: "A convenient subterfuge for a confession of ignorance!" . . . "A bottomless pit into which to throw mysteries of all sorts."

EDITH K. HARPER.

INTO LITTLE THIBET. By Helen Mary Boulnois, Author of "The Healing Power," etc. London: Simpkin, Marshall, Hamilton, Kent & Co. Price 7s. 6d. net.

THE interest of this book is intensified by the reproduction of four exquisite water-colour sketches and of four pencil drawings, all made on the spot by Miss Boulnois herself, during her adventurous journey into Little Thibet. In addition, there are sixteen photographs. (Oh, that Lamartine in his Oriental travels had been able to give us such illustrations!) It is difficult to say which of the four water-colours is the most arresting in its delicate mystical charm, but perhaps that of the solitary "Monastery of Phyanz," with its suggestion of human life, however remote, in its secluded fastness, has the deepest appeal.

Miss Boulnois is as facile with her pen as she is with her brush and pencil, and in spirit we follow her through every stage of her fearful and wonderful journey from Fair Kashmir into Little Thibet, even into the sacred precincts of the Skushagh, the Abbot, the head Lama of all."

Most graphic and vivid is her description of the great Buddhist festival at Haemis, to which vast numbers of the faithful make their pilgrimage. This weird, allegorical presentation of the "personages, deities and demons, preserved for reverence and worship in Little Thibet at this hour," reads like the wildest orgies of sound and colour; pantomime, song, dance and incantation; solemnity and jest: "Bewildered, in the dark as to the meaning," writes the author, "the revelation between intonation, emotion, the inner significance of a thousand grinning masks, the whole world seemed spinning, whirling, working to some equally hidden direction of energy, guiding, instructing all. Only we are too mazed, too far outside to hear our own inner instruction." Later she adds:

"Among a confused blaze of impressions one thought arose, that this intermingling of religion, dance, story, music, emotion is the basic element, the first expression of human things, not far apart, as we generally con-

sider them, but springing from one source : man's necessity of expression for what is hidden within him, his true inwardness, his often unutterable self. . . ." Even so it is with Harlequinade, and the world-old legend of Pierrot.

The author quotes a most interesting explanation, given to her by a Thibetan, of the Wheel of Life and the Sacred Text, which I, for one, do not remember ever to have come across before. In regard to the Thibetans themselves, she succeeds in conveying to the reader an impression of a friendly, simple-minded, and courteous people.

EDITH K. HARPER.

LAMPS OF WESTERN MYSTICISM. Essays on the Life of the Soul in God.

By Arthur Edward Waite. 9½ ins. × 6 ins., pp. viii + 334.
London : Messrs. Kegan Paul, Trench, Trubner & Co., Ltd.,
Broadway House, 68-74 Carter Lane, E.C.4. (New York :
Alfred A. Knopf.) Price 15s. net.

MR. WAITE needs no introduction to readers of the OCCULT REVIEW. Concerning Mysticism he writes with authority—the authority of learning and experience—and the present volume is probably the most important of his many contributions to the subject, which is to say that it is, with equal probability, the most important work on Mysticism which the present generation has produced. Concerning Part 3, "Lamps on Heights," which "presents the doctrine and practice of mystical life from the standpoint of man as he is, or as he and his needs are presented to a contemporary mind, apart from ascetic observances and the formal body of theological doctrine," Mr. Waite, in his Preface, observes that "there are men and women of experience in the secret dealings between the soul and God to whom [this Part] will alone convey anything which is not like household words in the mouth of all ; while there are a few at least—there may be even many, for one does not know—who have passed beyond all its measures and who will read it, if perchance they do, only by sympathy and to greet another pilgrim in their own field." There are others, no doubt, for whom his words will fall on deaf ears, for this is not a book for all who run to read. For those, however, who can appreciate the things of the spirit, here is a magnificent repast indeed. But, as Mr. Waite points out, this is not a book to be read backwards, and I must begin at the beginning.

Part I, "Lamps of Quest," offers "a clearance of issues concerning the life of the soul and that which belongs thereto." It seeks to explain exactly what is meant by the word "Mysticism"—a word which has been almost as badly misused by its friends as by its foes—and to define the relations existing between the mystic quest and Catholic theology, Occultism, Spiritualism, New Thought, and much else that has been confused therewith. Put briefly, Mysticism is, for Mr. Waite, as for all true mystics, the quest for God. It is "an exact science," whose records are open to those who care, and are able, to study them, mysterious only in the sense that, say, the Higher Mathematics are mysterious to those uninstructed therein or without the necessary qualifications—the vocation—for this science. Mysticism, writes Mr. Waite, "is essentially a religious experiment, and is the one ultimate and real experiment proposed by true religion." It is "a science of active love directed to Divine things";

it is an experiment in consciousness whereby is achieved an ineffable experience of Divine Unity—an experience transcending even that which is called the Beatific Vision, seeing that "vision" implies the separateness of subject from object. It is utterly distinct from Occultism (though it should be pointed out that there is at least one school of occultists which proposes to itself a like end, falsely from the standpoint of Mr. Waite's thesis); it has nothing whatever to do with dogmas, and the mystic can regard the experiments of Spiritualism with detachment, as being profitable, perhaps, to certain types of mind in doubt, but as adding nothing to his own sense of certitude. Part II, "Lamps of Life" deals with the records of the thought and spiritual experiences of certain of the more notable or typical Christian mystics: there is something said also concerning lamps which are false lights in that they may guide us some little way, but never to the heights. There are those, no doubt, who might have chosen other exemplars; but, as Mr. Waite points out, any selection from so great a cloud of witnesses must necessarily involve the element of personal choice. The nature of Part III I have already indicated. I must confess that I have found none of Mr. Waite's words "household words," but here are words of splendour indeed—words of enlightenment to guide us on our way. But it is impossible to review a book like this in a brief notice. Fortunately it stands in no need of an encomium: the name of its author is sufficient guarantee of its excellence. H. S. REDGROVE.

VISIBLE AND INVISIBLE. By E. F. Benson. London: Hutchinson & Co. Price 7s. 6d. net.

THESE twelve tales of the Uncanny make up a goodly little volume, the very sight of which is calculated to give a pleasurable thrill of anticipation to all those who love to read of ghosts and goblins. There are writers who, like Nathaniel Hawthorne and, in later days, Walter de La Mare, do not so much *show* us the eerie things as lead us, gradually and irresistibly, into an atmosphere in which eerie things becomes possible—and even easy!—to believe. This is not Mr. Benson's way. He prefers to describe to us, with considerable realistic detail, a preternatural event, or course of events, and to leave the creation of an appropriate atmosphere, mainly, to the reader.

It is obvious that this method of treating ghostly matters is full of splendid possibilities. But, in Mr. Benson's hands, it is often a little disappointing. His fiends and phantoms, vampires and mediums, witches and elementals, are sufficiently thrilling, blood-curdling, and ingenious. But we can very seldom feel that they are, absolutely, the real thing, belonging in very truth to that myriad host of spiritual creatures who walk around us, unseen.

Perhaps it is as well for the more nervous reader that the writer's power is thus far limited. For most of the stories introduce us to very gruesome company. *At the Farmhouse* and *Inscrutable Decrees* strike us as the most successful, from the artistic point of view; while the thoughtful little sketch entitled *Mr. Tilley's Séance* contains a very good imaginative description of the relations between a disembodied spirit and a vulgar, but genuine, medium.

A book for the winter evenings—and the strong-nerved!

G. M. H.

THE SIX STEPS IN MENTAL MASTERY. By H. Harrison Brown.
London: L. N. Fowler & Co. Price 1s. 6d. net.

THE Author of this little book has traced for us a wonderful primrose path leading direct to the delectable land of Success and Happiness. It is no fault of his that, in spite of the Way clearly indicated, some of us fail to find entry to his confidently promised Eldorado, but perhaps one may be allowed to remark that the ideals, formulated in such simple fashion, seem hardly worth striving for after all.

The steps certainly point to a measure of Prosperity, but one seeks in vain for any serious purpose toward Perfection of Living—what is suggested is the supreme magnification of Self; Egoism expressing itself strongly in almost every one of the counsels given.

The "affirmations" seem based on selfish motives throughout, and the repetition of the personal pronoun "I" becomes at length thus wearying, that only the most confident egoist will care to peruse the theme to the end.

"The Six Steps" we think may prove useful to the materialistically inclined, but, as a Guide along the Way to more perfect Happiness, will be found disappointingly false.

C. P. Y.

NEW LIGHT ON OLD PATHS. By Archie Frederic Webling, A.K.C.
With an Introduction by Sir Oliver Lodge, F.R.S., D.Sc. London:
Skeffington & Son, Ltd., Paternoster House, St. Paul's, E.C.4.
Price 3s. 6d. net.

"HAPPY are they whose preparation has been well begun here, for, just as they were helped from the other side whilst in this world, so will they themselves the sooner become (actually and really) 'angels' or messengers used by God in a thousand delightful ways."

Such is one of the inspiring convictions expressed by Mr. Webling in a book which must be particularly acceptable in these days of acute mental and spiritual struggle. This struggle which is known as the "modern spirit" has, in the author's words, "penetrated . . . even into our retired country districts." And it has been his aim to present to the little flock to whom he ministers on the Suffolk countryside, a clear picture of the Life of Christ and its intimate bearing on the problems of to-day, especially on the most burning of all questions—the continuity of the individual personality, no less than that of the immortality of the soul. The devout but timid mind which would fain avail itself of the knowledge which science has revealed, yet fears that psychic inquiry is disloyal to perfect faith, will find in these pages that this difficulty is, as Sir Oliver Lodge in his Introduction points out, "sufficiently and wisely recognized, but recognized in such a way that it can hardly form a stumbling-block to any party in the Church." Sir Oliver does not fail to add his own cheering testimony to "the faith that is in him," thus:

"Without vouching for the exact truth of every unit of proof that may be cited, I know on ample evidence that Existence is continuous, and that communication across the apparent discontinuity of bodily death is possible; and I trust that by continued study we shall learn more of the laws which regulate such intercourse—which has been sufficient already to establish beyond reasonable doubt the fact of Human Survival."

From my own personal experience, in bygone days, of a village com-

munity in which the hungry sheep looked up and were NOT fed, I can appreciate the joy with which Mr. Webling's parishioners willingly "trudged through the dark and dreary lanes," on wintry Sunday nights, to listen to his Glad Tidings.

EDITH K. HARPER.

THE ANSWER. The Knickerbocker Press, G. P. Putnam's Sons. THIS is a small volume of Meditations, by the author of "Your Own Path," and "The Angel of the Presence," in which the same line of thought is continued, with a deepening consciousness of the unity that underlies all "spiritual verities" (as Carlyle phrased it). . . .

"Eternity, Life, God, Reality, should make thee pause and wonder what it is thou art vainly seeking. There is no escape from thyself—devotion to God now, this minute, will open the door to the succeeding hour. . . ."

"Hast thou ever tried progress through Love, through self-forgetfulness? Hast thou ever tried living one day, one hour, a child of content? Begin, and All Power will aid thee."

Reflections such as these are like the gift of flowers, or like a smile from the eyes of a passing stranger on a gloomy day. Flowers fade, a smile may be forgotten, but they have given the touch that remains.

EDITH K. HARPER.

VITALISM. By Paul Tyner. Pp. 249. London: L. N. Fowler & Co. Price 4s. net.

THE author of "Vitalism" describes it as "a textbook for teachers and students of spiritual Healing and the spiritual life," and we are told that it consists of lectures delivered in various cities on both sides of the Atlantic. It is written in the breezy and cheerful style that characterizes all "New Thought" publications, and has the avowed intention of teaching us "to know ourselves and to master our forces, so using them that life will be made nobler and better, braver and sweeter, for ourselves and all about us." In one respect, however, it differs from most of its kin, and that is in the author's use of frequent and, as a rule, telling quotations from a wide circle of writers not usually associated with this kind of literature. Most of these are apt, and lend weight to his arguments, but there is a rather startling paraphrase of some lines of George Herbert's on p. 166; and it was surely Socrates, not Pythagoras, who breathed that famous prayer to "Pan and all the other gods" that he might be given beauty in the inner man.

There seems to be some contradiction between the statement on one page that there is no such thing as unrequited love—"love is its own requital"—and another that follows it, to the effect that giving and taking are inseparably related, giving being "the half that suggests taking as its other half." It is perhaps just because unrequited love is a violation of this law—action without reaction, systole without diastole—that it is capable of causing suffering. But Mr. Tyner is concerned, not with suffering and its causes, but with "the pursuit of health, wealth and happiness." "We want to bring the spiritual down from the clouds," he says, and there is no doubt he gives his readers a great deal of very sound advice—though when he suggests that mysticism and occultism are usually associated with "mistiness" he is courting denial from many who are no strangers to "the spiritual life" and its practical value.

E. M. M.

HYMNS FROM THE RIGVEDA. Selected and Metrically Translated by
A. A. Macdonell, M.A. London: Oxford University Press.
Pp. 98. Price 2s. 6d. net.

THE "Heritage of India" series, to which this volume belongs, supplies a distinct need, for, as the editors point out in their preface, most books dealing with the ancient literature and philosophy of India are expensive and often highly technical. "Hence this series of cheap books has been planned by a group of Christian men, in order that every educated Indian, whether rich or poor, may be able to find his way into the treasures of India's past." Their hope that many Europeans, both in India and elsewhere, will also be glad to use the series seems likely to be fulfilled, for the books, apart from their interesting contents, are neatly got up, well printed, and very moderately priced.

Dr. Macdonell's selection of forty hymns from the Rigveda, that most ancient Hindu scripture, furnishes, in his own words, "an epitome of the source from which the poetical and religious literature of India has in great part been derived and developed during a period of more than three thousand years." Most of the hymns are addressed to the olden gods, who were, almost without exception, personifications of the powers of Nature, and each rendering is prefixed by a short account of the deity addressed. The more familiar names evoked are those of Varuna, Mitra, Indra, and Agni; among the less familiar are Aranyani, the forest goddess, Rudra, the storm-god, and Pusan, whose chief food was gruel, who was guide of the dead, protector of cattle, and guardian of roads, and whose chariot was drawn by goats instead of horses. That these hymns belonged to a pastoral people is plainly shown by the remarkably frequent references to cattle. They are introduced on every possible occasion, sometimes most unexpectedly, as in a hymn to Usas, goddess of dawn:—

"Gracious and bright, spreading her rays like cattle,
As a river its flood, afar she glimmers."

And again:—

"Dawn has unbarred
The gates of darkness as when cows break from their stall."

In a hymn addressed to the mighty Indra, we read, "The waters stood like cows by Pani captured"; in the quaint "Frog Hymn" the croaking of the frogs is compared to "noise of cows with calves in concert lowing"; and Parjanya, the rain-god, is implored to—

"Draw the great bucket up and pour it downward,
And let the liberated streams flow forward.
On all sides drench both heaven and earth with fatness;
Let there be for the cows fair pools for drinking."

We may perhaps be allowed to adopt this prevailing symbolism and compare the book to a pleasant pasture and in which both student and general reader may browse to their satisfaction. It is a delightful addition to a most admirable series.

E. M. M.

THAT COLONY OF GOD. A NOVEL. By Alice M. Browne. London:
Grant Richards, Ltd. Price 7s. 6d. net.

MISS BROWNE has written a novel of spiritualism. But the reader must not expect "spooks" in the vulgar sense. In her pages we are intro-

duced to a vicar who believes in spiritualism, a bishop who doesn't, and a vicar's wife who is falsely suspected of betraying him to the bishop. There are also other ingredients. A boy of uncertain parentage turns out to be heir to a title. There is a background of village gossip, and country people varied by a shifting of the scene to Italy and France. The Reverend Reginald Brinsfield, the spiritualist vicar, is called "Naldo" by his wife—an endearing diminutive which hardly seems to suit a man of so viperish temperament. But perhaps the name was chosen to fit in with the Italian flavour of the story.

It is not very clear as to what the author's attitude is towards things psychic. But perhaps she only introduced psychism as the skilled cook uses spice. Probably the novel will be found interesting to many novel readers. The conversation is brisk and sprightly. R. B. INCE.

THE DREAM ON THE ANXIETY HYPOTHESIS. By Julia Turner, B.A.
7¼ ins. × 4¾ ins., pp. vi + 77. London: Messrs. Kegan Paul,
Trench, Trubner & Co., Ltd., Broadway House, 68-74 Carter
Lane, E.C.4. Price 2s. net.

IN the OCCULT REVIEW for April, 1923, I had the pleasure of reviewing Miss Turner's previous work on *The Psychology of Self-Consciousness*, to which the present volume is to be regarded as a pendant, and there called attention to the "anxiety hypothesis" which she offers as an alternative to the Freudian psychology. This hypothesis, as there indicated, whilst certainly of interest, is open to serious objections, the occasions for which, I fear, are not removed by this present fuller treatment of the dream on the hypothesis in question.

Miss Turner's thesis is that the dream conveys a message expressed in symbolic form, and that there is a great purpose in this message concerning the welfare of the soul. The dream is like a drama, and it "is staged," writes the Author, "to afford the dreamer an opportunity of harmonizing experience of the past with experience of the present in order that it may be reduced to order—organized . . . It may surprise some to learn that the dream recognizes the God-principle in human nature; nothing, however, is more deeply graven in the tablets of the memory. The dream is all about the mystery of selfhood which is conceived as spirit, and it relates this to the problem of suffering." Interesting, suggestive, possibly not devoid of truth, but also unproven: Miss Turner is so confident of the truth of her anxiety hypothesis that she seems to forget that other folk will need evidence before they accept it. Freud's dream-symbolism has been criticized as far-fetched and arbitrary, but he at least can retort to his critics that his conclusions are based on the result of experiments in free-association. Miss Turner's symbology, on the other hand, seems, on the face of it, purely hypothetical. Moreover, according to her theory, the purpose of the dream can be achieved only in so far as the dream is rightly interpreted. Dreaming hitherto, therefore, has served no useful function, since until now the true interpretation of dreams has not been possible. Such a proposition is hardly tenable in the light of evolutionary theory; and, to my mind, for any interpretation of the dream to be true it must show that the dream does fulfil a function—does serve a purpose, whether biological or psychological—apart from the knowledge of its meaning; for only such an interpretation can account, on evolutionary theory, for the persistence of dreaming. H. S. REDGROVE.

THE NEW IDEALISM. By May Sinclair. 8½ ins. × 6 ins., pp. xviii + 333. London: Messrs. Macmillan & Co., Ltd., St. Martin's Street, W.C. Price 14s. net.

THE old Materialism, I suppose, is dead; at any rate such exponents of it as still survive speak to no audience that matters. But the New Realism is very much alive and has rendered it incumbent upon the idealist to reconsider his position. He has got, for one thing, to take space and time—or rather space-time; more seriously. Miss Sinclair in this book has taken up the challenge thrown down by New Realism, and has provided a crushing rejoinder to its pretensions. She exercises gifts rare in writers of philosophical tomes; her style is exceedingly vivacious, but never superficial, she knows when to use a colloquialism with effect and can even raise a laugh in the middle of a discussion of a subtle point in metaphysics by an adroit turn of the pen, but always—in spite of her lightheartedness—she is in dead earnest, and she gives the critic few, if any, opportunities to pick out flaws in her logic. In brief she has written a book of exceptional merit, which those who have a taste for metaphysics and the necessary acquaintance with its technicalities will find a sheer delight to read.

The first and longer portion of the volume is concerned with a critical exposition and examination of the views of Professors Alexander, Whitehead and Broad, and of "the Critical Realists." Some idealists may think she is too generous in her treatment of New Realism, but, after all, her

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generosity as concerns certain of their, to my mind, too speculative theories makes her ultimate criticism the more telling in its effect. The second part of the work deals with the Reconstruction of Idealism. Space-time devoid of mind is found to disintegrate: only Space-Time "as the simplest and most universal form of consciousness" is adequate to explain the continuity of experience. There follows a most interesting discussion of the Categories and the complete overthrow of the realist claim that these are all non-mental. Miss Sinclair's treatment of Quality is particularly interesting: "Quality saturates all the things of consciousness. It is the name for all the charming unreasonableness of nature, for all that is rich and mysterious in thought." The most important of her theses, however, is that realists in making their supposed distinction between consciousness and its content are really distinguishing between primary and secondary consciousness, between simple awareness and awareness of awareness. This real distinction, which Miss Sinclair does well in stressing, is of the greatest importance for Idealism. "Primary consciousness never lies, because it never judges. Secondary consciousness is the source of all error. . . . But, combined with primary consciousness, which is experience, it is the source of all truth." Her penultimate chapter deals with "Ultimate Consciousness." God is necessary to explain the Universe. "The being of things," to quote from an earlier chapter, "is to be willed and their appearance is to be known." Her treatment of the subject of Deity is refreshing, and the concept of God arrived at, as self-limited in his omnipotence and omniscience is entirely satisfying, not only to the moral and religious consciousness, but also to the demands of rational thought.

H. S. REDGROVE.

THE FOUR ELEMENTS. By Eva Martin, Author of "The Brahmin's Wisdom," "The White Road," etc. Illustrated by Louis Thomson. Cr. 8vo. London: De La More Press. Price 2s. 6d. net.

THIS little book is quite charmingly got up and most artistically illustrated. Its object is to describe the four elements, Earth, Air, Fire, and Water, to one of which, according to the ancient astrologers, each individual belongs according to his or her basic character and temperament. The nature of the elements is explained on astrological principles, and in

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charmingly poetic language. Thus of Earth it is said: "To those who sow and till her that out of her bounty they may live, earth is a hard and often a capricious mistress. To those who come to her in their leisure hours, craving no gift save that of her peace and beauty, she is the most comforting of friends. Such earth lovers who have heard the flutes of Pan in ages past may hear them still to-day in woods and quiet places where the earth spirit broods in unstirred peacefulness." All lovers of poetry and astrological lore should make a point of becoming possessed of this fascinating little booklet.

R. S.

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