

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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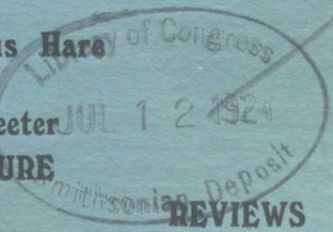
MURTI, THE COOLIE

By Frederick Streeter

PERIODICAL LITERATURE

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REVIEWS



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George Sheringham 1907.

introductory note, modestly describes the book as "merely a revision of his earlier primer, as far as possible brought up to date," but in substance practically the same.

The first chapter, after touching briefly upon the End of the Middle Ages, sketches Dante in his own times, from his childhood to the last period of his exile and untimely death, at Ravenna, "amidst the monuments of ancient Cæsars . . . on the feast of the Exaltation of the Holy Cross—the Cross which he represents as the mystical bond with which Christ had bound the chariot of the Church to the tree of the Empire."

The second and third chapters deal respectively with the poet's minor Italian works—*The Vita Nuova*, *The Rime*, and *The Convivio*, and his various Latin writings. The fourth and concluding chapter is devoted to a description and very full analysis of *The Divina Commedia*, that marvellous allegory which, while it embodies or typifies the life and ideals of the later Middle Ages, is yet, in Dr. Gardner's words, "a vision of the world beyond the grave . . . an allegory, based upon that vision, of the life and destiny of man, his need of light and guidance, his duties to the temporal and spiritual powers, to the Empire and the Church. In the literal sense the subject is the state of souls after death."

Fully to understand and enter into the spirit of the *Divina Commedia*, one must know so far as possible something of those stormy days in which the life of its inspired author was passed—days of treachery, intrigue, and revenge. In Dr. Gardner's pages Dante stands out as the man of action, the hero of a great political drama, the complex personality in whom "the poet and the practical man—teacher, prophet, politician, philosopher, reformer—are inseparable."

A biographical appendix, also an appendix of diagrams and tables relating to the *Divina Commedia* and a complete index of names, conclude this deeply interesting book, for which we owe Dr. Edmund Gardner infinite gratitude.

EDITH K. HARPER.

ANCIENT INDIAN FABLES AND STORIES: Being a Selection from the Panchatantra, by Stanley Rice. London: John Murray. Pp. 126. Price 3s. 6d. net.

THREE princes, the despair of moralists and pedagogues, are taken in hand by a Brahman and their conversion is effected by story-telling. The authorship and date of the Panchatantra, which contains the Brahman's reforming anecdotes, are unknown. Presumably, the work is not less than 2,000 years old. Animals figure in them reasonably, craftily, wickedly, gratefully. A prudence repugnant to lofty morality and an honourableness stronger than the instinct for self-preservation both address the princes through the wise Brahman's mouth.

The modern reader will find himself distinctly interested in the science of conduct which this little book inculcates. While he will mentally shrug at the supposition that the apologues set before him "enlightened" and "polished" three "intractable" profligates, he will acknowledge that one of these apologues, in which a goat successfully bluffs a lion, is a jewel of humour prettily symmetrical to the eye as a triangle. It may be added that a beguiling book like this tends to refine the grossness of mind which translates into sport the slaughter of creatures whose mentality is either ignored or unduly depreciated.

W. H. CHESSON.

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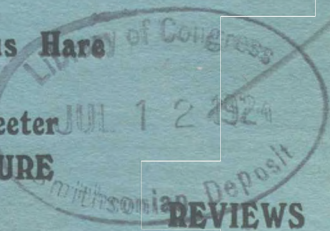
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A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPER-NORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

A GREAT deal of ink has been spilt in explaining the incidents in the career of Joan of Arc from very various standpoints. But it can hardly be said that these explanations have proved very edifying or satisfactory, and the object of the writer in most cases has been rather to justify his own intellectual standpoint than to offer an interpretation which will fit in with the facts of the case. It must be borne in mind that in this history of Joan of Arc we have no mere legend, but an historical record which is well authenticated by documentary evidence of the period. The statements of Joan herself, both at her trial and throughout her brief public career, are always very plain and straightforward. There is never any attempt at mystification, and she takes her "voices" and the three "guides" who appear to her in the most matter-of-fact manner. They converse with her like creatures of flesh and blood. She even touches them

JOAN OF ARC. as she might any ordinary human being. They are, in short, to all appearance objective and not subjective apparitions. She accepts them at their own valuation, and when their names are given to her as

St. Catherine, St. Margaret, and St. Michael,* it never enters her head that they are anything else than the saints which she has been accustomed to worship under these names in her village church. She clearly accepts the other world as a present reality, and its denizens as just the same kind of men and women, though on a higher plane, as those with whom she was in ordinary daily converse. "I saw them," she states, "with my bodily eyes, and when they departed I used to weep and wished they would take me with them." She even notices that "their heads are richly and preciously crowned with fair crowns"—a curious point if the crowns could be supposed to be tangible and solid.

Such experiences have not unnaturally proved a stumbling-block to the modern scientific spirit. Dr. Georges Dumas, of the Sorbonne, an authority on nervous diseases, endeavours, like other men of science, to explain them away. "Her [Joan's] hysteria," he says, "became the open door by which the divine, or what she deemed to be the divine, entered into her life." Such an explanation obviously fails to explain. The expression "hysteria" in connection with a girl like Joan strikes one as being about the most inapposite one that it would be possible to apply to one who played the part in life which she did, and who viewed her own psychical experiences from such an extraordinary matter-of-fact standpoint. Monsieur Thalamas, a learned university professor, is hardly more helpful. "It is not for us," he says, "who look upon all genius as an affair of the nerves,

WAS JOAN to reproach Joan for having magnified into saints
HYSTERICAL? what was really the voice of her own conscience."
It might be retorted that conscience, however sensitive it might be, has never yet been known to create tangible and audible apparitions. The attempt to deal with such phenomena in terms of modern orthodox psychology has thus, we see, hopelessly broken down. It has been an added difficulty to the modern critic that the records have been preserved with such fidelity, and that it has become impossible to explain away the miracles associated with Joan of Arc in the same manner in which the miracles of the New Testament, for instance, are dismissed by Ernest Rénan. Had the evidence been less conclusive, this line of argument would no doubt have been widely and generally adopted, and have offered for the sceptical psycho-

* It is somewhat uncertain whether the name Michael was actually given to Joan, but certainly the supposed St. Michael alluded to the other two celestial visitants as St. Catherine and St. Margaret.

logist the readiest and most simple way of escape. That door being barred, explanations have been advanced which can only be characterized as being pathetic in their absurdity.

And yet, however willing we may be to accept Joan's frank statements of her experiences and her obvious sincerity and *bona fides*, we can hardly go so far as to put the same interpretation upon the facts as recorded by her as was placed upon them by an unsophisticated peasant girl. It is impossible to-day to regard Joan's mysterious visitors as being actually St. Michael, St. Catherine, and St. Margaret; i.e. those saints, the

legends of whose lives have been handed down for us by the Catholic Church, but of whose actual existence we are, as a matter of fact, in very considerable doubt. Indeed, in the case of one of them, a learned doctor of the Sorbonne, Jean de Lannoy, writes: "The life of Catherine, virgin and martyr, is entirely fabulous from beginning to end." It is no use disguising from ourselves the obvious truth that the source of the names of these saints is to be found in the fact that the statues of all three were erected in that church of Domremy in which Joan used to go to pray daily.

If, then, we are obliged to reject the singularly ridiculous hypothesis that Joan of Arc suffered from hysteria, as also the notion that she evolved her "voices" and the "guides" whom she saw and with whom she conversed from her own inner consciousness, what are we to make of these same guides? Who were they? And how can we condone the fact that they presented themselves to her under what we should call, in modern parlance, "false colours"? While we must admit their laudable object in the salvation of France by the instrumentality of Joan, we are bound to ask ourselves whether they foresaw at the beginning of her mission the terrible fate in which this mission would eventuate for their agent? This problem is complicated by the fact that Joan's real work was accomplished as soon as she had seen the king crowned at Rheims, and that all her activities subsequent to this only led to disaster and failure; not, it must be admitted, through any direct fault of her own, but through the lack of support which she received from the king and his counsellors.

We are surely justified in assuming that if Joan's guides had really foreseen the course of events, they would have brought her mission to a close with the coronation of the king. Did Joan in her impetuosity and enthusiasm go further in her mission

than her guides had intended? Or alternatively, did they, as above suggested, fail to foresee the outcome of her later enterprises? There seems, I confess, to my mind, to be no escaping from one of these alternatives. Perhaps Joan, psychic as she was, was not receptive enough to let herself be checked at the proper moment. But there is unquestionably the other alternative. Her "guides" may have been able to foresee the success of her mission without realizing their inability to save her from its ultimate consequences. They at least appear—unless she herself was misled—to have buoyed her up with false hopes. That they took advantage of her early training to present themselves in the guise of Roman Catholic saints, as the simplest means of influencing her religious temperament, there can, I think, be no doubt. It is a subtle question of morality whether they were justified in doing so. The whole episode points more clearly than any other known series of events to the fact of the interaction of the spiritual with the physical planes, and if we recognized this interaction more clearly, it would, I am convinced, throw a strange light on a great deal of the story of the human race. For, although in the case of the saving of France by the instrumentality of Joan this interaction is more obvious than anywhere else in recorded history, we should not shut our eyes to the fact that the same intervention is constantly taking place in a less noticeable form, however anxious the materialistic mind may be to ignore operations in which spiritual forces play a predominant part. The control of the physical by the spiritual must, through the very circumstances of the case, be a partial one. It is a question of influencing, not of compelling, and this may be the clue to the final tragic culmination of the mission of Joan of Arc. Not one of the recognized authorities attempts seriously to come to grips with this problem. Each has his own axe to grind, and each would like to use the story of Joan of Arc as a lever to foist his own psychological views upon the world. Latest of all we have a book by Monsieur Leon Denis,* of which Sir Arthur Conan Doyle has given us a translation. Monsieur Denis is a spiritualist, and naturally regards the episode from a spiritualistic point of view, and consequently avoids the mistake which many recent writers have made of ex-

* *The Mystery of Joan of Arc*. By Leon Denis. Translated by A. Conan Doyle. London: John Murray. 7s. 6d. net.

plaining away Joan's psychic experiences as due to a neurotic temperament. But though he well says that "many critics

JOAN WAS
NOT A
MEDIUM. think themselves clear-headed when they are in truth simply the dupes of their own prejudices," he does not solve the enigma presented by the known historical facts. I confess, moreover, that

I do not take kindly to the constant references to Joan of Arc as a "medium" in Mr. Denis's book. If ever there was a woman born with a positive and almost masculine temperament, surely it was Joan. Besides, she does not appear to have been at all abnormally subject to those trance conditions which characterize mediumship, and her psychical experiences seem generally to have occurred when she was in a state of full normal consciousness, and can hardly, therefore, be regarded as of a subjective character.

In one of the most impartial volumes that has been written about her, Andrew Lang observes: "There is nothing which would lead us to think that Joan, while she was in communion with her saints, found herself out of her own body or unconscious of that which surrounded her." Most of the hypotheses of

NOR WERE
THE VOICES
SUBJECTIVE. Joan's biographers with regard to her psychical experiences are contradicted by the plain record of the incidents of her career. As Monsieur Denis well observes: "To say with Lavissee, Anatole

France, and others, that the voice heard by Joan was that of her own conscience, seems to be at variance with the facts. Everything shows that the voices were exterior to herself. The phenomenon was not even within her own mind, since she was awakened, as we have seen, by the appearance of her guides, and sometimes could only catch the last few words of what they said." It is noteworthy that during her captivity in the tower of Beaufort, "she received much advice from her guides, who desired to save her from making a mistake, but none the less they could not prevent her from springing from the top of the tower. And she lived to repent it."

Anatole France compares Joan to the saints of the Middle Ages, but as a matter of fact there is a strong line of demarcation between her and these saints who, for the purpose of cultivating the religious life, practised rigorous austerities and fasts, and aimed at keeping the physical in subjection in order that the spiritual might have freer play. There is no evidence to show that Joan ever practised such austerities,* and her clairvoyance

* That is nothing beyond the ordinary fasts that a Roman Catholic girl would practise as a matter of course.

was a purely natural gift. In her case, for the very purposes of her mission, physical vigour and robustness were necessary qualifications. Nor, again, does it appear that Joan had any leanings towards the ecclesiastical life. Had she lived after her mission had been accomplished, she would probably have settled down to be a happy and contented mother of a family. I think she intimates somewhere that that was her desire. And further, her mission had nothing of the religious element. It was not even a proselytizing mission of any kind. It was purely national in character. She devoted her life to the saving of her native country. Is it not, then, rather to be supposed that these spirits from the other world who chose her as their instrument, and who prompted her in her mission, had themselves been French in their earth lives, inasmuch as their object was purely and simply the salvation of France?

Joan's outstanding virtues were, it seems to me, her courage, her simple sincerity, and her singleness of purpose. I have said that she was not a medium, but she was indisputably a born psychic, and had remarkable clairvoyant gifts. She neither possessed nor laid claim to any healing powers, but we have quite numerous instances of predictions which she made and which were fulfilled with the greatest accuracy. One of the first of these is recorded of her when she was appealing to Robert de Baudricourt to help her to secure an interview with the Dauphin. This was on February 12, 1429, and Joan upbraided Baudricourt for not acting more promptly. "In God's name," she said, "you are too slow in sending me, for this day near Orleans a great disaster has befallen the gentle Dauphin, and worse fortune he will have unless you send me to him." The captain learned later that on this very day the Constable of Scotland and the Seigneur d'Orval were defeated by the English in the battle of the Herrings at Rouvray. Then again, when she saw the Dauphin she communicated to him some secret facts which were known only to himself, and by this means persuaded him as to the genuineness of her mission. Again, she foretold that she would drive the English from before Orleans, and that the Dauphin would be crowned at Rheims. She also said that within seven years Paris would come under his allegiance, and the Duke of Orleans would return from his captivity in England, predictions which were exactly fulfilled. Again, she obtained her mystic sword through some form of telepathic intuition.

JOAN NO
ECCLESIAS-
TICAL SAINT.

HER
PROPHETIC
GIFT.

There was a famous chapel of Fierbois, dedicated to St. Catherine, where many miracles were supposed to have been performed. Joan sent for the sword, which she said would be found behind the altar in the chapel, and it was there duly discovered. It was a rusty sword, in the earth, she explained, with five crosses on it, and adds "I knew it through my voices. I wrote to the churchmen of Fierbois and asked them to let me have it, and they sent it. When it was found, the clergy rubbed it and the rust fell readily off." Then, again, she identified the king at her first audience, though he had deliberately taken steps to disguise himself.

Once only there is a suggestion of something akin to levitation on the part of Joan, but perhaps this is mere fancy. In her thirteenth year Joan ran a foot race with some of her girl friends who were watching the sheep in the village meadow. The prize was a garland of flowers. Joan ran so swiftly that to the eyes of the onlookers her feet did not appear to touch the ground. One of her companions exclaimed, "Joan, I saw you flying close to the earth." At the end of the race Joan was described as being rapt and distraught. A voice on this occasion bade her go home, as her mother needed her. When she reached home, however, she found that her mother had not sent for her, but suddenly a brilliant cloud passed before her eyes, and from the cloud came a voice which said that "she must change her course of life and do marvellous deeds, for the King of Heaven had chosen her to aid the King of France."

The object of Joan's first trial was to establish the fact that she was a witch, just as the object of the rehabilitation twenty years later was to prove that she was a saint.* We are indebted to these trials for much valuable information with regard to details of her career and mission which would not otherwise have been preserved. But from the judicial standpoint neither are to be taken too seriously. In each case doubtless the decision was a foregone conclusion, and in the case of the trial itself, the judges did not dare to acquit her from fear of the English soldiery. Mr. Bernard Shaw's hypothesis in this matter is, I think, hardly to be taken seriously.†

Joan of Arc has shown us that it is possible to be at once

* See *Joan of Arc*. By R. B. Ince. London: William Rider & Son, Ltd. 1s. 6d. net.

† As suggested in his play, "Saint Joan," now being played at the New Theatre, London.

a woman and a mystic, and yet lead a life that is pre-eminently a life of action. She achieved results in war at HER UNIQUE POSITION IN HISTORY an age at which no man known in history has ever accomplished them. "At seventeen," says Mr. R. B. Ince, "Napoleon had not won a battle, yet the Maid was between seventeen and eighteen when she turned the tide of war against the English invaders." She did this in spite of every form of discouragement, and in spite of the fact that those to whom she was entitled to look for assistance lost no opportunity of throwing obstacles in her path.

It is recorded of a certain Cambridge don that on one occasion he was offered a bishopric and declined it, and subsequently called the members of his college together to explain the reason for his decision. There were, he told them, plenty of bishops, but there was only one Master of Trinity! With still greater truth it may be averred that there is only one Joan of Arc. Her niche in the Temple of Fame is unique, and the world's greatest heroes may feel themselves honoured in bowing before her shrine. Before the achievements of this young girl the laurels of the Cæsars seem faded and tarnished, and the aureoles of the greatest of the saints of Christendom pale in lustre and brilliance. In her acceptance of and devotion to the career that was allotted to her, there is no trace of selfishness or personal ambition, only a single-minded devotion to her country's cause, sanctified, as she believed it to be, by the championship of her celestial guides. Though she did not live to see the consummation of her work, she foresaw with a prophetic eye its final attainment—indeed, her own brief career had already ensured the inevitable end.

I cannot think that there can be any question that the re-publication by the Society for Psychical Research of the Experiences of Lord Dunraven in connection with the mediumship of Daniel Dunglas Home* is a matter of consequence from the point of view of the scientific investigation of psychical phenomena. The record itself, it is well to bear in mind, is not based on the recollection of events that took place many years previously. Its value consists in the fact that the phenomena were noted and recorded at the time, and that the volume published by

* *Experiences in Spiritualism with D. D. Home.* By the Earl of Dunraven. With Preface by Sir Oliver Lodge, F.R.S. Reprinted by the Society for Psychical Research, 31 Tavistock Square, London, W.C.1. London: Simpkin, Marshall & Co., Ltd., Stationers' Hall Court, E.C.4. Price 7s. 6d. net.

the S.P.R. is a reproduction of the original text, supplemented with an introduction by Sir Oliver Lodge and a preface by Lord Dunraven himself. The introductory remarks by the late Earl of Dunraven are also reproduced. It will be remembered that the present Lord Dunraven figures in the records in question as Lord Adare, the title he bore as his father's eldest son.

EXPERI-
ENCES OF
LORD DUN-
RAVEN WITH
D. D. HOME.

Lord Adare first met Mr. D. D. Home in Paris and again met him in 1865 at Dr. Gully's hydro-pathic establishment at Malvern, where he was being treated for some rheumatic affection, and where the acquaintance with Mr. Home ripened into a lasting friendship. Lord Adare was interested in the phenomena which followed Mr. Home about wherever he went, and which naturally also occurred sporadically at Dr. Gully's establishment. He was also personally attracted to Mr. Home himself, whose sympathetic and emotional temperament and kindly, lovable disposition, not unnaturally made him many friends. He had, as Lord Adare says, the defects of an emotional character, a somewhat excessive vanity, and a liability to fits of nervous depression. But these defects did not stand in the way of an unusually intimate friendship between the two.

Lord Adare witnessed the phenomena which attended Mr. Home, as he explains, under all sorts of conditions and circumstances, in broad daylight, in artificial light, in semi-darkness, at regular séances, unpremeditatedly without any séance at all, indoors, out of doors, in private houses and in hotels, both at home and abroad. He states that he has agreed to the publication of the records in view of the fact that in the opinion of those who have studied the subject, publication would be in the interests of science. For himself he admits that his inclination did not lie in the direction of psychic investigation. He was not, like his father, scientifically minded. He was only twenty-four at the time when he made the acquaintance of Mr. Home, and he had his own ambitions and plans in connection with his life. He was drawn specially, as he tells us, to sport and active out-of-door conditions, and found that séances for physical manifestations were physically exhausting to him. Had it not, therefore, been for the temperamental affinity between himself and Mr. Home, we may be pretty sure that Lord Adare would never have had the opportunity of observing the phenomena in question, and that these important records would consequently never have seen the light.

A FRUITFUL
FRIENDSHIP.

The value of the records in question doubtless mainly lies in the light they throw on the physical phenomena of spiritualism. The opinions expressed by the entities who took possession of Mr. Home while in trance do not appear to have any great value. They made predictions, at times, which seem never to have been fulfilled, and expressed views on matters both scientific and religious which may well be taken *cum grano salis*. The importance, however, of the observed phenomena, witnessed as they were under all sorts of different conditions, precluding all possibility of trickery or fraud, is unquestionably great, and

CONFIRMA-
TORY TES-
TIMONY. it must be borne in mind that these phenomena were witnessed not only by Lord Adare, his father, and numerous friends, but also by a large number of other people who were admitted to the séances

and whose names and addresses are appended to the record. In almost every case these people, some fifty in number, were in the first instance sent a copy of the record in question and without exception those who received the record testified to its accuracy as a genuine account of the incidents that took place.

I have already dealt in a previous issue with the phenomena attendant upon Daniel Dunglas Home's mediumship, and I do not think that any good purpose would be served by recapitulating them here. Those, however, who are anxious to study the subject in detail cannot do better than refer to Lord Dunraven's careful record of his own personal experiences in this connection, which fully bear out the statements made on the subject by Mr. Home's widow in her husband's biography.

I am asked to call attention to the fact that the address given in a recent issue at the head of the review of a booklet entitled "Somerset Holy Wells," by Dom Ethelbert Horne, should be 15 Ranelagh Road, Belgravia, London, S.W.1, and not 50. The price of the book is 1s. 6d., and those interested can still obtain it at that address.

THE ROSICRUCIANS

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

CONCERNING the Rosicrucians there is a considerable body of literature. I cannot claim to be acquainted with it in its entirety, but what I have sampled of it I believe to be typical; and the literature impresses me as being singularly uninformed and uncritical. The word "Rosicrucian," in fact, has, in the mouths of some, come to be merely a vague expression covering such implications as are more precisely indicated by the terms alchemist, kabbalist, occultist and the like; and this common misuse of the word appears to offer the only excuse possible for the existence of some of the books purporting to deal with the Rosicrucians. Indeed, until the publication of the work* which is the occasion of these remarks, there was, I venture to state, so far as books in the English language are concerned, only one dealing with Rosicrucianism which really gave reliable information on the subject and displayed that element of criticism which is so essential. This book was Mr. Arthur Edward Waite's *The Real History of the Rosicrucians*. It was published by Mr. George Redway in 1887, has been out of print for many years, and is much sought after by students. In preference to preparing a second edition of it, Mr. Waite has written an entirely new work on the subject, of a far more bulky character than its predecessor and containing the results of long-continued research into the knotty problems involved. How great an amount of labour there has been necessitated by the compilation of this work only one who has endeavoured to unravel problems connected with the origin of occult theories and institutions can judge. It is a work of vast erudition, and can be characterized aptly only by the description "monumental." The main conclusions of *The Real History* remain; they are fortified by further evidence; and much more is now made plain concerning modern developments of Rosicrucianism.

The central problem of the Rosicrucians is a peculiar one.

* *The Brotherhood of the Rosy Cross: Being Records of the House of the Holy Spirit in its Inward and Outward History*. By Arthur Edward Waite. 8½ ins. × 5½ ins., pp. xxiv + 650 + 16 plates. London: Wm. Rider & Son, Ltd., 8 Paternoster Row, E.C.4. Price 30s. net.

At the present moment more than one organization exists embodying the term "Rosicrucian" in its title; but there is little or no evidence for regarding this name as being other than borrowed—indeed all the evidence points to such borrowing—and so far as the lesser claim is concerned that these organizations are founded in the likeness of the original Rosicrucian Fraternity, the question with which we are confronted is, Did this Fraternity ever exist in fact, and not merely in the imagination of the author of certain anonymous tracts (to be specified in a moment) published in Germany early in the seventeenth century? Uncritical authors have envisaged the Rosicrucian Fraternity as being of immemorial antiquity; others, not less uncritical, have, in their turn, postulated as its originator Raymond Lully, Paracelsus, Cornelius Agrippa, Dr. John Dee, and, naturally, seeing that he was (in their dreams) the author of all the works of Shakespeare and nearly every other work of genius that was written during his life and after, Francis Bacon. The fact is, however, that the term "Rosicrucian" is first to be found in a pamphlet that was published in Germany and probably at Cassel, round about 1614. It appears to have been circulating in MS. for a few years previously, but the claim to antiquity can be pushed no farther. This pamphlet, *Fama Fraternitatis*,* or, "a Discovery of the Fraternity of the most Laudable Order of the Rosy Cross," to adopt the title given it by an English translator, addresses itself to "the learned in general, and the Governors of Europe" whom it informs of the existence of a secret association founded over one hundred years ago by the famous C.R.C., grand initiate in the mysteries of Alchemy, whose history (which is clearly of a fabulous or symbolic nature) is given. According to its own claims, the Fraternity was versed in the Higher Magic, the mysteries of Kabbalism, and the secrets of Alchemy, both as concerns the art of healing and the transmutation of metals. In regard to this last, however, it is declared that true philosophers esteem the art but little, for their concern is not with gold, but with a spiritual quest having, it would seem, as its end the general reformation of the world. Finally, the pamphlet concludes by inviting the wise men of the time to join the Fraternity, directing those who wished to do so to indicate their desire by the publication

* There is some doubt as to the date of publication and the exact title and format of the first edition of *Fama Fraternitatis* and even as to whether it was in Latin or German. Details will be found in Mr. Waite's book.

of printed letters or pamphlets which would not fail to come into the hands of the Brotherhood. This *pronunciamento* was closely followed by a second pamphlet—presumably from the same pen—being, to anglicise its title, *The Confession of the Rosicrucian Fraternity*, again “addressed to the learned of Europe,” which appears to have been written originally in Latin but first published in a German translation. It contained further information concerning the Brotherhood as promised in the *Fama Fraternitatis*, though still leaving many things obscure. Certain facts do, however, stand out prominently. One is the intense Protestantism of the author or authors of the pamphlets. The other is the implied recognition of a spiritual side to Alchemy. A third pamphlet, written in German, *The Chemical Nuptials of Christian Rosencreutz*,* appeared at Strasbourg in 1616. This work is very different in style from the two preceding; it shows considerable literary ability, and is a remarkable allegorical romance, describing how an old man, a life-long student of Alchemy, was present at the accomplishment of the Magnum Opus in the year 1459. There appears to be little doubt that this last pamphlet was the work of one Valentine Andreä, a young Lutheran divine, who had a passion for Protestantism and for the general reformation of mankind; and a commonly accepted theory on the part of those who are not prepared to accept such wild fantasies for its origin as I have already mentioned is to regard the Fraternity of the Rosy Cross as being nothing more than a sort of hoax perpetrated by this ingenious gentleman—not, I should say, just a hoax merely, but one with a serious purpose. As the late Mr. R. A. Vaughan wrote in his well-known *Hours with the Mystics*:

. . . this Andreä writes the *Discovery of the Rosicrucian Brotherhood*, a *jeu-d'esprit* with a serious purpose, just as an experiment to see whether something cannot be done by combined effort to remedy the defect and abuses—social, educational, and religious, so lamented by all good men. He thought there were many Andreäs scattered throughout Europe—how powerful would be their united systematic action! . . . He hoped that the few nobler minds whom he desired to organize would see through the veil of fiction in which he had invested his proposal; that he might communicate personally with some such, if they should appear; or

* The translation of this and the two preceding pamphlets will be found in Mr. Waite's *The Real History of the Rosicrucians*, already mentioned. I am rather sorry that he has not reprinted these translations in the present volume, but in place of them it contains a full *resumé* of their contents.

that his book might lead them to form among themselves a practical philanthropic confederacy, answering to the serious purpose he had embodied in his fiction.

The publication of the pamphlets, it need hardly be said, caused an immense amount of excitement. In the early days of the seventeenth century, Alchemy was a subject of outstanding interest; and in the philosophy of Occultism, it was hoped, would be found the solutions to the many problems that confronted mankind. As Mr. Waite remarks: "Whatever our opinions concerning the occult sciences, whether we regard them as connoting a body of secret knowledge or as fantastic and illusory arts, there is no question that at the beginning of the seventeenth century they were pursued with the uttermost zeal by untold numbers who were in search of light and certitude on the mysterious relations between God, man and the universe."* The time was certainly ripe for the formation of such an association as was portrayed in the pamphlets. There is no evidence, however, that of the many who applied by way of the written word to be initiated into the ranks of the Rosicrucians a single one had his request granted. A hot controversy raged for four or five years, some maintaining that the Society had deluded them, whilst others—they being, however, so far as the evidence allows one to say, still outside its ranks—as keenly maintained its integrity. That Valentine Andreä was numbered amongst the Fraternity's keenest critics is accounted for, by those who hold him to have been responsible for the *Fama* and *Confessio* as well as the *Chemical Nuptials*, on the ground that he realized his scheme to have been a failure, no one having seen through the veil in which he had clothed his ideas.

The fact that the pamphlets were not merely successful from the bookseller's point of view, but were—in view of the mental atmosphere of the times in which they appeared—so well calculated to be successful in this sense, suggests the possibility that they may have been written by some person unknown, with no more serious intention on his part than to be the author of the "best sellers" of his day. I am not quite sure that the possibility of this being the true explanation of the mystery has been negatived; but certainly Mr. Waite has marshalled many interesting facts in support of his alternative thesis that the Rosicrucian Fraternity was real in fact and that its origin is to be found in the *Militia Crucifera Evangelica*,

* *The Brotherhood of the Rosy Cross*, p. 197.

a secret society, whose nature is indicated by its title, founded by Simon Studion in Germany at the end of the sixteenth century. Studion was even more militantly Protestant than Andreä, and it is important to note that in Martin Luther's seal the Rose and the Cross are to be found in combination. Moreover, this unusual combination is also to be found in Studion's unpublished MS., *Naometria*, preserved at Stuttgart, which, owing to the kindness of the librarian, Mr. Waite has been able to examine, and of which he gives most important details in the Appendix to his book. The only point militating against Mr. Waite's conclusion is the fact that *Naometria* is devoid of those alchemical and occult elements so prominent in the *Fama* and *Confessio*.

Whether there was a real society behind the *Fama* and *Confessio* or not, and whatever, if there were such an organization, its true character was—and it is unlikely after the herculean labours of Mr. Waite that further research is likely to unearth any facts of importance—it seems certain that sooner or later secret societies did begin to be formed along the lines laid down in the pamphlets in question, societies concerned with occult research and especially with Alchemy. And certainly if the voices of Robert Fludd and Michael Maier,* which were raised in defence of Rosicrucianism in England and Germany respectively, counted for anything, the fact that Alchemy connoted a spiritual quest as well as a physiological and metallic one was not forgotten. In 1710 we hear in Germany of an organization calling itself "The Brotherhood of the Rosy and Golden Cross," which may have been the descendant of the original Rosicrucian Fraternity (assuming there to have been one) or which, alternatively, may have been founded in its likeness. According to its claims, this organization would appear to have been in possession of the arch-secrets of Alchemy. But there is nothing to substantiate these claims, and the probability is that it was an association of seekers in the alchemical quest who hoped that by a certain pooling of knowledge the attainment of their object might be achieved. By 1777 a remarkable change appears to have taken place in this organization. It had developed ceremonial forms, and admitted only to membership those who had attained the degree of Master Mason. This grafting of Rosicrucianism on to Masonry is so curious that one is tempted to question whether the organization

* The works of both of these men, in so far as they are concerned with Rosicrucianism, are dealt with very sympathetically and fully in Mr. Waite's book.

of 1777 was the same organization as that of 1710. It seems more feasible to suppose that the first organization, having become defunct, was revived in a modified form by those whose chief concern was Masonry, rather than to suppose that all the surviving members of the first organization had not only become Master Masons but were so convinced of the value and importance of Masonry, that they decided that the qualification in question was necessary to co-operation within their ranks in the work of Alchemy.

With the later history of Rosicrucianism and its connection with Masonry I do not propose to deal. Those who are interested can read the story at large in Mr. Waite's book. There have been and there are many Rosicrucian associations which have made use of the name by way of popularizing their occult investigations. Yet, after all has been said in criticism, the fact remains that there is a heart of truth in Rosicrucianism—that it shadows forth, even if the shadows oftentimes distort, secrets which are not revealed in the works of materialist philosophers. It is now thirteen years since I first took upon myself the task of defending the alchemists from that hasty criticism, rooted in mental inertia, which declared their works to be meaningless and their philosophy to be nonsense. That they erred in many things hardly needs to be said. In the light of that knowledge gained by the experimental investigation of Nature which we call "Science," much that they believed and taught must be rejected. Certain generalizations, however, which they appear to have gained by intuition, remain; and in view of this fact it seems worth while not to reject out of hand because they carry us beyond what is in the region of demonstrated knowledge, but rather to treat as working hypotheses certain other generalizations of seemingly like origin. There is a spiritual as well as a physical side to Alchemy, and it is this which I have in mind. It connects with Kabbalism and with Occult Doctrines generally, and it would appear to have been this aspect of Alchemy with which Rosicrucianism at its best was concerned. For this Mr. Waite is a good guide. Not once, but often, has he earned the gratitude of students, but never more than by the compilation of *The Brotherhood of the Rosy Cross*.

THE WIZARDS OF CŴRT-Y-CADNO

BY MARY L. LEWES

FROM the days of Merlin downwards, the Wise Man (in Welsh *dyn hysbys*) has always been an institution in rural Wales. Indeed the profession is scarcely yet extinct; for in my own county of Cardiganshire, up to a very few years ago, there were wise men practising and much sought after by neighbours wishing to know who had put a spell on cow or pig, or bringing consumptive patients to "have their yarn measured." (This was a very curious old rite which oddly enough appears quite often to have effected cures.)

Of late years visits to the *dyn hysbys* were made very much under the rose; but the secrecy observed probably originated in the fear of ridicule from more enlightened friends, rather than from any idea that mystery was an essential part of the treatment received. In olden days there was no mystery at all about the wise man's profession, and there were few parishes that could not boast of one or more such people. Probably quite a number of these men were true seers, and often magnetic healers too; it is certain that most of them were more or less skilled in the knowledge and uses of herbs, and not a few dabbled in astrology. And if, united to any considerable psychic powers, one of these individuals chanced to possess education, good reasoning faculties, and a shrewd eye for opportunity, he was sure to acquire much more than local fame.

To this type of *dyn hysbys* belonged the subjects of these notes: the celebrated doctor John Harries and his son Henry.

Cŵrt-y-Cadno* is a hamlet situated high up in the valley of the Cothi, one of the loveliest and (even to-day) most remote parts of Carmarthenshire: a district where one can well believe that the old beliefs still linger and where superstition died hard. Here at a house called Pantcoy was born John Harries in the year 1785. His father was a substantial yeoman farmer who is said to have had some slight knowledge of medicine, which may have been the reason why he determined to "make a doctor" of his son. As soon as he was old enough John was sent to London to learn his profession: there he is known to have studied at one

* Cŵrt-y-Cadno: in English "Fox's Court."

of the hospitals for some years, and is supposed to have obtained a proper diploma before he returned to his native village and set up in practice. With his London training to back him he doubtless found no difficulty in obtaining patients, and it must quickly have been discovered that he was no ordinary practitioner. Soon it was rumoured that the new doctor had a wonderful gift for soothing pain: that he could manage and often cure lunatics by some strange power; and, moreover, that folks in trouble of mind as well as body had been moved to confide their problems to him and had heard startling things revealed concerning the future as well as the present. In short, after a few years, John Harries found himself firmly established in the public mind of an area far exceeding the limits of his own county, as a true *dyn hysbys*. People from all over South Wales came to consult him, and to all he was accessible, kind, and compassionate. He is described as a man of fine presence though not tall: bright of eye and pleasant of speech, and dressed always as a simple countryman in the homespun of the district with grey woollen stockings.

It is said that he openly professed to derive his superior knowledge from the study of astrology and also from certain secrets confided to him by spirits. Every year on a particular day Harries and a chosen disciple repaired to a lonely place in the woods far away from all habitations. There he made a clearing and drew a large circle on the ground. In the midst of the circle he raised a wooden post, about a yard high, on top of which he placed a great book locked with seven locks which he chained to the post with a stout iron chain. Then placing his companion safely inside the circle, with injunctions to observe and faithfully report all he heard or saw, the wise man opened his volume and in loud, monotonous tones chanted long extracts from its contents in some unknown and weird-sounding language. This incantation was, of course, for the purpose of summoning his familiar spirits, who, it was firmly believed, were either seen or heard by him or his disciple, and on whose aid he depended to reinforce his mysterious powers.

Though Harries had a great reputation as a healer, it is through his powers as a seer that he is chiefly remembered, and for many years he seems to have played the combined rôle of clairvoyant and Sherlock Holmes with marked success. How much of this success was due to his gift of second sight, and how much to his superior abilities of observation and deduction, it is impossible to say; but judging by some of the stories still told of him, it

seems as if he often displayed knowledge that he could certainly not have gained by human means. He is said to have hated every form of roguery and cheating, and was ever willing to use his peculiar faculty in the detection of crime. Among remarkable instances of this kind is one I have already related elsewhere, but as it is the best authenticated example I have personally heard, I do not apologize for its repetition.

A certain man in Carmarthenshire started one day to walk to Brecon on some business. He did not return when expected; at last his friends grew anxious, the police were called in and inquiries made, but to no purpose: nothing could be heard of the missing man. After some weeks had passed without news, his relations determined to apply to the wise man of Cŵrt-y-Cadno. So some of them went to Pantcoy, and having listened to their statement Harries solemnly replied that he could give them the information they sought. "But," he added, "your friend is no longer alive. If you cross the mountain between Llandovery and Brecon your path will lead you past a ruined house, and close by is a solitary tree. Dig at the foot of the tree and you will find him whom you seek." Filled with forebodings the inquirers left the wizard, and collecting a search-party lost no time in proceeding to the spot described, where they found the ruined cottage and tree near the lonely track by which it was known their friend had intended to travel. Dead leaves covered the ground beneath the tree, but on scraping them aside it was soon seen that the earth had been lately disturbed, and, on digging down, the wise man's words were verified by the searchers, who did indeed find the body of their friend. That a crime had been committed was clear, but by whom or for what motive remains a mystery to this day.

The above story was told me by an old clergyman who had long held the living of Caio (in which parish lies Cŵrt-y-Cadno). He had heard it verbally from old inhabitants and, as far as I know, it was never printed before I wrote it down. But my next instance is a very well-known "Harries story" which has been quoted by several writers interested in the subject, notably by Mr. Arthur Mee, to whose very interesting brochure *The Harrieses of Cŵrt-y-Cadno*, I am indebted for some of my information.

In this instance a young girl disappeared from her home, and after all other efforts to trace her had been vain, recourse was had to Dr. Harries, who told her friends that she had been murdered by her sweetheart, and her body buried beneath a tree in a hollow of which they would find a wild bees' nest. The tree stood

alone beside a brook. These particulars were found exactly as described even to the bees' nest; and when the murdered girl's body was revealed, a young man came forward and confessed the crime. In connection with this affair, Harries incurred blame by the authorities, who did not credit his clairvoyant powers. He was taken into custody and brought before the Llandovery Bench, charged with complicity and abetting the murder; for otherwise, it was argued, he could not possibly have known the facts he described. However, he was eventually discharged, but not before he had told the magistrates that if they liked to furnish him with the date and hour of their births, he would tell them the hour of their deaths!

Many of the doctor's clients were people who consulted him about lost or stolen property, and there are some remarkable examples related of his success in this direction. He professed to be able to "mark" a thief, and his uttered threat of doing so very often had the effect of inducing delinquents to restore ill-gotten gains.

Once, two farmers were robbed on their way home from Swansea market. They determined to consult the wizard, so one of them travelled up to Cwrt-y-Cadno and found him at home. Having heard the complaint, Harries at once said he would put a mark on the thief. But the farmer shied at this extreme measure and said that it would do very well if the doctor could tell them who the thief was. Then Harries asked him if he would know his own horses and wagon if he saw them? Much puzzled, the man of course replied, Yes. He was then taken to an adjoining room and bidden to look into a mirror. And there in the glass the farmer saw "as plain as he ever saw them in his life," his horses and wagon on a part of the road he knew well; in the wagon were himself and his friend fast asleep, and a third man, whom the farmer immediately recognized, taking out some sacks and the money-bag.

Another instance. An old drover sold some cattle and arrived home with the purchase money, about £80. Being rather drunk, he went straight off to bed. When he got up next morning, the money was gone. After a vain search off he went to the *dyn hysbys*, who told him he would cause the thief to keep his bed as long as he lived; also that he would find the money in his pocket next morning. With this consolation the old man went home, where he was surprised to find his wife ill in bed, having left her well when he went out. Next day when he rose, there sure enough was the whole sum of money in his pocket, just as

the doctor had foretold. But his wife, who then confessed that she had taken the money while her husband slept, was bedridden till she died nineteen years later.

This story is quoted by Mr. Mee in the pamphlet I have already mentioned, and his authority adds: "I make no comment . . . nor give names, as relations might not like it; but references can be given . . . which place the narrative and others quite as wonderful, beyond suspicion."

That the wizard had a very business-like side to his character is shown in the following instance. A Carmarthenshire farmer who lost three cows went to consult the *dyn hysbys* and was told he should have an answer on the following day. But the farmer had come a long journey on foot, so deciding it was not worth while to return home, he said nothing to the doctor, but turned into the barn at Pantcoy and there found snug quarters for the night.

Very early next morning he was startled by the appearance of Harries in the barn, carrying a lantern. Unaware of the client's presence in a distant corner, he drew a circle on the floor and opening a large book, recited an incantation. Instantly seven demons appeared, and one remarked: "There is a pig in the straw": no doubt referring to the farmer. Another announced, "The farmer's cows will be found on Carmarthen bridge at noon to-morrow."

Divided between fright and relief the man waited to hear no more. Contriving to slip out unseen, he made off as fast as his legs would carry him; and next day at the hour mentioned, he found his three cows on the big bridge at Carmarthen. Then he set out to drive them home, but arrived at a certain point on the road, the animals stopped and nothing would induce them to move a yard farther. At last in despair the farmer left the cattle where they were, and hurried back to Cŵrt-y-Cadno to ask for more help. The doctor listened and then calmly remarked that the cows could not move because he had thrown a spell on them: the reason being, that their owner had gone off without paying the *dyn hysbys* his fee. This was soon forthcoming, and the animals driven safely home.

The details of this story are probably pure legend, but it was very likely founded on fact, and as an illustration of Harries' character and that of the type of client he often had to deal with, it is quite amusing.

Harries early acquired a name for the cure and management of lunatics, and many poor creatures more or less mentally

afflicted were brought to him for treatment. Such "treatment" included herbal remedies, bleeding and what he called the "water treatment." In this last method the unfortunate patient was taken to the brink of a deep pool of the river, and an old-fashioned and very noisy fire-arm discharged just behind him. This usually startled him so much that he fell into the water, the shock of immersion being relied on to restore his wits. Such methods, barbarous as they sound to our ears, must occasionally, at least, have been successful, judging by the undoubted reputation of Harries in these cases. But in the light of modern knowledge, it is possible that the wizard had already set the cure in progress, by what would now be called hypnotic suggestion, before the rite of immersion took place.

From careful study of his own horoscope, Harries was convinced that he would die a violent death. To quote a local historian. "After dinner on the day his planet became fulfilled, in order, as he said, 'to cross his planet,' he went to bed, so that no harm should befall him. However, he was awakened from slumber by someone crying that the house was on fire. This soon roused him and down he came, to assist in putting out the flames. But ascending a ladder, in order to throw water on the roof, the ladder slipped and he was killed by the fall. So, after all, he failed to cross his planet."

There is an extraordinary story current in connection with his funeral. The bearers who carried the coffin from Pantcoy to the parish church of Caio declared that, after crossing the river Cothi with their burden, they suddenly felt it unaccountably light. And it was long asserted and believed in the district that the spirits with whom the wizard had been in league during life had waylaid and seized his corpse and transported it far away to some unknown place amongst the mountain crags. In support of this legend (as we must call it) it was alleged that a herd of oxen feeding quietly by the river stampeded suddenly as the funeral party approached, and never ceased running for four miles: the idea being that the animals took fright at some uncanny presence imperceptible to human-kind.

Such a conclusion to the great wizard's career is no doubt both picturesque and appropriate; but I think there is no doubt that his mortal remains were really conveyed safely to Caio churchyard, where in a quiet corner an old headstone records the passing of "John Harries, Surgeon," in the year 1839.

After his death, the mantle of his fame fell on his son Henry, who sustained it with considerable credit all his life; in fact by

some he was thought to be even cleverer than his father the "doctor." Henry was apprenticed in his youth to the celebrated astrologer Raphael of London, where he lived some years and seems subsequently to have specialized in astrology, first as his father's assistant and later on his own account. He used to distribute a kind of advertisement card of which the following is a copy.

NATIVITIES CALCULATED.

In which are given the general transactions of the native through life, viz.: Description (without seeing the person), temper, disposition, fortunate or unfortunate in their general pursuits: honour, riches, journeys and voyages success therein, and what places best to travel to (or reside in); whether fortunate in speculations, viz.: Lottery dealing in foreign markets, etc., etc. Of children, whether fortunate or not, etc., etc., deduced from the influence of the Sun and Moon, with the Planetary Orbs at the time of birth. Also judgment and general issue in sickness and diseases, etc.

BY HENRY HARRIES.

Henry offended his relations by making what in those days was called "a low marriage"; and to remonstrances is said to have replied, "I cannot help it, I must marry her. I dare not cross my planet." He foretold that his wife would survive him and have two other husbands, which all came true. He was a delicate man with a pale face and lank black hair falling in long locks on his shoulders, and is said to have been a good Latin scholar. Like his father, he was always ready to use his clairvoyant power in the service of those in trouble, of which the following is a typical instance.

There was a wheelwright named Thomas living in the neighbouring village of Llansawel, whose wife disappeared one bitter night in winter. The distracted husband, aided by his neighbours, searched the country for several days, but in vain; and, as a last resort, it was decided to consult the *dyn hysbys* of Pantcoy. He at once said he could tell them where to find the poor woman, and directed them to a lonely spot in the hills where, he said, they would discover her body. A party at once went up to the place indicated, and there in a bog—and in exactly the position described by the wizard—the husband found his missing wife cold and lifeless, having evidently been dead some days.

Henry Harries died in 1849, and his brother John then took up the family profession, but is said to have had no real skill and merely traded on his father's and brother's reputations. But in Wales it is (or was) no uncommon thing for the "wise" faculty to run in families. There is a village I know well in Cardiganshire

where a certain family live, of whom I heard it said—and not so long ago—“They are a *witch* family; there has always been a wise man or woman amongst them.”

Doctor Harries possessed a considerable library, containing some interesting books of occult lore. Among these were Reginald Scot's *Discovery of Witchcraft* (1665), *The Secrets of the Invisible World and General History of Apparitions* (1770), Ebenezer Sibley's *Astrology* (1788), and other old works on astrology, besides a collection of books on miscellaneous subjects. As for the great *Book of Magic*, some people now say that it was not a book at all, but a small iron-bound box, containing papers (very likely recipes, charms, astrological calculations, etc.), so valuable to the doctor that he never let it out of his possession. Others again say that the book did exist, and that long years after the magician's death it and a magic crystal were bought from his descendants by a London barrister on a walking-tour, who, having heard of the fame of Pantcoy, thought he would like to see the home of a Welsh wizard. And though the family parted with the book and crystal (for a price!), yet no inhabitant of the house would touch them or lend a hand in their removal.

I believe Harries himself always said he kept the book locked, because if any ignorant person opened it without knowing its spell, they would let loose powers that could destroy them.

How much is true in all these stories it is impossible to decide; but that a substratum of truth and reality lay beneath the wizard's pretensions I do certainly believe, and I think that in these days one is in a better position to judge than were the people of his own generation. At that time, as regarded occult happenings, there does not seem to have been any mean between blind credulity and scornful scepticism; and for many years, while the simple country-folk have continued to remember Harries as a true seer and healer, he has been very hardly judged as an impostor and humbug by those who denied the reality of all psychic phenomena. But times have changed, and most people would now agree that Harries must have possessed a real gift of clairvoyance. That this gift was not always at his command, especially as he grew older, can well be believed in our knowledge of such matters; also that his native shrewdness, combined with a trained intellect, generally came to his rescue on occasions when intuition failed, and enabled him to make good when a brain less nimble and an uneducated mind might have lost him his reputation.

A BALLAD OF LIFE AND DEATH

BY MEREDITH STARR

SWIFT years in the spring of our life,
The season of honey-in-growth,
When love is a glorious strife
And joy is a passionate truth ;
When music and rapture and laughter
Are part of our days as the light,
And we look not before us nor after,
Being drunk with delight.

Slow years in the season of sighing,
When pain and sorrow and death
Are mixed with our life, each vying
To steal the strength of our breath,
When illusions beckon no longer
And ecstasy's lute is still,
Since death and despair are stronger
And work their will.

And yet, there are those among mortals
The spring of whose life runs not dry ;
Beloved of the blessèd Immortals,
They are young to the last, though they die.
When the sun-rays flicker and falter
And the wan sky darkens above,
These pour out their lives on the altar
Of limitless love.

And Life, like a flood, fulfils them
With uttermost glory and bliss,
The peace of eternity stills them,
Their souls are consumed in a kiss :
Consumed and rekindled for ever,
Like suns in the darkness they gleam,
Their life an immortal endeavour,
Their death but a dream.

COMMUNICATIONS FROM THE STILL INCARNATE AT A DISTANCE FROM THE BODY

BY H. A. DALLAS

IN the introductory chapter of a very interesting book called *Man and the Attainment of Immortality*, Professor James E. Simpson, D.Sc., refers to the effect which modern science has had upon religious beliefs. He points out that the war has added fresh weight to the previous influence of science, because the means whereby the war was waged, and ultimately won, were scientific. All the resources of chemistry and engineering were directed towards this object, and all the ingenuity of human inventiveness was concentrated upon it. He adds:

"There is a realm of hard and fast fact, of things that can be known, and that with certainty, in a way to which there is nothing comparable in the whole field of religion. A life of faith all up in the air, so to speak, is not a matter for serious consideration in an age of continuously menacing realism. Such have been, and are, the thoughts consciously and subconsciously at work in the minds of many to-day, and with ample reason" (p. 2).

The Professor goes on to state, not less emphatically, that man is inherently a religious being, that from the very dawn of intelligence we find traces of the religious instinct in man; it is, he says, the "*élan vital* that has characterized the whole history of life from the beginning"; and he adds that he regards the Christian religion as the ripest product of this line of evolution.

Another professor of science, Professor E. W. MacBride, F.R.S., a biologist, has written in the same strain in an address, delivered September 16, 1923, and published in the December issue of *The Modern Churchman*. His subject is Religion and Science, and the relation between the two. He explains why he considers "religion to be vitally necessary to human society," but he thinks that if Christianity is finally rejected, "few, if any, will seriously put forward the claim of another religion." He then proceeds to face the difficulties which must be overcome "if religious beliefs are to be harmonized with the scientific knowledge of the twentieth century."

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Professor Simpson makes no reference to Psychical Research, but Professor MacBride leads up to this quite definitely. He asks :

“ How shall this belief, so all-important, be revived ? Most of us when young imbibe it from tradition, and this initial belief, if we are educated men and women, rarely survives adolescence. There are only two ways in which the problem can be attacked, viz. : (1) by an analysis of our mental life, and (2) by a critical, scientific examination of all reported appearances of, and communications from, the dead.” He remarks that the opinion that the mutual position and chemical attraction of molecules can adequately explain the behaviour of plants and animals “ is becoming more and more discredited ” ; but that this is not synonymous with positive proof of the Spiritual, and the survival of the spirit of man, for “ it only renders it possible to believe in it if evidence is forthcoming ; and,” he adds, “ the only other evidence available consists of alleged communications from the dead.”

It is interesting to compare the opinions of these two quite independent men of science. Both lay stress on the fact that Religion is urgently important to the Human Race ; both regard the Christian religion “ in some form ” as the most likely to command the assent of mankind, but that it can only do so if it is proved to rest on a solid basis of facts ; both recognize that belief in survival is inextricably bound up with religious belief ; but Professor MacBride sees further than Professor Simpson in that he sees that historical Christianity needs the corroborative support of modern psychical experiences, if it is to win the belief of minds saturated with scientific ideas and trained to interpret the past by present verifiable facts of experience.

With the second of the two modes of approach indicated by Professor MacBride I do not propose to deal now ; the first method he indicates is “ an analysis of our mental life.” That is a comprehensive theme. The careful study of supernormal faculties made originally by the Society for Psychical Research, and subsequently by many others, must, of course, be included in this study of our mental life ; clairvoyance, telepathy, etc., indicate the existence of faculties which cannot be explained merely by physical laws and the use of physical senses. There is, moreover, another kind of experience which seems to testify undeniably to the spiritual nature of man, i.e. to the fact that the ego can act apart from, and at a distance from, the bodily organism. If the cases I refer to could be collected into one volume, carefully studied and compared, they would not only gain in value by supporting one another, but they would probably

throw light on the methods by which communications from the "Dead" are effected.

It may seem to be a far cry from such experiences to belief in the truth of Religion ; but it is not so far as it seems. Thinkers and students like those above quoted see the connection very clearly ; they recognize that for them the first step towards the acceptance of correspondence with the Divine Spirit is to prove that the human spirit is not necessarily sense-bound, and is not entirely dependent on a material organism in order to exercise mental activity and self-determination. If there is no evidence in support of this, Religion becomes a thin and elusive speculation which they, reluctantly perhaps, abandon to those happy persons whose intuitions are so developed that they need no other evidence. Happy they are no doubt, but they are a minority, and they cannot transfer their faith to the majority who require a more scientific basis for assurance.

In his fine work on *Human Personality*, F. W. H. Myers suggests that, "on the principle of continuity, we might even expect to find something intermediate between the dissociations which express themselves through the brain [in hypnotic trance and so forth] and that great dissociation in which the brain is at last discarded for good and all, in what we know as Death. . . . And before we reach the supreme dissociation of death, we shall be prepared by this line of argument for evidence which shows spiritual activity at a distance during the comatose condition which often precedes and merges in death" (vol. I, p. 251).

The cases I am about to cite are not connected with the death of the agent, but in each case there was a condition of abstraction due either to the person being asleep, or half asleep. I confine myself to cases in which the ego actually communicates information at a distance without any manifestation by appearance. There are many cases on record of manifestation by appearance ; they are known as "bi-location," and no doubt they are closely allied to the cases I refer to, but the latter have features of interest peculiar to themselves and they bear stronger testimony to the fact that intelligence can operate without the use of bodily organs than do cases in which an image of the agent alone is projected.

The first case I will cite rests on very high testimony. Sir William Barrett writes : "Of the trustworthiness of my informants and the accuracy of the narrative, there can be no doubt, nor can the facts be explained away by chance coincidence, or by surreptitious knowledge."

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The date at which this occurrence took place is September, 1882. Some seem to suppose that anything which did not happen recently is of small account; of course, this is quite a mistake. If *sufficiently strong evidence* can be obtained for an event which is not recent it is as valuable as if it occurred yesterday.

The case was published in the *Contemporary Review*, February, 1918, in an article contributed by Sir William Barrett; entitled, "The Deeper Issues of Psychical Research." It is necessary to summarize it here, which may detract somewhat from the extraordinary interest of the record. The facts are these:

A gentleman called Mr. Arundel Mackenzie-Ashton* paid a visit at a vicarage in Notts in September, 1882. After his visit he went to his home 130 miles away. A few days later Colonel and Mrs. Nicholson arrived as visitors at the vicarage, and one evening they amused themselves with "table turning." When they asked who tilted the table, they received the names "Arundel Mackenzie." Mr. and Mrs. Nicholson were *not* acquainted with Mr. Mackenzie-Ashton, and the latter did not know that these visitors were at the vicarage. What followed was so strange that Colonel Nicholson wrote to Mr. Mackenzie-Ashton and asked him what he had been doing between 10.30 and 11.30 on this particular evening. Also he asked for an assurance from him, "on his word of honour," that he had "heard nothing whatever from the vicarage that evening." This assurance was given, and an account of his actions was written and sent to Colonel Nicholson.

*Table tilted communication, recorded
by Col. Nicholson, September 13,
1882, 11.15 p.m.*

We . . . asked to tilt if a spirit
was present, it did so.

Asked, whose spirit?

Arundel Mackenzie.

Where is he?

His soul is here.

What is his body doing?

. . . Playing billiards.

Who is with him?

Father.

Who is winning?

Son.

How many games have they played?

Two.

What has he been doing during the day?

Shooting.

Letter from Mr. Mackenzie-Ashton.

I had been shooting during the day, and in the evening I had two games of billiards with my father. I won both of them, and after that I lay down on a couch in the billiard-room and fell asleep. Then I had a dream that I was back in W—— Vicarage.

* The latter name had been recently adopted.

When one of the sitters expressed incredulity, the movements ceased and nothing happened until he removed from the table, then, in reply to the inquiry as to why movement had ceased, one word was tilted, "Flippant." Colonel Nicholson adds: "This is literally an exact statement of what took place." Mr. Mackenzie-Ashton was not given any particulars as to what occurred *after* the question, "How is his body occupied?" until he had himself stated by letter what he had been doing during that evening.

Sir William Barrett points out, by way of comment, that such "well attested facts of the mind acting independently of the body add to the probability that the mind survives the dissolution of the body."

The next case is a comparatively recent one. It was reported by Dr. Valckenier Suringar to the English S.P.R., and also, more briefly, in *Light*.

I have permission both from the S.P.R. and from Dr. Suringar to quote it as fully as space permits.

It was first published in the Dutch journal *De Tempel*.

The main facts are these.

A group of six persons met at a shop in the town of Vlissingden, Holland, on the evening of July 23, 1922, with the object of trying to get communications from the departed; they had not received anything remarkable on previous occasions. On this particular evening at about 9 p.m. they tried with a cross-shaped piece of wood held over letters of the alphabet; some words were spelt out by this method. After a few preliminary remarks the communicator offered to write a song, adding "evening song" (evening song). When asked how he found the circle, the reply was, "I see red light" (the word light was not quite completed). The evening song was then spelt out *in English*.

Only two members of the circle had learnt English, and those two had done so ten and twelve years previously, and had not kept it up; the verses written were entirely unknown.

Opposite to the house where this occurred lived a boy of fifteen years of age. He knew of these gatherings and longed to attend, but he was not permitted. On this particular evening he watched the persons going into the house, then, feeling bored, he rummaged in his cupboard and found an old school book which contained an English poem he had learnt at school. He sat down and read this, grew sleepy, and dozed; at 9.30 he rose and threw the book into the dust-bin. He seems to have been

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in the habit of dozing when at school, and was considered lazy by his schoolmaster.

On the following day he called to inquire if anything of interest had happened on the previous evening. He was told that an Englishman had come and had spelt out a song. "What song was it?" asked the boy. "Evening song of a little bird," was the reply. "Well," said the boy, "last evening I read such a song myself." He then typed out the song from memory. Dr. Suringar subsequently obtained a copy of the school book for comparison.

The song as dictated to the circle, as written from memory by the boy, and as printed in the book, could thus be compared. The song as dictated is more correct than as remembered by the boy when he typed it: this fact is worth noting. If the boy was dictating the verses which he had *just* read he would be likely to do so more correctly than when writing them out some hours later from memory. (See Note at close of this article.)

These are only samples of cases, which if collected together would form a volume. Such experiences recall to memory an essay published about fifteen years ago in a book entitled *Man's Origin, Destiny and Duty* (by Hugh MacColl). In one of these essays the author raises the question, "Where is the soul?" and he points out that there is no conclusive evidence to prove that the soul or spirit is located *in the body*.

"As to the position of the soul," he says we can say nothing. For aught we know its position may be fixed or variable. It may at one instant be in the body and the instant after it may be millions of miles away from the body" (p. 12). He truly says that the mere fact that the Ego feels what happens to the body proves nothing as to its locality. We *feel* the effect of storms in the sun, although it is 92,000,000 miles away.

What is the advantage of such speculations? someone may ask, since they can neither be proved nor disproved. There is this advantage in them: they help us to realize that to identify the Self with the body is a mere illusion which rests on no evidence, and yet even those who are not professed materialists are apt to thus identify themselves. We do not habitually or easily recognize the body merely as an instrument which we have acquired for the purpose of dealing with a material environment, and also doubtless for purposes of education. It is truer to view the physical body as an instrument, "fearfully and wonderfully made" and adapted to our use, than as a garment which *contains* its owner. Both analogies represent certain aspects of

the relation between soul and body, but the analogy of an instrument seems more in accordance with the kind of experiences recorded above, and to habitually think of the body thus would educate the mind to realize itself as free. "As a man thinks so is he," is a Burmese saying of much truth. He who thinks of himself as body, or even as necessarily *in* his physical body, may find this illusion holds him even after death, so that for a while he may be like a caged bird who has the door thrown open, but knows not that he can escape.

THE SONG AS DICTATED.

(The lines were governed by the size of the paper on which they were recorded, some letters being capitals.)

THE SUN HAS
SET AND NOW
A new WITH F
ALL END E W
THE GRASS
IS WET FIR
St parT
each litt
le bird H
as sunk
storest.
with
ts netstn
o Sng is he
ar

SONG AS TYPED
FROM MEMORY.

The Sun has set,
And now a new
With fallen dew
The grass is wet.

And little burd
is sing to rest
Within his nest
No song is heard.

THE SONG AS PRINTED
IN THE ENGELSCHER
SPRAAKLEER.

The sun has set,
And now anew
With fallen dew
The grass is wet.

Each little bird
Has sunk to rest
Within its nest.
No song is heard.

THE CLASSIFICATION OF PSYCHIC PHENOMENA

BY WILLIAM LOFTUS HARE

I. INTRODUCTORY.

SO far as I have been able to observe from general reading, none of the authorities and experimentalists hitherto have adopted the hypothesis suggested in my sketch entitled *Psychism and Occultism*, which appeared in *THE OCCULT REVIEW* for July 1923. The tendency is for two sets of persons to deal with abnormal phenomena from two different angles, or perhaps under two traditions. European and American investigators grapple with what was first loosely called "Spiritualism," but later "Psychic Phenomena." Orientalists, or those in touch with abnormal powers exhibited by Eastern magicians, employ the word "Occultism," and include under it much that is normally connected with Spiritualism, Mysticism and Magic. The general absence of an evolutionary theory makes it difficult to reach any satisfactory philosophy that would explain the phenomena formally and scientifically. It is as if a musician were to descant upon various forms of composition and fail to indicate the historical relations between, say, Bach, Beethoven, and De Bussy; or if a Royal Academy lecturer should dart from Rodin to Praxiteles and on again to Michael Angelo. By denying us an evolutionary framework such authorities would fail to provide a key and leave us in a fog of confusing data. Dr. R. M. Bucke, the author of *Cosmic Consciousness*, was, I believe, the first in our generation to suggest a definite order of development of faculties both normal and abnormal; but he did not make a very wide survey, confining himself to one specific question. Yet his principle was sound and useful.

When once the evolutionary hypothesis has been formulated it must, if true, include everything of a greater or lesser value. Varieties of physical structure, intellectual attainments, linguistic powers, arts and crafts, fall under its discipline. Thus, there must be, some day, a true *history of the mind*, not merely an analysis of contemporary minds. And if all that is normal can be gathered together and placed in an orderly development, then that which

is abnormal must be treated in a similar way, and must, moreover, be brought into relation with the normal.

2. A FIRST ATTEMPT.

Dr. Paul Joire, in his preface to *Psychical and Supernormal Phenomena* (W. Rider & Son, Ltd., 1916), states :

All these phenomena are connected with one another, in a continuous manner, in such a way that we are convinced that the phenomena are undoubtedly of the same order, in spite of the apparent diversity and complexity in manifestation.

He then goes on to indicate the order he thinks he can observe, which is the following :

- Abnormal dreams.
- Dreams with manifestation of lucidity.
- Premonitory dreams.
- Telepathic dreams.
- Telepathic phenomena with apparitions.
- Telepathic phenomena in a waking state.
- Collective telepathic visions.
- Telepathic visions which leave objective traces.
- Thought as an objective force capable of being photographed.
- Telepathy in crystal gazing and lucidity.
- Lucidity in induced somnambulism.
- Lucidity in spontaneous somnambulism.
- Externalization of sensibility.
- Externalization of force in the movement of objects and the creation of sounds.
- The creation of forms.
- Materialization, the most complex phenomenon of all.

This classification hardly strikes me as satisfactory, although I should wish to show respect to a learned experimenter. Its weakness is that it deals only with abnormalities, and while attempting to relate them to each other makes no connection with the normal states and powers which, after all, form the chief, if not the most striking, data for psychology. A further weakness is that in many of his instances Dr. Joire includes the kind of thing I attributed to Occultism—Hindu fakir's magic and so on—making no difference in class between those which are ultra-spontaneous or passive and those that are ultra-volitional or active. We are in need of a philosophy that will knit together the many varieties of normal and abnormal, primitive and advanced, experiences of mankind, and of the resultant pattern certain parts will be called "psychism" and "occultism" respectively.

3. A PHILOSOPHY OF THE WILL.

The only philosopher who seems to have offered a great illuminating idea that is of use in the present case is Schopenhauer, the despised and neglected "pessimist." The title of his principal work sums up,* as a title should, its whole contents in a phrase: The world is primarily Will, and secondarily the representation of the myriad forms of Will to the mirror of our perceptions. What we know, when stripped of all subtlety, directly and indubitably, is our own Will; what we observe in other men is the manifestation of their Will; and not only in men, but in all life, even in the inorganic kingdom. Will is the one thing which all creatures possess in common, differing in almost everything else. The Will has countless forms, but one aim—to live. This aim, to the discerning ones, explains everything; its fulfilment and its frustration constitute the inner basis of the evolutionary struggle, and of human history from the beginning down to this very hour.

Our emotions are the reactions to the gratification or disappointment of the Will; our intellect is the slowly-evolved and as yet imperfect servant of the Will, employed for the purposes of life; our speech is the tally and instrument of our intellect; our culture the defence of life for the fulfilment of the aims of the Will. Our art is the beautification of the Will, our morals its discipline, our religion—most remarkable phenomenon of all—the renunciation of the Will, the final and greatest wisdom to which we can attain, which alone brings happiness.

This sublime philosophy, which came just in time to give unity to the scientific endeavour which was its contemporary, will yet come into its own. Nietzsche became the greatest modern protagonist for the Will and its affirmation. Bergson cast its central idea into the popular and poetic form of his "Élan Vital"; Bernard Shaw dramatized it as the "Life Force"—and apparently has forgotten it in the applause that has greeted his lengthy self-exploitation. Schopenhauer came too early, however, to embrace fully and explain that large group of life's experiences in which we are here interested. But, in a remarkable essay in his *On the Will in Nature*, he dealt exhaustively with "Animal Magnetism and Magic" (Geo. Bell & Son, revised edition, 1915). Readers who care to refer to that work will observe that I place Schopenhauer's fundamental idea at the basis of my own present speculation.

* *The World as Will and Idea*, trs. Haldane and Kemp. Kegan Paul & Co.

4. THE FORCE OF WILL.

In 1869 an experimental Sub-Committee of the Dialectical Society conducted very elaborate inquiries into the phenomena of spiritualism, and their report contains these words :

That under certain bodily and mental conditions of one or more of the persons present, a force is exhibited sufficient to set in motion heavy substances, etc., etc. . . . That this force can cause sounds to proceed distinctly audible to all present. . . . That this force is frequently directed by intelligence. (Joire, *op. cit.*, p. 386.)

What is this force? It moves heavy substances, it emits sounds, and is directed, or perhaps we should say accompanied, by intelligence. So too the Will, *l'Élan Vital*, the Life Force in men and animals, does these things in the greatest variety. It moves our bodies, from the gnat to the mammoth, it causes sounds from the cry of the bird to the speech of the orator, and it exhibits intelligent purpose of some kind in all that it does. What reason is there to suppose that the force which produces "normal" phenomena is essentially different from that which now produces "abnormal" phenomena? Or to press the question still further—are the phenomena really abnormal, this movement of bodies and this creation of sounds directed by intelligence? They are not; we are as ignorant in the normal state of how we move our bodies, create sounds and exercise intelligence as we are in the abnormal state. But there is no reason to doubt that all that is done, whether normal or abnormal, whether unconscious or conscious, whether accompanied by instinct or intelligence, is done by the Will for the purpose of some kind of delectation. But the Will, being not omnipotent, either in the individual or the mass, incessantly fails to reach its complete satisfaction, and as incessantly returns again to the fruitless endeavour. Is not that just like the life we know—the life of the jungle, of the city, of the market-place, of the suburb, of the bridge party—and of the séance table?

With these ideas in our minds, we may attempt to frame a classification of psychic phenomena.

5. SLEEP AND DREAMS.

Human experience may be broadly differentiated into "most passive" and "most active"; between these extremes lie almost infinite degrees of passivity, activity, and combinations of the two. Again, these passive and active states in various degrees may be referred to feeling, thinking, and acting.

In sleep these modes of experience are reduced almost

to nothing ; in dream there is a certain incipient activity of feeling and thinking, while in dreamless sleep it passes away. Deeper still sleep takes a firmer hold upon us, and in various circumstances we pass into swoon, induced artificial sleep, sleeping sickness, or in rare cases, human hibernation. And this is not so remarkable as it seems at first sight, for many animals, such as the bat, the hedgehog, the dormouse and the bear, sleep for months during the winter season ; the lower forms of animal life are ever in a semi-torpid state, while the vegetable kingdom may be considered to be in continual sleep. It was, I think, Buffon who made the suggestion that sleep is the primal condition of all life.

I may interject here as a matter of singular interest that the Vedanta Philosophy speaks of three states : Deep sleep, in which the soul is absorbed in reality—in the Cosmic Will ; dream sleep, in which it moves in a world of its own creation ; and waking, in which it enters the fullest state of illusion or unreality.

These thoughts lead me therefore to place the " psychic " states which most resemble sleep, at the lower end of the scale, near to the less differentiated conditions which I suppose precedes the human. Next should come in the evolutionary order of psychic states the various classes of dreams in which there is rather more than ordinary mental activity, double-dreams, premonitory dreams, continuation of the day's thoughts and solutions of its problems. These could be placed by a specialist in a definite order, the lowest in which there is the least lucidity, the highest in which there is the most.

6. SOMNAMBULISM AND HYPNOSIS.

Obviously, the next group is that connected with somnambulism, because, although included within the cycle of sleep, it adds unconscious bodily activity. There are several degrees of this from the spontaneous somnambulism to the induced or hypnotic form. In somnambulism and hypnotism there occur surprising cases of lucidity which in waking life would be called clairvoyance or clairaudience, and a case is reported by Dr. Joire in which a sleepwalker developed the keen sense of smell possessed by the bloodhound. Must we then invent a new word " clairsentience " ? Hypnosis itself—considered from the passive side—is a kind of sleep ; thus all the phenomena related to it come in here, but I need not go into details except to say that there are in passive hypnosis several levels each more profound than its predecessor.

7. MEDIUMSHIP.

Immediately above hypnosis I should place the large group of mediumship in which the subject is in a kind of sleep, during which he exercises powers of a kind not seen in the waking somnambulist or hypnotic patient; this position is determined by the increased *activity* of the subject, although his *passivity* is probably the prime condition in which he is actuated by entities external to him, namely by the will of other men, by "spirits," or by natural forces. Here "motricity," or the movement of objects by other means than physical contact, and "levitation," or the raising of the body contrary to gravitational attraction, takes place.

Materialization is the exercise of the power of using of the matter of the medium's and the sitters' bodies in the formation of physical structures on a principle totally unknown to ordinary life, although probably present there; nevertheless, it may be called the "magic of the unconscious," which in my preliminary sketch I denoted as part of Occultism.

8. MINOR PHENOMENA.

Leaving mediumship and approaching nearer to normal life there are still many phenomena which belong to psychism and not to self-consciousness in the ordinary way. Spontaneous dual personality is a kind of mediumship: in which it is impossible to say which is the "real" person and which the "obsession." The projection of the double seems to belong to this class, and here I may say in passing that a good part of full materialization in mediumship may be the projection of the double of the medium, who is not necessarily compelled to give to it an objective form similar to his own. In other words, Katie King may be Florence Cook's projected double filled out with the ectoplasm drawn from the medium and the sitters.

A large group of psychic phenomena is rather difficult to place in evolutionary order on account of its being dissociated from distinct personalities and very objective in its character—namely, poltergeist activities, hauntings and typtology or table rapping. A great deal of it seems to be non-human or sub-human and may be actually an invasion of the human sphere of psychic phenomena by the Will of entities in a sphere which lies outside of or below it.

Another large group of more intelligible phenomena is that in which the subject is mediumistic or sensitive without the loss of consciousness or trance. Speaking in foreign languages

normally unknown, playing the piano without a former knowledge of music ; psychometry, effortless reading of another's thoughts and telepathy at a distance, belong to this class. They approach very closely to normal genius, and indeed, according to our theory, there should be no hard line of demarcation. The visions obtained by crystal-gazing, mental audition, automatic writing of several kinds, and the various degrees of lucidity attained, all seem to depend on auto-suggestion of which the subject is hardly conscious. The almost universal phenomena of suggestion in family circle, crowd, press, theatre, and platform, revealed by Coué and the psycho-analysts, are psychic in their character. They can be put to good or evil uses.

9. MISUNDERSTANDINGS.

And here perhaps I am getting dangerously near to the subject which I intended to exclude from this paper, and naturally so ; for the nearer we get to self-consciousness the nearer we approach to the occult and the mystical. I am surprised that Dr. Joire should have allowed himself to use so crude and inaccurate an account of yoga as that which appears in Chapter V. The yogis are nightbirds and live in underground retreats. *Samadhi*, the eighth *pada* of yoga, is human hibernation. A man who can stop the beating of his heart is practising *Samprajnata Samadhi*, while those who swallow the tongue, and cannot take up life again, have reached *Asamprajnata Samadhi* ! . . . Was ever such nonsense printed in any book before ? The learned doctor should read the Yoga Aphorisms of Patanjali instead of the "theoretical and practical treatise" printed in *The Lotus*. But there is enough in this wildly inaccurate account of yoga to sustain my theme that the experiences described belong to a totally different family to that which I have here called Psychism. The further examples of Oriental magic such as those described by Jaccolliott, and the very objective control over the power of fire demonstrated at Benares in 1898, are characterized by the most extraordinary volition which differentiates them from the classes of phenomena described in this article.

10. MYSTICISM.

At the request of friends who have discussed this subject with me at some length, I add a few words about mysticism. If I am right in my differentiation of psychic and occultist—in attributing to the first of these many passive relapses in which he becomes subject to the Will of others, and to the second

a volitional advancement beyond self-consciousness—where must the mystic be placed? The question cannot be answered here in full with the necessary evidence to support the answer given, but briefly I should say that both mystic and occultist are classed together in having crossed the Rubicon of self-consciousness and left behind all abnormal psychic relapse (note that in remarkable cases even sleep is feared and reduced to a minimum by Yogi, Bikkhu and Christian monk). Thereafter the occultist advances by effort and the mystic by renunciation, by quietism. I venture the suggestion that the mystic advances spontaneously on account of his having made effort in former lives, while the occultist is making specific efforts, for the first time in any life. The spiritual life is so rich and varied that there are paths for many. The aim of this article is to give a warning to those who mistake atavism for progress.

II. THE HIGHER WAKEFULNESS.

May I repeat here in more concise form the general conclusion to be drawn from the foregoing discussion?

Life has evolved from lowly forms by the effort of the Will; there is an evolutionary impetus originating we know not whence, directed we know not whither. Each of us is a differentiated manifestation of the One Will, and each of us strives to reach a higher level, relapsing again after effort. Having gained self-consciousness a few have passed on to super-consciousness, but many fail and fall back to that general state which preceded self-consciousness. Indeed their normal state contains vestiges of what formerly was normal—universal mediumism. From self-consciousness we fall back nightly into dream-infested sleep; some of us, so great is the strain on life, relapse into a hundred forms of psychopathia and are incarcerated in the asylums; others, not wholly self-possessed, are sensitive in a dozen different ways to the forces of their human environment—like a disordered telephone exchange they tap one another's messages, write with each other's hands, hear with each other's ears, absorb the mental energy and the ectoplasm of each other in telepathy and mediumship. Not yet completely and continuously themselves they cannot, surely, pass through the door of self-consciousness to super-consciousness. For the super-normal powers derived from occultism and mysticism, they prefer the sub-normal remains of other days.

Psychic health, like physical health, consists in being proof against contamination and infection: in being positive instead

of negative, awake instead of somnolent. All that tends to weaken or disturb the *persona*, the appropriated element of being, is dangerous and reactionary, while all that isolates, strengthens and enriches it is safe and beneficent. Better be oneself alone with the promise of self-transcendence than to disintegrate in a dozen directions and sink into the stuff out of which we should long ago have arisen.

To complete the cycle of thought here expounded I need only refer the reader to Dr. Bucke's book *Cosmic Consciousness*—or any advanced treatise on the evolution of the normal faculties—which will confirm the soundness of the attempt made here to classify the pre-normal faculties. The spontaneous arrival of cosmic consciousness—which I venture to think is the result of efforts in former lives—and the volitional attainment of *Samadhi* and *Nirvana* in yoga or jhana, are various alternative modes of reaching super-consciousness. It is perhaps significant that the Buddha earned the title "The Fully Awakened One." I cannot believe that any subject, having climbed so high, would ever relapse into the psychic states discussed in this and my former articles. If so, we may conclude that what is so often called "psychic development" is a drag on the wheel of personal progress and should be discouraged by those who have a sound philosophic understanding of life.

MURTI, THE COOLIE

BY FREDERICK STREETER

IT is a hackneyed saying that truth is stranger than fiction. Perhaps the most striking evidence in support of this is the fact that many famous novels have been based on actualities, and not, as is generally supposed, on imagination. Well-known writers travel the world seeking for experiences upon which to build a new novel, and no place is too remote, no people too strange among which to seek for the desired material. But the strangest happenings seldom find their way into print, for no other reason than that the credulity of the public could not extend to them; and so they are either buried in the memory of those whom they befell, or are forgotten, and at best recounted on special occasions to particular friends only, whose faith in the reliability of the one who recounts them makes his story acceptable.

It has been my lot to travel in many countries and move among different races, and I have heard and witnessed many remarkable things which, until now, I have seldom been disposed to talk about. As the sun goes down upon the day of life and worldly things grow less attractive, a new sense of values often grows. It is so with me. In the ordinary course of nature I shall soon be quitting my mortal frame, and as the physical senses grow weaker, a corresponding weakening takes place in the sense of reality attached to this mundane plane, and I often wonder now how I could ever have placed so much importance in temporal things. The realization of another and more real state grows, stepping, as it were, into the places left by the decaying physical senses. But I am moralizing and must not make the mistake of thinking that those who may read these words are grandchildren who, in their anxiety to hear of the adventures of their grandsire, are willing to tolerate a homily on morals or metaphysics from him.

What I shall tell is true, although I have, for various reasons, slightly modified my narrative; but this has weakened rather than added to the original impressiveness of the curious events. If what I shall say should help to convince anyone of the existence in human beings of faculties and powers other than those normally

expressed, I shall be satisfied. For my own part, I have no doubt about their reality. How can I have when Murti, for instance, actually told me much that would befall me long before the events occurred, and when no one by ordinary means could possibly have guessed them?

I met Murti in the Brass Market, Bombay, under circumstances by no means dramatic. He suddenly appeared to me out of a confused sea of dark faces, bowing and smiling and inquiring, "Does sahib want a coolie?"

My temper had been worn threadbare that day by the sweltering heat and by the persistent application of almost every stray native that I met for the post that Murti now applied for.

"No," I said savagely.

"But, sahib, who shall carry your goods better than I?"

"Be off, I buy my goods."

"May not sahib change his mind?" He spoke so softly and smiled so kindly and there was such a tender look in his large brown eyes, that my irritation weakened and my heart grew softer. There was something about this charming young man that impressed me with the idea that he was not as other coolies. Whoever has experienced the insistence of the Hindoo coolie will understand my unsympathetic feelings towards them. They will hang around the weary traveller until he would drive them from him with scorpions.

"Come," I inquired, stopping and looking full into my interrogator's eyes. "Tell me why you worry me so?"

He looked grave for a moment, and then, smiling until his white teeth shone in the brilliant sunshine, he said simply, "Because I am hungry and must eat."

I engaged him there and then, and bought him food, although I bought no brass nor anything for him to carry. He followed me unquestioningly for an hour, and then, divining my charitable intention, bowed to me and said:

"Sahib is too good and I am grateful, but I must *earn* my money." He laid a curious stress upon the word "earn."

"I need no help, and go back to my ship at sunset," I explained.

"Will sahib let me hold his hand for one moment?"

"Why?" I inquired, astonished at this strange request.

"I will tell you when I hold your hand."

The thoroughfare was crowded with people and I could not consent in front of them, for in those days it was a violation of

manners for a white man to be seen talking in a friendly way to a coolie. I was, however, interested in my strange companion and anxious to know the reason of his strange request, so I stepped into a small alley-way between two high buildings, and offered him my hand.

He held it for a brief moment, a look of abstraction passing like a film over his eyes. He dropped my hand; but continued to stand still, his breathing growing shorter and shorter until it seemed completely to stop and he looked more like a statue than a man. The spell broke suddenly, and he was his old gravely smiling self again.

"Sahib goes West not East," he said abruptly.

"No, I go East."

"Sahib goes West to-morrow and will see many strange faces and places. He will be surrounded with gold in two moons' time, but will not own it; but later he shall have much money." He spoke rapidly, with a curious air of authority that impressed me.

"How do you know?"

"It is determined."

"By whom?"

"I cannot explain, and sahib would not understand."

"You are wrong; I have orders to go East."

He shrugged his shoulders slightly.

"Sahib goes West and will find a wife—marry there."

This was too much, for I was already engaged to marry as soon as I arrived in England. I explained this to Murti, but he merely said:

"I can only tell you what is revealed."

Then occurred a most extraordinary thing, an explanation for which I have never found, and yet I can positively aver to the reality of it. As he looked at me my personality began to undergo a change. I seemed to be detaching myself from my physical organism, until at last I felt that I was quite separate from it but still in it. It was as if numerous fibres extending from my consciousness to the muscles, organs, and tissues of my body had become detached, separating me so distinctly from it that I looked through the eyes just if I was looking through windows. I felt that I was a mind *with* a body. The feeling was peculiarly unpleasant, for in a sense I belonged to two states of existence at the same time, and neither seemed to claim me wholly. I looked up the alley and then down and then at Murti. There he was still smiling, but this time with an almost indefinable air of amusement. Although he was in the same position as when he

took my hand, he somehow seemed more distant, as if he belonged to another state. Very worried, I turned and walked to the end of the alley and looked up and down the main street. Everything seemed as usual, yet there was the perplexing difference which made all appear as if unearthly. Then dawned upon me the notion that everything material was unreal, and that if my strange condition intensified a little more I should know this for certain. But I also knew that this complete realization would not be vouchsafed me.

I walked down the alley again with the intention of asking Murti whether he could explain the situation, but he had gone.

As I returned to my ship I felt a gradual readjustment of myself to my body, and with a sigh of relief I was fully restored again. In a very bewildered state of mind I arrived on board and was informed that a special messenger was awaiting me from headquarters. As soon as I read the message I knew the wheel of fortune was turning in the direction indicated by Murti, for it contained instructions to me to take boat the following day to Colombo and Tasmania to transact an urgent commission. On my way to Tasmania I called in at Coolgardie, one of the great gold mining centres of Australia, and visited one of the principal mines. Thus it came to pass that within two months from the time of the prognostication being made, I was surrounded with gold which I did not own.

In Tasmania, while conducting my commission, I made the acquaintance of the lady who afterwards became my wife.

On my way home to England I stayed a while in Bombay hoping to find Murti once more, and to discover, if possible, by what mysterious means he became aware of my future; and also what part, if any, he played in the production of that remarkable change in my personality. Fortune did not favour my quest, although I was destined to meet him once more after many years. The circumstances of that meeting were even more remarkable than those that I have mentioned; and although he refused to reveal his identity to me, I was enabled, with the aid of an Indian merchant, a very orthodox Brahmin, to make a shrewd guess as to who and what he was. But that is another story.

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.*]

CROMLECHS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Permit me to make a few observations in reply to Mr. Leopold Montague's letter regarding my article on "Cromlechs."

I am aware that in Brittany and by some modern archæologists the term *cromlech* is applied to the stone circle. In Wales, however, where a Celtic language is still spoken, *cromlech* means definitely a hollow chamber of the type which Mr. Montague would call a dolmen. The word has moreover been used so widely throughout the literature of the subject in this latter sense that it is hardly possible to restrict its use.

With regard to the question of the sepulchral or non-sepulchral character of cromlechs, the great difficulty is that the ordinary archæologist, as such, has neither the knowledge nor the breadth of outlook which would enable him to judge properly the uses to which ancient sacred edifices were put. Cromlechs are sepulchral in a mystical sense, for all rebirth through initiation is inevitably preceded by a mystical death; but they are not necessarily tombs for the physical body.

To regard Stonehenge, with its obvious relation to the solstice and other astronomical observations, as sepulchral in the ordinary sense of the word, is ridiculous. Karnac, too, with its eight miles of avenues, must, if built for the purposes of burial honours, have been a tomb of considerable magnitude.

I should very strongly doubt whether the statement, that all intact dolmens or cromlechs have been found to contain human remains, is supported by fact.

Finally, Mr. Montague says: "The idea that they were constructed in connection with the Druid mysteries is obviously absurd, as they date from the Neolithic period (somewhere about 2000 B.C.), and must have been already antiquities when the first Druids came over."

This is a sweeping statement, entirely contradictory to all tradition and the opinion of the vast majority of competent authorities. The word "Neolithic" has a soothing sound, and can be made to cover a vast amount of uncertainty. The construction of megalithic buildings probably extended, in various localities, over a long period of time, and as for their being already antiquities when the first Druids came over, I am not aware that any authority has discovered accurately when this event took place.

Yours faithfully,
GEORGE AUSTIN.

THE OSCAR WILDE SCRIPT.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Mr. C. W. Soal may be on strong ground in his observations on Wilde's two styles and on style in general. May I venture, however, to point out that the two most important propositions in his letter, far from supporting one another, as, for the purpose of his argument, they should, seem to be mutually destructive. One statement is that "only by studying what could be forged normally can we gain any estimate of what can be forged unconsciously"; the other that "it must be admitted that at present we know very little of the mind's unconscious powers of imitation, invention, etc."

Anyone to-day who, never having met and listened to Wilde, should successfully forge or imitate his style, will not, it is safe to say, have done one or other of two things; he will neither have set about his task without having ever read a sentence from Wilde's works, nor have trusted to what he thought he remembered of Wilde's style from what he had read of his work whether twenty or ten years ago, and still less will he have done so if he was himself unpractised in writing and not much interested in literary matters, as Mr. V. is stated to be. No; he would certainly, in the first place, begin by studying carefully, and end by having on the table by him, such examples of Wilde's way of talking as "Intentions," and one at least of the plays, and to these he would constantly refer; and, in the next place, he would attain success in proportion as he was practised in writing, as are the authors of *The Green Carnation* and the *Echo de Paris*.

Further, besides this, our trained writer and conscious imitator would not, with all these advantages, even so produce his imitation straight off, complete and perfect at his first attempt. Indisputably, he would work on it, over and over again, omitting here and amplifying there, altering and amending constantly, and only after more or less effort would he arrive gradually at the wished-for result.

Such is the process, admittedly, of the mind's conscious power of imitation and invention, a process so plain and beyond doubt that never of it can one say or admit "that we know very little about it." And this it is of which we are told in a later sentence in the same letter that only by studying the result of its work can we gain an estimate of what can be forged unconsciously.

But now the difficulty comes. If it be true that the study of the one helps us to knowledge of the other, we are then in the following position, that, after having admitted that "at present we know very little of the mind's unconscious powers of imitation, invention, etc.," instead of abiding by this admission, and confessing in a coldly impersonal scientific attitude that we know very little, we now on the contrary have to admit that we know a good deal about them, to wit—

(i) that the unconscious minds of a few exceptional persons not only are capable of the same imitation in the matter of an imitative

literary style as are the conscious minds of some other few exceptional persons, but also that—

(ii) the unconscious minds are guilty of fraudulent representation ; and that—

(iii) in the business of invention they proceed, just like the conscious mind, by slow and deliberate stages, to build up a plausible imitation of one particular writer's style, sufficient, when complete and presented through the medium, to deceive the ordinary hearer and reader ; but that—

(iv) whereas they can imitate an easily assimilable style (as Wilde's is suggested to be), they cannot mimic an original style, they cannot invent plots, nor can they improvise tales.

From the first three, however, of the above four propositions it follows, that although the possession of this unconscious mind is unusual, yet, when once it exists, there is nothing, seemingly, in the three points noted to differentiate its behaviour from that of the conscious mind ; and also that so far from our knowing very little about the unconscious in comparison with the conscious mind, we know as much about the one as the other.

But it may be objected here, of course, that one particular has been lost sight of—making all the difference in the world—in which the unconscious differs from the conscious, in that the former may have powers of its own (entirely denied to the latter), either of access, for instance, to Wilde's plays and dialogues when and where it will, or else of storing for years, or for ever, all that the conscious had read and forgotten, Wilde's dialogues and plays included (which, be it remarked in passing, Mr. V. never had read !). But in regard to this suggested power, we have first to note that it is still pure hypothesis ; not only is it not even now an established fact, it has no claim, either, to take rank as a probability ; because, to establish a probability, the evidence "for" must at least be as strong as all the probabilities "against" ; and evidence here there is none. And there is more to be said. Assuming the probability for a moment, we at once are in this dilemma, that it follows in that case that the most essential preliminaries for success in the two kinds of forgery (unconscious and conscious), are direct opposites of each other ; for the conscious is unable to do the things that the unconscious is assumed to do, it can never read what is hidden from the eye, or remember perfectly for ever ; and vice versa ; so that it ceases to be true (contrary to Mr. Soal's view) that "only by study of what can be forged normally can we gain an estimate of what can be forged unconsciously."

This, then, is where we end, if we follow Mr. Soal's two statements. Either, on a fundamental point, the unconscious and the conscious act so differently that no study of the latter will help us to gain an estimate of the former ; or else the two kinds of mind are so alike in their working that the unconscious mind might as well be conscious for any special advantage we shall gain by its study.

As to the "Asquith luncheon," had the fact recorded been something that might not be noticed by everybody, as, for instance, that Mr. Asquith had cut himself badly on the inside of a finger, and had the script and Mr. Blount both recorded it, that would be a remarkable parallelism, and might rouse suspicion of the script; but surely anything so obvious as that Mr. Asquith in this instance was not at home with his surroundings is just what anyone might see and remember; the twofold recording of which tells neither for nor against the script, and so there is nothing either to suspect.

Yours faithfully,
O. HOLLAND.

To the Editor of the OCCULT REVIEW.

SIR,—When the Oscar Wilde script is considered and attempts made to decide whether it comes direct from himself, or is but a clever parody, it appears to me that one important fact is left out of consideration. If the script is from Oscar Wilde himself, then, I think, it should come from him as his *character was when he left the earth*.

Now, *De Profundis* was the last thing he wrote on earth, and in it he says he has at last *found himself*. "That something hidden away in my nature, like a treasure in a field, is Humility." "It is the one thing that has in it the elements of life, of a new life, a *Vita Nuova* for me." "And the first thing that I have got to do is to free myself from any possible bitterness of feeling against the world." "You can see to what intensity of individualism I have arrived." (Cf. pp. 25 et seq. of Methuen's edition.)

I must admit I have no full acquaintance with the script, but the many extracts I have read appear to me to be from an Oscar Wilde *before* he had his gaol experience when he found his *Vita Nuova*. *De Profundis*, I think, marks a definite advance in Oscar Wilde's *character*. Does not the script suggest a very clever parody in that Oscar Wilde's last experience on earth, which so vitally affected his outlook on life, is not taken into consideration? It would add a new terror to death, as Huxley said, if, in our future state, we carry only with us all our defects of character. What we hope for is that we may benefit in the future from the moral advance we make in character while on earth.

F. C. CONSTABLE.

COMMUNICATIONS WITH THE DEAD.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have been reading the veridical details regarding spirit-communications and similar other evidences of the reality and validity of supernormal phenomena set out with a wealth of circumstantial data in the pages of the OCCULT REVIEW, as well as in the proceedings of the Psychological Research Society. For some unaccount-

able reasons the discarnate spirits of the Oriental nations do not give a bit of their mind to their co-religionists, although some of them are known to have volunteered information about the world beyond the grave to their Western fellow-creatures. We Indians are nursed in the belief of reincarnation and look upon the desire to communicate with the dear departed as a positive disservice to those we loved on earth. We believe that the dead learn to outlive the desires they cherished when alive, and would not like to be reminded of their earthly attachments, lest such a recollection might detain them longer in purgatory and retard their progress towards the heaven-world. I have myself tried to place myself *en rapport* with the spirit of my beloved mother, whose sudden and unexpected death would seem to dispose her to transmit a word of encouragement to her loving children. Unfortunately I could not make the planchette budge an inch, nor could coax her by any other means into communicating with me, and thereby relieving my inexpressible anguish. I therefore conclude that the spirits of average Indians, whose earthly careers were not marred by uneasy consciousness of any kind, enjoy perfect peace and tranquillity and would not sacrifice their well-earned beatitude to titillate the vanity of those they have left behind. Would it then not be in the highest degree unwise for those left behind to seek after communications which would fill the spirits with profound depression they have been at pains to get over? May I request any of your readers to enlighten me on the subject?

Yours truly,

BAHAUDDIN COLLEGE,
JUNAGAD, INDIA.

KESHAVLAL L. OZA,
Professor of English.

[Is it not a mistake to draw conclusions from one failure to communicate with the other world? And is it not unjust to attribute such attempts in others to human vanity?—ED.]

PHANTOM FLAGS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—When my daughter was born on February 11, 1902, I had a strange experience.

My room was filled with line upon line of gaily-coloured triangular flags which swayed gently backwards and forwards as if in a gentle breeze; all one day I saw them. I did not mention them to my nurse, as I was afraid she would think I was delirious. My daughter and I would much like to know if any of your readers can give us a reason for this appearance.

Yours faithfully,

30 HEATH VIEW,
GRAYS, ESSEX.

FLAGS.

"THE MAHATMA LETTERS."

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Miss Browning's somewhat misleading letter in your last issue appears to call for a reply, particularly as she draws a distinction between Mr. Jinarajadasa, who is stated to have published certain letters by permission of their writers, and Mr. Barker, whose case rests, so she says, on a different basis. For it would be interesting to know whether the permission given to Mr. Jinarajadasa included an instruction to omit large and highly significant portions of the text without any of the usual indications of such omission. Thus on page 105, line 20, after the words "mortal eyes," thirteen lines of the original text are omitted, which have an important bearing upon the remainder of the letter. (Compare "Mahatma Letters," pp. 173-4.)

And more significant still, on page 27, line 2, after the words "Royal Society Period," a passage is omitted which, in view of certain recent scandals in the Society, would, one would have expected, have been not only inserted but underlined. (Compare "Mahatma Letters," page 122.)

These are but two examples out of many. The MS. of the omitted portions fills about a quire of foolscap.

Had these omissions been indicated in the usual manner, comment would have been unnecessary; under the circumstances we owe a debt of gratitude to Mr. Barker for giving us the opportunity to read these letters in the form and with the meaning that their original writers intended.

Yours faithfully,

102 NORTH SIDE,
CLAPHAM COMMON, S.W.4.

HUGH CHAPLIN-SMITH,
President, Battersea and
Clapham Lodge
Theosophical Society.

PERIODICAL LITERATURE

WHILE French Metapsychical Research is still in the aftermath of the hostile criticism evoked by the negative results of Sorbonne experiments and believes that a world-wide conspiracy has been formed against it by materialistic science, as we saw last month, a new occasion for solicitude has risen up in America. So far back as December, 1922, THE SCIENTIFIC AMERICAN offered large cash prizes to those who could produce psychical phenomena of a physical kind under test conditions laid down by the magazine and satisfactory to a committee of judges. The phenomena demanded included psychic photography and "visible psychic manifestation," presumably of the ectoplasmic order, all arrangements being in the hands of the magazine staff, who appointed the judges to pronounce upon the tests and to register their decisions, namely, (1) the Harvard psychologist, Prof. William McDougall; (2) the physicist, Dr. Daniel F. Comstock; (3) Mr. Hereward Carrington; (4) the famous conjurer Houdini; (5) the President of the American S.P.R., and (6) Dr. Walter Franklin Prince. One of THE SCIENTIFIC AMERICAN editors, Mr. J. Malcolm Bird, became the secretary of these judges and printed long reports from time to time in its columns, they adding their decisions, usually in a few lines. It follows that the experiments and their outcome are not a new story, more especially to readers of our London contemporary LIGHT. Moreover, they are by no means completed if other mediums come forward. Meanwhile, as regards the results so far obtained, we have the fullest materials for judgment on our part through the JOURNAL of the American S.P.R., which devotes more than thirty pages of its last issue to Dr. Prince's account of EXPERIMENTS BY THE SCIENTIFIC AMERICAN, based mainly on his own observations at various test séances with the following mediums, who had presented themselves in response to the offer: (1) Mr. X, so designated by THE SCIENTIFIC AMERICAN; (2) the Rev. Josie K. Stewart, designated Mrs. Y, as it happens that the ecclesiastical title has been assumed in this case by a woman; (3) Mrs. Elizabeth A. Tomson, of whom at the moment it need be said only that she is a medium with a past, meaning that her phenomena are suspect; (4) Nino Pecoraro, described as "a remarkably muscular young Neapolitan." As regards Dr. Prince himself, he is associate-editor of the JOURNAL, and is ever memorable for his work in connection with the epoch-making case of Doris Fischer. We are acquainted therefore not only with his dedication to psychical research but with his zeal therein and the wide range of his experience. When, therefore, he affirms that "the conduct of the actual investigations" by THE SCIENTIFIC AMERICAN was "eminently fair," we shall feel that no room is open for a counter-view; and when we find further that

his report on the experiments and credentials in the case of all the mediums is unfavourable to their psychic claims, his reasons being given and his account of occurrences at length, we shall not only respect his conclusions, but can do no otherwise than accept them, especially as they appear to be those of the remaining judges. The statements may be summarized thus: (1) Mr. X is supposed to be a medium for "trumpet manifestations" mainly, and no phenomena occurred except when an electrical device proved him to be out of his chair. (2) The special supposed gift of the Rev. Josie K. Stewart is the production of "writing and drawings on cards held in her hand," but three of her sittings proved complete failures, and at the fourth—when, owing to a device of her own, she was free from complete inspection—the five cards which were found to have script or designs upon them proved to be of a different length, shade and thickness than those supplied for the experiment. It remains to say that this so-called medium has been for many years "denounced as a fraud by the spiritualistic authorities themselves." (3) Mrs. Elizabeth A. Tomson has been also denounced by the National Spiritualistic Association, and the condition of her sitting for the purposes of *THE SCIENTIFIC AMERICAN*—made at the last moment—was that "the place of meeting should be one over which the committee had no preliminary control." As this was refused she withdrew, and immediately after was convicted of fraud at a Spiritualist "Church" in Brooklyn. (4) Nino Pecoraro is a medium for "ectoplasmic effects," and when tied by Houdini "in a masterly fashion," the only phenomena wereappings which could be produced by his foot, and there is evidence to suggest that they were. On other occasions examination indicated that he got partially free from his bonds. Such are the results of the proposal made by a prominent American periodical for the purpose of clearing up the claims of mediumship. It has recently "expressed disappointment that so few mediums have presented themselves for experimentation," but Dr. Prince says that even "honest psychics are generally a sensitive lot"; and that the published account of apparatus which might be employed and precautions to be taken were calculated to scare away all except "frauds, hardened by experience in deception" and willing therefore to gamble on their chances with experts. However this may be, the offer of *THE SCIENTIFIC AMERICAN* is still open, and a special invitation has been extended to any one or other of certain well-known psychics mentioned by name—e.g. Franek Kluski, Stella C. and Ada Besinnet. If the prizes are not won, expenses will be paid. Dr. Prince thinks it a good opportunity for anyone "conscious of the supernormal quality of his results," but such a person will be equally aware that the gifts can never be counted on, and the "free visit to America" in an unfavourable event may not be sufficiently tempting. While doing honour, in conclusion, to the good faith which has actuated the undertaking, and while recognizing a different spirit throughout

the experiments than would seem to have obtained in those of the Sorbonne, it is to be doubted whether any challenge of the kind, however generous, is likely to advance the better interests of Psychical Research. We must look rather to investigations such as those pursued in France under the auspices of the Metapsychical Institute, embracing opportunities as they offer on every side and pursued with the uttermost patience from year to year. If a certain ground is to be reached in the most difficult of all subjects and the most elusive, it will be in this and no other manner. Psychical Research is hampered further meanwhile by the publicity of the new failures.

Among French periodicals, *LE VOILE D'ISIS* has begun the translation of William Postel's *VENETIAN VIRGIN*, written in 1555 and containing his personal impressions and experiences in respect of a saintly woman to whom he was a spiritual father and with whom he entered into strange bonds of spiritual sympathy, believing that after her death she not merely appeared to him but that her soul was joined with his own in a mystical union. There is a good account of Postel and his experiences in Eliphaz Lévi's *HISTORY OF MAGIC*, Book V, c. 4. He is counted among the most learned men of his time and was the first translator of the Hebrew *BOOK OF FORMATION*, while legend also ascribes to him a Latin version of the *ZOHAR*, but this has never been found. . . . From year to year the May issue of *LA REVUE SPIRITE* offers a special interest by its report of the annual commemoration at Père-Lachaise cemetery of the passing of Allan Kardec: on this last occasion about 130 persons were present and many addresses were delivered, testifying to the work of "the beloved master" and to the future extending before it. . . . We are indebted to *PSYCHICA* for an account of revelations which have appeared in *LE MATIN* on the phenomena produced by or in the presence of Erto, the Italian medium: their chief characteristic is the radiation of an extraordinary light about his person. He appears to have been the subject of careful experiments at the Metapsychical Institute during a period of several months, those who assisted being pledged to silence until a decision had been reached. At the end of 1922 two papers appeared in *LA REVUE MÉTAPSYCHIQUE* on the part of Dr. Sanguinetti and Dr. William Mackenzie of Genoa, indicating a belief at the time (1) that every scientific precaution had been taken, and (2) that the phenomena were genuine. However, the experiments continued, and our recollection is that no further accounts appeared on the part of those who conducted them until an enthusiastic contribution to *LE MATIN* by Dr. Stephen Chauvet caused Dr. Gustave Geley, Director of the Metapsychical Institute, to come forward, at first in confirmation of the testimony, but immediately after with a very different account. Notwithstanding all precautions, the abnormal psychic lights had roused his suspicions, and in the end it was ascertained (1) that they could be produced with *ferro-cerium*, and (2) that a small piece of this substance was

found at the bottom of a basin in which Erto washed after a particular séance, as well as traces in his clothes. It is added that the medium protests his innocence and offers himself for further experiments, while the writer in *PSYCHICA* suggests that the 1922 phenomena may well have been genuine, in view of the high testimony concerning them, but that fraud was practised after owing to waning power. It is obvious that there will be joy among Sorbonne professors, the chief consolation in the opposite camp being that the exposure has emanated therefrom and not from enemies of the subject.

THEOSOPHY IN THE BRITISH ISLES, to be distinguished from the older American magazine under the same title, has articles on the One Life—understood as the reality of being behind appearances—on the Law of Growth and the relation of Art to Nature. . . . *THE MESSENGER* opens with brief words on the Way to God, which is said to be one, although from another point of view it appears that the ways are many. . . . *THE HERALD OF THE STAR* gives "jottings" from the note-book of a Kabalist under the heading of the Inner Life, in the course of which he describes Thomas Vaughan, who belonged to the mid-seventeenth century, as "the great mystic and teacher of the Dark Ages." It has puzzled us always as to when these Ages began, and we are left now in equal uncertainty as to when they may have ended, or whether in very truth they are not with us at this hour. . . . *THEOSOPHY IN INDIA* has a paper on the phenomena of "conversion," affirming that "history is strewn with cases the authenticity of which cannot be challenged," but that it remains "baffling to the psychologist." From the standpoint of the writer it seems to rank among "the most solemn of all realities," while the spiritual change which it connotes is ascribed to a spiritual agency or—in other words—to God. But there is more of the paper to follow. . . . *THE CANADIAN THEOSOPHIST* has a thoughtful article on the "Mahatma Letters," and on the views expressed by Mr. William Kingsland and Mr. W. Loftus Hare in the pages of *THE OCCULT REVIEW*. It is pointed out that the second writer "represents the neutrality of the Theosophical Society with regard to the Masters," and that the first echoes the conviction of "nearly all the older students" as regards the internal evidence for "the genuineness of the letters." . . . Dr. Rudolf Steiner discourses in *ANTHROPOSOLOGY* or the Life of the Soul and on Easter as part of the Ancient Mysteries. We should like to know the authority—if any—among records of the past for his proposition that there was a Mystery Temple in contiguity to some unnamed place where "the feast of Adonis" was celebrated and that in this Temple the candidate for initiation was led into a chamber which "contained nothing but a coffin or a coffin-like receptacle." . . . We acknowledge the receipt of *DE TEMPEL*, a new Dutch publication, issued at Amsterdam in an attractive form and with excellent illustrations. It includes theosophy among its subjects, but seems quite independent and eclectic.

REVIEWS

THE MYSTICISM OF SOUND. By Inayat Khan. Depôt for Sufi Literature, 54 Above Bar, Southampton. Price 2s. 6d. net.

INAYAT KHAN gives the reader of this little book many hints connected with the mystical aspect of sound. He regards vibrations largely as influences that emanate from spiritual beings. Music, he points out, is a great aid in the attainment of illumination. "The consciousness by the help of music first frees itself from the body and then from the mind. This once accomplished, one more step only is needed to attain spiritual perfection." There are poetical passages of great beauty scattered through the work which show that Inayat Khan is not merely a writer on Mysticism but also a mystic or Sufi himself, one of God's lovers, of whom Sir Edward Arnold wrote:—

"Earth's kingdoms shunning, these true sultans be!
Rags of the Prison wearing these pass free
In changeless royal robes invisible,
For union's sake enduring poverty."

MEREDITH STARR.

HARBOTTLE. By John Hargrave. London: Duckworth & Co. Pp. 347. Price 7s. 6d. net.

THIS modern *Pilgrim's Progress*, written seriously and with high intent, deserves to be approached with interest, and there is a good deal to admire in Mr. Hargrave's volume, which, in its staccato style, reminds one of *If Winter Comes*.

The pilgrim is, at his first appearance, the editor of an evening newspaper, grumbling easily at vexatious trifles such as cold coffee. The war, however, deprives him of his children; his wife finds a fresh lover at the age of forty-two, and in his loneliness he broods persistently over "the sin of innate inertia"—that shirking of work in the protection or creation of mundane harmony which makes it easier for greedy and irritable people to plunge the world into misery.

Although he walks many miles in England, his real pilgrimage is, of course, from idea to idea. He learns what is the wisdom of artist, shallow-pated parson, scientist, occultist, "Right Thought" enthusiast, etc., and at last he meets a girl attractive enough but too noble to side-track him again into the domestic path. While he is dreaming of roses the bad penny of 1877 (my metaphor for his wife) comes back.

Mr. Hargrave is not a confectioner posing as a medicine-man. He lacks, however, the severity required to exhibit his husband and wife during decades of reunion. He winds up with a vision and the light that never was on land or sea.

He is witty, brilliant in characterization, and though he is, or was, under the influence of the "best selling" Mr. Hutchinson, he is too vigorous a thinker and observer to forfeit all praise for originality.

W. H. CHESSON.

MODERN SPIRITUALISM. By W. H. Evans, author of "The Chimes of Eternity," etc. Published by The British Spiritualists' Lyceum Union, 39 Regent Street, Rochdale. Price 3s.

THE author of this little book offers it as "a fairly concise statement of the leading ideas which have emerged as a result of the study of spiritualistic phenomena." . . . The proceeds of its sale are to be devoted to "the British Spiritualists' Lyceum Union for the propagation of spiritualism, and assistance to students who are preparing for the advocacy of its truths."

Beauty is in the eyes of the beholder, and "Spiritualism" is no less in the minds of "all who profess and call themselves" spiritualists. For W. T. Stead, and many another, spiritualism is not a sect, a *separate* organization, but a universal truth as wide as the world, underlying all religion and philosophy (regardless of superficial accretions, the outcome of centuries of theological hair-splitting), and implying as its first essential, "The union of all who love in the service of all who suffer."

The mystical and inner life of the spirit in its manifestation through the soul, which is the quintessence of Catholic teaching, is an eternal truth that cannot be destroyed, though it may be warped and beclouded by the various "anti" and "versus" hostilities of warring societies.

Mr. Evans truly says: "If the ethics of Jesus and His disciples were lived the world would be a different place." But he thinks that the teaching of Our Lord is "vitiating" by its doctrine of rewards and punishments. Yet surely every farmer and every gardener rightly expects a "reward" for his arduous toil, and the idea of progress is in itself suggestive of reward. The musician, the painter, and the sculptor, after years of earnest work, expect a reward in the shape of proficiency, and the sensitive hopes to develop such psychic gifts as are unfolded in his mentality. We must not narrow the meaning of "rewards," any more than we must narrow the meaning of "spiritualism." As for "dogma," does not psychic literature so-called teem with its own particular dogmas? In these days the slogan seems to be "*Every man his own Pope!*" It would even seem there is a certain amount of "infallibility" in the utterances of Pope Andrew Jackson Davis.

There is much, however, on which we are all agreed, as Seekers of the Light, and we can all thankfully echo Mr. Evans's concluding words, that: "With the knowledge of spirit-communion, we realize that we are not unattended in our quest, but, in loving companionship with the seen and unseen, we ascend the path of life that leads to the greater glory."

EDITH K. HARPER.

WALTER DE LA MARE: A Biographical and Critical Study. By R. L. Mégroz. London: Hodder & Stoughton, Ltd. Pp. xii + 303. Price 7s. 6d. net.

THE future of imaginative literature is uncertain, for there is an evolution of pleasure as well as an evolution of character. If, however, we consider reading to be one of the permanences, Mr. Walter De la Mare's best work is secure of promotion to the shelf where the live classics woo not vainly the seeker for silent companions. He is a gifted fantast, a poet. He has delicacy and eeriness and, without the august imagination of Mr. Algernon Blackwood, he makes deep impressions.

Mr. Mégroz takes his hero's verse more seriously from a metrical point of view than I think it deserves. I have yet to be convinced that Mr. De la Mare possesses the originality of ear which made the kings of metre adorn literature with a few triumphant novelties of verbal music. Mr. Mégroz seems to me to "come a cropper" in a criticism of Tennyson on pp. 106-107, and there is little doubt that his book suffers from that painless indigestion which preserves stodge as stodge instead of refining away the unnutritious part of it. The part of the book which takes us into personal contact with its subject is very interesting, and an abundance of quotations is a commendable feature.

W. H. CHESSON.

THE DREAM. By H. G. Wells. Jonathan Cape, 11 Gower Street, London. Price 7s. 6d. net.

IN *The Dream*, one of the finest novels that H. G. Wells has yet written, we have something more than an unusually clever love-story, for interwoven skilfully within the pages of what might at first sight appear to be nothing more than a history of modern life, there is matter serious enough to cause the most indolent among us to ponder and reflect.

All the characters in *The Dream* live, move, breathe and have their corporeal being before our eyes.

There is enough of sparkling wit and humour, and caustic satire too, here and there, to arrest and hold tight grip on the reader's attention from beginning to end; indeed the love stories of Hetty Marcus and Fanny Smith may be considered among the finest that Mr. Wells has ever conceived.

We seem to have met these two deeply-loving women somewhere before; we have known them intimately enough actually to have sympathized with them both in many of their joys and sorrows, and now we are sure we know them almost as well as the author himself,—he is only telling us the little things we had for a moment forgotten and which he, with his better memory, remembers so well!

Mr. Wells' views of the distant future will be warmly welcomed by readers interested in the occult, as by all those of a philosophic turn of mind, while the more materialistically inclined will enjoy his satire on the ways and manners of yesterday and to-day.

The Victorian, Edwardian and fifth Georgian peep-show passes in succession before our vision with mirrored faithfulness, merging into the Present with hardly a blemish removed from the reflected personality first depicted—the personality that is to become much more refined and wholly purified some day. The author invites us first to look, then forces us on to gaze deeply, till finally we recognize ourselves as the vain, foolish, weak and wanting wayfarers of life that we often are. Yet somewhere in the dark background he is all the while holding up to us another mirror, and if we look again, we are able now and then to catch another glimpse of ourselves, changed, however, almost out of recognition.

As in a truthful mirror, we see ourselves, not exactly as we are—for it is a looking-glass reflection after all—but there we stand with smiling eyes and with courage shining through them too, looking eagerly out far across the twilight void as if to welcome the first faint streak of the long-expected Dawn.

CHRISTIE T. YOUNG.

DAILY THOUGHTS. From the Writings of A. H. McNeile. Selected by F. Sterling Berry. Cambridge: W. Heffer & Sons, Ltd. Price 2s. net.

LITTLE books of selections for daily reading abound, but no doubt each makes its own particular appeal to its own particular public.

This volume contains well-chosen extracts for each day of the year from Professor McNeile's works. W. T. Stead used to say we all make our own Bibles in our choice of those texts which appeal most personally to us, but Mrs. Sterling Berry has made for us a gathering of Dr. McNeile's thoughts that are very general in the "sweet reasonableness" of their application. As, for example:

"You will meet at work, in your social intercourse, your recreations, your holidays, the hearts that God has selected for you to influence. At least we cannot complain that our opportunities are too narrow. Christ sends you to every human being that comes, in any sort of way, within the circle of your life."

And: "If you are to sweep away the dividing line between sacred and secular, you must *level up* your daily intercourse. There must be nothing incongruous between your talks with your friends and your talks with the one Friend Who is above all others."

Also: "The trained intellect can bring its homage to Christ, but not till Christ has been revealed to the heart through the simplicity of Faith."

No one having read this book could fail to be refreshed and stimulated by Dr. McNeile's robust presentation of the Spiritual Life.

EDITH K. HARPER.

THE MINISTRY OF HEALING. The Report of the Committee appointed in accordance with the Resolution of the Lambeth Conference, 1920. Published by the S.P.C.K. Pp. 43. Price 6d.

A priori one would have thought religious teachers, whose function is to assert the supremacy of the spiritual over the material, would have welcomed any proof likely to strengthen their position. But, as a matter of fact, religious, no less than medical bodies, for long refused to recognize that the healing of physical disease might, under certain conditions, come about without ordinary medical aid. At length, however, at the request of the Conference held at Lambeth in 1920, the Archbishop of Canterbury appointed a Committee to consider and report upon spiritual means of healing. Twenty-one members served on this Committee, some clerical, some medical, of the highest standing, with the Bishop of Oxford as Chairman. It is perhaps unique that their report, recently published, is absolutely unanimous, with the exception of one paragraph relating to the administration of unction.

The inquiry proceeded along three lines—the historical evidence, upon which Canon Mason has written a special memorandum, given as an appendix; a comparison between various methods of healing and their relation to Christian thought; and, lastly, as to whether a definite Ministry of Healing should be sanctioned.

Few could quarrel with the conclusions arrived at, and it must be remembered that they are endorsed by such eminent medical men as Sir Clifford Allbutt, Sir R. A. Jones, and others, as well as by the bishops and clerical representatives on the Committee. Briefly summarized, they are these:—The Church, as regards disease, should develop greater con-

fidence towards God, bringing together those who care for the body and those whose chief care is for the soul, and insisting on simple rules of health as the ordinance of God. Though the Church should sanction the religious treatment of disease, it must recognize and use scientific discoveries in this direction, and must not regard the restoration of mere bodily health as its chief aim, but the deepening of the sense of fellowship with God. Certain methods for use are then suggested, and the danger of dealing with symptoms rather than causes is pointed out. Finally, no official recognition of healing societies or licensing of individuals as healers is recommended.

It will thus be seen that, guarded as the conclusions may be, yet a distinct step in advance has been taken by the Church.

ROSA M. BARRETT.

INFINITY IN THE FINITE. By G. R. and Agnes Dennis. London: The C. W. Daniel Company, Graham House, Tudor Street, E.C.4. Price 3s. 6d. net.

"... THOUGH these teachings are believed, by their recipient, to come from a Divine Source, she is careful to claim no authority for them on this account. All revelation is dependent on the human channel through which it comes, and its appeal must be to the spiritual perceptions of the reader, not to any outward authority."

The substance of this book, which may be defined as "inspirational writing," is well expressed in the foregoing quotation from a Preface by its joint authors. And whatever be the origin of these writings, they breathe throughout a pure and lofty sentiment, lifting the Christian religion out of the ordinary groove of theological dogma, which, necessary as this may be for certain types of mind, yet in the case of others would seem to be somewhat of a hindrance to their spiritual progress.

In a chapter entitled "The Resurrection and Ascension," it is pointed out that: "The fact of Christ's appearing to His friends and communing with them is of the greatest possible significance at the present time, when, although the wonders of the spirit world are being opened up to us, and the infinite potentialities of the human spirit revealed, many people still hold the view that communion with that world is impossible, or, if possible, wrong."

And in the same chapter:

"The spirit world interpenetrates the world of matter, as the ether interpenetrates the apparently solid rock. And the reason why most of us are unable to see the spirits who surround us, is not because they are in some far-off heaven, but because our senses are not attuned to their more rarefied condition."

This is golden wisdom, full of a consoling truth that is gradually filtering into the higher consciousness of mankind, and piercing the blinding fog of materialism.

EDITH K. HARPER.

REALITY AND RELIGION: Meditations on God, Man and Nature. By Sadhu Sundar Singh; with an Introduction by Canon Streeter. London: Macmillan & Co., Ltd. Price 2s. 6d. net.

VERY beautiful in their limpid clarity of thought, and simplicity of expression, are these Meditations on God, Man and Nature, by the Indian

thinker, Sadhu Sundar Singh. Like the Little Poor Man of Assisi, he wastes no words, indulges in no hair-splitting speculations, but speaks with the gentle and tranquil assurance of one whose soul is in close touch with the Great Unseen.

"Here and there are sentences to which a philosopher or scientist might take exception," says Canon Streeter in his appreciative Introduction, "but as the Sadhu makes no pretence to be either of these, the discerning reader will not cavil at details."

No cavilling indeed is possible over sentiments such as the following, which I quote from the section entitled Meditation :

"The brain is a very subtle and sensitive instrument, furnished with many senses which, in meditation, receive messages from the unseen world and stimulate ideas far above normal human thought. The brain does not produce these ideas, but receives them from the spiritual, invisible world above and interprets them in terms of the conditions and circumstances familiar to men."

And again :

"This world is a copy of the invisible world—in other words, the manifestation of the spiritual world in a material form. Our thoughts are being constantly affected by the resemblance between the two worlds. When we spend enough time in meditation, this connection between the two worlds becomes more and more distinct and clear."

In the troublous times through which we are passing reflections such as these must help to brighten the daily round, and lighten the common task of the Pilgrim Army struggling on its way.

EDITH K. HARPER.

THE GOSPEL OF SRI RAMAKRISHNA. According to M., a son of the Lord and disciple. Vol. II. Madras: Sri Ramakrishna Math, Mylapore. Price: Boards, 2 rupees 8 annas; cloth, 3 rupees.

THIS is an intimate description of the great Indian saint's life by one of his disciples. Every day events and conversations between Sri Ramakrishna and his followers are recorded in a simple naïve manner, and there are many remarkable sayings by Sri Ramakrishna. Many moods of the saint are presented in the disciple's account. We see him expounding the truths of religion in the midst of young men; at other times he is lost in the trance of Samadhi, wide-eyed, rigid as a corpse and entirely unconscious of his surroundings; then again we see him weeping in an ecstasy of adoration at the mere mention of the word *Hari*. Sri Ramakrishna was a Bhakti Yogi—a follower of the Path of Devotion. "What is there in dry scholarship?" he would say, "God is attained quickly if only one pants for him." At the same time he admitted that the Path of Knowledge was more difficult, since "you cannot obtain knowledge till the body-idea is completely gone," whereas in Devotion the sense of being a separate ego, with a body, can remain as a servant of God. In common with most of the great mystics he held that when the true knowledge dawns fully on man, he becomes silent.

A luminous purity is shed over the pages of *The Gospel of Sri Ramakrishna* which more than atones for its literary defects.

MEREDITH STARR.

THE SPIRITUALISTS' READER. A Collection of Spirit Messages from many sources, specially prepared for Short Readings. Compiled by Sir Arthur Conan Doyle, author of "The New Revelation," etc., etc. "Two Worlds" Publishing Co., Ltd., 18 Corporation Street, Manchester. Price 3s. 6d.

As its title implies, this volume contains a selection of Readings for the use of Spiritualistic Services. It is certainly a good plan to have suitable readings arranged in this way, for not every one is so happy as to be able to select off-hand some piece of literature applicable to those occasions. The thoughts of a whole group of listeners may be attuned almost as readily by an apt and well-read quotation, as by music's enchanting spell.

Sir Arthur, in his Preface, says wisely: "In dealing with spirit utterances we do not, of course, ascribe infallibility to them, especially when they deal with matters of speculation." And in this compilation from his own favourites, he has avoided controversial subjects as far as possible, while adding, "We can never expect absolute unanimity."

The quotations are not arranged under any special groups, but an index indicates the different subjects. Among the most interesting are a few notes from Sir Arthur's own private home circle, with Lady Doyle as medium.

EDITH K. HARPER.

THE IDEALS OF ASCETICISM: AN ESSAY IN THE COMPARATIVE STUDY OF RELIGION. By O. Hardman. 8½ in. × 5¼ in., pp. xviii + 232. London: S.P.C.K. Price 12s. net.

ASCETICISM may be defined as the self-imposition of renunciation, suffering and toil for the achievement of greater spirituality. Dr. Hardman also regards it as an adjustment of relationships. Asceticism is first to be found in religions which have attained a certain level of cultural and intellectual development. This could indeed have been deduced from the fact that self-mortification for spiritual ends is indeed a conception beyond the scope of a primitive thinker. In Eastern religions this self-mortification must be regarded as more a system of self-discipline than of asceticism, and we are therefore left with Christianity, in which only, indeed, asceticism has ever flourished as an official practice. This being so Dr. Hardman naturally devotes the larger part of his thoughtful book to its appearance and significance in Christianity, and though it is impossible to agree with his favourable conception of an unnatural practice, he certainly throws new light on the rational basis of the thought of the ascetics themselves.

THEODORE BESTERMAN.

THE KNOWN AND UNKNOWN LIFE OF JESUS THE CHRIST. Written by Jane Aikman Welsh. Published by the Yogi Publication Society, Chicago, U.S.A.

THIS ambitious volume has for its purport an elaboration of the life of Jesus Christ other than that recorded by the four Evangelists. In the author's own words, it gives an account of our Lord: "his travels and wondrous works during the entire thirty-five years of his manifestation on earth, together with the correspondence with, and demonstration of, the two fundamental sciences, Astrology and Numerology, by which all

suns and worlds were created and placed by the Father on High, before ever the earth was formed; and which contain the basis of the understanding of the hidden knowledge given to man in the Scriptures, and without which the Bible is a closed book."

Presumably this "hidden knowledge" has been acquired by the author, and appeals to her and to those who share her views. But it is to be hoped that for the majority of people the simple narratives of the New Testament will suffice, alike for example and inspiration. We may quote the words of the Blessed Francis of Assisi to one of his friars minor: "I know Christ, the Poor Man Crucified."

EDITH K. HARPER.

THE BOLSHEVISTS OF ANCIENT HISTORY. By Apionus. London: The Britons Publishing Society. Pp. iv + 29 and Frontispiece. Price 2s. 6d., bound; in pamphlet form, 6d.

A COMPARISON between the Hyksos (Shepherd Kings), who seized the government of Egypt, and the Bolshevists, is used in this pamphlet to support the theory of a Jewish scheme for acquiring ruling power in the world. A conviction that the Hyksos, worshippers of Baal and Soutekhou, were Hebrews is necessary if we are to accept the sufferings of Ancient Egypt under the Shepherd Kings as a warning against Jewish domination. Apionus scarcely possesses the art of vivifying what he would wish to be sensational, and perhaps that is not to be regretted if it be true that the real enemy to progress is neither the Jew nor the Gentile, but the gregariousness of the rapacious, their forethought and industry. Apionus casts a cynical eye on the Old Testament and would (I fancy) have agreed with Voltaire if he had applied his famous *mot* about Habakkuk to Moses also.

W. H. CHESSON.

PSYCHOLOGY FROM THE CLASSROOM. Essays by Elsie A. Fielder (N.F.U. Higher). London, W.C.1: Erskine Macdonald, Ltd. Price 2s. 6d. net.

THIS is an excellent little book, brightly and clearly written, and full of wise counsel likely to be helpful not only to those who follow the great profession of teaching, but to all who have the training and care of children. Every one must agree with the author that:

"Teachers are scientists at work in the greatest science yet known, that is, the development of the man towards God."

In the chapter "Concerning Cram," one notes with satisfaction the abolition of this pernicious system for very young children, but the author points out its gravity in regard to young persons in their teens, adding that: "In so many schools where the Senior Oxford and Cambridge and Matriculation examinations are taken, one may find the girls, or the boys, poring over lessons very late in the evening . . . they must cram in order to do the syllabus." Alas, for Ruskin and his definition of ideal education, i.e. "Training in habits of Gentleness and Justice, and the calling by which one is to live. . . ."

In her far-seeing chapter, "Things Not of Our Making," the author thus expresses her own ideals of the open-air life: "There is a very delicate veil between the material world and the spiritual world when we are in

the open air. . . . Slowly I began to realize that God walked in the garden in the warmth of the morning as surely as He passed there in the cool evening hours. . . . If only one would let the birds and the sunshine and the trees just help one to lift that, then surely one might be face to face with the Divine." EDITH K. HARPER.

MINORITIES OF ONE. By Gigadibs. London: Arthur H. Stockwell. Pp. 64. Price 2s. 6d. net.

LIKE an ugly door admitting to an elegant room, the hideous pseudonym Gigadibs stands between the reader and some cleverly written essays worthy of the *Saturday Westminster Gazette*—a paper which has done much to wheedle literature into its columns. Here is nothing occult beyond the merest allusion, but when the author says that, to the educated, imagination is "the faculty that leads into all truth," one knows that he is not mentally so stiff a person as he seems when he terms George Eliot "the greatest English novelist of the nineteenth century." Gigadibs evidently knows that an essay should combine grace with an appearance of casualness. We are, therefore, at home with him as with a man who lends us comfortable slippers and pushes cigarettes towards us in a box deserving an approving glance for its own tortoiseshell sake.

W. H. CHESSON.

THE ARCHETYPAL MAN: as foreshadowing a new Scripture Exegesis. By George Arthur Gaskell. 7¼ ins. × 4¼ ins., pp. 96. Newcastle-upon-Tyne: Fenwick & Wade, Ltd., Clarence Street.

THE term "Archetypal Man" is used by Mr. Gaskell to stand for "the ideal scheme of things, which is, as it were, the potential cause and pattern both of the solar Cosmos and of the human organism and inner being of man." The hypothesis implied by the term is, to put it very crudely, that not only does creation necessitate a creator, but that the first act of creation must be the formulation of a plan, or, in other words, that creation in the mind of a mental world of forms must precede creation in matter or the manifestation of these forms on the material plane. The theory is a very ancient one, and is to be found in the Kabala, the Hermetic books and other sacred literature. We hear of it too in Plato; the Neo-platonists expounded it, and in more recent times Swedenborg has given a new and characteristic expression of the doctrine. Mr. Gaskell here offers us two very interesting essays dealing with the subject, in one of which he seeks to summarize the ancient teaching concerning the doctrines of the Archetypal Man, and in the other to justify it in the light of the findings of modern science. The final portion of the book is concerned with the question of the exegesis of sacred myths and scriptures. These, he maintains, in accordance with the tradition of the mystics, contain a hidden symbolic meaning. Sacred books present marked characteristics which differentiate them from ordinary literature: they are not inappropriately described as cosmic dreams, "highly intelligent *Cosmic Dreams* arising from subconscious activities in the racial mind of humanity." It is high time, Mr. Gaskell maintains, that we ceased to worry about the letter of these dreams and endeavoured to discover their symbolic meaning.

H. S. REDGROVE.