

THE OCCULT REVIEW

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

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CONTENTS

| | PAGE | | PAGE |
|---|------|--|------|
| EDITORIAL | 159 | A CRITICISM OF TELEPATHY. By C. W. SALEEBY, M.D. | 187 |
| RECENT HAUNTINGS. By AN- DREW LANG | 161 | ASTROLOGY IN SHAKESPEARE. By ROBERT CALIGNOC | 192 |
| THE SUBLIMINAL MIND. By ST. GEORGE LANE FOX-PITT | 168 | THE DEVELOPMENT OF THE CONFLICT. By W. L. WILMS- HURST | 202 |
| WORLD-MEMORY AND PRE-EX- ISTENCE By MRS. CAMPBELL PRAED | 171 | REVIEWS | 207 |
| MERIONETHSHIRE MYSTERIES. By BERIAH G. EVANS | 179 | | |

EDITORIAL

THE American Institute of Scientific Research has taken an important step if, as is reported, it has resolved SCIENCE AND to establish an institution on the model of the THE CRIMINAL Paris Salpêtrière for the physical treatment of CLASSES. disease by hypnotism and for the study of abnormal psychology. One of the objects of this new departure is said to be the cure of delusions and criminal tendencies. Were the Nancy School taken as the model one would regard the experiment with greater confidence. Certainly it is high time that some action was taken which might conduce, in however gradual a manner, towards the reformation of our criminal classes both here and in America. It is notorious that our own prison system in this matter is worse than useless. The reformation of the criminal indeed is the last thing it aims at. It is to be feared, indeed, that prison life produces results

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definitely injurious to whatever moral character the prisoner may possess in the first instance. The number of habitual criminals we have in our midst establishes conclusively its utter worthlessness as a deterrent force when once self-respect has been lost and the mind has become habituated to the idea of crime.

The moral betterment of citizens is one of the duties of the State, which the State persistently ignores, though its recognition of this moral claim is in fact implicitly conveyed by the existence of a State-aided Established Church and by the compulsory education of children.

Every criminal to-day is thus a standing reproach to the State whose subject he is, and a living condemnation of the system of government which looks on and offers no helping hand to save its citizens from physical and moral deterioration.

The fact, now thoroughly established, that many men are criminals through no fault of their own, and that a cerebral malformation resulting sometimes from a pure accident may turn a boy of high moral character (as in a case that recently occurred in America) into an inveterate thief, with tendencies which only a surgical operation can cure, is a further argument that State-aided medical science might be brought to bear with beneficial results in many cases of habitual criminal tendencies, while in the majority of cases hypnotic suggestion under favourable conditions might well play a most important part.

An interesting piece of information, which I should be glad to have verified, comes to hand from Newark, New York. It is stated that the walls of the house of the Fox Sisters at Hydesville, in this neighbourhood (where, it will be remembered, Modern Spiritualism was born), have recently fallen in. They were found to be hollow, and within the space between was a headless skeleton. This is a curious commentary, if true, on Margaret Fox's narrative, elucidated through "spirit" rappings, that the agent of the phenomena in question was the headless victim of a murder who was buried beneath the house.

I owe thanks to several of my readers who have very kindly sent me records of telepathic experiences in dreams. I have again to apologise for holding over the article dealing with these phenomena. I think, however, that I may promise it for the May number; and in the meantime any additions to my collection of telepathic dreams from any other quarters will be most gratefully welcomed.

RECENT HAUNTINGS

By ANDREW LANG

THE terms "a haunted house," "a haunted bathing machine," and so forth, are commonly used with the implied meaning that the places are visited by "spirits of the dead." That explanation of the sights, sounds, and other impressions attested by people in such places, is a mere hypothesis. Pedantic as it may seem, I prefer to call such places "local centres of permanent possibilities of hallucination." It is a weird phrase, but it conveys my meaning. Any one may be *enphantosmé*, to use the old French word; that is, may be the subject of an hallucinatory experience, in any place—the street, a lobby of the House of Commons, a cricket field, or in church. I have first-hand examples of all these. But such experiences come once in a way, to one person. In a "haunted" place, various persons, at various times, often unaware of the experiences of others, have hallucinatory experiences, sometimes apparently of the same sort, often of various kinds. It is merely a conjecture that the apparent phenomena are caused by "spirits of the dead." A myth is usually developed giving a story of how and why a particular dead person comes to "haunt" the place, but there is not often any grain of historical fact in these explanatory myths, or "ghost stories."

I now give accounts of such localised hallucinations: no story, true or false, is told to account for them. The witnesses are a husband, a wife, and one of their children, a little boy of three or four, much too young to bear valid testimony—what the boy says is not evidence, but is what Scots law calls an "adminicle" of testimony. The elder witnesses, or "percipients" are very well known to me: they are sane, well educated, veracious, and inclined to nothing less than spiritualistic theories. The husband, Mr. Rutherford, in early boyhood saw a curious phantasm in a house; ten years later, the same appearance was seen by one of his family, also very young at the time. There was no story to account for the figure, in antiquated costume, seen in a modern house. Mrs. Rutherford once, with four other persons, heard footsteps which appeared to be connected with a dream of a person then at a distance. She has had no other possibly "psychical" experience, beyond dreaming

correctly of the place where she had lost an ornament. Such are the psychical antecedents of the narrators. The little boy has not spoken of seeing a phantasm, "a lady" as he puts it, in any previous case.

The Rutherfords occupied a house on the west coast of Ireland. The house, at the foot of a hill, had an avenue bordered by trees, running up to the main road. The avenue, about two hundred yards long, bends once to the right and once to the left before reaching the gate, where there is no lodge. There was no undergrowth of brushwood or ornamental shrubs among the trees beside the avenue. The house itself was not of yesterday, but was not ancient. Of the Rutherford children, only the youngest, a boy of three or four, already mentioned, was with his parents. Mrs. Rutherford writes: "In the first month after coming to stay at X., our little boy of three would frequently, at all hours, when looking out of the dining-room windows, ask, 'Who is that lady?' No one was ever able to see any lady, although sometimes he would point with his finger, indicating some one in the grounds outside. There was no tree or bush that was at all suggestive of a human figure.

"In a bedroom used by myself and my husband upstairs, he would frequently, pointing at an alcove two steps up from the floor of the room, ask the same question: 'Who is that in there? What lady is that?' and would run and catch hold of my dress as if half afraid. When I carried him into the alcove and showed him that there was no one, he said the lady had 'done away.' Since some time about the end of January or beginning of February 190— he has never spoken of the 'lady.'

"In February 190— (day of month uncertain), about 3 P.M. one bright, clear day, my husband and I were walking together down the avenue. About eighty yards from the gate I suddenly saw the figure of a young woman coming towards us. I should say she was of middle height, and slim, and I fancy she had on some sort of dark dress. But these are details I cannot swear to. What I saw and have no shadow of doubt about was that I met a decidedly good-looking girl—probably about twenty-three—and pale, but not of sallow or unhealthy complexion, and with very large dark eyes, and dark brown wavy hair coming right down on either side of her face in loose loops, and that she wore a little ermine cape. I can't tell if she wore a hat.

"'Who in the world is that?' I said to my husband. And, as I spoke, she vanished.

"Although I could not have seen her for more than a minute at longest, I remember her face so clearly that, if my drawing powers were equal to my memory, I could draw her now."

Mrs. Rutherford made, at the time, a sketch of this appearance, ermine cape and all, and I may say that I do not care how soon, or how often, I meet the charming phantasm with the large dark eyes! Ermine capes, I am given to understand, have for two or three years been in fashion. The appearance was up to date, and seems in no way to suggest a wandering spirit of an older day. On the other hand, ermine capes were also in vogue forty years ago, so the date of the costume is unfixed. In short, taken by itself, this experience was only a casual "hallucination of the sane," conceivably the dream of an infinitesimal space of sleep; or the result of suggestion from the little boy's talk about "the lady."

Mr. Rutherford corroborates: he was present when Mrs. Rutherford, in the avenue, said, "Who in the world is that?" as she and the appearance, which Mr. Rutherford did not see, approached each other. It is very pertinent to remark on two occurrences of rather earlier date than February 19—. First, a gentleman who had long been familiar with the place, told Mr. and Mrs. Rutherford when they first arrived that there was "a tradition" of the appearance of *two* female figures in the grounds; both figures were said to be young and graceful. The Rutherfords heard this *before* Mrs. Rutherford's experience in the avenue. It may be said that the tradition gave rise to a "suggestion" in Mrs. Rutherford's mind, hence the hallucination. But I venture to doubt whether either she or her husband is so suggestible. I have been in many haunted houses, and heard the stories of figures seen in them, but never saw a phantasm in consequence, and I have no reason to think the Rutherfords more "suggestible" than myself. Indeed everybody hears tales of "haunts," but uncommonly few see the haunTERS. Mrs. Rutherford should, by the suggestion, have seen two nice girls, but only saw one. Suggestion from the tradition may also be appealed to as an explanation of Mr. Rutherford's experience, *before* Mrs. Rutherford saw the pretty damsel in the avenue.

He writes: "A week or two after hearing of the tradition I began to experience a sensation which was to me quite unaccountable, and of which I was very considerably ashamed, but of which I did not then speak, even to my wife. It was my

custom about 8 o'clock P.M. to go for the letters by the evening post, which the postman left in our private box by the side of the high road, about a quarter of a mile from the avenue gate. As I went, always at a certain part of the avenue, about fifty yards from the house, there came on a horrid feeling of dread against which I could not fight—a creepy, chill feeling down my back, a sensation as if a malignant “something” were “crowding” on to me. This always lasted till the avenue gate was passed, and began again at the gate on my way back.

“It happened about ten days after I first noticed this that I went from home. On my return, I found that during my absence my wife had gone for the evening letters. One day, in rather a shame-faced way, she asked me :

“‘Have you ever noticed anything peculiar when you go up to the box for the evening letters?’

“‘Well—yes,’ I answered. ‘Why?’

“‘Because,’ she said, ‘every time I went, there came over me in the avenue an awful feeling that some one I could not see was “crowding” on to me. A horrible feeling. It always came and went at the same places each night.’

“We mentioned this feeling in writing to a friend”—[To myself, for one.—A.L.]—“but more than three parts in jest. Beyond that, I do not think that either of us paid much attention to it, though the same dread continued to come over me every evening at the same place.” [Mr. Rutherford here tells the story of his wife’s experience in the avenue, when he was with her.]

“Ten days or so afterwards, one evening I was going for the letters as usual. There was brilliant moonlight, it was bitterly cold, and freezing hard, and I was walking very fast. As I came round the first bend in the avenue, about thirty yards in front of me I saw a slight female figure walking in the same direction as myself. I kept her in sight and rapidly overtook her, but just before we reached the gate, and when I was still a few yards behind the figure, suddenly—there was no one to be seen! I looked amongst the trees, outside the gate, everywhere, but there was no one. There was no uncertainty about the matter; the light was too bright to admit of any mistake, and no one could have passed amongst the trees unobserved. It was certainly not my own shadow that had been moving in front of me, for the moon was shining in my face, and I gained on the figure rapidly. My own is not that of an elegant female.

“Strangely enough, after this the horrible feeling of dread died

away, and one could go up and down the avenue at any time without the slightest return of the sensation ; nor has either of us up to the present again noticed it. What caused the feeling ? And why did it cease, at a time when, if anything, one might rather have expected it to increase, when one had seen, or imagined that one had seen at that spot, a mysterious figure ?”

Later than this experience, Mr. Rutherford received from an acquaintance a letter written many years earlier, containing a minutely detailed account by the percipient and a friend of a view of *two* female figures that suddenly vanished, in another part of the grounds of X. Since Mr. Rutherford's own failure to overtake the figure in the moonlit avenue, nothing unusual has been seen, nor has there been any renewal of the feeling of “eeriness,” which one would rather expect to be intensified. Mr. Rutherford is not a pusillanimous character, and has seen a great deal of adventure in the wilder regions of the globe. He adds a pretty circumstance that would be telling in a magazine ghost story. In a letter he writes : “There is one thing I have not mentioned, a thing I had forgotten until last night. It is a curious coincidence, and I do not mention it in the MS. because there is no obvious connection. During the whole time that that horrible feeling haunted us, almost every night frightened birds used to batter at the windows, and keep on battering till one opened a window, when they at once flew in without any hesitation, and perched quietly. It was always between 7.30 and 10.30 P.M. or so that they so battered. Perhaps, of course, it was an owl that frightened them, but the owls are still here, and the birds, but no bird has come to the window since, whilst before that it was an almost nightly occurrence. It was no one special kind of bird, various kinds of birds sought refuge. They were not frightened by the cat, for the cat had fled and boarded himself out elsewhere after a very brief experience of the place.”

Mrs. Rutherford, who had never spoken of any of these things to the servants, accidentally became aware that they experienced, and had never experienced elsewhere or before, the singular sense of causeless dread which at one time beset herself and her husband. “The feeling of dread was such as I never felt anywhere before,” says Mr. Rutherford.

I never felt it anywhere at all, even in houses historically “haunted” ; yet I have been assured, on professional authority, that I am “the most nervous man in England.” No man is a

hero to his dentist. I profess to come to no conclusion ; I have laid stress on the explanation from " suggestion," but it is rather weak, as the same amount of suggestion is offered to visitors at almost every country house : to myself, last summer, when I occupied " the haunted room " in an old Catholic religious house. The suggestion suggested neither nameless dread nor the phantom of a secular. In Mr. Rutherford's case the facts ought to have given rise to a myth about the tragedy of two sisters and one doubly-fortunate lover, jealousy, suicide, murder, death, *tout le tremblement*. One sister has ceased to appear. Throw in a practicable pond as the scene of the appearance, and you have suicide, and a magazine story ready made. But there is no pond, no story of the Two Sisters of X. ; and the one sister, who was distinctly seen face to face, bore candid beauty in her features, and a thoroughly modern ermine cape on her shapely shoulders. Nobody was less calculated to cause a nameless and shuddering terror.

One can only say that X. appears to be a local centre of permanent possibilities of hallucination.

Mr. Gurney and Mr. Frederick Myers both remarked that in such cases as the one just narrated the facts appeared rather to indicate the survival of some impression left on a scene by the living, than " haunting " by a spirit of the dead. Of course we cannot even begin to guess what manner of " emanation " (so to speak) from the living can be photographed, as it were, on an equally unknown " something " in the surroundings, and cause impression on the eyes or ears or other senses of the " percipients." A case of the sort I mean is recorded in the autobiography of Mr. W. B. Scott. He and Dante Rossetti were staying, one summer, with Miss Boyd at her house in Ayrshire. Rossetti was wont to walk up and down in his room, over the drawing-room, repeating poetry aloud. The sounds were very audible in the drawing-room, and continued to be so for weeks after Rossetti had returned to London. In the same way it is not very unusual to see phantasms of the living in this or that room of their house, though the person seen is not really present there. This has occurred to myself and to a number of my acquaintances. If a *living* person's phantasm is haunting the room, the haunter not being aware of the circumstance, Lucretius anticipated this explanation of phantasms of the dead ; they are " filmy " emanations, left behind *during the lifetime* of the person now deceased. The only thing like conscious purpose which

those "films" usually display is their disappearance when you follow them. Shyness is their one moral characteristic, and, just so far as it exists, it offers an argument against my vague sketch of a theory. I happen to know a country road on which persons of my acquaintance have several times seen, in broad daylight, a phantasm in the costume of a presbyterian minister of about 1760-1780. When pursued he dodges towards the hedge by the roadside, and vanishes. This rather appears to indicate consciousness and purpose, which we cannot ascribe to a Lucretian "film." There is no tradition about this minister. He looks a most respectable film.

I lay no stress on a theory more shadowy than even the facts, and indeed we need facts rather than theories. But I think that there *are* facts to be explained, and so did Lucretius. He did not deny the existence of phantasms; he admitted their existence, but thought them material, not spiritual.

THE SUBLIMINAL MIND

By ST. GEORGE LANE FOX-PITT

THE word "subliminal" as applied to mental processes has become familiar to students of psychic phenomena through the work of the Society for Psychical Research, and more especially that of its former President, the late Mr. Frederick Myers; and although it cannot be said to mark the actual discovery of anything fundamentally new, the group of ideas covered by the term represents the most important advance in the field of experimental psychology which has been made in recent times.

Broadly speaking, we mean by the subliminal mind or consciousness all those psychic processes which take place behind the threshold of the normal or supraliminal consciousness—behind, that is to say, those mental faculties directly related to our bodily existence as conditioned by time, mass and space.

The nature of the subliminal has from time to time been strikingly revealed to us through those more exceptional phenomena which are classed under the head of "Automatism." It must not, however, be inferred from this that the subliminal processes are non-existent at other times and under ordinary circumstances; for they are perpetually at work and are manifested in such familiar phenomena as memory, intuition, genius, "presence of mind," and the like. In fact, every phase of conscious life implies and necessitates the action and interaction in a certain degree of the subliminal with the supraliminal minds.

Let me point out at the outset that one of the greatest obstacles to the proper understanding of the subject arises from the prevalence of what has been termed the "animistic" conception of individual life—the notion that the essence of individuality consists in a permanent and unchangeable entity called the "soul" or "spirit." I am not here concerned as to what should be the proper definitions of these words, but as their use seems to involve so much misleading ambiguity and confusion of thought, I prefer to leave them alone. We have, then, first to inquire what individuality consists in and what light can be thrown on the subject by means of experimental psychology. Psychical investigators often have under observation interesting cases of what has been termed "multiplex personality."

Now what chiefly distinguishes such abnormal individuals from the ordinary individual is their defective functioning of the faculty of memory and their consequent weakness in the powers of volitional control and continuity of effort. Numerous examples of cases of multiplex personality have been investigated by the Society for Psychical Research ; and for a description of these I must refer my readers to the Proceedings of the Society. I would further point out that although some of these cases present striking contrasts to the ordinary average individual the difference is really only one of degree, for most people are subject to more or less rapid changes of mood, temper, disposition and efficiency, accompanied by what we are sometimes apt to describe as "conveniently short memories." But whereas in the abnormal cases referred to, the various personalities which present themselves appear to all intents and purposes as separate and distinct selves occupying the same body on different occasions, and each self, grasping at its own preservation and gratification, either ignores or repudiates responsibility for the other selves, in the ordinary individual, which we call normal, the different selves composing it, still grasping their own preservation and gratification, make some effort at least to appear consistent with one another, according as the bridging faculty of memory carries with it a greater or less sense of moral responsibility. The most distinctive mark of individuality—and indeed one might say the only distinctive mark—is the universal *craving* to preserve the *separateness* of life and to gain personal pleasure and gratification. Associated, however, with this universal craving, individuality appears to be an aggregation of bodily and mental states united and made continuous partly through the vehicle of our physical or supraliminal nature, and partly through unseen and intangible vehicles, which we may call psychic or subliminal.

For purposes of illustration Mr. Myers compared individual life to the spectrum of a ray of light of which the invisible portion is so much larger, and in some respects more important, than that portion which affects the sense of sight. To compare our modern phraseology with that of Indian philosophical systems, the subliminal self corresponds to the *Manas* in one aspect and to *Karma* in another, according to whether we consider it from the active or passive point of view. The subliminal exhibits faculties and potentialities which far transcend those of the supraliminal. The great difficulty we find in utilising these faculties depends on the imperfect *rapport* that usually subsists

between the different strata (so to speak) of our being. The phenomena of "Spiritualism" may also be interpreted in terms of subliminal activity. The "Intelligences" manifested are generally composite creations of the various subliminals concerned in the sitting. This does not, of course, preclude the possibility of what may be called the supranormal suggestions from some subliminal relic of deceased persons dominating the intelligence; but in most cases the intervention of such suggestion seems quite unnecessary to account for the phenomena. There is a very important function of the subliminal which I must refer to. It acts as a kind of psychic reservoir and transformer, receiving energies and ideas from the supraliminal on various occasions, performing automatically the operation of combining and resolving these ideas and energies, and then giving out again to the supraliminal their resultant effects with such precision and effectiveness as the particular constitution of the individual demands or permits. Thus the quality of the subliminal and its relation to the supraliminal is that which determines the material, intellectual, and moral worth of the individual.

From what has been said it is evident that the subliminal mind should not be regarded as a simple or separate entity, but rather as the source, or the manifold sources, of inspiration and higher powers. Its existence for each individual depends upon his relation to the *unmanifest*. By the surrender of *egotism*, in whatever form, this relation becomes freer and more fruitful. We give up through enlightenment what we cling to through ignorance; and in the process of giving up we gain access to what is of far greater worth. It must, however, be borne in mind that although the subliminal mind should not be conceived as bounded and conditioned by the limitations of time, space, and mass, as manifested to us by our senses, it is only through the experiences of sense and the processes of inference from these experiences that we are enabled to gain some slight conception of its nature and manifold potencies.

I have no doubt that real progress in such inquiries will be proportional, other things being equal, to the purity of the motives of the inquirer—a short-sighted selfishness effectually closes the door to higher growth; while the conquest of that universal craving for individual separateness and gratification (the Buddhist *tanha*) by wisdom and love, resolves the discord between the various elements of our nature and brings enlightenment.

WORLD-MEMORY AND PRE-EXISTENCE

By MRS. CAMPBELL PRAED

THERE is no doubt that a large wave of Psychism is just now passing over the world, and that thinkers of to-day are seriously searching about for some rational explanation of phenomena which formerly were scoffed at or ignored.

Even unscientific contributions to such efforts, if grounded on practical investigation, may have some value.

I use the word Psychism for lack of more adequate means of expression. It seems to me, however, that, in the natural order of things, material and spiritual evolution should march together. I am inclined to the opinion that the possessors of super-normal faculties differ in a subtle but unmistakable manner, as regards even their physical constitution, from those who know nothing of the idealistic side of existence; and I cannot help feeling that as mankind evolves what is called the sixth sense, there will be a certain corresponding modification of the physical organism. Indeed, I fancy that we already see signs of this re-adaptation in some of the States of America, whence spiritual movements have largely emanated, and where as a whole the race-type has a more complicated nervous organisation than in our own country.

But apart from such a question, I do not think that any one who has thoroughly investigated the kind of "other-world" happening, of which nowadays we hear so continually, can doubt that super-normal faculties exist—in other words, that there is a sphere of—shall we say, rarefied matter—hitherto seldom recognised, in which a part of the human individuality is gradually acquiring the power to function. Sir Oliver Lodge, in a recent remarkable utterance, has suggested that "we may be all partial incarnations of a larger self," and "that, in fact, science is beginning to suspect the existence of a larger transcendental individuality with which men of genius are in touch more than ordinary men."

If this be a truth, and if the larger portion of ourselves does really dwell in what is commonly called fourth-dimensional space, then assuredly a good many among us who could not

attempt to demonstrate the fact of a fourth dimension in mathematical terms, are nevertheless gaining practical experience of its conditions.

That these conditions are many goes without saying. The higher faculty implies an immensely comprehensive world, an infinitely greater conception of Nature, so that possibly the eyeless fishes in the Kentucky caves might compare favourably in point of limitations of environment with man in his relation to the real universe. Given fourth-dimensional powers, the apparently miraculous ceases to be a mystery and so-called occult marvels—ghosts, true dreams, warning voices, telepathic communications between people at a distance, visions of seers, foreshadowing the future or showing pictures of the past, and similar phenomena, may prove to be but simple processes of Nature. How much less wonderful would these then appear to the further developed human being than the telephone and phonograph, Marconigrams, and the cinematograph, would have seemed to the ordinary Briton of three hundred years back.

For why should the ape, if he have evolved to the man, stop short at that particular point? Why should he not continue his progress along the lines of threefold division—body, soul and spirit—recognised by the old philosophers, and develop spiritual capacities as he has already developed intellectual and physical powers? Surely might he not thus be bringing himself into closer and perhaps conscious touch with the invisible universe, as well as with the larger transcendental part of his own nature. Consequently he would, in course of time, possess those finer instruments of sense necessary for the cognition of that wider world opening before him—instruments which would then naturally become the common heritage of humanity.

Now it cannot be denied that in certain cases these finer senses already exist; for allowing for fraud, conscious and unconscious—hysteria, self-deception, and so forth, as well as for deliberate imposture—the balance of evidence, as Professor Richet has lately pointed out, remains largely in favour of their genuineness. The worst of it is that these gifts have been found to provide a means of livelihood, and so a percentage of deceivers is a natural outcome. If experiments in psychic forces could be put on the same basis as scientific ones, and were confined to qualified professors of unimpeachable reputation, we might have discoveries in that line as important as radium, X rays and like fruits of modern scientific research. In ancient times, properly

instructed priests had the charge and training of sensitives, whom they kept in temples and treated as agents of the gods. Nowadays there are no temple walls nor appointed guardians for the seclusion and training of psychically gifted persons, and the ignorant and knavish play with powers they presume to use but cannot control. So the law intervenes to protect credulous victims, the newspapers pillory alike the fraudulent impostor and the innocent offender against orthodox belief, and therefore it is not surprising that true sensitives prefer to hide their peculiar faculties or to experiment with them only in some private circle of earnest-minded students.

My own experience, so far as it has gone, has lain in such circles of investigators and among sensitives whose shrinking from notoriety precludes all question of public test or of sordid motive. What I have seen has been, I may say, outside the track of professional psychics and only among friends. And though it may be remarked that Mr. Andrew Lang, in an article on the Subliminal Self, truly points out that one's personal conviction of a friend's moral and intellectual integrity is "no evidence for Science," it would, nevertheless, seem that the personal conviction and testimony of a number of small groups of people, whose integrity in other aspects of their lives stands beyond question, must, when multiplied, tell in the aggregate. Historical evidence is, in fact, no more than the multiplication of personal testimony.

I imagine that the general public has very little idea of the amount of quiet investigation that is going on among persons who have discovered among themselves some sign of psychic gifts. These gifts, which many people regard with superstitious awe, though still comparatively rare, need not be looked upon as supernatural. For man, knowing himself as a portion of Nature, may safely rest convinced that nothing of which he is cognisant can really be supernatural. Moreover, the experience of ages has shown that the so-called supernatural of to-day becomes the purely natural of to-morrow ; and since man has gone far on the material plane towards conquering space and time, it is not irrational to suppose that he may do so on the ethereal plane.

The late Lord Salisbury declared some twelve years ago that all scientific discovery was bounded by the ether. But may not the time be near when man's own sense-instruments will be recognised as able to pierce the ether ?

To particularise a little as regards trial essays in that direction, perhaps the most interesting phase of seership that has come

under my observation is the faculty of visualising with the mind's eye scenes or events of the past, so that the seer seems to be walking through a vast gallery of pictured records invisible to the physical eye, but which he or she would describe with the most vivid and minute detail. I have known this done so swiftly that a shorthand writer could scarcely keep pace with the speaker's utterances. When the scenes given were historical I have been able, on consulting authorities of the period, to verify their accuracy. This, even in out-of-the-way details of which, under ordinary conditions, I am confident that the narrator could have had no knowledge.

In testing such faculties, it is well to be in earnest and businesslike. Sometimes a stone from an ancient building, or other old-time object, may serve as an associating link, following the lines of psycho-metrical experiments described in Denton's "Soul of Things," but this is not always necessary. I understand that a preliminary emptying of the mind and abstraction from outward surroundings is the first step in this process. Then the material environment seems to fade, and give place to pictures resembling animated photographs, only that the figures are really much more like human beings, seeming to be quite alive, and as full of thoughts and feelings as we ourselves—emotions of which, in some subtle manner, the percipient becomes aware. Sometimes the visionary's eyes remain open, sometimes closed; but in the former case they have a glazed unseeing look, easily recognised by any one familiar with the condition. In certain cases, the normal consciousness would appear to be quite shut off. In others this would be only in a varying degree. Some who can "see" consciously, have described their visions as imprinted on a sort of curtain, behind the eye, on which they look from, as it were, the back of the brain. In the same manner they do not hear with the physical ear, but get the words "put into them," or transmitted as through a telegraphic instrument.

Many a writer, it may be said, dictates thus to his secretary, pouring out in like manner the work of his imagination; and here comes the question as to how far genius is indeed a manifestation of that larger transcendental self already spoken of. The comparison does not altogether apply, however, when, as I have often known to be the case, three or four people see the same scenes simultaneously and, without time for consideration, check each other's descriptions and amplify details from a different standpoint, as separate eye witnesses would naturally do.

WORLD-MEMORY AND PRE-EXISTENCE 175

Another peculiarity of experiments in which I have participated was that the same scenes and figures continually presented themselves, as, for instance, a temple of ancient Egypt and images of persons apparently connected with it. Yet none of us had been in Egypt, or had any but the most superficial knowledge of its history or antiquities. Curiously enough, the same temple and its surroundings has also been described to me by a person between whom and the first group of investigators there was absolutely no connection. So also with scenes and people of ancient Greece and Rome.

In regard to ancient Rome, I received some identical pictures and descriptions of the Flavian era from two different persons, with a considerable interval between. At that time I had not begun to study the period in question as I did later, but I wrote down the scenes given me and made use of them as literary "copy." Years after, a third friend, unknown to the first two, related to me a long story of the same period, in which many historical personages were concerned. This story has been told elsewhere. I need only say here that I duly verified the historical outline, and that the tale and its characterisation had certainly a convincing naturalness. But a remarkable thing about it was, that I recognised in the narrative certain scenes and incidents as having been given me before by the two first-mentioned friends. They were told now from the standpoint of a living actor in the drama, instead of from that of detached spectators. So different were the points of view that I could by no means account for the coincidence by mental telepathy.

From this and like incidents, one might almost suppose that behind the veil of matter Nature preserves an imperishable record of all that has once been—a sort of palimpsest whereon one set of picture-writings disappears only to give place to another set. I am not scientific enough to draw an analogy between psychic vision and X-rays, but the idea seems workable.

Often have I listened with deep interest to accounts given by persons of how, when visiting old ruins, they have looked for doors, pavements, &c., which some strange flash of remembrance told them should be in a certain spot, but of which no trace remained, and of how antiquarian research proved their recollection to be correct. In one instance, the friend who told me his experience, described to an eminent archæologist in Rome the peculiar pattern of a pavement he remembered as having been

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in one of the Catacombs. The archæologist, recognising the description, showed him in a church (to which it had been removed from the Catacomb) the identical pavement.

Another case I know of occurred in England at the ruins of an abbey and adjoining convent, where a lady, visiting the place for the first time, walked blindly against a modern fence that crossed a grassy enclosure. She appeared to her companion to be in a curious, excited condition, and declared that she saw the buildings as they had formerly been, and that in this particular spot there should stand a wall with a door by which in a previous life she had been accustomed to enter the convent. Later on, coming by chance upon an old map of the abbey, the two found that there had actually been the wall and the door just where she described them.

As bearing upon the point of whether this sort of visioning comes from more or less vague recollection of previous existences, or from the power of tapping Nature's hidden sources of knowledge—or perhaps from both, I may quote from notes of a conversation I had with one of those concerned in the historical experiments before mentioned, whom I had questioned as to the method of thus retraversing memories of the past. The answer was :

“When you want me to find out anything for you, put your mind on it beforehand, and then I know what I am to do. It's as it is down there (the material plane). If you went out without any particular motive, you'd just pick up what you happened to see. If you knew what you were going for, you'd hunt for it. I can't always do that at the time. Things that I myself have done and known about I can do, but when I haven't been there I have to go and find out.”

“When you speak of going back to get things for me,” I said, “where do you go?”

“Back unto what you may call the Memory—the Memory of the Great Whole. It is something in which things exist after they have once happened. You go back into the atmosphere, and the knowledge comes to you. You find it in you, and you carry it away; but then one has still to put it into words, and that is the part which is sometimes very difficult for me. There are times where the words come quite quickly and clearly, but at other times, I can't get the right ones. It is not that I have not got the thing—it is in me—often it presses through, almost like pain, but I can't always get the words, because I am not always clear in the part of me that works.”

WORLD-MEMORY AND PRE-EXISTENCE 177

This, in spite of a crudity of phrasing, appears suggestive in connection with the theory of World-Memory. Scientists hold, I believe, that nothing can ever be really lost, but that all things must travel on waves of light and sound to the utmost of the universe. So long does it take for light to reach us from the most distant star that assuming the possibility of events here being visible there, the inhabitants of Capella—were there such—would, according to Biblical chronology, be now seeing a representation of our world before the flood.

It is not, therefore, difficult to conceive in space a vast series of pictured events by which a spectator with command of the whole might become conversant with the history of humanity. There would seem nothing more wonderful in such pictures made by the action of cosmic elements, than in the production of an ordinary photograph by the sun's rays acting on a chemically surface. Indeed, here might be found a sufficiently accurate realisation of the orthodox idea of God's Judgment Book.

There occurs a homely simile in the ordinary electric fan, where the four brass vanes mounted on a spindle appear when quiescent mere separate blades of dense matter. When, however, they are set revolving with an almost inconceivable quickness by the electric current, they become a semi-transparent disc, seemingly motionless from the rapidity of their movement, and in certain aspects invisible, so that objects beyond, in the line of vision, can be clearly seen as it were through them. To carry out the symbol, if one conceives an Intelligence placed on the axis of the spindle, or any extrapolation of it, and revolving with it, it is understandable that such an Intelligence would be able to perceive or observe at leisure any part of the mechanism in motion. For that Intelligence there would indeed be no time nor space—nothing but an eternal Now.

The Subliminal Self, or the Immortal Ego—as one may choose to term it—can well be imagined as participating in varying degree of fulness, determined by its stage of evolution, in the consciousness of that supreme and central Intelligence from which nothing can be hid, for all forms of religion have united in at least this one principle, that the soul of man came from God, and must eventually return to its divine source.

And now the important questions present themselves: if indeed man's soul be immortal, and destined to live everlastingly, is it not a logical inference that it has lived in some sphere of

existence since the beginning of our solar time? And if the law of physical evolution be accepted, is it not also reasonable to suppose that the soul has been or will be born again, not once, but many times upon this earth, or upon some planet corresponding to our own in its conditions, and so furnishing due opportunity for the evolution of mind and spirit?

The doctrine of Pre-existence has been considered from time immemorial one solution of the problem, and it is held in the present day by many millions of the human race. But there can be no certain answer to the great question—have we lived on earth before, and are these strange visions of the past in reality glimmering recollections of previous existences?—until humanity in the mass has developed power to read its own records stored in Nature's invisible gallery, and has brought itself into conscious relation with the Memory of the Great Whole.

Apollonius of Tyana, in a letter believed to be authentic, summed up the matter thus:

“There is no death of any one, but only in appearance, even as there is no birth of any save only in seeming. The change from being to becoming seems to be birth, and the change from becoming to being seems to be death, but in reality no one is ever born, nor does one ever die. It is simply a being visible and invisible: the former through the density of matter, and the latter because of the subtlety of being—being which is ever the same, its change being motion and rest. For being has this necessary peculiarity, that its change is brought about by nothing external to itself: but whole becomes parts, and parts become whole in the oneness of the all. And if it be asked, What is this which sometimes is seen and sometimes not seen, now in the same, now in the different?—it might be answered, It is the way of everything here in the world below, that when it is filled out with matter it is visible, owing to the resistance of its density, but it is invisible owing to its subtlety when it is rid of matter, though matter still surround it and flow through it in that immensity of space which hems it in but knows no birth nor death.”

MERIONETHSHIRE MYSTERIES

BY BERIAH G. EVANS

II. SCEPTICS AND BELIEVERS

SINCE I first directed public attention to the very remarkable phenomena which local public opinion associates with the mission of the Welsh peasant Revivalist, Mrs. Jones, of Egryn, the whole of the circumstances have been subjected to the closest scrutiny. It has created almost a literature of its own. There is hardly a newspaper in the kingdom but has had something to say of it in its editorial or its correspondence columns. Half a dozen leading daily papers, both London and provincial, have sent their "special correspondents" down to investigate the matter on the spot. In some cases these have been accompanied by scientists, armed with the latest apparatus, who have spent night after night on the bare mountain side just above the little chapel of Egryn, in the vain attempt to determine the real character and source of these "Lights." And the smart London journalists and the accurate scientists have alike been baffled. The "Lights," though showing themselves time and again, have eluded every attempt to "capture" them by snap-shot photography, by the most delicate electric installations, or by any of the other ingenious means devised for accurately determining their character. The same fate has befallen the remarkable theories advanced by other scientific men from their home laboratories—not one of them has, up to the time of writing, been able to offer an explanation which fits the actual circumstances, or even comes within measurable distance of doing so. They were "Merionethshire Mysteries" when I first wrote concerning them, and "Merionethshire Mysteries" do they still remain.

Since the appearance of my previous article in the last issue of THE OCCULT REVIEW, I have received a mass of further testimony as to the appearance of the "Lights" in various localities. All these letters, many of them from well-known public men, go to confirm what I had myself seen, and to corroborate what I had heard.

I was very much amused by the receipt of a telegram from one of the most versatile and best known of London journalists to the following effect: "Kindly arrange for me to see Mrs. Jones's Lights. Wire answer." Just as though I kept these mysterious Lights locked up in a private cupboard, ready to be put on exhibition at will! Living 40 or 50 miles away from the home of the Lights, and possessing, so far as I know, no control over them, I was unfortunately not in a position to carry out the behest contained in this modern version of the original command "Let there be Light!"

Mrs. Jones herself has been subjected to considerable annoyance on the part of visitors, journalists, and others, animated by mere vulgar curiosity. While, with the native courtesy of the Welsh peasant, she is always ready to assist to the extent of her limited English vocabulary the honest investigations of serious inquirers, she has a short way of dealing with the ordinary Philistine. For instance, half a dozen representatives of as many English dailies invaded her house in a body recently, more eager for "copy" than "facts." They attempted to draw her on the question of the apparition of the Evil One which, as stated in my last, she claims to have seen. One of these smart young fellows, thinking presumably it was both good and safe sport to poke fun at a Welsh peasant who could only with difficulty express herself in English, pressed her to give a full description of the Gentleman in Black.

"Come," said he, "since you say you saw him so plainly, and so close to you, tell us exactly what sort of a personage he was."

She turned her lambent hazel eyes full upon him, and replied:

"Oh, he was not nice"; adding after a significant pause, "just like you!"

It is a fact worth noting in connection with these inquiries, that while the "Lights" were greatly in evidence to the first serious journalistic inquirers, they vanished when the district was invaded by a horde of curiosity-mongers. And here I may translate from an interesting letter received from Mrs. Jones:

"Some London pressmen came to me and expressed an earnest desire to see for themselves the Lights you had described. I was equally anxious that they should be convinced of the truth, and I prayed fervently that the sign might be granted unto them, so that those in England inclined to scoff might believe."

And now for the sequel as given by the special correspondent of the *Daily Mirror*:

"The meeting, which was marked by many of the signs of religious exaltation which characterise the meetings of Evan Roberts (the South Wales Revivalist) ended at 10.30 P.M., and I then told Mrs. Jones how anxious I was to see the 'Light' for myself, and she said she would pray that it might appear to me. I made arrangements to drive back behind her carriage. Both drivers consented to drive without lamps. In the first carriage were Mrs. Jones and three ladies; in my own with me the *Daily Mirror* photographer, a keen-witted, hard-headed Londoner. The weirdness of that drive in semi-darkness at break-neck speed by river and mountain, round deadly corners, and down precipitous hills, I shall never forget. For three miles we drove in silence, and I had given up hope. It was close on midnight, and we were nearing Barmouth, when suddenly, without the faintest warning, a soft shimmering radiance flooded the road at our feet. Immediately it spread around us, and every stick and stone within twenty yards was visible, as if under the influence of the softest limelight. It seemed as though some large body between earth and sky had suddenly opened and emitted a flood of light from within itself. It was a little suggestive of the bursting of a fire-work bomb—and yet wonderfully different. Quickly as I looked up, the light was even then fading from the road overhead. I seemed to see an oval mass of grey, half open, disclosing within a kernel of white light. As I looked it closed, and everything was once again in darkness. Every one saw this extraordinary light, but while it appeared to me of snowy whiteness, the rest declared it was a brilliant blue. Mrs. Jones considered it a direct answer to her prayer. Is there any possible explanation? Was it a flash of summer lightning? No lightning I ever saw took that form, and the idea was laughed to scorn by others."

Mrs. Jones, writing me her own account of this incident, describes the light as first of all enveloping her carriage and the horses, making the inside of her closed carriage as light as at mid-day, and then spreading to the roadway behind as described above.

Contrast this, which occurred seven miles from Mrs. Jones's home, with the same journalist's experience in the immediate vicinity of her own chapel at Egryn. He writes :

"I have again seen the mysterious 'Light' in an entirely new form. For several hours I had been watching with the *Daily Mirror* photographer near the little Egryn Chapel. We took our stand at 6.30 P.M., and by ten o'clock had seen nothing. Then 400 yards away I saw a light which I took for an unusually brilliant carriage lamp. When I went in its direction and was about 100 yards from the chapel, it took the form of a bar of light quite four feet wide, and of the most brilliant blue. It blazed out at me from the roadway, within a few yards of the chapel. For half a moment it lay across the road, and then extended itself up the wall on either side. It did not rise above the walls. As I stared, fascinated, a kind of quivering radiance flashed with lightning speed from one end of the bar to the other, and the whole thing disappeared. 'Look! Look!' cried two women standing just behind me; 'Look at the Light!' I found they had seen exactly what had appeared

to me. Now comes a startling sequel. Within ten yards of where that band of vivid light had flashed across the road, stood a little group of fifteen or twenty persons. I went up to them, all agog to hear exactly what they thought of the manifestation—but not one of those I questioned had seen anything at all!”

By comparing the above statements with my own experience as given in a previous article, these two essential facts are established :

(a) That the “Light” which is seen in the heavens, and which is variously described as a “star,” a “lamp,” a “ball of fire,” &c., is visible to all, and illuminates everything within its radius.

(b) That the “Light” which takes the form of bars—single or multiple—and is seen only on the ground, or upon solid objects, *e.g.*, walls, comes from no perceptible source, and is visible to only a few out of many present at the same time.

I may add from my own experience and that of others—

(c) That the “Light” sometimes takes the form of a coloured ball of fire, which, while itself visible to the few and invisible to the many, does *not* illumine surrounding objects in immediate proximity to it.

Police-constable Jones of Dyffryn, with commendable zeal endeavoured to apprehend the “Light” as a disturber of the King’s peace. His evidence is to the effect that on his late night beat he saw a light flashing on the road, and then resting on the top of the wall, and radiating in all directions. There arose also from the top of the wall three columns of fire of brilliant copper-colour, each of them about three feet in height, and about six inches wide. When he approached it, it disappeared.

Let me again briefly quote the experience of some of the disappointed ones. Thus the *Daily Mail* special correspondent writes :

“ Three lonely watchers stood on the mist-swept slopes of the Egryn Hills throughout the night waiting for the ‘ Lights ’ which the local people believed to come from Heaven. They were the two special commissioners (scientists) and the special correspondent from the *Daily Mail*. Powerful glasses ranged the hill sides, black with night, but never was there a sign of light save from the two windows of the little Egryn Chapel a mile away, where worshippers were praying and singing with ecstatic fervour. ‘ Oh ! ’ said an old Welshman, ‘ you won’t see the Lights to-night, for Mrs. Jones has gone away ? ’ ” *

* In the interests of truth, however, it should be here stated that while, as a rule, the Light has always been seen when Mrs. Jones was present, whether at Egryn or at distances of ten or twenty miles away from her home, it has also occasionally been seen at Egryn when she herself was far away.—
B. G. E.

Again the same correspondent on another date :

"The origin of the eerie 'Lights' is still wrapt in mystery. On Sunday night, in gusty rain, solitary pedestrians in mackintoshes made their way by the road above the sea, in the hope of seeing the mysterious 'Lights.' All were disappointed. For myself, I tramped the meadows and the roadway from half-past seven till nearly eleven. I saw nothing, and an old lady I met on the road professed to explain their absence, pointing out that there was no service that night at the little Egryn Chapel, and that Mrs. Jones had not gone out on her mission that night. Here to her was ample explanation of the absence of the 'Lights.'"

Yet again the special correspondent of the *Sunday Chronicle* :

"After spending a week in nightly vigil, animated by the hope of running to earth the mysterious 'Lights' which have accompanied the Welsh Revival in the neighbourhood of the Egryn Hills, the most persistent inquirers have had to confess themselves baffled. The weird 'Lights' have refused to appear for examination, and the sifting of evidence concerning them has been made impossible in the meantime by the activity of practical jokers."

With reference to the closing words of the last paragraph, it may be pointed out that no practical joker, however ingenious, could simulate the manifestations of the light described above in connection with (a) The *Daily Mirror* correspondent's night drive ; (b) the same correspondent's experience near the chapel ; and (c) Police-constable Jones's evidence. Similar instances could be multiplied *ad. lib.* ; but I select these because the narratives cannot be charged with being "the visions of frenzied minds," nor, as the Rev. G. Henry Sandwell charitably suggests in the *Daily News*, that "it is the Lunacy Commissioners and not the Psychical Research Society who have an interesting and very sad problem before them in Wales."

I have already said, and reports in the daily papers go to show, that vulgar curiosity has been doomed to disappointment, and that sceptic scientists have been baffled. When the strong detachment of Philistine journalists had retired from the quest disappointed, Mrs. Jones, in the course of public prayer, thanked God "that He had not allowed His Sacred Light to be photographed by earthly-minded men, nor their curiosity to be satisfied by a sight of His glorious manifestations." And immediately upon the retirement of this band of curiosity-hunters, the "Lights" re-appeared as brilliantly as ever !

A well-known Nonconformist minister* writes me that on the

* Here, as before, I should say that omitted names can always be furnished for verification, though not necessarily for publication.—B. G. E.

first night after Mrs. Jones's return to Egryn after a prolonged absence on mission work in another county—where also I gather from newspaper reports the mysterious Light was in evidence during her visit—the "Lights" suddenly re-appeared at Egryn. He states that a fellow minister, himself a prominent Revivalist, who was on a visit to him at his home some miles away from Egryn, and who was, as most strangers are, somewhat sceptical about the *bona fides* of the claims advanced by Mrs. Jones in connection with the Lights, expressed a desire to see Mrs. Jones in person. She had only returned home that afternoon. During their visit both saw the "Lights" very much as described by me; and, adds my correspondent, "what we both saw on that occasion left no possible room for doubt, and fully convinced my ministerial colleague; the facts cannot be denied; these things are as real as anything I have ever seen in my life." And giving his personal experience of the "Lights," he adds: "I shall never forget those few minutes. I cannot describe my experience that night—but it was to me as the finger of God Himself."

The Rev. H. D. Jones, Baptist Minister of Llys Iolyn, Llanbedr R.S.O., Merionethshire, has just given me particulars of a remarkable personal experience of these Lights in connection with Mrs. Jones's mission. I give here his statement in full, with the names and addresses to authenticate it:

"Mrs. Jones was holding a Revival Meeting at a Methodist Schoolroom a mile and a half from Llanbedr. We had a most effective meeting, Mrs. Jones being at her best. A local farmer, Mr. Morris Jones, Uwch-law'r-Coed, drove Mrs. Jones back to her home at Egryn, there being three others also in the car. I, in company with Mr. and Mrs. Hugh Jones, Bryn Hyfryd, Llanbedr, followed on foot a short distance behind the vehicle. It was about 11 o'clock at night, Monday, March 13, with a little drizzling rain, but not very dark. Mrs. Jones had previously assured us that the 'Lights' had accompanied her there that night, though none of us had seen them.

"After proceeding some distance the mysterious 'Light' suddenly appeared above the roadway, a few yards in front of the car, around which it played and danced, sometimes in front, at other times behind Mrs. Jones's vehicle. When we reached the cross-roads where the road to Egryn makes a sharp turn to the left, the 'Light' on reaching this point, instead of following the road we had travelled and going straight on as might have been expected, at once turned and made its way in the direction of Egryn in front of the car!

"Up to this point it had been a single 'Light,' but after proceeding some distance on the Egryn road, it changed. A small red ball of fire appeared, around which danced two other attendant white 'Lights.' The red fire ball remained stationary for some time, the other 'Lights' playing around it. Meanwhile the car conveying Mrs. Jones proceeded onwards, leaving the

'Lights' behind. These then suddenly again combined in one, and made a rapid dash after the car, which it again overtook and preceded.

"For over a mile did we thus keep it in view. Mr. and Mrs. Hugh Jones were together the whole time, and saw what I have described, and we are each prepared to make sworn testimony to that effect if desired."

Replying to questions I put to him, the Rev. Mr. Jones said he had frequently travelled that road before, late at night, but had never seen any such "Light" there before. He had made inquiries of respectable farmers, lifelong residents of the neighbourhood, and they all affirmed the same thing.

Having answered my queries, Mr. Jones proceeded :

"And now I should like to put a few questions to scientists and sceptics :

"1. Where did the 'Light' we saw come from ?

"2. Why did the 'Light' meet and accompany the car conveying Mrs. Jones ?

3. Why did it, on reaching the cross-roads, turn from the straight road and take the road turning sharp to the left, which Mrs. Jones would have to travel ?

"4. Why did it then, after remaining stationary until the car had proceeded some distance ahead, make a sudden dash to overtake the vehicle playing around it again before finally disappearing ?

"5. As there can be no question about Mrs. Jones's godliness, or of the successful and blessed work she is performing for the Master, will any one dare to say that the Spirit of Lies dwells with the Spirit of Truth in her heart ?"

I have permitted Mr. Jones to tell his story in his own words, and I here make no comment upon it. He has, however, undoubtedly added an important factor towards the solution of the problem which these mysterious Lights present.

How these articles impress others may be illustrated by another communication which I select out of a huge mass of unsolicited correspondence. The writer is a well-known public man, a Doctor of Divinity, the author of a number of standard works on theology, a popular preacher and lecturer. He writes: "Many thanks for your article. It has filled me with amazement and I am dumb. I was on the point of writing an article to disapprove of what I considered extravagances in Mr. Evan Roberts, and his assumption of knowledge beforehand of the number to be converted, &c. Your article has made me stay my hand lest I be found writing against the Holy Ghost."

This last communication opens up an interesting field of comparison and of speculation. There is a most remarkable coincidence between the experiences of Mr. Evan Roberts, the working-man Revivalist of Glamorganshire, and of Mrs. Jones,

the peasant Revivalist of Merionethshire. Each claims to have been accorded a vision of the Saviour in person and visible form. Each claims to have had a similar vision of, and to have been threatened by, the Devil in visible human form. Each claims to have been divinely, directly, supernaturally commissioned to undertake his and her present Revival work. Each claims to be divinely, supernaturally, directed in that work; Evan Roberts's "guide" being the Holy Ghost manifest in an audible voice, Mrs. Jones's "guide" being the "Lights" dealt with in this article. Each has been extraordinarily, phenomenally successful in the mission work undertaken.

My friend Dr. Witton Davies, the Oriental scholar, an authority on Demonology, and utterly sceptical on the question of these "Lights," writes me :

"A few days ago I happened to be reading in the original Arabic a part of the life of Mahomet, by the well-known Arabic historian Hu Qutaiba, when I came across a passage which naturally reminds one of what is now said about the appearance of extraordinary Lights. I give a rather literal rendering of the passage in question, and am not aware that it has ever before been translated

" 'He (Mahomet) received his call as a prophet when he was forty years old, five years after the building of the Kaba (the Mecca temple). The Quraish (Mahomet's tribe) saw (as a sign of his call) stars thrown down in front of them, twenty days after his call.'"

Another correspondent reminds me that "the same kind of things were seen in the Revival of 1859, and even then scientists said it was quite capable of a scientific explanation."

Quite so, but the promised explanation has not been forthcoming either for the 1859 or for the 1904-5 manifestations.

The facts given in the present article should be borne in mind or be at hand for reference, when in a further article I come to examine the various theories which have been advanced by scientists for my edification.

(To be continued)

A CRITICISM OF TELEPATHY

By C. W. SALEEBY, M.D.

THE student of physiology and its off-shoot, experimental psychology, cannot flatter himself that he is doing his duty to science if he declines to examine the alleged phenomena of telepathy, for if their existence can be demonstrated they intimately concern him ; and, in any case, there are certain undisputed facts in his department of study which are more than relevant to this controversy.

The connotation of the word telepathy is confined, in the present article, to the transference, in the simplest circumstances, unconnected with death or other great happenings, of the very simplest kind of ideas. As a type experiment, I take one which is much employed by the Society for Psychical Research. The two students sit at some distance apart, in the same or adjacent rooms. One turns up a shuffled heap of playing-cards, or cards on which numbers are written. He gazes at the cards in silence, and the second worker attempts to receive the required information from him, and to note it down. The experiment is obviously simple, and the results are capable of very rigorous analysis.

Now the point of view of the average sceptic—such as myself—is this. He desires to form in thought a coherent idea, a rational concept, of the process involved. As we see it, the process must consist of the discharge of some form of energy from the transmitter's brain, the passage of that energy—doubtless a species of motion—through some material or ethereal mediums (since we decline to believe in “action at a distance”), and finally the reception and interpretation of this form of energy by the recipient's brain. If so much be admitted, let us look at the possibilities.

And, first, as to the reception of the message by the second experimenter. In all instances of sensation hitherto recognised, the action of a sensory end-organ and its afferent or centripetal nerves is to be observed. There are end-organs for all the senses, touch not excluded. Now it is probably maintained by no one that the telepathic message is felt, seen, heard, smelt or tasted ; but rather that it is directly received by the percipient

brain. If so, the case is unique. As far as we are able to ascertain, the brain is entirely insensitive to all *direct* impressions. If the optic nerve, for instance, be stimulated, the optic centres, in the occipital or hind lobes of the cerebrum, create a sensation of light; but if light be directly flashed upon the exposed occipital lobes, no vision results. Similarly, if the end-organs or sensory nerves of touch be stimulated, sensation results, but if the brain, even in the tactile centres, be touched, handled, or pricked, no pain is felt, no sensation of touch is produced. If, then, telepathy be a fact, we have in it a unique instance of direct appreciation of external stimuli by the cerebrum.

Secondly, as to the conveying medium between the two brains. This can hardly be anything other than the ether; it cannot possibly be the air. Now he would certainly be a bold man who should declare that the ether does not vibrate in any ways hitherto unknown to man. Even if we confine ourselves to the regular transverse vibrations which, when occurring at certain frequencies, constitute the objective basis of light, we know well that only a few octaves in a series of vibrations which need have no limit have yet been mapped out. To this series belong the rays of ordinary light, the Röntgen rays, the Becquerel rays, the Lenard rays, the waves of radiant heat, those employed in wireless telegraphy, and many more. We may then inquire which, if any, of these are actually generated externally by a living and conscious human brain. As far as is known, it is only the heat rays, of those above-mentioned, that are so generated, and though these vary in amount at different times, the variation is probably due not to any changes in consciousness, but to the differences in the amount of blood that happens to be present within the cranium.

But M. Blondlot, of the University of Nancy, announced about a year ago, after a research extending over three years, his discovery of a new type of radiation, which he calls the N-ray, in honour of the place of its discovery. The reader is doubtless aware that though the Paris Academy of Sciences has awarded M. Blondlot its prize of 50,000 francs for the most important discovery of the year in physical science, yet there is still much dispute as to whether there is any objective fact which corresponds to these rays. The editor of the *Revue Scientifique* instituted an *enquête*, recently concluded, into this subject, and has collected the opinions of all the leading French physicists. It is, of course, not possible to decide this or any other scientific

question by means of a plebiscite ; but, at any rate, this inquiry has revealed the existence of much opinion of the highest weight in favour of M. Blondlot ; and we are entitled to discuss the bearing of the N-rays on the question of telepathy, even though the controversy is not yet ended.

M. Charpentier, a colleague of M. Blondlot, holds the chair of physiology at Nancy, and has lately devoted his very expert powers to the study of the N-rays, which, according to him, are emitted from the human body, and especially from nervous tissue. It is believed that the nature and intensity of the radiation varies with the activity of the nerves under experiment, and, further, that the same is true of the brain. The radiation, which is asserted to pass outwards through the skull from the cerebral hemispheres, is said to vary in different parts according to their activity—as, for instance, over the speech centre when the subject is talking. Practically M. Charpentier believes that he has seen himself think ; and it certainly does look as if the N-rays might be the medium of thought-transference, assuming such transference to occur. It is to be hoped that experiment will shortly be made upon the sensitiveness of the brain to N-rays impinging upon it ; for if any such sensitiveness (despite what I have said regarding the insensitiveness of the brain to direct stimulation) could be discovered, the possibility of thought-transference would practically be established.

But I especially desire to offer some criticism of the evidence for telepathy collected by the Society for Psychical Research. By the courtesy of Sir Oliver Lodge, then President of the Society, I was permitted to examine at my leisure the records of the very numerous experiments which have been made at the Society's rooms during the past few years. As every one knows, this evidence is regarded by Sir Oliver Lodge as having established the occurrence of telepathy as a proven scientific fact. No objector need cavil at the simplicity of the circumstances, or protest that the conditions were made as easy as possible. No matter how the process was facilitated, if the fact can be demonstrated that transference of ideas in this fashion can occur *at all*, we shall have embarked upon a voyage of new discovery fraught with the gravest interests for science and humanity.

It must not be thought that the results of the Society's experiments are unequivocal. The rather do they demonstrate that, if thought-transference be possible at all, it is an exceedingly untrustworthy process. The results are such that we are

necessarily embarked upon a somewhat recondite statistical inquiry. And here I wish to raise what seems to me a point of the first importance.

The common remark that "you can prove anything by statistics" ignores the fact that, consciously or otherwise, we use the statistical method in nearly all matters of inquiry. This is obvious on a moment's consideration. But there has recently been developed a scientific school of criticism which concerns itself with the rigorous analysis and interpretation of crude statistics. Of this school Professor Karl Pearson is the most distinguished representative in this country. His services have already been employed by the medical profession in analysis of the statistics bearing upon inoculation for typhoid fever: and exceedingly valuable those services have been. In relation to the question now under discussion, I suppose Professor Pearson would be suspected of *parti pris*; but I would earnestly suggest that all the records of experiments conducted by the Society for Psychical Research be submitted to some trained critic of statistics. Till that is done, we cannot accept Sir Oliver Lodge's opinion that the fact of telepathy is "scientifically proved." Sooner or later, indeed, this must be done; for we shall learn that statistics not so criticised cannot be accepted, whatever the subject to which they relate. In any case, nothing but good can come of such an inquiry, which is bound to serve the cause of truth. The trained critic may return an unequivocal answer, that telepathy is a proven fact; or he may demand more experiments of the same kind; or may suggest new ones: but, whatever his verdict, the Society should not—and, I am sure, will not—be afraid to face it; for we all desire only to follow Truth wherever she leads.

In so far as I am a judge of myself, I believe that my mind is open on this subject; but I cannot bring myself to understand such a sentence as the following, taken from Sir Oliver Lodge's paper in Part II. of Vol. II. of the Society's *Proceedings*: "In proceeding to the details of the actual experiments, it would take far too long to recount the whole—failures as well as successes; I shall only describe a few from which a more or less obvious moral may be drawn." It seems to me that from a selected few *no* moral may be drawn.

I sincerely hope that these records may be submitted to the criticism of an impartial and trained mathematician. The matter is too important to be left where it stands. And if it should

appear that the Society has proved telepathy to be a fact, and if the discovery of the N-rays should be confirmed and correlated with the Society's work, psychology will have made one of the most striking and important advances in its history.

Of course I am fully aware that the argument for telepathy is far from resting entirely upon these experiments. My discussion of them is justified, as I think, by the importance which has been attached to them by some. But even if these experiments were regarded as inconclusive or nugatory the case for telepathy would by no means be disproved, especially in view of the *à priori* arguments I have advanced in its favour. It may fairly be argued, for instance, that the power of thought-transference is not under the control of the will. To this proposition the student of modern psychology, whatever his attitude towards psychical research, is bound to assent, for he regards all volitioning as related to muscular action, and his knowledge of anatomy teaches him that any apparatus adapted for the willing of thought-transference is, as far as he can discover, entirely lacking. It may further most properly be argued that the telepathic act can only occur in mental conditions somewhat different from those of every day—such as those of the experimenters whose work has been referred to. If it should appear that the statistical method is inapplicable, yet it is by no means therefore demonstrated that telepathy cannot be conclusively proved to be a fact, in virtue of individual instances well attested and totally exclusive of the operation of chance, as very many of them certainly appear to be. Only I would suggest to those who believe in telepathy that they must rest their case on the most varied and indisputable evidence obtainable. The most certain conclusion in the world can only be prejudiced by its foundation upon doubtful *data*.

ASTROLOGY IN SHAKESPEARE

By ROBERT CALIGNOC

“ Sit, Jessica : look how the floor of heaven
Is thick inlaid with patines of bright gold :
There’s not the smallest orb which thou behold’st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims ;
Such harmony is in immortal souls ;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.”

Merchant of Venice, Act v. Sc. 1.

IT is, perhaps, a matter of no little significance that the better-informed opponent of the astrological hypothesis is frequently fair-minded enough to concede the indubitable fact that some of the brightest and least generally credulous intellects of the world have, from time to time, been considerably influenced by the astrological mode of thought. It is possibly also the case that he had no other course open to him but to confess the truth. In glancing down the page of English literature (to take only one instance) in search of examples of eminent men of letters who have been thus affected, such names as those of Chaucer and of Dryden, of Robert Burton, of Sir Thomas Browne, and of Bacon, must have first caught his eye ; and again, in lesser and varying degrees, though still, it would seem, in all cases quite decidedly, those of Shakespeare, of Milton, of Byron, of Scott, of Coleridge, of Tennyson, of Browning, and of Ruskin, must have similarly impressed him.

In the following pages, I propose to inquire into Shakespeare’s attitude towards, and knowledge of, astrology ; adducing, where convenient, sundry passages from the text of the plays themselves by way of illustration, and in some cases briefly criticising, from the more prosy standpoint of the modern astrological creed, a few of the various notions and fancies mooted by the poet, which may appear, on consideration, to be relevant to the subject.

A preliminary word of explanation is, however, indispensable. It must be obvious that, in dealing with such a problem as this, even if we were so fortunate as to succeed in obtaining permission of our friends the “Baconians” to set entirely aside,

for purposes of convenience, their rather startling, if now no longer novel theory, we should still find ourselves faced by the numerous difficulties involved in the various minor questions of authenticity, or, at any rate, of mixed authorship, in the case of certain "doubtful plays." In view of these facts it becomes desirable to announce some sort of policy, in order to avoid falling into that "confusion worse confounded" which must necessarily flow from the absence of one. This policy will be as follows: I shall crudely assume, in the interests of clear-headedness rather than of truth, the Shakespearian authorship of the entire works usually published under Shakespeare's name, leaving completely on one side, for the moment at any rate, the question as to how far an acceptance of the orthodox opinion regarding the authorship of some of those works would be likely to modify the rough-and-ready estimate thus formed of the place and importance assumed by the subject of astrology in the mind of the poet.

With this preliminary word of caution, I may state that an examination of all the references to astrology which occur in the works of Shakespeare goes to prove that the poet takes, broadly speaking, three distinct attitudes towards the subject. The first attitude is that kind of unquestioning belief which either does not appreciably affect the mind of the believer at all, or leads to such widely differing views of life as may respectively be styled the fatalistic, the tragic, the cynical, and the worldly-wise. This attitude of unquestioning acceptance of astrological theory is by far the most common one in Shakespeare. Instances of it are extremely plentiful and are scattered all over the plays. The second attitude is, of course, the witty or humorous one. It would, perhaps, be superfluous to insist in this place that whatever the general merits or demerits of astrology may be, it at any rate stands almost unrivalled in one single particular, and that is, as affording a sufficiently spacious and eminently suitable territory for the playful manoeuvres of the wit and the humorist. If Shakespeare did not tap this source of laughter to its fullest extent, it was probably because, as we shall see later, his acquaintance with the details of astrology was extremely limited, and also because he had the sense to know that the joke which demands for its success even a minimum of special information on the part of a general audience is practically foredoomed to failure. There are, however, a few fair specimens of humour as applied to the subject of astrology to be met with in Shakespeare. The third

attitude, that of critical revolt, is extremely rare. In fact, I think, not more than three real examples of it are to be found anywhere, although it is natural that, in particular cases, the humorous and critical types of attitude should tend slightly to overlap one another. These critical passages, such as they are, all harp, more or less steadily, upon the same string. Shakespeare undoubtedly felt uncomfortable at times about some point in connection with what I may perhaps be permitted to call, for want of a better phrase, the philosophy of astrology. What that point seems to have been, and whether he had any real cause or logical grounds for entertaining such feelings, are questions that will duly be raised in their proper place.

Let us, first of all, take a few examples of Shakespeare's more serious attitude towards the subject. The famous speech of the Duke in *Measure for Measure* is a good specimen of the fatalistic temper with which a conviction of the truth of astrology undoubtedly imbues some minds.

"A breath thou art,
Servile to all the skyey influences,
That do this habitation where thou keep'st
Hourly afflict . . ."

might possibly be intended to refer to climatic rather than to planetary conditions, but there can be no doubt whatever about the lines which follow :

"Thou art not certain,
For thy complexion shifts to strange effects,
After the moon."

The astrological influence of the moon is, of course, rather a favourite topic. In *A Midsummer Night's Dream*, for instance, Titania intimates, in a somewhat naïve manner, that the moon is indirectly the cause of rheumatism by washing the air. In orthodox modern astrology it is perhaps Saturn who has been specially accused of being responsible for rheumatic troubles. In the tragedy of *Richard III.*, Edward IV.'s queen, Elizabeth, announces that she is governed by the "watery moon," and in *Henry IV.* (Part I.) Falstaff, doubtless with something of a fat twinkle in his eye, suggests that he and his fellow scoundrels are "men of good government, being governed as the sea is, by our noble and chaste mistress the moon," while Prince Henry, taking the words out of Falstaff's mouth, speaks of himself and his gang as the "moon's men." Othello, having just murdered Desdemona, thinks that the moon

"Comes more nearer earth than she was wont,
And makes men mad."

So Enobarbus, having just deserted Antony, sees in her "the sovereign mistress of true melancholy." Juliet, on the other hand, looking at matters from a maiden's point of view, would not have Romeo swear by "the moon, the inconstant moon," lest his love should one day prove likewise variable; an event which, if she was at all acquainted with the course of his little affair with Rosaline, she must have known she had good reason to look for.

Romeo and Juliet are, of course, very star-dependent in their ideas, and Romeo certainly took a rather tragic view of astrology. To begin with, the Prologue is good enough to inform us that they are "a pair of star-crossed lovers." The trouble all takes its rise from the day when Romeo's mind misgives

"Some consequence yet hanging in the stars, . . ."

while, in the final tragic scenes which take place at the tomb of the Capulets, astrology and he are responsible for three of the most magnificent verses in or out of Shakespeare :

"O! here
Will I set up my everlasting rest,
And shake the yoke of inauspicious stars
From this world-wearied flesh."

Although Friar Laurence seems to have been haunted by a vague idea that people ought to be married at an auspicious moment if they were to have happiness in later life, he does not seem seriously to have thought of founding an astrological matrimonial agency. His disastrous failure in connection with the marriage of Romeo and Juliet may possibly have deterred him from running any further risks, and so for the future he confined himself to giving "advice gratis" to the surviving Capulets. This advice, put succinctly in vulgar modern language, amounted to a recommendation to "lie low when the stars * are bad," as being the very pith and marrow of worldly wisdom. Believers and unbelievers in planetary influence may agree in finding some absurdity in this quaint notion of "dodging" the stars, or, as Shakespeare would call it, "tempering with" the stars, yet it is one that has at all times received very wide currency. "Ruling," "transmuting," "fighting against" the planets—how many phrases there are in existence to express the

alternative conceptions of employing force or craft to modify stellar influences! Indeed, was it not either a "wag" or a wise man who suggested that the whole science of medicine was originally founded for the mere purpose of combating the host of heaven? In *Henry VI.* (Part III.) there is an interesting conversation on this very subject between Henry, Warwick, and Clarence. Henry has become sick and tired of combating his "thwarting stars," so he determines for the future to try and dodge them

"By living low, where fortune cannot hurt me,"

resigning the practical part of the government to Warwick, who is "fortunate in all his deeds." In reply, the "setter up and plucker down of kings" congratulates Henry on "spying and avoiding fortune's malice," but suggests that Clarence should take over the reins instead of himself. It is then that Clarence breaks out into that grandiloquent encomium of Warwick's horoscope, which the Victorian astrologer was never weary of quoting:

"No, Warwick, thou art worthy of the sway,
To whom the heavens in thy nativity
Adjudget an olive branch and laurel crown,
As likely to be blest in peace and war."

I have never heard any further details of Warwick's horoscope, who, if he was blest in peace and war, does not appear to have been blest in his death, any more than was Clarence, or the rest of the extraordinary collection of pigmies which fill that sanguinary page of our national annals. It may, perhaps, be explained that the applicability of the above quotation to the horoscope of Queen Victoria depended on the fact that the Queen's mid-heaven was occupied by Jupiter in Aquarius, supported by a zodiacal sextile from Mars in Aries in the twelfth house; Jupiter, that is to say, in one of the most peaceful of signs, and Mars in the most martial—"likely to be blest in peace and war."

* It is true that Friar Laurence talks about "the heavens," not about "the stars." But due consideration of the passages where such expressions occur in Shakespeare would, I think, satisfy an impartial student that the poet's notion of Providence was highly coloured by astrological pre-suppositions. It is rather we modern folk who have divorced providential ideas from their astrological origin, thus consigning them, along with the ancient gods, to a state of chaos.

(To be continued.)

THE PRESENT ASPECT OF THE CONFLICT BETWEEN SCIENTIFIC AND RELIGIOUS THOUGHT

By W. L. WILMSHURST

II. THE DEVELOPMENT OF THE CONFLICT *(continued)*

ON a clear appreciation of the position of the conflict at this stage there appear, then, to be two cardinal issues at stake. First, is there any justification for religion at all? Are we justified in assuming the existence of a God and in endeavouring to search after and enter into personal communion with Him; or are we to deny His existence, or, at most, to remain agnostic in regard to it; to shut up the Scriptures as worthless authorities upon the subject, to lay aside all current religious ideals as pernicious, and to confine ourselves strictly to living as best we may according to such light as we may derive from studying the operation of purely natural phenomena? That is the first part of the problem. One of the most marked phenomena of human nature, however, is a tendency towards religion, and scientific thought, on being confronted with it, has then to consider how that proneness should be indulged to the best advantage and with the least violence to Reason. Official Christianity, it has asserted, is unreasonable, and accordingly many have forsworn it altogether; many more are indifferent about it; many, again, have abstracted its ethics and observe them as a rule of conduct while ignoring its supernatural claims. Some, indeed, build altars to an unknown or an unknowable God; some, like Cotter Morrison, urge us to discard all ideas of God and addict ourselves to the Service of Man, bidding us not to lift our thoughts above what we positively know. But while Ethical Societies are formed on every hand, they seem to appeal to but a limited, and that an intellectual, number; they do not touch, and are not likely to touch, the masses; and as regards Positivism and the cult of "Humanity," humanity itself seems to have too small an opinion of its own poor merits to set itself up as an ideal to be worshipped or to seek a solution of its perplexities "through Auguste Comte our Lord."

And so after all these unsatisfactory experimentations and attempts to divert the innate religious propensity of men into new channels, the mind reverts to the consideration of the great religious system that has dominated the western world for nineteen centuries, and to which the majority of people still cling, however feebly, despite the storm and stress to which it is being subjected. That system, as Goethe once said, is by far the greatest achievement of the human race. That faith came into existence as a living *force*, which grew and took possession of the human race, overthrowing every other force with which it came into collision, and eventually revolutionising the entire character of human thought and energy. The question now is : Is that force expended ? If it is, there is an end to the matter. Christianity will go the way of other mythologies, and mankind must build up another religion for itself. But if, as I confidently believe, it is not, then the question arises : Can Christianity in the face of recent biblical criticism and modern scientific knowledge justify itself as a reasonable creed and be adapted to modern conditions ? And that is the second great issue at stake. It goes without saying, I think, that the historic Christ appeals to the great majority of people ; their feelings are predisposed towards Him, but their intellect cannot be induced to accept the official dogmas concerning Him. To use Tertullian's great phrase, *Anima naturaliter Christiana*—the true inner self, despite its own ratiocinative challengings, has an inherent natural bent towards Christianity. It feels the real claims of Christianity to be moral and spiritual, not material nor even intellectual, although it is by a purely intellectual appeal that one of the chief claims becomes apparent. The moral and spiritual claims are apprehensible only by the moral and spiritual part of a man, the part of him that transcends his intellect, and until established by actual experience they seem unreal and unintelligible. But when, supplementing this personal experience, the intellect can look out upon and grasp the great drama of purpose and providence slowly unfolding itself through the Scriptures as they record the myth and legend, the literature and history of a little tribal race, endowed with an innate genius for religion, working its way slowly and stumblingly from barbaric polytheism to a monotheism at first childishly anthropomorphic, eventually sublimely spiritual and philosophical, and aspiring under the influence of its faith to deal with great cosmic problems ; as that myth and legend and history converge upon the great culminating Fact of 1900 years ago, and

THE DEVELOPMENT OF THE CONFLICT 199

as the significance of that Fact is seen in turn to absorb Hellenic culture and thought, to humble the pride of Roman civilisation, to conquer the barbarism of the North and still to appeal to men to-day—then the whole spiritual and intellectual man is forced into a state of conviction he can never afterwards repudiate. That conviction will become further assured if happily he be able to discern that the development of the religious consciousness of Israel and its long preparation for the Messiah's advent is the macrocosm and typifies the expansion of his own microcosmic religious consciousness; for Nature, in her patient maturation of life towards a "far-off divine event," has a cunning way of causing her individual offspring of one age to run swiftly over the physiological and mental ground covered by whole races of men in earlier epochs of human growth. That conviction, also, is not shaken but enormously strengthened by researches that end in showing the Scriptures to be at once more intensely human documents and more convincingly of præter-human genius or by revelations of natural science that provide an intelligible substructure for moral truth which previously has had but intuition for its support; but the period of transition, during which old metaphysical and mystical doctrines that have served their day have to be abandoned or become adjusted to new scientific truth, is unhappily productive of much distress and rancour, and suspicion, to the eyes of the world, is thrown upon what is true and unassailable. The critical intellect cannot appreciate spiritual methods and scoffs at antique dogmas; the religious mind is wont to ridicule the processes of pure reason and spurn its demonstrations. And so the slow frictional process of adjustment goes painfully on. It has given rise to bitter controversy between sincere religionists and equally sincere rationalists. It is with much grief that both the thoughtful religionist and the reverent sceptic must regard certain episodes in the conflict that have occurred even in our day. The orthodoxy that anathematised Darwin with mediæval opprobrium humiliated itself by giving him Christian burial in Westminster Abbey, and one might readily refer to recriminations, which it is charitable now not to recall, made by eminent divines in regard to scientific conclusions of the last century now finding universal acceptance with their successors,—utterances painful to read, and which it is painful to think were ever made by Christian clerics.

It is no part of the purpose of this essay to enter into an exposition of spiritual Christianity or to indicate the various

paths by which it may be approached in order rightly to apprehend its truths. My task is to deal with the probable effect of more recent scientific discovery upon the future of religious belief, for we have been told that in the future men must live by science and eschew faith. But, as Mr. John Morley once declared, "Science, when she has accomplished all her triumphs in her order, will have to go back, when the time comes, to assist in the building up of a new creed by which men can live," and the present-day watcher of the scientific skies already fancies he sees swimming into his ken signs of new factors that will so affect men's views as to lead them out of the arid wastes of materialism and the dark valleys of agnosticism. Were there no other hope, courage may be taken even from the conclusions of Science herself. *Fas est ab hoste doceri*. Let the very law of Science, the principle of perpetual integration and dissolution—manifesting itself with no less assertiveness in the realm of human ideas than in the world of matter—assure us that, as in the history of the past the believing and the scientific eras have succeeded each other as systole and diastole in the progress of human development, so the freethought and unbelief of our day will, when the time is ripe, be displaced by a new and settled faith, in constructing which Science herself shall have contributed no unimportant materials.

Theology (the term is used in its widest and an unsectarian sense) is undergoing a process of transformation, and the crisis of transformation, the surging of new life-blood through vein and nerve, causes agony though it augurs health. The blood of many martyrs was needed to be publicly spilt to form the seed of the Christian Church; the secret crushing of innumerable hearts, the estrangement of many from old-time ideals, has been the toll levied by the cosmic process before that Church should attain to larger life and strength. Humanity, by educating itself to think scientifically, is putting away the thoughts of childhood and preparing to march forward braced by the self-reliance that comes of greater knowledge of its surroundings. It is bidding a definite farewell, not indeed to religion, not to thoughts of God, not to the founder of Christianity, whose name, as Emerson once said, is "not so much written as ploughed into the history of this world," but to the mediæval theological doctrine that in unscientific days was built up around and now obscures the primitive principles of that faith. In place of that once imposing but insubstantial superstructure it asks for a substantial scientific

foundation. "Religion must indeed be a thing of the heart, but in order to elevate it from the region of subjective caprice and waywardness and to distinguish between that which is true and false in religion we must appeal to an objective standard. That which enters the heart must first be discerned by the intelligence to be *true*. It must be seen as having in its own nature a *right* to dominate feeling and as constituting the principle by which feeling must be judged. . . . Feeling is necessary to religion, but it is by the content or intelligent basis of a religion and not by feeling that its character and worth are to be determined."*

It will be our purpose—and a more pleasant one—to consider now how the modern advance in natural science is contributing to the restoration of religious thought and assisting us to a nobler conception of Christianity. For the crisis is over; it was passed when, on matter being scientifically shown not to be the ultimate reality, materialism became an impossible and agnosticism an untenable position. There are difficulties yet to be overcome, but the long conflict is drawing to an end. The hand of the Destroying Angel is being stayed; that of the Angel of Revelation has begun to reconstruct. Perhaps it is the same hand at work in both processes.

I looked, and lo! 'mid the decay,
The Waster was the Builder too;
And when the dust-cloud rolled away
I saw the new.

III. NEW FACTORS TENDING TO RECONCILIATION

ONE of the most distinguished scientific thinkers of the day, Sir Oliver Lodge, recently admitted that he himself had emerged and escaped from the other side of the black pit of agnosticism into which people are toppling. But

far from thinking that the wave of agnosticism had spent itself, he expected to see, indeed he rather welcomed, the coming of a wider, louder, and a more blinding flood of agnosticism. . . . Agnosticism is the pioneer work of a nobler science and a nobler interpretation of religion. Men must learn to doubt before they learn the desire to know, and it is only the misery of agnosticism, which will drive them into other fields of inquiry, fields which

* J. Caird, "Introduction to Philosophy of Religion," p. 174.

some of us think may lead men from faith to knowledge. People do not fully realise even yet the splendid work of Huxley. The agnostics were not building, they were destroying; they were clearing the ground, are clearing it still, that other hands may build other temples on the places they have laid waste. This shrinking and horror are to be welcomed, not deplored. It is good for a man to discover before he goes Upstairs that he has not learned all there is to know in the Universe. It does not do to go into the next world too cock-a-hoop.*

Surely a remarkable change has come about when modern science begins to talk about a future life! For I suppose in the judgment of most people the solution of the question whether human consciousness persists after death would be a great if not a crucial test of the claims of a spiritual religion. If there be no survival of personality after death one presumes that the New Testament doctrine, for instance, must of necessity go to the limbo of superstitions; there is no other alternative. If on the other hand survival be a fact, a strong presumption is established in favour of a doctrine that appeals essentially to man's spirituality. Moreover, on taking thought of the matter, it is difficult to escape the conclusion that if survival be a fact, sooner or later that fact will become demonstrated by purely natural science; in other words, that *faith* in the life of the world to come will become converted into scientific *knowledge* of the fact. For it is obvious that if a material body at the period of physical dissolution gives off a conscious incorporeal counterpart or spiritual sublimate of itself, that counterpart or sublimate must evolve upon perfectly natural and traceable lines, and be capable of being located and identified in some secret department of nature hitherto unexplored but not necessarily inexplorable. There is no such thing as "super-nature" or "the super-natural." The Cosmos is a single fact and Nature the totality of things. Certain phenomena may be abnormal because unusual and unexplained, but once they are tracked out and laid by the heels they take their places in human knowledge, and each one brings with it a message of reproach to man for labelling the natural as the super-natural and the knowable as the unknowable. Now the attitude of modern scientific thought towards immortality has hitherto of course been antagonistic; first, because immortality has been held to be an undemonstrated fact; secondly, because it was assumed to be undemonstrable; and thirdly, because no probabilities in its favour had been deduced from physical or biological science. Against these arguments the aspirations and intuition

* "Pall Mall Magazine," January, 1904, p. 97.

FACTORS TENDING TO RECONCILIATION 208

of humanity have been deemed inadmissible evidence, religious teaching worthless, and Scriptural authority absolutely unreliable testimony. Materialists like Haeckel speak of the idea of life after death as "the citadel of superstition ;" an assumption born in barbarous and superstitious times and the result of people concluding from dreams that they had a dual and incorporeal nature which seemed sometimes to separate itself from the body. They contend that consciousness is the totality of cerebral, and therefore of physical, functions, and that when the physical basis of consciousness, *i.e.* the brain, is demolished at the period of death, consciousness itself must *ex necessitate* cease to exist. Less positive thinkers relegate the matter to the convenient sphere of the "unknowable." Huxley, with his wonted lucidity, puts it in this way :—"As physical science states this problem, it seems to stand thus : Is there any means of knowing whether the series of states of consciousness, which has been casually associated for three score years and ten with the arrangements and movements of innumerable millions of successively different material molecules, can be continued, in like association, with some substance which has not the properties of matter and force? As Kant said on a like occasion, if anybody can answer that question, he is just the man I want to see. If he says that consciousness cannot exist, except in relation of cause and effect with certain organic molecules, I must ask how he knows that ; and if he says it can, I must put the same question. And I am afraid that, like jesting Pilate, I shall think it not worth while to wait for an answer."* And the late Professor W. K. Clifford dismissed the question with a flippant epigram : "The Universe is made of ether and atoms, and there is no room for ghosts." But the brilliant Clifford died, as F. W. Myers remarked, "before he had time to turn over his atoms thoroughly enough to make sure no ghost was hidden amongst them." Had he lived until to-day he would have seen vast changes, brought about by more recent research, in the conceptions of both ether and atoms, and learned what some of his successors now recognise and proclaim—the secret that matter is the form by which is perceptible to our limited senses the *spirit* which permeates and saturates the entire Universe ; that *matter* is a temporary manifestation of *spirit*, and therefore, in a sense, an illusion which we look upon as in a glass, darkly. In this

* The question has been answered in Prof. W. James's "Human Immortality," and Dr. Osler's "Science and Immortality."

sense, then, we can afford to be Monists, declaring matter to be spirit and spirit matter, but differing from the Materialists, we lay the emphasis upon the term *spirit*; matter being the comparatively unimportant factor in the formula.

The new factors, then, in the light of which we must adjust our views of nature and religion to-day, are derived from advanced knowledge in two fields of research, physics and psychology. Physics has been occupied with the ascertainment of hitherto unknown properties of matter and of the ether. "Twenty years ago it was thought that the atoms of matter were exempt from liability to change. The form of grouping of the material aggregates changed indeed, but, as Maxwell said, the atoms themselves remained constant; they were the foundation-stones of the material universe and were perfect in size and number and weight, unchanged and unchangeable; not capable of wear, but as true to-day as when they were coined at the mint of the mighty Artificer in some inconceivable dawn of creation. Not so. The process of change has been found to reach to these also. Nothing material is permanent. Millions and billions, aye, trillions of years it might last, but it was slowly changing; not merely the groupings but the foundation stones themselves. The atoms were crumbling and decaying; must they not also be forming and coming to the birth?"* Such is the conclusion, deduced from the now known phenomenon of the radio-activity and the electronic constitution of matter. We have been driven to recognise its impermanence and mutability. But what is matter, in its primal condition? It has been traced back to the nebulæ in the heavens out of which the stellar systems are formed, but science has not till now ventured to suggest what produced the nebula. Matter, whether in a gaseous or a solid state, hitherto has been reduced by the physicist to a certain number of elements, a number which, as research proceeds, is gradually shrinking, as some of them are found to be combinations instead of elements. Some that were thought to be elements are now found before our very gaze to be transforming themselves into entirely different elements, until the inference stares us in the face that all matter is ultimately reducible to a single base. And whence, what is that base? The suggestion is being made that the invisible ether which enfolds and permeates the objective universe, is the mother of matter. The theory is being advanced that the tenuous ether itself is

* Sir O. Lodge, "Address on Radium," at Birmingham, January 5, 1904.

FACTORS TENDING TO RECONCILIATION 205

atomic, is possessed of density, and is accountable for the phenomenon of gravitation, and that nebulae are formed out of this electro-magnetic entity that fills the universe; and as the nebula resolves itself into sun and planet, and gives birth to organic life, it follows that in the ether is to be found the basis of all the elements known to chemistry, and of all the complex constituents of life. Now if this ether—an entity invisible, intangible, and of such extreme tenuity that our blunt senses cannot manipulate it, but are bound to regard it as a mathematical figment rather than as a substance, and to assume its existence in order to explain the simplest phenomena of light and heat—be the source of the world of matter, who shall say what possibilities lie hidden in that invisible domain from which matter comes and to which it is returning? Creation, then, is always in process. We are vibrating to the waves that beat upon us from the unseen. Phenomena such as electricity and magnetism we know and acknowledge are its manifestations, but may not consciousness and thought, love and hope, and hate and fear, and every quality of the human heart also be its attributes and emanate from it? * And behind and within it all is the Power that moves the mechanism of the Universe. We cannot see this Power; we cannot find it, it is the Inscrutable, the Incomprehensible; but we know that it is there, just as we know that in these forms of ours, these perfect mechanisms called our bodies, there exists a living, conscious, self-acting and controlling power, a spirit which is not the mechanism itself, and which by experience and observation we know to be distinct from the organism. We are not able to penetrate beyond the instrument to its mysterious User, but we know He must be there, and that He is inseparably connected with each and all of us.

So after all, perhaps, there is as much truth as fancy in the thought that poets have often employed, that rhythmic vibrations in the invisible can result in the creation of material objects. The city, in Tennyson's idyll, which became materialised out of musical vibrations, "built to music, therefore never built at all, and therefore built for ever," is a true parable of the birth and flux of matter as the result of the pulsations of the Supreme

* All animal and vegetal organisms are, it is claimed, constantly imparting involuntary radiation (N-rays) due to chemical action incident to muscular action or vital processes, just as the human heart imparts moral rays of love, hate, pity, fear, &c.

Mind behind it. And when Browning's Abt Vogler mused, as he rolled out his organ chords,

But here is the finger of God, a flash of the will that can,
Existent behind all laws, that made them, and lo they are !
And I know not if, save in this, such gift be allowed to man,
That out of three sounds he frame, not a fourth sound, but a star ;

was he not expressing the principle that underlies the creation of the stellar universe : That matter is merely the equilibrium of certain inscrutable forces of attraction and repulsion in the invisible ether, a temporary manifestation of the far greater and eternal Intelligence that underlies it ?

Such are the thoughts and inferences now being suggested to us by purely physical science. As Mr. A. J. Balfour recently said,* "Matter has not only been explained ; it has been explained away." No wonder Lord Kelvin remarked ten years ago that we were trembling on the brink of some great discovery that should give us a new view of the forces of Nature. Bearing these thoughts in mind let us pass to the revelations of psychological knowledge.

* Presidential Address to British Association, 1904.

(To be continued)

REVIEWS

By SCRUTATOR

THE PRACTICAL HYPNOTIST. By James Coates, Ph.D., F.A.S.
London : Nichols & Co., 23 Oxford Street, W. Price 1s.
net.

In this little work of 64 pages we have the gist of all that is necessary to be known in order to pursue the practice of hypnotism. While dissociating his methods in this work from those which are allied to the exercise of human magnetism, the author does not wholly forsake the efficient theory of the "emanation," but the ground covered in the present instance has reference mainly to hypnotic suggestion and auto-suggestion. The importance of the mind-factor in all successful processes is fully recognised; and the superiority of the "suggestion" method of hypnotism over the mechanical methods of the Paris School of neuryptotics is maintained by reference to results. Thus it is said :

"They (the Paris School) induced hypnosis by physical stimulation of the main nerve centres, by frictions, mechanical means, mirrors and by verbal suggestions. . . . They declared hypnosis to be a 'diseased condition of the nerves,' an opinion by no means sustained by the facts. This physiological party belongs to the fast-dying and decadent crowd of materialistic physicians who have not risen superior to the liver and bile conceptions of the mind as a secretion of the brain. Hence their practice : : 'stimulated hysteria and its associated impostures under the pretext of diagnosis, and added nothing to the sum of human happiness by the alleviation and cure of disease."

But, on the other hand, the author points out that the Nancy School have realised that

"hypnosis is a healthy state, that healthy persons can be as easily—more easily in fact—hypnotised than those who are diseased. That to induce hypnosis in disease, *recognising that the mind of the patient is the dominating factor*, is undoubtedly beneficial, but when enhanced by healing suggestions—whether verbal, objective, or combined—the cure becomes established."

The author then passes on to the supreme fact that there is no hypnotic phenomenon, either simple or complex, which cannot be self-induced. This is an important point, and I take the liberty of further quoting from this book in regard to it :

"If diseases can be cured by suggestion, they can also be cured by auto-suggestion, or the direct power of one's own mind over one's own body. If mental perversions can be cured by hypnotic processes, by the help and direction of other persons, they can also be cured by the correct directing of one's own thought. If psychic faculty can be exhibited in hypnosis—as the history of the whole subject, including modern spiritualism and psychical research, clearly indicates—it can also be manifested, independently of all hypnotic induction, by auto-suggestion.

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"If suggestions from others are potent factors in health and disease, suggestions to ourselves are more effective and important. *We are nearest in touch with ourselves.* Even suggestions from others will not affect us, *unless accepted and believed in by ourselves.* What we think we become, on ordinary conscious and subconscious planes of life."

If we pass in review the great religious, philosophical and scientific faiths dominating successive ages, and bring the light of auto- and hypnotic suggestion to bear upon them, we shall perhaps recognise that Dr. Coates is here voicing or reiterating a truth which has been seized upon by Croft Hiller, and others, and used to no mean effect in relation to metaphysical and psychological problems. It is at the root of Swedenborg's philosophy, and it is safe to say that few interpreters of religious and sociological teachings will disavow it. Great reformers and "men of compelling eloquence," even Christ and the Avatar, may hereafter come to be regarded as supreme hypnotists and suggesters. It is only a matter of what is suggested that differentiates one from another among them. In this little work there are many suggestions, and every one of them is worth some consideration. Of the practicality of the work I must give the author the full benefit of his own conspicuous methods, by leaving the reader to gather them for himself.

PERIODICAL LITERATURE

THE THEOSOPHICAL REVIEW. London : 161 New Bond St. W.

The March number of this journal contains a clever poem "Mens Adepta," by Robert Calignoc, a psychological romance called "The Mart of Souls," by M. U. Green, and an article on "The Protestant Spirit," by Annie Besant, in the concluding paragraphs of which it is said in reference to the crude emotions of the loud "revival" :

"Manners are sometimes forgotten . . . but what are they in comparison with a sudden flash which reveals the worlds invisible, and the profundities of the immortal soul? If a similar flash could open those same depths to the cultured and the intellectual, then should we have, instead of loud revivals, a wave of true and elevated mysticism; and as it swept over the arid wastes of knowledge divorced from religion, 'the desert would rejoice and blossom as the rose.' Only such a wave can restore to the Protestant communities the religion which is withering among them under the keen blasts of scholarly criticism and the ice of scientific disdain."

G. R. S. Mead continues his luminous contribution, "The Perfect Sermon" of Hermes Trismegistus to Asclepius, from which it would appear that we may go a long way back before we come to the origins of many so-called modern scientific concepts. Other articles contribute to render the number of considerable interest.

BROAD VIEWS. London : Kegan Paul, Trench, Trübner & Co.

Perhaps the most interesting article in the March number of this periodical, so far as students of Occultism are concerned, is to be found in "The Progress of Psychological Research," by A. P. Sinnett. It is an article that should be read and thought over carefully, for it vitally concerns the position of the avowed Occultist in relation to recent advance of professed science to the position he has for so long a period defended. After paying tribute to the known excellence of the work pursued by the Society for Psychological Research, Mr. Sinnett inveighs against the silence of the public press on these matters, characterising as "ludicrous" the inconsistency of quoting the representatives of science and politics from their chairs in the Universities and the House, while ignoring their utterances on matters of equally deep moment and more lasting concern from the President's seat in the S.P.R. That a man of Prof. Richet's attainments should be allowed to come from France to take this latter position, in recent years occupied by such men as Sir Oliver Lodge, Sir William Crookes, and Mr. A. Balfour, without exciting even a passing comment, Mr. Sinnett rightly considers to be "deplorable." It is shown that the conscious survival of death, upon which assumption all religion has turned, passes from the position of an article of faith into that of scientific fact through psychic research ; and for this reason alone it is affirmed that, in the matter of relative importance of different kinds of knowledge, a society devoted to Psychic Research should take precedence of "those glorified by Royal Charter and enthroned in Burlington House." In passing to the consideration of Prof. Richet's address, Mr. Sinnett expresses the opinion that the term "Occult," as applied to a body of facts which are becoming more and more known and recognised, is one that for many reasons better suits the case than the suggested term "metapsychics." Apart from its twin-brother-with-the-pimple similarity to the word metaphysics, it is in the nature of hanging the picture too high, for we are as yet only dealing, in the experimental sense, with psychics, which is after all only a higher aspect of physics. Very rightly, too, Mr. Sinnett objects to certain pronouncements of Prof. Richet in regard to astrology and alchemy, which were said to have passed from the domain of the Occult when they became astronomy and chemistry—which, of course, they never did. Astrology has used astronomy, as alchemy has used chemistry, for its own development, and "with a view to reaching more profoundly important results than any which could attend mere physical knowledge." Mr. Sinnett at this point may be allowed to define his position and that of many other students of these Occult sciences.

"That it did partially attain to such results, everyone who has investigated its records is well aware. However incomprehensible, in the light of our present knowledge, the relationship between human destiny and planetary configuration may be, whoever ridicules the conception that such relationship exists is simply exhibiting ignorance and not manifesting

sagacity. Astronomy has neglected astrology, and has contented itself with mere physical determinations. It is a totally different science and a humbler one than astrology, however fascinating its acquisitions may be. As for alchemy, the association of its records with chemical nomenclature arises from the fact that the alchemists—concerned mainly with the laws governing the spiritual evolution of mankind—made use of chemical symbols to convey their knowledge to disciples, and conceal it from profane antagonists. A very long exposition would be required to illuminate either wing of Professor Richet's double misapprehension, but it is enough for the moment to say that both subjects are amply discussed and illuminated in the current literature of real Occultism."

Mr. Sinnett concludes with a tribute to the work done in the middle-ground of enquiry amid "the denizens of the ante-chamber," as they are called, by the Psychological Research Society, which holds a position between the outside sceptic and the "less conspicuous but more successful" student of practical Occultism.

LIGHT: A Journal of Psychological, Occult and Mystical Research.
London: 110 St. Martin's Lane, W.C.

The issue for March 4 contains a very trenchant article entitled: "Professor Richet and his Logic," a criticism by a Bachelor of Science of the address delivered by the famous French physiologist to the Society for Psychological Research. In it the writer shows that the Professor is not altogether logical in at one moment affirming the existence of the material phenomena in the words: "There is evidently a physical force exteriorised which may be registered by instruments and its existence verified by rigid tests," and at another where he says: "We must be stricter in metapsychics than in ordinary science. We want it to be experimental and not traditional, and we shall not cease to demand experimental proof in addition to testimony." Further, it is shown that the professor's dictum that "consciousness often forgets, our intelligent self never," presupposes a good deal which from his point of view is still waiting the rigid test, and at the same time demands that phenomena of an abnormal condition shall be subject to rigid tests under conditions which are only applicable to the norm.

There is also a verbatim report of an excellent address to the London Spiritualists' Alliance by the Rev. J. Tyssul Davis, B.A., which will be read with interest.

A good deal of vitally important correspondence is taking place in the pages of *Light* regarding the peculiarities, from a physical point of view, of the eyes of mediums and clairvoyants. There is every reason logically to support the idea that internal characteristics may be detected by external marks. It is all a part of the great physiognomy of Nature and deserves particular study. The editor takes pains to explain that his review of Professor Richet's address to the S.P.R. was not in the nature of an "attack" upon that gentleman's credentials, and those who read carefully what the editor of *Light* had to say must have been badly instructed in the English language to have come to such a

conclusion. The editor now adds that Professor Richet "has done what he could to save science from the absurd position of ignoring the existence of phenomena which have been abundantly attested during the past sixty years, and in regard to which, to quote Professor Richet's own words, delay is both 'ridiculous and dangerous.'"

THE TWO WORLDS. Manchester : 18 Corporation Street.

The issue of this journal for March 10 contains two articles, which should attract readers, namely : "Guardian Angels," which is fully in line with the teachings of Swedenborg as to the matter of spiritual guardianship, and "Man the Multiple," by Charles Dawbarn, which strike us as being at many points extremely clever, and an admirable survey and explanation of many little-understood facts in daily life. Both these articles should be read.

THE ANNALS OF PSYCHICAL SCIENCE. London : Philip Wellby, 6 Henrietta Street, W.C.

The March issue is more diversified in its contents, and contains four or five articles of more than passing interest, the place of honour being given to Dr. Jules Regnault's "Odic Phenomena and New Radiations." It constitutes a critical survey of the translation by M. Ernest Lacoste of Reichenbach's great work, "Researches on Magnetism," hitherto inaccessible to the French reader in his own language. The article embodies a summary of the researches of Reichenbach under eight heads. Dr. Regnault then draws certain conclusions, in the course of which he says :

"The new notions brought forward by Reichenbach permit us to explain and to arrange some ancient facts which hitherto appeared to have no rapport with one another. The halos and rays with which certain people delight in ornamenting important personages in the principal religions would now appear to be but the representation of odic glow, odic flames, observed about these same personages by sensitives who happened to be in their vicinity. The action of magnets on the organism, which was at that time doubted, and which has since been demonstrated, is found to be thoroughly explained. The question of animal magnetism, which since Mesmer's time has caused floods of ink to be poured forth upon the public, is now elucidated. The role played by the breath and the laying on of hands in magical religious ceremonies appears to be justified by this fact, that the hands and the mouth are the most intense sources of odic force in the body. Finally, we are able to understand the powerful therapeutic value of mineral waters, the chemical analysis of which does not reveal the presence of any active substance ; these waters have been able to store up a vast quantity of odic radiations, gathered from the beds of earth over which they have passed."

So, then, Reichenbach is to be reinstated in the scientific mind. The theory of emission is to be accepted. The ancient faith is to be vindicated, and even the Yang and Yin of Chinese antiquity is commendable in the light of Reichenbach's great discovery (or confirmation) of the odic emanation. "The most deplorable aberrations that for a long time have affected a human brain," as Dubois-Reymond wrote concerning Reichenbach's

statements, are now, under the influence of scientific enfranchisement, to pass, along with N-rays and other old-world notions familiar to the Occult student, into the domain of reputable scientific fact.

THE MESSAGE OF ARCHDEACON WILBERFORCE. London : Philip Wellby, 6 Henrietta Street, W.C. Price 6d.

The anonymous writer of this little pamphlet has admirably succeeded in executing the somewhat difficult task of reproducing, in a compact form, the main tenour of the teaching of a well-known eloquent preacher. To render an account of his philosophy in language other than his own, without impairing the value of the thought, is an achievement which has been carried out with surprising success. No doubt the little booklet will be widely welcomed, both by those who are already familiar with the Archdeacon's teaching and by those who are not. The quality of his "Message" is on the whole sufficiently free from local colour to be acceptable in other lands besides our own, and it would not be a surprise if translations should be called for.

The "Message" is based on cosmic principles. In the posthumous work of Mr. F. W. H. Myers it is said : "The Christian scheme is not cosmical ; and this defect is felt so soon as one learns to look upon the universe with broad impersonal questioning, to gaze onward beyond the problem of one's own salvation to the mighty structural laws on which the goodness or badness of the cosmos must in the last resort depend."

And yet a few paragraphs farther on we read, "I look upon Christ as a Revealer of immortality absolutely unique, as the incomparable Pioneer of all wisdom that shall be learnt concerning unseen things." The two sentences taken together suggest that by "the Christian scheme" Mr. Myers means something which is far from being identical with the "all wisdom," of which he believed Christ to be the unique Pioneer. What is known as Christian doctrine has doubtless served useful ends, and still does so, as an attempt to interpret and apply the revelation contained in the Christ ; but it is not itself identical with that revelation.

It may be admitted that the Christian scheme is not cosmical without admitting that Christ Himself has not a "cosmical significance." It is, as Mr. C. G. Harrison pointed out in the February number of this Journal, this question of the cosmical significance of Christ, which at the present day is before us, and it is this which heightens the interest of many "modern enquiries into the laws of the cosmos or the origin of man."

It is because the "Message" of Archdeacon Wilberforce is based upon a recognition of the importance of this great question and deals with the relation of Christ to man, as a cosmic being, that it appeals to many to whom Christianity, as a scheme of personal salvation, has ceased to be interesting.

H. A. DALLAS.