

THE OCCULT REVIEW

EDITED BY **RALPH SHIRLEY**

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EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

IN my notes of last month I divided prophecies into two classes—the predictions of the inspired prophet, and the predictions which are in the nature of intelligent anticipations of the future, the deductions of the acute observer of the probable result of the working out of causes at the moment in operation. I alluded to the latter class of prophecies as those which were to be placed to the credit of the shrewdness and soundness of judgment of the forecaster. But if the reader is disposed to regard this capacity as merely a commonplace, every-day sort of gift, he is very much mistaken. It is a rare talent, a power given to few, and those few generally not such as are POLITICIANS WITHOUT PRESCIENCE. in a position to take advantage of it. To the politician, to the statesman, it is invaluable. But how many of the statesmen of Europe to-day possess it, even in an infinitesimal degree? Edmund Burke had it, but neither Pitt nor Fox showed any but rudimentary indications of it. The celebrated Lord Chesterfield possessed it to a much higher degree than any of the statesmen of his time. Of all the Presidents of the United States Lincoln and

Washington were alone remarkable for it. In Gladstone, many-sided man as he was, it was conspicuous by its absence, witness his remarks about the American War between North and South, or again his prophecy about Lord Rosebery, and many other anticipations falsified subsequently by the event. Through lack of it Lord Beaconsfield and Lord Salisbury "put their money on the wrong horse." Lord Randolph Churchill, a far abler man than nine out of ten British premiers, in spite of his broad sympathies, took short views and arrived at precipitate conclusions. Lord Salisbury was more cautious than Lord Randolph, but they both expected to "dine with General Boulanger at the Elysée," though only Lord Randolph said so in public.* Richard Cobden, the Protagonist of Free Trade, has proved himself in the eyes of Tariff Reformers and Free Traders alike the false prophet *par excellence*. Napoleon's extraordinary genius was devoid of it. Had he possessed prescience at all commensurate with his other talents he would never have died at St. Helena.

Perhaps the extreme rarity of this quality of prescience suggests that there is something more in it than mere common sense and sound judgment, and that even in this latter category of prophecies the psychic faculty of intuition plays its part. In any case it would be no easy matter to say where sound judgment ends and intuition begins.

The events that have called into play this faculty of prescience have naturally been in the main those which have come upon the world in general as surprises, and brought great changes in their train. Of these events none was more dramatic in its character than the great French Revolution. None, therefore, is a better object lesson in this study of the prescient faculty. It is, however, quite impossible that such far-reaching changes can come upon the world unheralded by many warning indications of which the observant will take note, and we find accordingly that though the French Revolution, when it came, took the world in general by surprise, it had been clearly anticipated thirty and forty years before by those who watched the signs of the times. It was thus rather in the judging of the character and ultimate results of the Revolution than in the mere anticipation of vast impending changes that prescience and foresight were required.

* My authority for this statement with regard to Lord Salisbury, is the late Monsieur Waddington, for many years French Ambassador in London, and an intimate friend of the Cecil family.

ANTICIPATIONS
OF THE
FRENCH
REVOLUTION.

As early as the year 1753 Lord Chesterfield, in his letters to his son (Letter CCCIV), drew attention to the coming changes in France.* Writing on Christmas Day he says to him:—

Wherever you are, inform yourself minutely and attend particularly to the affairs of France; they grow serious and, in my opinion, will grow more so every day. The King is despised, and I do not wonder at it. . . . His ministers are known to be as disunited as incapable. . . . The people are poor, consequently discontented. . . . The clergy never do forgive, much less will they forgive the Parliament; the Parliament never will forgive them. The army must, without doubt, take, in their own minds, at least, different parts in all these disputes which, upon occasion, would break out. Armies, though always the supporters and tools of absolute power for the time being, are always the destroyers of it too; by frequently changing the hands in which they think proper to lodge it. . . . The French nation reasons freely, which they never did before, upon matters of religion and government, and begin to be *sprejudicati*—the officers do so too; in short, all the symptoms which I have ever met with in history, previous to great changes and revolutions and government, now exist, and daily increase in France.

Elsewhere he says: "This I foresee, that before the end of this century the trade of both king and priest will not be half so good a one as it has been."

Even more remarkable is Smollett's prediction, written at a later date (1771) in a letter to a friend, a few months before his death:—

France (he writes) appears to me to be the first probable theatre of any material change. If we consider the weakness, profligacy and abandoned debauchery of the French Court; the poverty, misery and discontent of the lower classes; and the violent desire of change, glowing and burning in the breasts of those who are the most able, and, indeed, the only people in whose power it is to bring a change about,—we need not hesitate to assert that some great revolution must ensue in the course of a few years, in the government, religion and manners of the people of that country. Were it possible for me to live to witness it, I should by no means wonder to see the principles of republicanism predominant for a while in France; for it is the property of extremes to meet, and our abstract rights naturally lead to that form of government.

Whenever a revolution upon such grounds as these shall happen in France, the flame of war will be universally lighted up throughout Europe, either from the inhabitants catching the contagion, or from the apprehensions of their respective governments. I see it in the clearest light that the people of France, Germany and Italy (but more especially the latter) are about to become weary of the impositions of religion and the galling fetters of slavery, and I behold a new order of people about to arise

* *Lord Chesterfield's Advice to his Son*. Crown 8vo, cloth gilt, 1s. 6d. net. W. Rider & Son, Ltd., 164 Aldersgate Street, London, E.C.

in Europe, who shall give laws to lawgivers, discharges to priests and lessons to kings.

It is remarkable how Smollett realized in advance the proselytising form which the French Revolution was destined to take, and which constituted an appeal to the peoples of other countries. The *Contrat Social* of Rousseau was the Bible of the revolutionaries, and his words, "Man is born free, yet everywhere he is in chains," were as a trumpet blast that sounded from one end of Europe to the other.* It was "the rights of men," not merely the rights of Frenchmen, that the revolutionist championed, and he regarded himself as authorized to go into all the world and preach the gospel of "liberty, equality and fraternity" to every creature. This constituted at once the great strength and the great danger of this extraordinary movement.† Like Christianity it was a call and a summons to all people, tongues and languages. But, unlike Christianity, the kingdom of the *Social Contract* was of this world, the kingdom of King Demos, and his subjects were summoned as brother-slaves to rise against their oppressors and become brother-citizens instead. It was this movement that Napoleon took advantage of, and it was through doing so that as long as he had the peoples at his back he remained invincible.

If Smollett foresaw the republican issue and the outcome of the proselytising tendencies of the movement, Burke foresaw that it would give birth to a Napoleon, though this forecast was made after the outbreak of the Revolution. "The army (he wrote) will remain for some time mutinous and full of faction, until some popular general who understands the art of conciliating the soldiery and who possesses the true spirit of command shall draw the eyes of all men upon himself. . . . But the moment in which that event shall happen, the person who really commands the army is your master, the master of your King, the master of your assembly, the master of your whole republic." It is noteworthy also that Burke foresaw that the rock on which the *ancien régime* would be shattered would be the rock of finance.

* I might add that they found an echo in America as well. See the wording of the Declaration of Rights.

† Rousseau also foresaw the coming of the Revolution. In his *Emile* he states that in his opinion Europe is approaching a period of crisis and a cycle of revolutions.

He writes * :—

Indeed, under such extreme straitness and distraction labours the whole body of their finances, so far does their charge outrun their supply in every particular, that no man, I believe, who has considered their affairs with any degree of attention or information, but must hourly look for some extraordinary convulsion in the whole system, the effect of which on France and even on all Europe it is difficult to conjecture.

In fact, if it had not been for the financial situation, there is no reason to suppose that the "States General" would ever have been called together, or that the door would have been opened which rendered subsequent developments possible.

I have gone somewhat fully into detail with reference to the matter of the French Revolution and the anticipations concerning it, as it enables us to judge to what extent events of this nature can be and are foreseen by men of sound judgment and keen powers of observation. And we see as a fact that, given these powers, pretty accurate anticipations may be arrived at without the use of any special prophetic gift. That such prophetic powers were employed in this connection we have, indeed, curious evidence in the astrological predictions printed in Dr. Sibley's *Illustrations of the Occult Sciences*, † published in 1784, but their value must clearly be discounted when we see how near the shrewd man of the world was to hitting the mark.

To discount in this manner the prophecies of Cazotte with regard, not only to the Revolution itself, but to the actual fate of many individuals concerned in it, is a more difficult matter.

PROPHECIES OF CAZOTTE. That the celebrated dinner-party at M. Chamfort's actually took place there can, of course, be no doubt, but the celebrated French novelist ‡ has unquestionably embellished the details, and the imaginations of others have probably been at work where discrepancies between fulfilment and prophecy might have been detected. It is

* *Observations of the State of the Nation.* By Edmund Burke.

† In reference to a horary figure he had drawn on the subject he sums up as follows :—

"Here is every prospect, from the disposition of the signifiers in the scheme, that some very important event will happen in the politics of France, such as may dethrone, or very nearly touch the life of the king, and make victims of many great and illustrious men in Church and state, preparatory to a revolution or change in the affairs of that Empire which will at once astonish and surprise the surrounding nations."

‡ Dumas, in his novel *The Queen's Necklace*. Dumas has, however, taken a novelist's licence by changing the author of the prophecy from Cazotte to Cagliostro, and otherwise altering the setting of the piece.

true Professor Gregory stated in 1850 that persons were then alive who had heard the prophecy given in detail before the Revolution began, but we have no signed documents or attestations of a valid character to support the actual predictions. Cazotte had a reputation for going into semi-trances, during which he foretold future events, and there is no reason to doubt that in one of these, at Chamfort's dinner party, he made predictions which had reference to many of those present and which effectually upset the harmony of a pleasant evening. But to admit this falls far short of maintaining that there is anything of real evidential value to support the specific predictions said to have been made to Condorcet, Malesherbes, La Harpe, the Duchesse de Grammont, or any of the other celebrities concerned. To explain such prophecies, *if made as stated*, either by shrewdness on the one hand or by coincidence on the other would be simply to render oneself ridiculous.

More remarkable perhaps in its way than these prophecies of the French Revolution, is the prediction of Kinglake—the historian of the Crimean War—in his *Eothen* with regard to the domination of England in Egypt. In reading it, it must be remembered that at the time it was made, and for very many years afterwards, France was the dominant power * in the land of the Pharaohs. Kinglake is writing of the fascination and mystery of the Sphinx, and he says :—

Laugh and mock if you will at the worship of stone idols ; but mark ye this, ye breakers of images, that in one regard, the stone idol bears awful semblance of Deity—unchangefulness in the midst of change—the same seeming will and intent for ever and ever inexorable ! Upon ancient dynasties of Ethiopian and Egyptian kings, upon Greek and Roman, upon Arab KINGLAKE and Ottoman conquerors, upon Napoleon dreaming of FORETELLS an Eastern empire, upon battle and pestilence, upon the BRITISH RULE ceaseless misery of the Egyptian race, upon keen-eyed IN EGYPT. travellers—Herodotus yesterday and Warburton to-day—upon all and more, this unworldly Sphinx has watched and watched like a Providence with the same earnest eyes, and the same sad, tranquil mien. And we, we shall die, and Islam will wither away ; and *the Englishman, straining far over to hold his loved India, will plant a firm foot on the banks of the Nile* and sit in the seats of the Faithful, and still that sleepless rock will be watching and watching the works of the new busy race, with those same sad, earnest eyes, and the same tranquil mien everlasting. You dare not mock at the Sphinx.

* Until 1881, in fact, when the French Government of the day refused to intervene conjointly with England in the suppression of the insurrection of Arabi Pasha.

While on the subject of prophetic anticipations I must not omit to cite Tennyson's line about

"The nation's airy navies grappling in the central blue."

The last year has apparently brought within measurable distance a prediction that, I suppose, ten years ago none of us looked to see fulfilled in our lifetime, and which many regarded as merely a poet's dream.

A gift of prophecy, such as is evinced in this instance by the poet Tennyson or by Kinglake with regard to the destiny of England in Egypt, or by Burke, Smollett or Chesterfield with reference to the French Revolution, is readily enough understood. We are all endowed with powers of judgment which enable us to put two and two together and deduce from the incidents and events of the day the probable developments of the immediate future. Most of us are wide enough of the mark in the majority of cases, but if we put our money on the wrong horse we do so because we fancy our judgment in horseflesh, because we have stable information which we think reliable, or for one reason or another sufficiently intelligible.

But with regard to prophecies like Cazotte's—if we may take these at their face value—or prophecies of the Brahan Seer, or other predictions of this nature, the case is very different. The multitude has generally been content to sit and gape at these in mute astonishment, without attempting any explanation, and the scientist roundly to deny in the face of evidence, but neither attitude can commend itself to the philosopher-investigator of the twentieth century. Space did not allow

me to cite more than one of the prophecies of the Brahan Seer in my notes of last month, but the remarkable point about several of these lies in the fact that they were fulfilled in the most trivial detail hundreds of years after the predictions were made. Many of us can recall or cite predictions of clairvoyants, the detailed fulfilments of which were equally remarkable. To accept the bona fides of such prophecies seems incompatible with a belief in freewill as usually understood, as it appears to imply the foreknowledge (existing somewhere) of all futurity and the consequent inevitable sequence of all events. Rather than admit such an apparently necessary deduction many have preferred to deny the facts.

Another such prediction is that relating to the destiny

of the house of Macleod and recounted by the celebrated Dr. Norman Macleod in one of his autobiographical sketches.* I give it here as it exactly illustrates my point. After stating that he had heard the prophecy frequently repeated, that a number of people had copies of it, and that it antedated the circumstances he narrated by at least a century, Dr. Macleod proceeds :—

PROPHECY
OF THE FALL
OF THE
MACLEODS.

In the prophecy to which I am about to allude, it was foretold that when Norman, the third Norman, the son of the hard-boned English lady, would perish by an accidental death ; that when the " Maidens " of Macleod (certain well-known rocks on the coast of Macleod's country) became the property of a Campbell ; when a fox had young ones in one of the turrets of the Castle, and particularly when the fairy-enchanted banner should be for the last time exhibited,—then the glory of the Macleod family should depart ; a great part of the estate should be sold to others ; so that a small *curragh* (a boat) would carry all the gentlemen of the name of Macleod across Loch Dunvegan ; but that in times far distant another John Breac should arise, who should redeem those estates, and raise the power and honours of the house to a higher pitch than ever. Such in general terms was the prophecy. And now as to the curious coincidence of its fulfilment.

There was at that time, at Dunvegan, an English smith, with whom I became a favourite, and who told me, in solemn secrecy, that the iron chest which contained the " fairy flag " was to be forced open next morning ; that he had arranged with Mr. Hector Macdonald Buchanan to be there with his tools for that purpose.

I was most anxious to be present, and I asked permission to that effect of Mr. Buchanan (Macleod's man of business), who granted me leave on condition that I should not inform any one of the name of Macleod that such was intended, and should keep it a profound secret from the chief. This I promised and most faithfully acted on. Next morning we proceeded to the chamber in the East Turret, where was the iron chest that contained the famous flag, about which there is an interesting tradition.

With great violence the smith tore open the lid of this iron chest ; but, in doing so, a key was found under part of the covering, which would have opened the chest, had it been found in time. There was an inner case, in which was found the flag, enclosed in a wooden box of strongly scented wood. The flag consisted of a square piece of very rich silk, with crosses wrought with gold thread, and several elf-spots stitched with great care on different parts of it.

On this occasion the melancholy news of the death of the young and promising heir of Macleod reached the Castle. " Norman, the third Norman," was a lieutenant of H.M.S. the *Queen Charlotte*, which was

* These are to be found in the appendix at the end of *The Life of Dr. Norman Macleod*, by his brother, the Rev. Donald Macleod. The story is cited in *Highland Second Sight* (Morrison & Macrae).

blown up at sea, and he and the rest perished. At the same time, the rocks called "Macleod's Maidens" were sold, in the course of that very week, to Angus Campbell, of Ensay, and they are still in possession of his grandson. A fox in possession of Lieutenant Maclean, residing in the West Turret of the Castle, had young ones, which I handled, and thus all that was said in the prophecy alluded to was so far fulfilled, although I am glad the family of my chief still enjoy their ancestral possessions, and the worst part of the prophecy accordingly remains unverified. I merely state the facts of the case as they occurred, without expressing any opinion whatever as to the nature of these traditionary legends with which they were connected.

With reference to the last observation of the worthy Doctor it is only necessary to cite the late Alexander Smith, who alludes to this same prophecy in his *Summer in Skye*, to show that the fulfilment of the last part of the prediction was not long delayed. He writes :—

Dun Kenneth's prophecy has come to pass. . . . If the last trump had been sounded at the end of the French war no one but a Macleod would have risen out of the churchyard of Dunvegan. If you want to see a chief of the Macleods nowadays you must go to London for him.

We know perfectly well that the whole current of a person's life is frequently changed by the most trivial incident,—in fact, by what apparently is neither more nor less than a mere accident.

ARE ALL THINGS FORE-ORDAINED? Can we suppose that such incidents are accidents in reality? If the incidents foretold hundreds of years in advance actually fell out in the minutest detail, though nothing apparently hung on them, and they were merely cited as time indications of a contemporaneous event of importance, how is it possible to believe in the modification in the smallest detail of the foreordained destiny of mankind and the universe? If Napoleon had fallen a victim to the Reign of Terror—and he very nearly did so—the whole subsequent history of the world would have been changed. So would it if he had been captured on his return from his Egyptian campaign. And he only escaped capture by the skin of his teeth. If predestination rules, it rules in the minutest particular. If there is truth in such prophecies as those of the Brahan Seer, predestination most assuredly does rule. We say that the future is in the foreknowledge of God. How can it be in his foreknowledge if it is uncertain and undetermined? Manifestly it is a contradiction in terms to maintain such a position; and, if we prefer not to use the word "God" and talk about the *Anima Mundi*, or the *Soul of Things*, or use any other such phrase, it makes no difference. To admit

prophecy is to admit the inevitable. Is to admit the inevitable to deny free will? Apparently. This, however, depends entirely upon what we mean by Freewill.

As a matter of fact, our choice of action depends (subject to the circumstances in which we are placed) on our own characters. We act as we do because our characters are what they are. Had we different characters we should act differently. From our point of view, therefore, we have freewill as we make our own choice. This, however, is quite in keeping with the supposition, that from the point of view of an outsider who is omniscient, our actions, under any given circumstances, might be determined with certainty. Character is the mainspring of action. John Jones, in given circumstances does not act like Tom Smith, because he is John Jones; in other words, because his character is his own. Character and circumstance determine the history of the world, and omniscient wisdom can therefore determine the future by knowledge of the past. If it were otherwise we should have to argue that there was some element of causation which had been overlooked which led to a variation of the anticipated consequences. And even by admitting this we allow the force of the whole position, the inevitable sequence of Cause and Effect.

It has been frequently maintained that such a belief must lead to inaction and the apathy engendered of fatalism; but there is no reason for such a result, if the argument is rightly understood. The whole position amounts to this, that we find the mainspring of our actions in character and not in caprice. Would it stimulate my efforts to reflect that being John Jones I am acting as if I was Tom Smith? Surely the thought that we have our salvation in our own hands by the building up of our own characters is stimulus enough, and no determinist hypothesis denies this. Fate and freewill are only the same truth looked at from two different standpoints, and there is nothing in this truth, rightly understood, which impels to apathy or inaction.

A rather subtle point of metaphysics was put forward in explanation of prophecy in an article * appearing in the last number of the OCCULT REVIEW, and Schopenhauer was cited in its defence. To put it shortly, the argument is that time is an illusion,

CHARACTER
THE MAIN-
SPRING OF
ACTION.

FATALISM
AND
APATHY.

IS TIME AN
ILLUSION?

* "Some Experiences in Prevision."

that past, present, and future are in the eye of Omniscience one eternal Now. The entire cinematograph is there all the while, but you only see it piecemeal as it passes in front of you.

No less an authority than Sir Oliver Lodge has spoken sympathetically of this point of view; but I am disposed to take the

LOOSE
THINKING
ON META-
PHYSICAL
PROBLEMS.

view that any justification of prophecy from such an argument is merely based upon loose thinking. Nothing is easier than to talk airily about the Absolute. For argument's sake, in a world where all things are relative, we must admit in thought the idea of such an Absolute. In a world where all

things are conditioned, we must admit the conception of the Unconditioned. In this conception of the Unconditioned there is no room for Time or Space, Positive or Negative, Being or Not-Being. But our own concern is unquestionably with the Relative and the Conditioned. And this is just as true, whether we are speaking of this world or the next, the material plane or the astral plane. To suggest, therefore, that all events are shadowed on the astral plane before their occurrence on the material plane may be a perfectly rational hypothesis, but to talk in the same breath of "events occurring simultaneously in an extended present" is sheer nonsense. If we admit in theory the existence of an Absolute, we can have no possible conception of it. Reason or flights

TIME A
FORM OF
SEQUENCE
IN NATURE.

of fancy may carry us in imagination through myriads of conditions—material, astral or spiritual—but we should be no nearer the Absolute in any of these than we are here to-day. It is one of the necessities of Condition and Relativity that events occur in sequence, and this is all we mean by Time. The sequence of moving pictures on a cinematograph would be just as incongruous in association with the Absolute as Time itself. For the Absolute prohibits alike Time and Space and all conditions whatsoever. Thus to foresee may be to see what happens first on the astral plane and afterwards on the material, or to see what the *Anima Mundi* is in labour with, but it cannot possibly be to see in an extended present. The phrase is nonsense, implying as it does the denial of a sequence which exists and which sequence is part of that law of Cause and Effect which is as much one of the laws of Nature and of Super-nature as that law of Numbers on which Pythagoras asserted that the whole universe was built.

Paracelsus and the ancient occultists attributed the prophetic

gift to the Evestrum or Trarames, the Evestrum apparently corresponding to the astral body of theosophical parlance. He has some curious observations on this subject in his *Philosophia ad Athenienses*,* which may form a fitting termination to my rather extended observations on this abstruse subject :—

WHAT PARACELSUS TAUGHT. Everything has an Evestrum, and it is like a shadow seen upon a wall. The Evestrum comes into existence, and grows with the Body, and remains with it as long as a particle of the matter composing the latter exists. The Evestrum originates contemporaneously with the first birth of each form, and everything, whether it be visible or invisible, whether it belongs to the realm of matter or to the realm of the soul, has its Evestrum ; but Trarames means an invisible power that begins to be able to manifest itself at a time when the senses of the inner perception become developed. The Evestrum indicates future events by causing visions and apparitions, but Trarames causes an exaltation of the senses. Only those who are gifted with great wisdom may understand the true nature of Evestrum and Trarames. The Evestrum influences the sense of sight ; Trarames the sense of hearing. The Evestrum causes dreams foreshadowing future events. Whenever a child is born, there is born with him an Evestrum, which is so constituted as to be able to indicate in advance all the future acts and the events in the life of the individual to which it belongs. If that individual is about to die, his Evestrum may indicate the approach of his death by raps or knocks, audible to all, or by some other unusual noise, by the movement of furniture, the stopping of clocks, the breaking of a picture, the fall of a mirror, or any other omen ; but frequently such omens are neither recognized nor noticed, nor even understood. The Trarames produces manifestations of a more subjective character, and may speak to a person in a way that is audible to him, but inaudible to others.

All Evestra originate in the *Turba magna*, the collective activity of the universe. The *Evestra prophetica* proceed directly from the *Turba magna* ; the *Evestra obumbrata* come into existence at the time when the forms to which they belong appear. The *Evestra prophetica* are the harbingers of great events that may concern the well-being of the world. If some such important event is to take place, they will be the forerunners to announce it to the world, so that the latter may be prepared for it, and a person who understands the true nature of such an Evestrum is a seer and prophet.

* See *Paracelsus*, by Dr. Franz Hartmann, pp. 73-5. London: Kegan Paul, Trench & Co.

SURVIVALS OF OLD MAGICAL CUSTOMS IN GREAT BRITAIN

By C. WORSTER-DROUGHT AND L. F. NEWMAN.

IN these days of universal education and advanced thought it seems impossible that there should still exist an active faith in the efficacy and power of charms and magical processes; but old customs and traditions die hard, and we find in many parts of rural Britain a widely spread belief in magical powers, although a certain natural diffidence and fear of ridicule among the practitioners causes a secrecy which may allow the outsider to live in a district for years and remain in total ignorance of the proceedings in his near vicinity.

In many cases there is nothing further from the mind of the thaumaturgist than a recourse to magical operations. Ingrained habit accounts for many of them. We may divide these customs into two classes: (1) *bona-fide* magic; and (2) custom, i.e. deteriorated magic.

Perhaps the greater number of cases that come under our notice are connected with a belief in the power of words, which may be either charms,—that is, words having a magical power of their own when written or spoken, or the power conferred by the possession of names over the people or things they indicate, for in a certain stage of mind-culture the name is regarded as actually being part of the owner. It is stated that in North Ireland and Arran many of the natives absolutely refuse to tell their names because the knowledge would enable the inquirer to “call” them, no matter how far he was from them and whenever he cared to do so. Moreover, they also believed that any spell worked on the written name would have the same effect as if worked on the owner. All over Great Britain this instinctive dislike to giving one’s name to a stranger cannot fail to have been noticed.

Dislike to the pronounciation of their names is not confined to human beings. Certain Scotch and English fishermen believe that the salmon and pig have a similar objection to being named, but they may be called the “red fish” or the “queer fellow.” In North America the bear was always called “the old man in the brown coat,” lest the utterance of his true name should draw him to the speakers. All over the world this belief exists,

and it has descended from a very remote period. The Witch of Endor brought up the spirit of Samuel by uttering his name. The inhabitants of the Torres Straits islands believe that a local bogey or spirit-girl can be summoned by the mentioning of her name, and mediæval records are full of legendary accounts of spirits who were summoned inadvertently by the casual pronounciation of their names.

The knowledge of the true names of gods has always conferred great power on those who possessed that knowledge. The Egyptian sun-god Amen Rā, declared that his real name was hidden in his body, "so that no magician might have magic power over him." The Mohammedan "Allah" is merely a synonym for the "Supreme Name." The strictly orthodox Jew will not pronounce the name of Jehovah (Jahve), although this is only an equivalent for the Shem-hamphorash or "ineffable name" of God, the utterance of which was supposed to give supernatural power to those who knew it, such as transporting themselves from place to place, to kill the living, raise the dead, and perform other miracles.

According to a Jewish tradition Adam's first wife Lilith refused obedience to him, and pronouncing the Shem-hamphorash instantly flew away. This gave her such power that even Jehovah could not control her, and the three angels Sennoi, Sansennoi, and Sammangeloph were despatched to effect a compromise, so strong had she become. Lilith swore that she would not work any harm on infants wherever she should find the names or pictures of these angels inscribed, and even now, among the Jews in London and elsewhere, these names are written on slips of paper and pasted up in rooms where a birth is expected, and there remain eight days for a boy and twenty days for a girl. Then there are words and word-formulæ used as charms and incantations. Nowhere was the power of words greater than in Ireland where the chief weapon of the poet was the satire. A poet could recite a satire which would blight crops, dry cows or raise ulcerous blisters on the face. There is a story told of such a poet who, discovering that his dinner was being devoured by rats, muttered a satire beginning "Rats, though sharp their snouts, are not powerful in battle," and ten of them were killed forthwith.

Word-formulæ were generally used to cure disease; one, used for epilepsy, runs: "I conjure thee by the Sun and by the Moon and by the Holy Gospel of the day delivered by God unto his servants Hubert, Giles, Cornelius, and John,

that you arise and fall no more." This had to be whispered into the patient's ear just after an attack.

The following charm is still practised in Devon to cure the disease known as "a white leg." The limb was bandaged and the following formula repeated nine times, each time followed by the Lord's Prayer:—

"As Jesus Christ was walking He saw the Virgin Mary sitting on a cold marble stone. He said unto her: 'If it is a white ill thing, or a red ill thing, or a black ill thing, or a sticking, cracking, pricking, stabbing, bone ill thing, or a sore ill thing, or a swelling ill thing, or a rotten ill thing, or a cold creeping ill thing, or a smarting ill thing—let it fall from thee to the earth in My Name, and in the Name of the Father, Son and Holy Ghost.—Amen.'"

In a Roman Catholic church in Ashton-in-Makerfield, there is preserved with great care in a white silk bag a hand which is still held in veneration, and wonderful cures are said to have been wrought by the ghastly relic. The hand is said to have been that of one Father Edmund Arrowsmith, who was executed at Lancaster in 1628 for apparently no other offence than that of being true to his faith. After his execution one of his friends cut off his hand, which was preserved for many years at Bryn Hall in Lancashire and afterwards removed to Ashton.

Jews use the fifth and sixth verses of Psalm xvi. to detect burglars, believing that the repetition of the words contained therein will compel the burglars to come out of their hiding-place.

The following formula was used in Wales to stop bleeding at the nose. The operator made the sign of the cross and repeated the Lord's Prayer three times, then the Ave Maria was said, together with the following: Max Hacks Lyacx Iesus Christos (*Ἰησοῦς Χριστός*).

Contagious magic is founded on the idea that objects once related to one another retain their spiritual connection, although they may be separated, and whatsoever happens to one part, the other part is similarly affected. Thus by acting on one part the whole may be influenced. This explains why a magician wishing to act on an individual endeavours to obtain some part of his body or something actually connected with him, such as hairs from the head or beard, nail parings, or a drop of blood. In some parts of England a girl forsaken by her lover is advised to obtain a lock of his hair and boil it; whilst it simmers he will have no peace.

Some two years ago a London newspaper mentioned the case of an Essex man entering a hairdresser's and requesting the barber to procure for him a piece of a certain customer's hair. When asked the reason for this curious demand he stated that the customer had injured him and he wished to "work a spell" against him.

All over England one finds that hair, nail parings and teeth are usually burned, the excuse being "it is for luck," but really it is a survival of the custom of allowing no parts of the body to remain for others to utilize in the above way. The custom of obliterating the saliva after expectoration may be referred to the same fear. In some districts it is believed that even the imprint of a person's footsteps has acquired virtue through the contact with his body.

In Germany the idea is widely spread that if earth on which a man has trodden be cut out and dried in an oven, then as the earth parches so will either the whole man or his foot be withered and parched up with it. He will be lamed or killed by pressing his footprint with nails or broken glass—preferably coffin nails.

Clothes have a prominent place in this class of witchcraft from their intimate association with the person; no article of apparel of a living person must on any account be placed on a corpse, as the owner of that article will languish as it moulders in the grave. To hang strips from a dead man's clothes on a vine would render it barren. This idea accounts for the belief that clothes of departed saints and relics of a similar nature retain the powers of their sometime wearer and are thus capable of working miracles independently.

Now it has been pointed out that people might argue thus: "If my clothes in the hands of a magician may cause me to suffer, the same clothes in contact with a beneficent power may restore me to health," so we have the well-known "rag and pin wells" and "cairns" so common in Ireland and Scotland. These "pin wells" are small springs which were sacred to gods or to the "the fairies."

"The Fairies," who were responsible for the fairy stone (cromlech) and fairy arrow-heads (Kelts) were really Neolithic men. According to the old British mythology these Neolithic people were overcome by invaders (Milesian) and diving into the ground survived in legends as "elves," "shee," or "fairy folk." Their sacred tree was the Thorn, which in most cases will now be found overhanging the fairy well. In many parts

of Ireland great thorn-trees may be seen growing in the middle of meadows or other inconvenient places, but the farmers will never cut them down, as they say that if they did so their cows would die.

The ancient Saxons' sacred tree was the Ash, and there still exists on Richmond Hill an ash-tree which is even now used in folk medicine. Weakly children must be carried nine times round the tree and at such a time in the morning that the sun rises during the ceremony. In the West Country children suffering from hernia are passed through the split bough of an ash-tree in order to effect a cure.

When Great Britain was Christianized the missionaries annexed the sanctity of the fairy wells; and thus we find wells and trees named after certain saints and the therapeutic value attributed to the latter, whereas the holiness of the wells and the efficacy was in most cases pre-Christian in origin. Needless to say an implicit faith in the healing power of these wells exists even to the present day. During a visit to a well the person in aid of relief hung a strip of his clothing, or even a whole garment, on the tree over the well, the mere contact being sufficient to cure him.

Many of the Irish wells have most interesting legends connected with them. There is one in North Ireland the water of which, according to the natives, will not boil, however much it is heated; but, unfortunately, they will not allow anybody to test the truth of this statement, and it is hardly discreet to make the attempt.

Many of these wells are lined with white stones, and it is quite common to find therein a large fish, generally a chub. This is the guardian-spirit of the well, and the person who sees it on May-eve (May-day being the great Neolithic festival) is lucky the whole of the ensuing year. According to a local legend a certain man who apparently was not possessed of a fear of the "spirit," caught the fish in one of these wells and put him on the gridiron for supper. Turning round to procure a fork with which to prod him, the fish immediately jumped off the fire and hurried back to its home, where it is still shown with the gridiron scars on its side.

Another case of this type of magic is that in which an image is constructed resembling the person on whom the evil is to be worked and magical processes gone through which affect the person represented. The last example of this is the *corp-creagh*, or clay corpse, which custom is common in Ross-

shire. A clay image is made of the person whose hurt is desired, and, thorns being stuck all over it, it is placed in a running stream ; as the image is wasted away by the running water, the victim also wastes, and the more pins and thorns are stuck in, the more the victim suffers. Should a wayfarer discover the *corp-creagh*, the spell is broken and the patient recovers. In Argyllshire a long incantation was repeated as the pins and thorns were inserted, running, "As you waste away so may X— waste away, and as this wounds you so may it wound X—." When it was desired that the patient should die a lingering death the pins were not allowed to touch the region of the heart in the effigy, but if a speedy death was desired the heart was pierced.

In addition to the magic in which human agency is necessary, there is that form in which objects having a value of their own are employed. These objects are called talismans or amulets, talismans being worn for luck and amulets having a preventative power. These objects operate without any action on the part of their owner. The universal custom of wearing jewellery, chains or watch-chains, etc., probably owes its origin to the amulet and talisman. Most precious stones have their own particular virtue. Thus garnets and cornelians, being skin-coloured, were worn to prevent skin diseases ; the wine-coloured amethyst was worn as a preventative against drunkenness, the name itself being derived from the Greek word *ἀμέθυστος*, "not drunken." Amber beads were worn as a cure for defective sight. Colour alone had anti-magical properties, especially blue and red, and we find rubies and turquoises are still the favourite stones for engagement rings. Yorkshire fishermen carry as a preventative against drowning the tongue bone of a sheep (hyoid), which was originally carried as a model of Thor's hammer.

Wedding and engagement rings are still worn on the third finger, as there was supposed to be a vein leading directly to the heart. An iron ring made of the chain link of a gibbet cured cramp, and the ready sale of some of the so-called anti-rheumatic rings shows that a blind and child-like belief in magic is not yet dead.

A curious romance attaches to the resin known as "dragon's blood." The secret of its use is shrouded in some mystery, and those who use it are reticent of giving particulars as to the method of procedure, but it is mostly used by girls, who, forsaken by their lovers, try to win back their affections. A small quantity

of the resin is wrapped in paper and thrown on the fire while the following couplet is repeated—

" May he no pleasure or profit see
Till he comes back again to me."

Another method much used by women to attract the man of their choice is to mix together "dragon's blood," sulphur, quicksilver and saltpetre, and then throw the mixture on the fire with the usual incantation. In the north of England it is openly sold in considerable quantities for magical purposes.

Belief in the "Evil Eye" is one of the most universal superstitions. It is quite an involuntary possession, being found chiefly in women and priests. The best way to guard against it was to take the attention of the "Eye" off the wearer and fix it on some object. Consequently glass eyes, grotesque figures, silver charms, beads, etc., were worn, and all over England heavy traffic horses are still decorated with brass ornaments, chiefly crescentic moons, horns, suns, bells and swinging polished discs.

Finally as to the witches and magicians themselves.

Many of the processes we have discussed may be worked or employed by the lay-people themselves, but the professional enchanter is by no means extinct. Of course, we do not include the palmist and self-styled "professor of occultism," but such as the old "wise women" of our villages who for a few pence are prepared to cure warts, remove spells and prepare more or less innocent love potions. Only a few years ago, in Ireland, a woman was burned by her neighbours to make her confess that she had cast the "Evil Eye" on their cattle. Cuning Murrell was the last recognized wizard of this type; he lived not far from Colchester.*

Quite recently two magicians were tried, one an old woman who confessed to using "dragon's blood" for working love charms. The other case came from Cornwall, a middle-aged man, whose method of procedure consisted in preparing an amulet to be used on the body. Money was then required to move the spell from the bewitched patient to some other person, and by the aid of the planets the patient was thus relieved at the expense of the poor victim. His magical powers unfortunately did not prevent him from undergoing seven months' imprisonment.

We are indebted to the writings of Drs. Frazer and Haddon and Messrs. C. J. S. Thompson and Hartland for many of the above-mentioned cases.

* See *Cuning Murrell*, A. Morrison.

SOME PERSONAL EXPERIENCES OF A CLAIRAUDIENT

By M. S.*

MY psychic experiences now range over a period of ten years; some of them have been pleasant, some exactly the reverse. At first I was often scared at the abnormal happenings and more often indignant when lies were told me or mistakes made. Now I realize better how many difficulties lie in the way of communicating which we on this side fail to grasp, and how often inexperience on the other side aids the ignorance on this to distort and mislead. At first one is apt to be too credulous and to take as Gospel truth all that comes, afterwards the natural reaction comes and one becomes too exacting and too sceptical. Through trying to help a widowed friend who wished to discover whether the entity communicating with her by means of automatic writing was her husband or not, I found out that an old friend of my youth had been, all unknown to me, hovering round me, acting as guardian and protector ever since he had passed away from earth ten years previously. Through the trance medium "J. J. Vango" he made himself known, giving me his name, profession, year and locality of our meeting, etc., enough detail to convince me of his identity. This friend, through the medium's control, begged me to try and develop automatic writing, as he had "so much to tell me." After sitting quietly with paper and pencil for half an hour on three consecutive evenings the writing came easily, though slowly.

For many months we communicated in this laborious fashion, but soon it struck me as unsatisfactory, as I always seemed to know what word was going to be written, and finally the whole sentence came into my consciousness. Fearing that my own brain had all unconsciously some say in the matter, I gave up the writing, especially as my friend told me of the swarms of undesirable entities who crowded round him, pushing him away in their eagerness to communicate once more with a denizen of earth. I can see now that this must have been the beginning of "clairaudient" telepathy, for as the words

* The lady whose name is concealed under this pseudonym is the wife of an army officer of high position.

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and sentences formed themselves in my friend's consciousness they were conveyed to my mind.

One day whilst I mused on some domestic problems, seated in a prosaic London omnibus—spirits of all kinds far from my thoughts—a solution was suddenly shot into my consciousness and hailed by me with relief as a brilliant inspiration. It was an inspiration, but not in the way I thought. Later in the same day something similar occurred and phrases quite foreign to my mode of thought were put into my mind. The second episode rather staggered me and I began to wonder, "Can this be what they call clairaudience?"

On reaching home I sat down with paper and pencil, asking my friend mentally, "Was that you, John, speaking to me in the 'bus to-day?" And the answer came at once through my hand and through my brain, "Of course it was, you little goose; I have been talking to you for a long time and now at last you have heard." As time went on I heard more and more distinctly, and if ever I was doubtful as to whether it was a bona-fide incarnate entity speaking or my own brain playing tricks, I used to ask that the remarks should be repeated in another form.

I enjoyed many months' intercourse with this friend, who gave me much interesting information about the other side of death, and about his personal experiences on passing over. He had been in his life an agnostic with an open mind and a very warm heart, and was pleased and surprised on passing over to find that all his pessimistic views were wrong, and that not only did he still exist, but that he was drawn as by an invisible magnetic cord to all those he had most loved on earth. This friend, having passed over some ten years before, suffered a good deal from earth surroundings, specially noise of any kind—traffic in the streets, a German band braying in the distance, a hurdy-gurdy or even coals being put on the fire were all exquisite torture. He often remarked on the "fetid gloom hanging like a pall over London, and said he felt as if shut up in a slum with windows and doors hermetically sealed and in the company of the great unwashed." For this and other reasons a spiritual entity who was watching over him strongly advised him to pass on to higher regions—wise advice which, I am glad to say, he took. Until he finally got into "rarified air" beyond my reach, I was able to go and see him for a short time, each visit becoming shorter and shorter as he more and more withdrew into the higher planes of the astral world.

From what has been told me from various sources I have deduced the following facts: that as time goes on the coarser particles of the astral body gradually disintegrate, the time depending entirely on the amount and density of the astral atoms built into the astral body during life—all of which (this body) has to be got rid of before the soul, the real entity, can reach its true home. As the entity rises it gets further away from earth, and it becomes increasingly difficult to communicate with earth's denizens. The very spiritually refined entity, the "born saint," passes unconsciously through all the lower planes and only wakes to blissful consciousness in or on the confines of the heaven world.

I once had the privilege of seeing—just on waking—a beautiful, calm, spiritual old man's face, with handsome, marked features, bushy white eyebrows, the eyes closed—a light shining from within which made his face like an illuminated waxen image. On inquiring I was told by my Guardian that this was one of the cases just described—a very spiritual nature passing unconsciously to the higher planes and specially guarded from all disturbance.

Another fact I have gathered from many is, that the greatest bars to progress hereafter are hardness, want of love, narrowness and religious bigotry. Selfishness in earth-life and a want of sympathy with others bring solitude and depressing gloomy surroundings. Better to be an honest, kindly agnostic who lived rightly than an intolerant religious fanatic who wrapped himself in a garment of self-righteousness and denied God's mercy to three-fourths of the human race. Yet even in the worst cases I have come across, Divine love was watching all the time, and as soon as the lesson was learned, help was sent and the soul rose to better surroundings.

That there is a very real hell no one can doubt who has had any experience of work on the astral plane. A hell of our own making, the results of our own sowing in earth-life, for verily as a man soweth so he reapeth—like causes have like effects through all the worlds. I have often waked with agonizing shrieks ringing in my ears, entreaties for help for "Christ's sake" or for the Virgin's, according to the special creed of the unfortunate. One woman shrieked, "I am in hell! I am in hell!" with such intensity of anguish and conviction that the words haunted me for weeks. Poor wretch! she had pandered to men's lusts and helped to degrade her own sex and was full of acute remorse. There was good in her, for though,

through my Guardian's help, my touch brought healing, she said, "Go away! I am not fit for the likes of you to touch me," etc. After a time, and many talks, she understood things better and suffered her punishment hopefully.

The worst case of all, and the most difficult to help and comfort, was that of a poor woman who had been shot by her husband in a fit of jealous fury. The lover was also shot at (but recovered), and finally the madman blew his own brains out. Poor Margaret (she would not give me her surname) told me all the details and all that led up to the tragedy. She was mortally afraid of her husband and dreaded to meet him again. I did what I could to help and comfort her, waking often with the feeling of her arm round me and the sound of her weeping in my ears. Then it struck me, if she suffered so from remorse, what must the feelings of the husband be! Sure enough, I found him plunged in an agony of remorse, at having killed the creature he still loved most, and from whom he felt that his rash act had separated him for ever. His surroundings were pitiful in the extreme, and it cost us a good deal of labour and me much mental and physical pain to try to raise him out of his Slough of Despair. The first thing that really helped him was the message of forgiveness I was allowed to take from his wife, who later on conquered her shrinking fear of him, and accompanied me down to his depths. After that first most touching meeting I left them alone, feeling they could best help each other and so work out their own salvation.

When "Margaret" first came to speak to me the pain she was suffering conveyed itself to me and was an actual physical ache about the region of the heart. As she became happier in mind I felt this feeling less and less, and when she said once, "I came to tell you how much happier we both are," I said, "I know it all through me." If any spiritual or very loving entity comes near me I have the most extraordinary feeling of internal warmth and well being, and once I woke in a state of indescribable ecstasy because a very high entity came and smiled at me. All I saw was a flash of blinding radiance and two most wonderful piercing but loving eyes bent on me.

Whilst the South African War was raging I had many sad experiences and would often wake up in the middle of the night, the tears running down my cheeks, and with broken phrases in my mind—sometimes also seeing the faces of the soldiers I had been talking to. They were generally very scared, poor things, and all huddled together in regimental companies; some

refused to believe they were "dead," some were angry at being suddenly and painfully hurled out of life so young, and some very bitter at the mistakes and tactical blunders which had cost them their lives. Night after night I willed myself, before sleeping, to go to visit them regiment by regiment, but after the tragedy of Magersfontein it was the ill-fated Highland brigade which most aroused my sympathies and compelled what help I could give. After a time, through some remark of mine about having seen some account in the newspapers, they discovered that "Our Lady," as they called me, was still alive, and then their astonishment knew no bounds. Constantly during the day I was accosted by a voice saying, "Beg pardon, lady, but are you really alive, and is it you who come so often to see us? The fellows said so, but I said 'Rats.' Now I have come to see for myself." One friend naively told me that I was much better and younger looking when I came to see them than when he saw me in my body. I happened to be brushing my hair and looking in the glass when he turned up, and thus he saw me through my eyes, the picture being reflected in my brain.

Here I may say that, as far as I have been able to compare notes on the subject of seeing physical surroundings on the other side, the power dies away within ten days of passing over, after which time spirit-entities can only see what is reflected through the living communicator's eyes and in the communicator's brain. Spirits have all said substantially the same, "We cannot see you physically, only as a dark shadowy outline against a coloured light all round you; the colours change and flash with every thought and emotion, and somehow by this we know your character!" They also told me that music down here is felt by them as vibration and seen in colour. When there is perfect harmony they say the interplay of colour is exquisite, but when there are false notes there is a sudden confusion of colour and a disagreeable sense of shock. Incidentally, I am afraid I have given many a shock to my other world-friends, who *would* crowd round to listen to my amateur playing. For quite a long time one spirit-friend used to turn up regularly as soon as I sat down to the piano and quite unmasked proceeded to give me a music lesson. I would hear the following remarks: "Don't hurry the *tempo*," "Play that bar again," "That's better," "Why play such rubbish?" This severely, and so on, until finally I rebelled at being scolded like a schoolgirl and told him to be off.

This same friendly critic was afterwards of great assistance

to me in helping a very gifted musician who had, poor fellow, given way to drink and ended by taking his own life.* His astral surroundings were piteous, his greatest punishment being the entire absence of his beloved art, aggravated by the continued awful craving for drink—a craving he could no longer gratify; this was the hell the poor fellow had made for himself. My Guardian, using me as his instrument, brought strong vibrations to bear, thus helping to disintegrate the coarse atoms he had built into his astral body by his habits during life, and very soon, with this aid and with the aid of numerous spirit-friends—some musicians who had known him in life—we managed to raise him out of his sullen despair into surroundings where music was again possible to him. The poor fellow was very grateful, and his chief joy afterwards was to take music to others suffering, as he had so long suffered, from the deprivation of this truly divine consoler. He told me he had impressed other musicians—mentioning many well-known names—into the same service, and at my suggestion they kindly consented now and again to give concerts suitable to an audience of "Tommies." When these were given I was always warned by a soldier-friend and requested to attend, and great was the disappointment if from some cause I could not get away from my body in sleep, or had to leave hurriedly in the middle of the concert, my body imperiously demanding my immediate return.

There seems to be a certain amount of consciousness residing in the physical shell, and it gets uneasy or scared when left too long. On one hurried return I consciously fought with another entity for possession of my own body—a most disagreeable and agitating experience. I find when in good health I can get away easier and stay away longer than when ailing in body, or anxious in mind, also that the propelling, compelling force has to come from this side in willing strongly. I have had two very curious experiences of being consciously outside my physical body. I felt on one occasion a rapidly vibrating entity, so rapid indeed that I kept saying to myself, "This is very bad for my heart; I must go slowly into my body." Then I had a sort of flash-light view of the inside—of my body—rather like looking into a dark barrel, the staves of which were my ribs, all quite visible. I may here remark that, as a rule, I am only able to bring through vague impressions of people and what they have been saying to me; faces also I have seen

* This tragedy happened in Bombay, and I read the story in *The Times of India* weeks after this experience.—M. S.

and disjointed phrases I have heard. Very often I am the actor and sufferer in all these dramas, and I have often wakened with awful feelings of remorse at having cheated or murdered some one. On waking I have the inestimable advantage of getting all necessary details of my work given to me by my Guardian.

The dramatic instinct is very curious. On one occasion I woke up with high-sounding and learned phrases which I was pouring forth to an admiring audience on astronomy. This rather tickled me as I fear I know very little on the fascinating subject, and I laughed to myself at my cheek in holding forth at all. I was soon put straight and my pride humbled by hearing a voice saying, "It was I who was lecturing on astronomy, not you." It turned out to be an ex-clergyman, who had always been much interested in this subject and was still pursuing his hobby with enthusiasm. On this occasion I, wandering about, had joined his audience as an interested listener.

In an ordinary way I am not clairvoyant, but, just when sliding out of the body in sleep or when re-entering it, I have seen and recognized friends. When first developing psychically I lost an opportunity through sheer funk that I have always regretted since. I was lying wide-awake in bed one night—it was in London in winter—and my window was heavily curtained, when suddenly it seemed as if a hand drew back the curtain, the window, and indeed the whole outer wall, disappeared into space, and I saw a large oval-shaped globe of soft electric light advance into the room; it slowly changed in outline and began to take human form; but by this time, I had sat up terrified in bed, and felt my heart go like a sledge-hammer. The light slowly faded and a voice close at hand said, "You foolish child, what are you afraid of? I am your Guardian." If only I had been warned beforehand! but the whole episode was so strange and unexpected that all my moral and physical courage oozed out of me. On another occasion, just as I was dropping off to sleep, I was suddenly startled awake by seeing a living friend—then residing at Southsea—sitting by my bedside dressed *cap-à-pie* as if for walking out in the streets—toque, cape, gloves, etc., all complete. I said to my Guardian, "Surely that is Mrs. Cooper. What in the world does she want? Is she ill or in trouble?" He said, "No. Don't be alarmed. She is interested in a case over here and wants your help. Try and get away with her." I was, however, so wide-awake marvelling at the elaborate costume for astral work, that I was

unable to get off and join my friend. Mrs. Cooper, I knew, willed herself to work nightly on the astral plane, but was unable to bring anything through to her physical brain. I wrote and told her of this episode, and she was much astonished at hearing of the cape, toque, and gloves, for she said she always carefully thought out in all its details a costume to wander about in—but a simple costume! Personally I have never given a thought to mine, but I have been told it is white, loose and flowing, rather like a teagown.

Thought is evidently creative, and in the subtler, more plastic material of the astral and mental plane, one can at will change one's appearance as well as one's dress, which perhaps explains how when departed spirits show themselves to their friends they appear in the dress they were accustomed to wear, in their anxiety to be identified, and also perhaps because it is less trouble to them than thinking themselves into a fresh one. I came across a very curious case of the power of "use and wont." A gallant General, a V.C. man, had been so long used to being one-armed and so dexterous in managing, that even after he passed over he still went about maimed. When I inquired why; because he *could* have both his arms again, he replied that he was so accustomed to manage with one arm that two would now embarrass him. Another spirit-friend deliberately thought himself into his old Turkish towelling dressing-gown as being the most easy, convenient costume he had ever possessed. He had been a soldier in India and therefore generally in "khaki," and when remonstrated with by a friend here who had known him well, said, "You don't suppose, surely, that I go about over here in khaki, do you?" Another very interesting experience I had of both seeing and hearing a friend occurred some four years ago. I was in India at the time, up on a hill-station with my husband. One morning, on opening *The Times of India*, I was shocked to read of the death, in Australia, from typhoid fever, of a man we had known rather well. I will call him Colonel Randall. He had married an Australian lady, and had taken leave so that he might go and look after some property of hers in New South Wales; whilst there he had unfortunately contracted enteric and died a few months after his marriage. I read out the newspaper paragraph to my husband, who was in his dressing-room, and we both remarked on the tragedy of the event and said, "What a nice fellow he was, and how sad it must be for his newly-made wife!" Some time later in the day, after my husband had gone to his office,

and I was sitting alone, working in the veranda, a voice said to me, "Are you Mrs. S——? I am Randall. I heard you reading out to your husband about me, and thank you both for all the kind things you said," etc. We then had a long talk—the precursor of many more—about all his experiences on and after passing over, and he reproached me for never having spoken to him on earth about psychic matters, forgetting, poor man, that as he was a complete materialist and sceptic it would have been waste of breath on my part, and that "a man convinced against his will is of the same opinion still." However, his one desire now was to find out about these things, and he used to beg me to come and talk to him at night, as he found it much easier to talk to me when away from my body than to use my brain when in the body. He remarked it was like using a typewriter, and that he did not "know his way" about typewriters. On one occasion, after promising to meet him on the astral plane, I experienced great difficulty in getting off to sleep, being more wakeful than usual. Eventually I was just sliding off into unconsciousness when I was startled awake again by seeing a figure draped in white bending over me, and the face was unmistakably Colonel Randall's. He immediately apologized for startling me, saying I had been so long in coming that he was afraid I had forgotten my promise and had come to see what I was doing. I was very pleased indeed at this, as it was the most satisfactory corroboration I could have had of the bonafides of the whole episode.

(To be concluded.)

SHADOWS ABOUT THE THRONE

By ARTHUR EDWARD WAITE

THERE is perhaps no serious question that when the Comte de Provence became Louis XVIII, he reigned rather as a king in substitution than a king in fact, and destiny exonerated itself in respect of the whole transaction by seeing that he was never crowned and never ceremonially enthroned. The Church also escaped from anointing a dubious successor of St. Louis and a none too worthy namesake. When the Comte d'Artois, that still younger brother of Louis XVI, was actually installed as Charles IX there was no return of an old Saturnian reign, and I do not remember that any one "spoke or heard" any particular good of the egregious effigy who in his time was Louis Philippe. But this is not to say that if Louis XVII, once Dauphin of France, had, in fine, come into his own, we should have been spectators from near or afar of an ideal rule. His nimbus of suffering looks now like an aureole of sanctity, and we have accounted it to him as including the martyr's palm and pallium. But if the event had given us an opportunity of experience, we might have known another story. The legitimacies come and go, but in their rising or their setting the Kingdom of Heaven is not for these nearer, or its justice declared in power. It may seem strange, therefore, that in my article on "Dealings in Legitimacy" I should not only have distinguished at some length between the competitive champions of an uncertain claim, and should have regretted that many *dossiers fortement documentés* have left us despairing of any canon of criticism, but that I should now recur to the subject. What signifies it to me or to most of my readers, who know that the true legitimacies are of another order? It can be only on the assumption of some *arrière-pensée*, and, to describe it in familiar terms, this responds to the occult interest. It responds also to something that is more within the lines of my own purpose, for it is a story of occult failure, of vain endeavour and voided presage. As there were three claimants in chief to the honours of the true legitimacy, so were there three prophets—one of whom testified concerning Naundorff, one more especially concerning the principle at stake, though he is also of the Naundorff tradition, and the third concerning a new and regenerated Christianity, the triumph of which would mean

the Legitimist triumph, for the King would attain in the newly-understood Saviour, and the Saviour's reign in the heart would be insured by the great restoration; but this prophet was Naundorff himself.

The transcendental witnesses who thus arose out of the legitimist dream were speaking likenesses of the fraud and folly which are the unvarying concomitants of astral practices. All reflected the religious preoccupations of their place and their period; two of them tampered with, travestied and diluted theological doctrine, proclaiming their orthodox implicits and their high place in the unseen hierarchy; all reflected from the French Revolution and the Reign of Terror the fond hope of a new external order. The astral machinery was put to work that it might secure its advent; the astral intelligence, under the name of angels and holy spirits, foretold the triumph of the cause; and it ended, as these things end always—in a word, as it was in the beginning, is now and ever shall be—in folly, failure and disgrace for all participants therein.

Now it so happens that the history of a certain defection in the ranks of Naundorff's supporters is also that of his revelations, a fact which even historically kindles interest concerning them, while those who accepted his construction of the world unseen were drawn within the infectious current of enthusiasm set in motion by another prophet of legitimacy, and this raises the whole question as to the thaumaturgic side of the subject. Here is the apparently extraneous issue that I propose to consider in the present paper. That which seemed to be extraneous was, however, deeply implied in all the disordered movement. When the star of royalty was extinguished in the blood and terror of the Revolution, the sentiment of royalty passed in some minds through a phase of nervous exaltation and stood ready on a slight pretext to assume the aspect of religious devotion. Such a pretext was supplied by the old dream of a great king to come, who would inaugurate a new epoch and reign almost over the world from the throne of France as a centre.* The time-honoured prophecy of Orval was the basis of this dream, and one of its occult mouthpieces was the visionary William Postel in the sixteenth century. The martyrdom, actual or imputed, of a Bourbon king centred the hope in that dynasty by the

* St. Bridget, St. Hildegard, Tollard, Lichtemberger, and others, are all said to have announced a great restoration after a great disaster. The French throne was also promised to a young man who had once been a captive. See Eliphas Lévi, *Histoire de la Magie*, pp. 451-2.

operation of poetical justice, and the possibility of the Dauphin's survival was like fire to the fanatical extravagance, raising it to the pitch of fever. Outside all likelihood, however, it began to take a specific thaumaturgic shape at a point where we can presuppose neither knowledge, interest, nor enthusiasm. In or about the year 1816 a peasant named Thomas Ignatius Martin, located at Gallardon in Beauce, an old division of France between the Seine and the Loire, became a recipient of visions having a political object and involving the pretended intervention of the angel Raphael. I have given some account of these visitations elsewhere,* and here it is only necessary to say that, though he does not seem to have been exactly a willing instrument, he spread abroad those prophecies of which he was made the recipient, and these concerned the troubles and turmoils of France, with the ultimate restoration of peace and happiness by the coming of the expected king, who would be the true son of Louis XVI. He foretold the revolution of 1830; on April 2, 1818, he informed Louis XVIII that he was not the rightful occupant of the French throne †; after the Revolution just mentioned, he is said to have announced that the Dauphin was in Germany; and in September, 1833, he saw and recognized Naundorff as the promised saviour of the nation. The regnant authorities had tolerated him for so many years that they might have been expected to do so till he reached his natural term, but on April 16, —or alternatively May 8—1834, it is affirmed that he was first poisoned and then strangled. The subsequent exhumation of his body seems to have determined the question in an affirmative sense.‡ It is to be noted for the rest that the mission of the peasant Martin, while, as I have said, political in its object, was also religious to the point of devotion, and in its devotion it was ultra-Catholic, working amidst a cloud of novenas, acts of thanksgiving, masses and offices of prayer; in fine, it offered no novelties in doctrine, and though all the available evidence, together with its criticism, suffers from the partisan spirit, I am disposed to regard the peasant as a real and not a pretended visionary. His prophecies were largely disproved by events, his recognition of

* *Studies in Mysticism*, s.v. *The Saviours of Louis XVII.*

† See, however, *Relation concernant les événemens qui sont arrivés au Sieur Martin*, etc., par M.S., ancien magistrat, where the secret things revealed to Louis XVIII are reported as concerning anything rather than the survival of Louis XVII. This account was published in 1817, which may explain the omission, and again in 1830.

‡ *The Story of Louis XVII of France*, by Elizabeth E. Evans, p. 234.

Naundorff may have been hallucination *in extremis*, but his experiences ran the usual course of such pathological occurrences ; and he was not, for example, cheated by a sect of political *illuminés*, using him as a tool for their own ends.

But on August 6, 1839, there arose Eugène Vintras of Caën in Normandy, he also an unlettered peasant, he also a man of vision, he also—but in the first instance more especially—utilized by dubious unseen powers, or imposed upon by some political faction, to further the cause of legitimacy, as represented by the claim of Naundorff. The details are long and complex, but the prime object in view seems to have been an arch-natural anxiety that the putative prince should be rooted in the Catholic faith—which he was not at that time, nor, as we shall see, subsequently. The intervening power was that of the Archangel Michael, for a new prophet had involved a new output on the part of the Blessed Hierarchy. It will be understood, therefore, that Vintras began in the religion of his childhood, and with the kind of supramundane assistance that might have been predicated in the circumstances ; he had also particular devotion to the Most Holy Virgin, which probably anteceded his visions. As regards the legitimacy and its claim, it is clear that the *survivance du roi martyr* had become a tacit assumption which did not call for argument, and that the claimant's after-history was also so far well known that for Vintras there was no other pretender than Naundorff. For the rest, the *role* of the Orphan of the Temple was held to enter into that Divine plan which the prophet characterized as the Work of Mercy. Whereas, however, Martin remained an unpretentious peasant, fervent in the faith of his fathers, to his day's own end, the seer of Caën had the spirit and ambition of a hierophant ; he forgot the imputed necessity of orthodox doctrine for a claimant of the French throne ; he forgot the throne and the claimant ; it was not enough that he should be visited and advised by St. Michael ; the spirit of the prophet Elias had also descended upon him, and in him had retaken flesh. As such, it was inevitable that if Vintras did not come to destroy doctrine, he came at least to fulfil it and to develop it further. This development took the shape of a particular apotheosis of the Virgin. She was the Daughter of Heaven and was actually created Wisdom, which is a private though not inexact deduction from many lections in the Roman Breviary. But her spirit was an emanation of the Holy Trinity : it was composed of the power of the Father, the love of the Son, and the wisdom of the Holy Spirit—which is the

side whereon the teaching leans to the extravagance of unauthorized theology. Her conception was by the word of her father, St. Joachim, who announced to St. Anne, her mother—she being afflicted by her long sterility—that she would bear the Daughter



Louis XVIII.

of Heaven. The implied orthodox basis was the doctrine of the immaculate conception, from which the pre-existence of Mary was inferred. The reign of the Holy Spirit was the proposed term, and Elias in the person of Vintras was the precursor thereof. As a part of his mission he established the Work of Mercy, but

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the propaganda suffered proscription at the hands of the Bishop of Bayeux. The writer to whom I am indebted for this statement * says that the interest at that time was not a formal association, that it was not hostile to the Church, nor a dispensation of new doctrine; what it promised was more light on existing doctrine. It is evident, however, that there was already novelty enough, and already there were Eucharistic and other miracles, for priests of the Church had by this espoused the cause of Vintras, who also exercised in his own person the sacerdotal function. Altogether, it was more than the Church could stand; the prophet was somehow imprisoned, and over one hundred miraculous hosts—the history of which exceeds this notice—bearing hieroglyphic figures, are said to have been enclosed secretly in the tabernacle of an altar in the cathedral of Bayeux, as sacred goods that had been confiscated. When they were examined four years later they had undergone no change, but one of them was missing. The curé, La Paraz, † one of the Vintras converts, said that it was not yet time to reveal where this memorial had been taken, but it had moved by its own power.

In the meantime, Vintras and the headquarters of the proscribed sect were located in London, where, at 31, Marylebone Road, the miracles continued and the claims developed. Out of the Work of Mercy came the *Marisiaque de Carmel*, having a pro-victimal sacrifice of Mary, celebrated by a woman clothed in a sacerdotal vestment. At a later period Vintras himself assumed the dignity of a sovereign pontiff, and had special insignia revealed to him. They consisted, it is said, of a golden crown having the Indian *lingam* in front, a purple robe—apparently with an inverted cross—and a magic sceptre terminated by a hand uplifting the thumb and index finger only. ‡ The text of the sacrificial ceremony was the praise of wisdom under the form of womanhood, considered as a living tabernacle. It was Eucharistic in character; but there was also at a later stage a sacrifice of Melchisedech. It is obvious that, *ex hypothesi*, Vintras had received ordination of the arch-natural kind, and he celebrated strange masses, in the course of which, according to

* Lucie Grange: *Le Prophète de Tilly*, 1897.

† This is also on the authority of Mlle. Grange; but a very curious account of La Paraz and of Madrolle, a similar enthusiast, will be found in Éliphe Lévi, *La clef des Grands Mystères*, or in my *Mysteries of Magic*, Part xii. § 2, 2nd edition.

‡ Éliphe Lévi: *Histoire de la Magie*, Book vii. c. 2.



EUGÈNE VINTRAS IN HIS PONTIFICAL VESTMENTS.

Jules Bois,* he was raised from the ground; the host which

* I owe these particulars to some excerpts from periodical literature embodied in *Le Diable au Dixneuvième Siècle*, which during a period of some years was the popular mouthpiece of the Leo Taxil conspiracy against the Latin Church and Masonry.

he had consecrated remained suspended over the chalice ; and a personal witness* deposes that the wine, which seemed of no earthly vintage, was distilled by drops from the atmosphere. On these and other evidences the unpretending house in London was styled *l'Université Éliaque*, and the prophet himself adopted the names of Élie Pierre Michel in addition to his baptismal name of Eugène. His sect being considered, I suppose, the more baleful because of the illicit priesthood involved thereby, it was condemned formally on November 8, 1848, by a brief of Pope Gregory XVI, which act was confirmed at a later period by Pius IX.

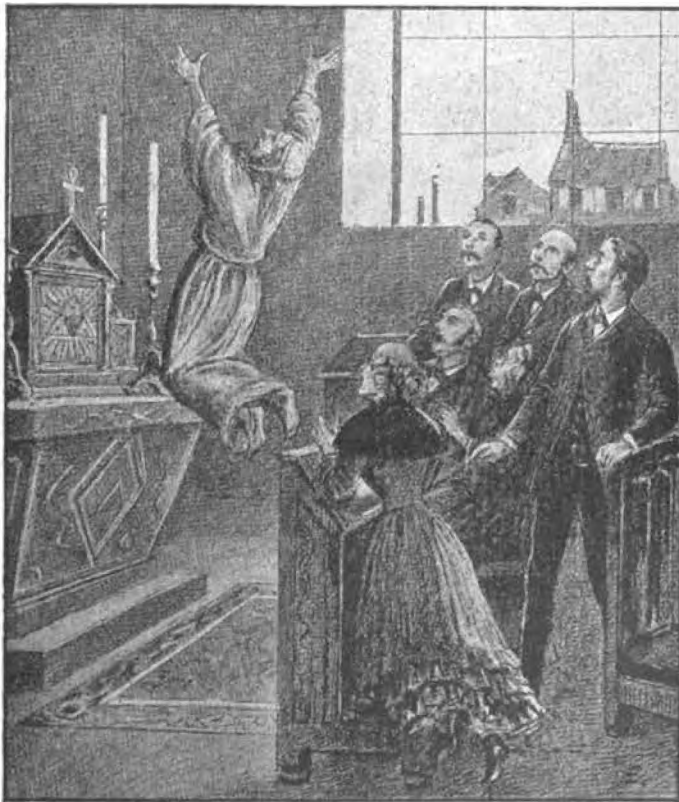
Vintras died at Lyons on December 8, 1875, being the Feast of the Immaculate Conception ; in the cemetery of *la Guillotière* his place of earthly rest is marked by a monument erected by his son ; but the latter, and so also the wife of Vintras, is said to have discredited his pretensions. The memorials connected with the prophet are (a) *Le Livre d'Or*, 1849, embodying revelations of the Archangel Michael, delivered between August 6, 1839, and June 10, 1840. This is the thesis at length of the Work of Mercy, including the necessity of a new revelation, and its history. (b) *Le Christ devant Rome et la Chrétienté*, being a letter addressed to a priest in 1860. It is a belated diatribe on the action of the Bishop of Bayeux. (c) *L'Évangile Éternelle*, printed at London in 1857 and exceeding 700 pages, but undiscoverable at this day. (d) *Le Voix de la Septaine*, a journal of the work extending to four volumes, which appeared between 1842 and 1844 ; for this I have searched vainly in the records of periodical literature. (e) Finally, there are works in manuscript, apparently from the pen of Vintras, which if printed would fill a great number of volumes.†

The succession of the heresy is traced back in *Le Livre d'Or* to the year 1772 and to a society of St. John the Baptist. This was founded by a visionary named Loiseaut, to whom the Precursor appeared (1) as a worshipper at his side in a church ; (2) as a speaking head swimming in blood on a golden dish ; (3) as a mendicant in the streets ; and (4) at all times and seasons sub-

* The deponent was M. Madrolle, as reported by Eliphaz Lévi, *op. cit.* Those who are curious concerning this disciple may consult *La Presse Prophétique*, 1848.

† Since the death of the last custodian in 1895, the location of these documents has become a matter of uncertainty ; some part of them may have passed into the possession of *L'Ordre Kabbalistique de la Rose Croix*, which is a Paris occult society.

sequently. The unfailing testimony of this occult personality concerned chastisements which were to overtake France, and disasters which should befall the Church. Loiseaut confided these facts to certain persons, who formed themselves into a society which met in great secrecy; the members held hands in a circle, and St. John appeared in their midst; they beheld the scenes of the Revolution to come, but also the great Restoration which would follow thereafter. The circle



LEVITATION OF VINTRAS.

had a spiritual director named Dom Gerles, who became their leader after the death of Loiseaut in 1788. When he fell under the influence of revolutionary ideas, the circle co-opted a somnambulist named Sœur Françoise André, whose visions sustained them. Dom Gerles became an *illuminé* on his own account, and had as another somnambulist, Catherine Théot, who healed and prophesied. The original circle found a recorder in the Sieur Ducy, and it dreamed of the rescue of the Dauphin and the wonders of his future reign. Sœur André died and was

succeeded by a certain Legros, who was at the Charenton asylum when the peasant Martin was once placed there provisionally for a short period. This is the first succession; the second was that of Thomas Martin, and the third was the well-known Madame Bouche of Avignon, otherwise Sœur Salomé. She is said to have been taken seriously by Pius VII, who regarded her work of regeneration as a holy work. She spent eighteen months in close personal communication with Alexander I of Russia, and ousted from his confidence the still more famous Madame de



STIGMATIC HOST OF VINTRAS.

Krudener. She foresaw the coming of a great king. The fourth in succession was Vintras, as the witness preceding the Second Coming of Christ. It will be seen that the connection throughout was one of consanguinity in spirit and purpose but not of formal transmission.

Between the death of Martin and the rise of Vintras came the experiences of the claimant Naundorff. The chronology of his history is rather curious at this point. He made his first appearance at Paris in 1833; his memorable meeting with Martin took place in that year; by his own evidence he recognized the peasant, who had often appeared to him in vision. Martin died in 1834, and between this period and 1839 Naundorff was re-

ceiving the revelations or excogitating the principles which he embodied at the beginning of the latter year in *La Doctrine Celeste*, by which he appeared as the founder—so far as intention was concerned—of yet another religious sect. It will be seen that this was almost concurrent with the first experiences of Vintras. When he and Naundorff were both residents in London, it is credible to believe that they met, but in any case the brief of Gregory VII which condemned the prophet coupled his errors with those of “that lost man who falsely proclaims himself Duke



PORTRAIT OF ABBÉ BOULLAN.

of Normandy”—*illius perditū hominis qui falso se Normanniæ ducem jactat*. No two heresies could have less in common, except their pretended origination from the angelic world. Vintras produced strange exotics of doctrine, pontifical aspects of rite, above all palpable miracles—a modern and blasphemous repetition of a supervalid Mass of the Graal. Had he ever heard of that legend, there is little doubt that it would have been taken into his service. The plebeian mind of Naundorff conceived no decorations, and what he or his inspiring spirits presented for the relief of the age has not been incorrectly regarded as a precursor of the doctrinal part of modern spiritualism—at least, of one of its phases. There is no pseudo-revelation which has touched such uttermost deeps of the mental pit.* The so-called celestial doctrine is a

* It is only necessary to read—so far as that task is possible—the *Heavenly Doctrine or the Gospel of our Lord Jesus Christ, in all its primitive purity*. Translated by Charles De Cosson. Two parts: London,

kind of recitation *de novo* in terms of verbiage of Christ's life according to the Gospels and there is some New Testament history subsequently, it being understood that the writings of evangelists and apostles were all falsified as a result of the Council of Nice. Christ is not God, but the first angel created in heaven; Mary by consequence is not the Mother of God; the imputed conception by the Holy Spirit is blasphemy against that Spirit. The body of Christ did not rise from the dead, nor therefore ascend into heaven, any more than the Word was made flesh. What appeared after the Crucifixion was a spiritual body. It naturally follows that the mass and all Roman practices are parts of papal reprobation. It took three Angels of the Lord to produce this *dossier*, and it was confirmed by a putative Christ Himself, as that teaching which He gave during His terrestrial sojourn. It is small wonder that Naundorff's political believers were scandalized, or that others who wanted revelations preferred those of Vintras.

Such are the religious and pseudo-transcendental aspects of *la vraie légitimité*, and it remains for me to say what became of the Messianic mission when Vintras died thirty years after the pretender whose cause he espoused for a moment. M. Jules Bois once affirmed that the pontiff delegated his powers to an Abbé Boullan, celebrated in the dubious annals of French occultism and veiled by J. K. Huysmans under the name of Doctor Johannes. He inherited the MSS. of the prophet, and Madame Thibault, the clairvoyante and priestess of the Provictimal Sacrifice, was also transferred to his charge. Boullan was once the almoner of a conventual house, but is said to have been unfrocked, for what reason I do not know, except that his brain was turned by theological studies along mystical lines. He went to Rome to plead his cause at the Vatican, which would not receive or hear him. It does not appear under what circumstances, but he came under the Vintras influence and felt himself delegated by heaven to preach the Coming of Christ and of the Divine Paraclete. He combined this with a mission to destroy the secret priesthood of Black Magic, for it was his misfortune to descry their baleful work everywhere, as others see that of Jesuits. He also set free the possessed by his Mass of Melchisedech. Huysmans terms him a singularly erudite mystic, and one of the most amiable of thaumaturgists. His headquarters were termed Carmel, and he believed that the soul of St. John the Divine had incarnated for a second time in his person—1839. Part I is really the substance of Naundorff's early life, with special reference to his religious and psychic experiences.

pace the late Mr. Edward Maitland. What he celebrated was called a Red Mass, and his consecrated hosts bore strange stigmata ; but they were signs of victory and not of suffering, like those of Vintras. Boullan believed that the *Ordre Kabbalistique de la Rose Croix*, the *littérateur* Sar Péladan and the occultist Stanislas de Guaita were among the apostles of Black Magic and his sworn enemies. When he died on January 4, 1895, Jules Bois accused de Guaita of his occult murder ; this was in the sceptical columns of *Gil Blas*. Huysmans was rather disposed to the same view and to put it on record in the same way ; a little dispute followed which ended in two duels—but these ridiculously, as usual. And as Boullan had no successor, so ended the dealings in legitimacy on the occult side of religion ; and so passed the glory of the world of wonders.

The legitimacy itself remained and is represented at the present day by that descendant of Naundorff who is called Jean III. within the strange circle of his attraction. The cause is comparable to that which inspires the League of the White Rose, if this pleasing and decorative fantasy has not yet been entombed among us. After his father's revelations, it is of course unlikely that he hears masses, whether of Melchisedech or pro-victimal ; he may be a *tête fort* of the period, in which case I have done. But if there is a trace anywhere of a rite that is now heard of nowhere, if his wonderful court conceals an occult church in crypts, I pray those who know to come forward and tell me, when this memorial shall not be held to have ended but will continue hereafter.

CORRESPONDENCE

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

ON THE SELF-EXISTENT.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In all forms of psychic research we are travelling beyond our ordinary human experience; I think, too, we are travelling outside the conditioning (or limits) of time and space. Assuming this to be so we must, for clear reasoning, have some idea of what "one" means in relation to "many," outside our ordinary human experience and the conditioning of time and space.

I have just read what appears to me a very luminous paper "On the Self-Existent" by H. Stanley Redgrove, which appears in the July number of the OCCULT REVIEW.

The writer begins by saying: "That which does exist must be either one or many." At the conclusion of his paper, he says: "In their affirmative aspects both the pantheistic and transcendental views of God are valid, but they need to be combined one with the other if we would at all realize the truth."

But how is this combination of the "one" and the "many" to be effected?

Now I find what is, to me, blindness in some of the commentators of Kant and his Critique as to the foundation of his reasoning. His *real* subject is the soul of man: the subject (the human personality) he considers, he treats as no more than a partial and mediate manifestation in time and space of the soul. Indeed, he states definitely that the self-apperception of the subject must be referred to a function of the soul. And yet, if, for instance, we consider the article on Kant in the *Encyclopædia Britannica*, we shall find this fact practically ignored when Kant's reasoning is criticized.

Again, though Kant "arrives at" the unity of God, he states definitely that this unity is not a unity of any possible experience but of reason, and so this unity is purely hypothetical. He does not maintain that this unity, as we "arrive at" it in reason, really exists.

Remove from thought all ideas of the "many." Then, by

so doing, we destroy the possibility of thinking the "one." For the "one" has no meaning to us unless in contradiction to present thought of "the many." In the same way "the many" cannot be thought without also present thought of "the one" in contradiction. The same is true as to unity and diversity.

So the "existent," or the "being" in unity or diversity, can only be phenomenal, for in the noumenal the contradictions of what is, to us, unity and diversity cannot exist. This we see more clearly when we bear in mind that we can only think the contradictions of "one" and "many" *in time and space*: we know time and space have only phenomenal existence. We find the same to be true if we consider "good and evil," "knowledge and ignorance," "justice and injustice," "infinity and nothing." The one cannot exist in thought without present thought of the other.

Have we, then, arrived at a *reductio ad absurdum*? Is there no real being or existence? Undoubtedly not. What we "arrive at" is—in Crooke's beautiful expression—"vital knowledge of our own ignorance (in cognition)." We exist in a series of conditions, but reason tells us, as human beings, that the unconditioned must exist to complete our series of conditions. So "one and many," "good and evil," etc., are limits of contradiction in our series of conditions; conditions abstracted from the unconditioned. They have *some* relation phenomenally to the noumenal.

So the Supreme Being does not exist as "the one" or "the many," as "good or evil," as omniscient and omnipresent in infinite time and space: "infinite time and space" is a meaningless phrase, for time and space are but phenomenal. The Supreme Being exists in the manifold under which "one and many," "good and evil," etc., may be said to be subsumed. But the manifold (the unconditioned) is, to us, unknown in cognition: we arrive at the *fact* of the manifold without being able to cognize what the manifold itself is. So, though I cannot agree with Mr. Redgrove that that which does exist must be either one or many, we may agree with him that both the pantheistic and transcendental views of God are valid. For now we make the combination of these views possible: we get rid of the contradiction between them by showing that for the Supreme Being the contradiction between one and many does not exist. We arrive at the vital fact that the contradictions *do* disappear, though, our cognition being limited within a series of conditions in which the contradictions necessarily exist, we

cannot cognize this vital fact which we have "arrived at" in reason; it is, to us, no more than a bare, incomprehensible fact.

One word more. I verily believe that our Lord Jesus Christ was a manifestation of God on earth. The astounding fact is that His revelation has been subject to evolution in no way. What He taught has, as yet, been but largely used for the mean service of man; His emblem of universal peace has been degraded to excite men to destroy and torture one another for the earthly ambition of human beings and nations; His "common bag" has been rifled by the few for self-aggrandisement, and He Himself, the labouring carpenter, the friend and companion of the lowly, the meek, even the sinners of the world, is pictured to us, for worship, as one clad in purple and fine linen, having for friends and companions those very men of rank and power who crucified Him as a danger to their class. But His "word" remains, pure and undefiled; and, in the far, far distant future, man will evolve in the spirit till he can accept *in practice* that "word" which is permanent, which remains untouched by evolution in time and space.

The student will understand that there is nothing approaching originality in what I have written. The *certainty* of the permanent, the ultimate, in which the contradictions of good and evil, one and many, etc., disappear, is shown in the Vedanta. I think, too, this certainly underlies Gautama's teaching when he considers the attainment of the *not-I*.

Yours faithfully,

F. C. CONSTABLE.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Acting upon a suggestion contained in your magazine concerning the importance of giving attention to such little experiences of an occult character as sometimes happen on one day and are usually forgotten the next, I beg permission to send you the following account of a remarkable case of "telepathy," which happened recently to myself, and which seems to me interesting and instructive, although it would probably find little favour in the eyes of a scientific committee for investigation of psychic phenomena; because, unfortunately, dreams, visions and subjective experiences cannot be demonstrated or attested to by sworn witnesses, there being no other witness except the one to whom such a thing happens.

I am living in the Tyrol, near the Italian frontier, and a lady

friend of mine lives at K—, a town in the northern part of Germany, on the shore of the Baltic, and for some time in the past I had frequent visits from her of an invisible kind; that is to say, I often, when she thought of me, felt her almost palpable presence, and could sometimes see her apparition. In the month of February last these visits suddenly ceased, and there was no occasion for correspondence by letter; but on March 23, at about 8 p.m., I suddenly felt her presence as distinctly as ever before, and what surprised me most was that she appeared to me in a bridal dress; because I did not know that she thought of getting married, and, in fact, I had been thinking of her very little of late, as my mind was occupied with other things. I immediately wrote to her; but before she could have received my letter I received one from her, telling me that she had become engaged to a gentleman at K—, and that the celebration of her marriage would take place in the evening of March 23.

Again, on Sunday, April 11, at 10 p.m., I had another such visit from her, and it seemed as if she came with a rush and had some trouble to communicate to me. I did not see her on this occasion; but it was as if she were present in her physical form. I wrote to her on the following day, inquiring what was the matter, and received a letter from her in answer, saying that on the same Sunday at 10 in the evening she had been very much frightened by being the involuntary witness of a brutal fight between two men in her immediate neighbourhood.

It is unnecessary to give a description of the cause of that disturbance, which somehow concerned her; but in regard to the effect it had upon her she wrote in her letter: "You may imagine my feelings; but I do not understand how it was that I felt a void within myself, as if all energy, all power for joy or for suffering, all emotion had left me. I knew I was myself and, nevertheless, incapable of thinking or acting myself; it was as if my spirit were occupying an empty house, from which my soul had escaped. Your letter now shows to me that my soul had partly departed and was seeking refuge with you."

These occurrences, insignificant as they may appear, nevertheless seem to me to teach two important lessons: "First, they go to show that the thought-body of a person may assume a symbolical representation of the state of her mind; for in all probability the mind of the lady was (perhaps unconsciously) directed towards the marriage, and this called forth the image of a bridal dress. Secondly, it proves that no voluntary effort is required to send the thought-body forth on an ethereal voyage,

but that emotion alone is sufficient to liberate the soul. As to the fact that distance offers no hindrance for such communication, if only the link of sympathy exists between the two persons, this is already well known and requires no further proof."

Yours faithfully,

FRANZ HARTMANN.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—As you may perhaps know my occult and spiritual experiences have been continued throughout my life, though I rarely mention them.

Lately I have been struggling with the obsession caused by a disappointed *paid* medium—undoubtedly a *medium*, but one on a low plane—and his threats have no power to alarm me, for he and his "controls" cannot harm nor come near my *soul* which is the one important thing; though I recognize the necessity of trying to protect the body, as long as it lasts, from evil influences, from whatever source.

On Tuesday night I had an experience of a novel nature—one which to me is unaccountable. Perhaps it is common with other psychics.

I retired at 11 o'clock and fell into a light sleep. Presently I woke, feeling my right hand grasped by a soft, cool, firm hand—not like a *dead* hand—and as the clock on my table struck two a low, soft voice began speaking. At first the sound came from a little distance; then I *felt* some one stood by my bed and I heard the words, "You must listen carefully; I have something serious to say to you regarding ——" naming two former friends, mother and daughter, whom I have not seen for some years, nor have I heard from, scarcely of, them, as they have long since left France.

I asked, "Is it Blanche?" naming a lady who used to know these ladies well.

"No, I am not Blanche," the sweet low voice went on, gathering in strength. "Do not fear me; but I see you do not know the meaning of *fear*, and in that lies your safeguard." (This is quite true.)

The hand still grasped mine firmly, the voice went on telling me certain details of the life of these ladies, of trials they would be called on to endure, in minutest detail.

"But," I said, "I have no right to know all this. I cannot interfere to help these people in any way."

"Yes," the voice went on, "I *must* tell you, and later you

will see why." Very painful circumstances were revealed (nothing personal to myself).

At last, as the voice began to grow faint, I said, "Can you tell me who you are? and whether on the earth plane or beyond it?"

The voice faintly said, "Good-bye for this time; I have not come for evil but for good." And as it died away in the distance the clasp on my hand relaxed, and I felt the presence—whatever it was—was gone.

My hand was, and remained for a half hour, moist from that clasp. I turned on the electric light by my bed, rose and went into my sitting room, heard a faint sigh, but found all as I had left it on retiring. I was not in the least nervous or agitated, only very regretful to hear predictions of such serious and unavoidable trouble to *any* one, and I quickly fell asleep again. The interview lasted just one hour, the clock striking three as the handclasp relaxed.

Are such experiences common? Please do not mention my name should you speak of this experience, and believe me,

Faithfully yours,

F. A.

[My correspondent adds in a subsequent letter:—]

Had my visitant been known to me the matter would not have presented anything unusual or worthy of special comment, as such visits from people still living on this plane and *known to me* are not infrequent. Why a stranger, whom I could not identify, should come to speak on matters in no way concerning me was the strange part of the case.

I have made some inquiries regarding the persons of whom this strange visitant spoke and learn, to my astonishment, that they are still in Europe, and that what she narrated is actually true so far—the end is yet to come; but the whole affair surpasses *my* imagination, so the information can hardly have come from my "subliminal self."

PERIODICAL LITERATURE

DIVINE Sonship is an article of the creed of most religions and of all Christian Churches, but few of them make of it more than a pious phrase, to be interpreted according to individual ability. Mr. Wake Cook, in the *Contemporary Review*, sets forth the bearings of this grand conception on historical, philosophical, and scientific grounds, and gives illustrations from his own experience. The realization of the stupendous significance of this idea will inaugurate, he believes, a new and greater epoch; the development of the inner consciousness in spiritually minded persons, and the recent scientific conceptions as to the complex character of the chemical atom, combine to give a deeper view of man's constitution, as a mind or spirit having a spiritual organism and manifesting through a body of grosser matter. Our powers and faculties are not those of the body; they are essentially divine, and we need to realize this divine Sonship and to cultivate these powers no less than we cultivate our bodily activities. After a survey of illuminated men who have attained in some degree to cosmic consciousness, Mr. Wake Cook cites Andrew Jackson Davis, the illiterate young man who in the mesmeric state, or the "superior condition," wrote profoundly and learnedly on the whole range of sciences, and anticipated several quite recent discoveries. Speaking from his own experience, Mr. Wake Cook says:—

Thoughts come to me as a form of mental feeling. I mentally ask a question, and presently a peculiar feeling takes possession of me, and I know that I have the answer. My own opinion is that our higher spiritual powers are already in touch with the spiritual world; have the same sources of knowledge that Davis and others have in their abnormal states, and that these powers are always knocking at the door of our ordinary consciousness, trying to get this higher knowledge through the barriers of sense and its preoccupations and prejudices. The conclusion is that we are greater than we realize; have stores of latent knowledge and powers that we are not conscious of; we do not realize our Divine Sonship. . . . As parts of the one great cosmic Life, Soul, Mind, we are partakers in all its knowledge and powers. . . . When the senses sink into slumber the soul senses may reveal the grander realities of existence, may reveal the essential unity of all. . . . We are all heirs-apparent to a vast kingdom of knowledge, of potentialities and powers, by an inalienable right of our Divine Sonship.

The assertion of Divine Sonship, both for Christ and for all mankind, may be said to be the corner-stone of Christianity; and the relation of Christianity to older religions is the chief

theme in *The Open Court* for July. Professor L. H. Mills finds "Our Own Religion in Ancient Persia," and shows, for instance, that "Ahura Mazda, the Living Lord, the great Creator (or possibly the Wise One), has a most bountiful, or most holy spirit, who is sometimes identical with him." There was a fall of angels and a fall of man; a virgin conception, an expected saviour, and a religion of a subjective character, Heaven and Hell being chiefly mental states, and rewards and punishments self-induced. Virtue was its own reward, and vice its own punishment. The contention is that "the Persian system must have exercised a very powerful, though supervening and secondary, influence upon the growth of doctrines among the Exilic and post-Exilic Pharisaic Jews, as well as upon the Christians of the New Testament, and so eventually upon ourselves." Dr. Carus follows with a continuation of his article "Christianity as the Pleroma," in which he represents Christianity as having "gathered up in itself the quintessence of the past," as having had "not one source, but innumerable sources," and as having survived because it "contained in a definite form what vaguely and indefinitely was slumbering in the subconscious sentiment of public opinion." It was, in short, "the legitimate result of the religious development of mankind."

In the *Journal of the American S.P.R.*, Professor Hyslop sums up the case of the working goldsmith, Mr. Frederic L. Thompson, who was suddenly seized with an inexplicable impulse to sketch and paint pictures. He had visions of trees and landscapes which served as models for his work, and these pictures were in the characteristic style of a lately deceased artist, Robert Swain Gifford. While looking at some of Gifford's paintings on exhibition in New York, he seemed to hear a voice say: "You see what I have done; can you not take up and finish my work?" The pictures were recognized by an art expert as being in Gifford's well-known style, and afterwards, in a place where Mr. Thompson had never previously been, the scenes represented in the pictures were identified. Mediumistic experiments conducted through other sensitives seem to have given clear evidence "of the identity of the communicator and of a connexion between the visions of Mr. Thompson and that communicating personality." Incidents related in the same number refer to a case of mediumistic diagnosis and to a prevision of the appointment of Mr. Brereton as Commissioner for the Duke of Sutherland's Scotch estates in 1886.

Hampton's Magazine (New York) for March and May con-

tains an article by Vance Thompson entitled "On the Trail of the Ghost," describing the researches of Drs. Féré, Baraduc, Maxwell, and others, and séances held in Paris with various mediums, including Mr. Miller, from California. Dr. Baraduc's observations of the "mental ball" which is externalized from the medium, with whom it remains connected by a filament of etheric matter, is explained at some length, and the May article describes Dr. Baraduc's method of radio-photography, which, it is said, "establishes the fact of the living ghost in the defunct body," and throws light on the persistence of ghosts in darkened places. A drawing by Dr. Encausse ("Papus") is also reproduced, showing the astral body as being entirely within the waking person, but extending beyond the physical body while the latter is asleep. The July number of the same magazine is noticeable for an article by Professor Lombroso, on "What I think of Psychic Research," describing Eusapia Paladino and her phenomena, and explaining the connection between the phantasm or psychic body and the medium. As to spirit return, though ascribing most of the physical phenomena to special powers inherent in the medium, he says:—

I repeat—although it is dangerous to do so—that no other explanation applies to these facts (since the action of the medium is in many cases insufficient to account for them) except this: the dead are still endowed with power (or rather, assume it under the stimulus of the medium) sufficient to impart those ideas and perform those feats which the powers of the medium and of the experimenters in the séance do not suffice to explain.

Morning Light, a Swedenborgian publication, holds that mind is spiritual substance, endowed with the power of consciousness and of forming mental images, but conditioned as to its working by the state of the brain-cells with which it is in intimate union. Spiritual substance is organized, and its forms are "modified by the thoughts which we think, indeed, the ideas and images we form are nothing else in themselves but these variations and modifications." Memory is the persistence of these variations and modifications in such a way that they can be reproduced without the repetition of the sense impressions which gave rise to them.

The *Revue Spirite* has descriptions of experiments with the phantom of the living, meaning the externalized etheric body, and some curious phenomena of germination of seeds and *apports* of flowers obtained with a "hyperphysical subject," or medium, Madame Arnoult, presumably at Paris.

REVIEWS

PERSONAL IDEALISM. By R. Dimsdale Stocker. London: L. N. Fowler & Co., 7, Imperial Arcade, E.C.

To those who hold that we have need to make our ideals realizable, the eulogy of Walt Whitman as the poet of realism and exponent of the "Religion of healthy-mindedness," which forms the opening chapter of Mr. Stocker's book, will no doubt strongly appeal. But it will be contested whether we have a right to measure our ideals by modern circumstance. If the "imperishable germ" which permeates *Leaves of Grass* is all of soul-survival to which the poet of realism can subscribe, shall those whose experience transcends this concept belie themselves in order to find inclusion among the healthy-minded? Some there are who believe—and this belief is at the root of their idealism—that they are justified in a higher dedication than that in which Whitman concludes his "Song of Myself":—

"I bequeath myself to the dirt to grow from the grass I love.
If you want me again look for me under your boot soles."

With him we may feel that we have "died ten thousand times before," but for the spiritually evolving human there is no going back to the grass we love. What is called the Divine Economy is against the retrogressive order. It is the reflex of the conservation of energy in the physical world. By all means let us get our ideals into realizable form, but let them be ideals and not germs in the clod.

Mr. Stocker has written a good book, but there is evident effort in the argument as might be expected when the idealist endeavours to become practical. Mr. Stocker is sympathetic. He takes the vein of his author and many authors have many minds. But the threshing-floor of his debate shows he has not laboured in vain: "Human nature is, in its very essence, governed by the contemplation of ideals, and especially of moral ideals" (*The Key to Perfection*). "Somewhat there is within us which is seeking to transcend our empirical self; somewhat there is potentially resident within us which ever implies more than we can at any time be said to actually express" (*Ibid.*). And again in the same chapter: "I am often tempted to speculate whether mankind could be influenced more adversely by wrong ideals than by having none at all." "The last thing that either ethical religion or its representatives would seek to encourage is the misleading view that ideals of any kind are worthy or beautiful in themselves." Mr. Stocker affirms that perfection is not static but dynamic; and he seeks in this book to galvanize the ideal and bring it into practical relations with our conscious endeavour. The book is undoubtedly one of Mr. Stocker's best.

SCRUTATOR.

THE LIFE OF JEHOShUA, PROPHET OF NAZARETH. By Franz Hartmann, M.D. London: Kegan Paul, Trench, Trübner & Co., Ltd.

WHEN Swedenborg formulated the doctrine of spiritual and natural correspondences and applied it to the interpretation of scripture, he was

unconsciously the means of founding an entirely new school of interpretation. Albeit he was treading in a path already defined by the Rabbinical Kabalists, or one that lay closely parallel to it, whether on the same plane or raised above it matters not, there was in this idea of the "inner sense" of sacred writings a subtle somewhat which fascinated the apologist and swung the critic round at full pace into line with him. A new and practical application of the teaching that "the letter killeth, but the spirit giveth life" had been made. By this new method of interpretation there was to be an end of apostasy, of religious strife, of persecution and violence. Rituals and formularies might go *en bloc* into oblivion; the essential thing was the spirit of the scripture. Sectaries might cease their wrangling as to the proper form of ordination, of baptism, of the eucharist. There remained henceforth but one ordination for all men, that of spiritual selection; but one baptism, that of the spirit; but one sacrament, the spiritual life. Even the historical Nazarene was not essential to the integrity of the Gospel teaching, nor belief in His existence more effectual to salvation than a belief in the existence of Hillel or Herod Antipas. You were good Christian enough if you henceforth recognized the Spirit of Truth incarnate and daily crucified in yourself and in humanity. This was the essence of the Pauline mysticism, but the new interpretation gave it definition and meaning. It was the teaching of the Rosicrucians, and Jacob Boehme gave incoherent utterance to it, and so did Blake, Anna Kingsford and others.

Not hitherto, however, has the life of Jesus been so thoroughly and lucidly interpreted on these lines as we find it in this masterly work by Dr. Hartmann. The idea as worked out is too extensive and really too important to be efficiently dealt with in a notice of this kind, but in heartily recommending a close study of this work, I cannot refrain from quoting one passage from the Introduction:—

"Those who attempt to reconcile the miracles of the Bible with material reason, by seeking to explain them by theories of sleight of hand or by the spiritistic theory, are to be pitied most; for they prove that they have neither the faith which characterizes the Christian, nor sufficient intellect to see where the so-called realities end and where the realm of the fable representing the true ideal begins."

The miracle is interpreted to us the moment we come into the possession of a true concept of those universal laws which the worker of so-called "miracles" has already attained to.

SCRUTATOR.

BERKELEY AND SPIRITUAL REALISM. By Prof. Alexander Campbell Fraser. London: Archibald Constable & Co., Ltd.

THIS manual forms one of a series of books on *Philosophies Ancient and Modern* issued by Messrs. Constable & Co. All students of philosophy who have wrestled with Berkeleyism will feel indebted to Professor Fraser for this handy presentation of the leading ideas embodied in the writings of the teacher of Spiritual Realism. In brief, we have the principles and arguments of Berkeleyism set before us in the order of their development in such form that the position can be at once appreciated and the main principles of the philosophy clearly understood in the course of an hour. I remember following Berkeley to the point where the argu-

ment resolved itself into a question of the moral stability of the universe. It was argued that the reality of the things of sense and of the material universe consisted in their being perceived—*percipi est esse*. Unless evident to the sense a thing could not be said to have real existence. What we call "causes" in the phenomenal world are only *signs* of an orderly progression in Nature. We regard the material cosmos as "a bundle of sense-presented qualities, but know no more about material causes than that the transformations in nature occur in a constant, reliable order. What Power keeps the appearances united in bundles or why the transformations which the bundles undergo are orderly and not chaotic, our senses do not tell us." The perceived universe involves the individual percipient, the Ego. In all our perceptions there is nothing which answers to this Self or its continued consciousness of identity. Our volitions, moreover, have no corresponding relation to the so-called causes of the natural world. Hence is developed the argument for Spirit as the one "finally sustaining and active reality in the universe," as being the only "originative power" and sole percipient in the phenomenal world. God, the omnipotent and omniscient Creator and Cognizer of the universe, is the final Reality. At this point it may be convenient to connect our thought with the *Monadology* of Leibnitz, conceiving Deity as Spirit manifest in and experiencing through us. But Berkeley, having shown that the integrity of nature is dependable, that its correlated successiveness is reliable and therefore to be anticipated, as are the tides, the seasons and the variety of celestial phenomena, raises the question of the moral stability of the universal mind. "Perfect goodness of the universal Spirit is not necessarily the consequence of the final spirituality of the Real. The Spirit may be diabolic or indifferent. So for man in his practical relations to the universe the moral character of God is the urgent question."

I parted company with Berkeley at the point where he failed to argue the assured moral stability of God and to show the universe as ultimately good. The doctrine of Pre-established Harmony appeared to assure it. Berkeley argued the universe into Spirit, but Leibnitz argued Spirit into the universe and showed, moreover, that the orderly unfoldment of the material world in Nature was a reflex of the order existing in the spiritual Idea in God. The one was the sign and guarantee of the other. Professor Fraser finds this final deficiency in his study of Berkeley that he does not attempt a defence of the character of Deity as apparently challenged by a physical cosmos which "often takes the appearance of moral indifference, in the seeming cruelties perpetrated under its evolution," and in the imperfections of embodied men. Is it an argument for Deific indifference, moral imperfection, or limitation of power? The true answer may possibly be found to have no application to the individual in time and place, but only to the greater universe in eternity.

SCRUTATOR.

THE PSYCHOLOGICAL PHENOMENA OF CHRISTIANITY. By George Barton Cutten, Ph.D. (Yale). London: Hodder & Stoughton, 1909. Price 12s. net.

THE pathology of religious expression has long held an important place in the inquiries of psychologists, who have not known the lack of straw

since religion came to be critically examined. The psychological phenomena of the Christian religion are not, perhaps, the most extensive or remarkable among the number which have been explored from time to time, but they nevertheless form a very important group, and a work dealing with them impartially commands attention on account of its novelty. When discussing wardrobes it is always convenient to refer to your neighbour's rag-bag. The repugnance on the part of Europeans to critically examine their own religion, which, although Oriental in conception, has found adoption in the West as the faith of the nations, has led to neglect of psychological values in this connection. Yet the study is a fruitful one and nothing could illustrate the fact better than this work by Dr. Barton Cutten.

The subject-matter is divided into two main sections, the first dealing with the abnormal, and the second with the normal phenomena of Christianity. Yet while it should be noted that the Christianity referred to is that of the Gospel teaching and not any sectarian interpretation, it must also be remarked that most of the phenomena dealt with are by no means peculiar to the Christian religion. All religions have their mystics, visionaries, ecstasies, ascetics and miracle-workers. A study of these in the light of modern psychology leads to the conclusion that mysticism is fundamental to religion, but the phenomena often associated with it are not necessarily of spiritual origin, nor yet invariably to be associated with a morbid condition of mind. As a form of religious expression Mysticism has its psychological value. Its value to religion is measured by its effects.

Dr. Barton Cutten has an excellent chapter on visions, in the course of which appears a useful citation of the experiences of the Catholic Saints. It is pointed out that visions are not always the result of ecstasy, though they are commonly connected with it, nor are they always traceable to previous experiences or due to subconscious activity.

Chapters of absorbing interest on Dreams, Religious Epidemics, Contagious Phenomena, Christian Science, Miracles, etc., form parts of the first and second sections of this work. In the chapter on "Immortality" it is made patent that whoever has *proved* for himself the continuance of life after bodily death has established a reason for all spiritual effort, a standard for all action. Without this hope and belief all religious professions are meaningless. The true Christian Science is that which regulates life on this belief and seeks by all means possible to establish this faith. Hence the importance of psychology and spiritism to religion.

SCRUTATOR.

SOME ASSURANCES OF IMMORTALITY. By John B. N. Berry. New York: R. F. Fenno & Co., 18, East 17th Street.

AN argument to the effect that consciousness cannot exist apart from personality and hence that the all-conscious Deity must necessarily be a personality, or that, law being universally evident to the mind of man presupposes intelligence and intelligence an intelligent somebody—a personality, in short, is one that might well have been dismissed from the pages of an otherwise convincing little book. Some remarkable experiences are cited to prove the immortality of the soul. Of course they do nothing of the sort. All that a spirit-materialization or other genuine

testimony of this nature can do is to prove the persistence of the personality after the death of the physical body. This, however, is quite a different matter. Nobody will presume to ignore the evidence which spiritism has to offer us. The question is, how far does it take us? Have we progressed at all beyond the witchcraft of Endor?

SCRUTATOR.

SOUL-CULTURE; or, Self-Development.

CLAIRVOYANCE: Clairaudience, Psychometry and Clairscience.

MENTALISM: Mind and Will Training.

By R. Dimsdale Stocker. London: L. N. Fowler & Co.,
Imperial Arcade, Ludgate Hill, E.C. Price 1s. each net.

THESE little manuals are the second, third and fourth of a series of "Psychic Manuals" published by Messrs. Fowler & Co., and are uniform in size and style.

Mr. Stocker endeavours to give his readers a clear conception of what soul-culture is and what clairvoyance, and by what means these things are effected spontaneously as in nature, and by training as in man. In his manual on Clairvoyance he discerns between the positive and negative forms of this faculty which he defines as "an increase of responsiveness to certain vibrations which would be ordinarily unobserved." This vibration theory needs a good deal of development and much clearer definition in order to rescue it from the jargon of popular psychology. At present it is as unctuous and vaguely inclusive of all things necessary to salvation as the blessed word Mesopotamia to the good old woman of Burnand's creation. There can be little doubt that Mr. Stocker is correct in his definition of clairvoyance, and no doubt he has a very clear notion of what vibration of this sort means; but it is equally certain that the mass of his readers possess not the least idea whatsoever of what is intended.

When we come to soul-culture we are on less demonstrable ground. Methods are as varied as the philosophies upon which they are based. The Rationalist, for instance, will insist upon soul-culture by and through the free, full and scientific use of the senses with which Nature has endowed us, in conjunction with the trained intellect depending thereon. To him the Reason is the sieve through which experience is passed. Soul-culture is the residual of experience. The Transcendentalist, on the other hand, employs sense and reason only under suspicion, and rather seeks detachment from them as obscuring agencies of the soul which is the real Self. When Mr. Stocker exhorts us to "get out of the past" and "seize the living present," these being the section-titles of his essay on soul-culture, we are assured that he at least is aiming at something practical. The books are all on subjects of considerable current interest and should have a wide circulation.

SCRUTATOR.

THE VOICE OF THE ORIENT. By Mrs. Walter Tibbits. London:
T.P.S., 161, New Bond Street, W.

WHOEVER has once heard the voice of the East calling is never likely to forget its compelling attraction. Echoes of that voice fill the ear while reading this elegant book, and to those who have never known the land

of dreams and incense, it conveys a full sense of India's seductive charms. A series of impressions and topographical notes, interspersed with philosophical reflections, with some reference to things occult, that is the substance of the book, but the atmosphere of it is incommunicable. It is a good piece of literature and the book is embellished by a series of fine photographic scenes and a coloured portrait of the authoress in the style of a Bacchante which greatly add to its attractiveness, while the letterpress is excellent. But it is not in these that its particular charm exists, but in a subtle somewhat which permeates the desultory sequence of the thought, the lilt of phrase and deft turn of theme throughout its pages. Possibly the untravelled reader would not follow the writer with an equal interest, but he would acknowledge the good workmanship evident throughout the book.

SCRUTATOR.

THE LOVER'S WORLD. By Alice B. Stockham. Chicago: The Progress Co., 515-519, Rand McNally Building.

THE writings of Mrs. Stockham have already attained considerable currency and this new work of hers will be as fully appreciated as her strong, common-sense work on Tokology has been for some fifteen years. *The Lover's World* is a practical treatise on Sociology, the appropriation and mastery of sexual energy and the use of the creative force. It is a book that can be read by all men and women with advantage to themselves, for like all Mrs. Stockham's works, it is carefully written and the subject is treated from a high standpoint, yet with that measure of strength and common sense which it requires. Its physiology might well pertain to the hand of a medical man, and its argument will certainly appeal to men; but from the social point of view only a woman could successfully handle the subject with that degree of assurance which carries conviction without offence, and that with due dignity and reserve. The motif of Mrs. Stockham's book is well conveyed in the quotation from the *Voice of the Silence*: "Self-reverence, self-knowledge, self-control; these three alone lead life to sovereign power," and it is a book that cannot fail of good effect wherever read.

SCRUTATOR.

THE ARCANE SCHOOLS. By John Yarker. Demy 8vo, pp. xiv, 566. Belfast: William Tait, 1909.

I SUPPOSE that there is no question which is more generally attractive to persons of mystic or even of occult predispositions at the present day than the old rumour of the instituted mysteries, of those brotherhoods and associations which, according to their claim, have dispensed knowledge that is unattainable by persons outside the secret circles. The literature of the subject is a growing literature, and by this fact, as a concrete example of the interest, we are justified in asking the direct question whether research has brought forward any tolerable evidence that there was, or there now is, a real secret reserved in the sanctuaries, and if so, whether we can presume anything with tolerable certainty regarding its nature. The question is one which will be answered variously as pre-occupations differ regarding it, and it may be said generally that the literature to which I have alluded is an attempt to answer the question. It is in this

manner that we have first of all the conclusions of official scholarship which are largely foregone conclusions. Many learned persons have decided in these that the ancient mysteries were invented by successive priesthoods for the maintenance of their own claims, and the furtherance of their own purposes. Speaking of Freemasonry, Thomas de Quincey said that it was the great imposture of the modern world, and comparable as such to the mysteries of Greece, Rome and elsewhere, which were the great impostures of antiquity. A much graver person, Edward Gibbon, having formulated a theory as to the nature of the secret behind those mysteries, forbore to publish it in case he should seem to have discovered something that had never existed. When others proceed, therefore, to affirm that the secret did cover a certain knowledge, they must not ask to be credited on their own authority, but must be content, like myself, to place on record the result of a very long and very serious study, which result must be taken or left according to the disposition of readers. The evidence by which it is justified is the catholic unanimity regarding the term of research when and wheresoever the rites and mysteries have flourished, and—outside all common knowledge as it must remain—the identity of this term with that of Freemasonry. It is with this branch that Mr. Yarker is more especially concerned, and his long thesis is the result of studies and reflections which have extended over a period of five and twenty years. It is really an informal history of Masonry, with a preliminary consideration of the preceding mysteries and their world-wide distribution. Unfortunately he has not included the most recent results of research on any side of the subject, but where he traces the universality of Masonic emblems in the religious and mystic ceremonies of anterior times, he will interest all members of the fraternity and others who know that a great intimation of secret doctrine lies behind the veil of the building of temples and holy houses. We are not interested at this day in Solomon's House of God, but with that which lies behind it we are concerned for ever. The work contains a mass of material collected from all manner of sources, added to which is the benefit of Mr. Yarker's life-long acquaintance with the rites and grades of Masonry and its extensions, including a large number which are not of less interest, and may be sometimes not less important because they are not now regarded as authoritative. He does not deal, or at least in any adequate manner, with what I should personally consider the root-matter of the subject, and does not therefore give an exact answer to that recurring question which I have mentioned. He alludes once to the egress and ingress of the soul in trance, which is the mode of experience in the mysteries, but he does not exceed its magical side, which deals with the powers of the spirit manifested phenomenally and not with those powers declared in the world of grace. He mentions also that doctrine of Divine Darkness which lies at the root of religion, but does not trace it through Christian mystics and Jewish Kabalists to its source, or seem to understand that this doctrine—which is perfectly and exhaustively expressible in the terms of Christian theology—has at its own root the highest form of experience in mystic life. There is sad need for a long *errata* list, particularly where there are extracts in foreign languages.

A. E. WAITE.

THE FANTASY OF PEER GYNT: BEING SELECTIONS FROM THE DRAMATIC POEM "PEER GYNT," by Henrik Ibsen. Done into English Verse by Isabelle M. Pagan. The Theosophical Publishing Society. 1909. Price 3s. 6d. net.

In the Introduction to this book the translator explains her method of selection with precision and lucidity, and she has given us a version of Ibsen's great drama which, unlike many others of a similiar aim, creates in us a wholeness of impression and a true reflection of the original. The first British performance of the play was given in the Queen's Hall, Edinburgh, on February 14th, 1908, under the auspices of the Edinburgh Lodge of the Theosophical Society, and we are told that "the suggestions given as to a possible inner meaning for the play are due to careful observation of the scenes during rehearsal, rather than to any preconceived ideas or solitary study." "Peer Gynt," says Ibsen, "came of itself," and he denied that it had any esoteric meaning, but, like the wonders that have been discerned in the smile of the Monna Lisa, we may be able to see a meaning implicit in this work which was below the threshold of consciousness of the poet. He "buildded better than he knew," and this argument of Miss Isabelle Pagan is convincing when applied to the fantastic and symbolic material of much of this play. The interpretation here given, whether it be accepted in detail or only in general outline, is at least suggestive. The play has considerable resemblance to Goethe's "Faust," but, while the higher symbolism of that play is taken from the Christian mythology, the symbolism of "Peer Gynt" is taken, according to the reading here given, from a mythology of a more universal nature. As an instance of the extremely fantastic element to be found in this drama, after the hero's soliloquy when he peels an onion layer after layer and moralizes in the fashion of Swift or the most cynical utterances of Macbeth, we have a wonderful scene in which all the unfinished, uncared-for and lonely things of the world pass across our vision and cry out in phantom voices after Peer. There are Tangled Skeins, A Sighing in the Air, Dewdrops, Broken Straws and

"Black leaves wheeling in the wind."

And every one who has read the play will have been startled by the entrance of the Moulder, Shaper or Recaster, who has orders from "the Master" to "scrap" Peer, since he is neither raw material nor a finished article, but merely a botched piece of work. The appearance on the scene of some of the most distinguished of Ibsen's women thrills us just as it would in real life. So it is with Hilda in "The Master Builder"; and in "Peer Gynt" we have Solveig, who glides in and out of the drama like a beautiful yet substantial dream. She is the type of all devotion, and never ceases to love and believe in Peer.

B.P.O'N.

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