

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOVEMBER 1909

No. 5

NOTES OF THE MONTH

IT is the art of the wit to make us laugh at ourselves while imagining that we are laughing at each other. We all know of that good pious old lady who derived such comfort in her hours of affliction from the thought of "that blessed word Mesopotamia." We all know her and smile at her. But the truth is

THAT
BLESSED
WORD
"MESOPO-
TAMIA."

we are most of us chickens hatched from the same brood. We solve our doubts and difficulties by finding some word or phrase or form of words with which we may set our minds at rest, in which, in the cant phrase, we may "find salvation," and having found it we pat ourselves (metaphorically speaking) on the back with one more mental difficulty overcome or one more problem solved, and settle down again to the serious business of life.

But in ninety-nine cases out of a hundred we have really solved nothing at all. We have just found for ourselves another phrase analogous to that blessed word Mesopotamia, and, as in the old lady's case, the auto-suggestion which it contains has brought us contentment and satisfaction. For auto-suggestions, equally with suggestions from outside, take effect—as we know—even when they have no truth behind them. All that is necessary

is that they should be accepted. In their acceptance lies the secret of their utility or of their curative power.

This is unquestionably the clue to many of the cures achieved by "Christian Science." But a false philosophy of Life such as Mrs. Eddy's—partially false, no doubt, for if wholly false it would have no *locus standi*—can be relied on to take its toll from its dupes, and accordingly, in spite of efforts to hush these matters up, we are constantly hearing of lives sacrificed to the ignorant prejudices of a quasi-religious sect, which timely medical attendance would undoubtedly have saved. It is, however, of the effect of the auto-suggestion of the spoken word on the mental plane of which I particularly wish to speak, of the shibboleths of sects, of parties or of "persuasions," which bring to those who repeat them a sense of contentment and satisfaction, while effectually warping the mind and preventing it from opening spiritual eyes to the truth. Words are a necessity. Even the catchwords of politics, of religion, of science serve their needful purpose and frequently cannot be dispensed with. But above all things let us beware of harnessing our minds to a word or a phrase and becoming its slave.

One of these "Mesopotamia" words at the present day is the word "telepathy." Telepathy is a very excellent and useful word in itself. So too was the word Mesopotamia—to describe the country lying between the rivers Tigris and Euphrates. But when those whose minds are anchored to a set of old-world prejudices and a scientific system which recent scientific investigation has rendered obsolete come to us and tell us that all these newly-established facts in the realm of psychology are explained by "telepathy," as they frequently do, and that therefore (as is implied) they may continue to cling to their out-of-date science and their out-of-date philosophy, though these are clearly inconsistent with the facts now proved, we are bound to join issue with them as slaves of the latest shibboleth of psychical science, as co-worshippers in short with the old lady who found peace in that blessed word Mesopotamia.

For the truth is, so far from telepathy explaining anything, it is telepathy itself that is in such urgent need of explanation.

WHAT IS TELEPATHY? Telepathy is, in effect, a convenient phrase under which we group all those unaccountable phenomena which we attribute, some rightly, some perhaps wrongly, to the action of mind on mind where the two minds do

PROS AND
CONS OF
CHRISTIAN
SCIENCE.

DANGERS
OF WORD
WORSHIP.

not communicate by the spoken word or by signs or symbols of any visible kind. To group similar facts and kindred occurrences is in itself an advantage, but we do not explain phenomena of a similar character by putting them all together into the same box ; we merely facilitate an eventual explanation. The word " telepathy " is the piece of string which has tied together for us the instances we have accumulated where mind acts on mind in the manner specified. And as Mesopotamia is a very useful geographical expression, so is string a very useful commodity. But as the word Mesopotamia will not unlock the gate of Heaven, so the word " telepathy " will not enable us to unlock even the smallest scientific gate or to solve one single problem in the riddle of existence.

Nineteenth-century Science taught us to believe that in all probability and as far as we could confidently affirm anything, mind was a product of matter. This assumption landed Science in dilemmas from which she found it impossible to effect an escape.

SCIENCE RECONSIDERS HER POSITION. The consequence is we now have a scientific *volte-face* and the whole current of opinion is flowing fast in the other direction. But in repudiating her earlier standpoint, as she was certainly bound to do, Science has inevitably dealt a blow at her own reputation for infallibility, a blow of which we see frequent evidence in the newspaper comments on the latest pronouncements of her apostles. We abandoned our faith in Christianity and made Science our High Priest instead. But, alas! the scientific idol too had feet of clay, and now lies prone. We ask in despair, " What, then, shall we believe ? " Shall not a neglected and dusty tome from the shelf make answer, " Prove all things, hold fast that which is good " ?

This change, however, in scientific attitude implies the acceptance of that which lies at the root of all oriental philosophy, namely, the postulate that matter is merely the vehicle for mind, that mind or spirit acts through a material medium being itself in essence immaterial, but requiring matter as a means to manifestation. It follows from this that mind cannot act upon

MIND REQUIRES A MEDIUM TO ACT ON MIND. mind apart from some medium of communication. And this is equally true whether we are talking in terms of the (so-called) material or the astral plane, which equally cannot be thought of as in any sense immaterial. Rather is its materiality sensed by a different class of senses. Telepathy then—if this be true—must imply the conveying of something, presumably

material, through a material medium, or, if you like, the setting up of undulations through a material medium which produce a corresponding effect at one end to that communicated at the other. We cannot doubt, in short, that there is something analogous scientifically between wireless telegraphy and telepathy. This suggests an observation which will serve as a correction to a great deal of loose thinking. When we are dealing with problems on the psychic plane we must not run away with the idea that matter is *immaterial*—in other words, that it is not pertinent to the questions at issue. *A fortiori*, it is even more absurd to deny the existence of matter (as Christian Scientists do) on the material plane, and in saying this I am not losing sight of the fact that from a metaphysical point of view there is a sense in which all matter—all the material world—is illusory; that is to say, that it is not *real* in the sense that spirit—that consciousness is real. Whatever

META-
PHYSICAL
SPECULA-
TION AND
CHRISTIAN
SCIENCE.

the metaphysical explanation of creation may be the fact remains that we are living on a plane in which these things are to us in the nature of realities, and it is inevitable that they should be so, while we continue at all to play our part on the plane of concrete manifestation. Christian Scientists, if they were logical, would refuse to eat because the body is an illusion. In all directions their gospel leads to a *reductio ad absurdum*. And yet to some extent their premises are justified. They are oblivious, however, of the fact that if this life is an illusion or a collection of illusions, the prime object of the liver, the necessary condition indeed of existence in an illusory world, is to treat those illusions as if they were realities—that is, to accept the conditions of life on the plane on which you live.

If then—to return to our point—mind cannot act upon mind apart from some material medium of communication, it follows that not only telepathy but mesmerism (or hypnotism) also in many of its phases implies some such material medium. This may or may not have been well described by Mesmer as a magnetic fluid, but that is beside the mark. The question is raised once more by a very interesting work by Mr. Frank Podmore,*

MR. FRANK
PODMORE'S
POSITION.

which certainly deserves very careful reading by the student of these subjects, entitled *Mesmerism and Christian Science*. It is, in effect, an historical *résumé* of the history and development of the healing art as practised by magnetizers, hypnotists, mental-healers,

* *Mesmerism and Christian Science*. By F. Podmore. Publishers: Methuen & Co.

spiritualists *et hoc genius omne* from the times of Mesmer to those of Mrs. Eddy, and if I follow Mr. Podmore's argument aright he arrives at the conclusion—as far as any definite conclusion can be said to be arrived at—that the whole series of phenomena that have characterized this movement are attributable to the effect of the action of mind on mind by means of suggestion. This is unquestionably the gist of the argument running through the whole book, but I have qualified my statement because Mr. Podmore does not summarize his conclusions and his work terminates somewhat abruptly. Not only is the action of a magnetic fluid in connection with mesmerism repudiated again and again as an exploded heresy, but the wider affirmation of a universal principle whereby earth, stars and human life are all united by a subtle connecting fluid, a doctrine which links us to the old alchemists, is treated with undisguised contempt.

There exists (says Mesmer) a mutual influence between celestial bodies, the earth and animal life. A universally disseminated fluid of incomparable subtlety and tenuity and which by its nature is susceptible of receiving, propagating and communicating every impression of movement, is the means by which this influence is conveyed.

It would be interesting to know how Mr. Podmore explains such a phenomenon as that, for instance, of wireless telegraphy if he denies some such medium. It cannot, however, be said that our author, for all his personal predilections, is at all unfair to his opponents in his statement of their position. He puts it indeed so well that one is half tempted to fancy that his own views are not quite so decided on the subject as he would have us believe.

THE DOCTRINE OF THE ALCHEMISTS. Very pertinently he quotes the mediæval alchemists in defence of a mysticism "scarcely more baseless" than Mesmer's materialistic hypothesis. He cites Fludd, for instance, in saying :—

Every astrall influence in the Creature doth by a natural inclination, and that sympathetically, aspect the Star or Celestial Fountain from which it did spring ; and likewise the Star in Heaven, by a paternal respect, doth send down his influence to feed and nourish his like filiall fire and force in the Creature here below.

And again :—

The ethereal Sperm, or Astralicall influences, are of a far subtler condition than is the vehicle of visible light. Yea, verily, they are so thin, so mobile, so penetrating, and so lively . . . that they continually penetrate even unto the center or universal bosom of the earth, where they generate metals of sundry kinds, as the antient philosophers do justifie. . . . It is not the starry light which penetrateth so deeply, or operateth so universally, but the eternal Central Spirit.

The doctrine of Fludd, it will be observed, embraces and includes the astrological hypothesis and—quaintly and mystically worded as it is—should on that account be none the less worthy the consideration of an age which is at last beginning to realize that scientific facts cannot indefinitely be pook-pooed by the scientific investigator without bringing the very name of modern science into well-merited ridicule and contempt.

Mr. Podmore thinks that Mesmer's first claim to our remembrance lies in this—that he “wrested the privilege of healing from the Churches and gave it to mankind as a universal possession.” As a matter of fact the healing ministry of the Church had long before the time of Mesmer fallen into disuse. It should rather be said that Mesmer awoke mankind to the realization of facts in connection with the influence of mind upon mind, the bearing of which were not at the time appreciated even by those who believed in their reality, but which were nevertheless destined eventually to render the materialism of the age in which they first came to light an untenable hypothesis. Much as healing by suggestion is doing to-day, and much as it doubtless will accomplish in the future, it seems to me that Mr. Podmore is perhaps rather too sanguine of its possibilities. The really great natural healers have not employed “suggestion” as their principal weapon but their own natural curative powers. By communicating their own vitality to their patients they have made good their defective powers and in doing so have enabled them to throw off the disease. Suggestion is a help; in some cases it is *the* help needed. But there are undoubtedly many cures brought about by natural healers to-day which no amount of suggestion could ever conceivably effect. It is rather in a special class of cases that suggestion is of value.

Mr. Podmore has given us the history of a great mental movement, as he sees it, a movement which commences with Mesmer and ends (as portrayed by Mr. Podmore) with Mrs. Eddy.

Mesmerism, magnetism, clairvoyance, spiritualism (including the Gospel according to Andrew Jackson Davis and the Gospel according to Thomas Lake Harris), Mental Healing and the (so-called) New Thought Movement, * all appear to Mr. Podmore as

* Curiously enough, Mr. Podmore, while writing of Dresser, Trinc and Quimby (as the original from whom Mrs. Eddy got most of her ideas) entirely fails to allude to Prentice Mulford, the greatest, most original, and probably most influential of all the leaders of this movement. Surely an extraordinary omission!

part and parcel of a single wave of human thought and tendency, and he sees throughout this movement the manifestation of one genuine scientific discovery, the discovery implied by the word "Suggestion"; that is to say, the power of mind over mind, implying likewise, as a natural consequence, the power of mind over body. He sees the working of this same power in telepathy* and

SUGGESTION
AS A BASIC
FACTOR

through telepathy in all—or almost all—the numerous authenticated records of hauntings and ghost-phenomena which the Society for Psychical Research has unearthed. He cites, as an instance of the action of suggestion in the production of a ghost, a post hypnotic suggestion to a mesmeric subject, who was made to see the late Mr. Edmund Gurney come into the kitchen where she was, speak to her, and walk out again, though in fact he was nowhere near the spot at the time. If, argues Mr. Podmore, an hallucination of this kind can be put upon a girl by suggestion, there is no reason to doubt that all ghosts are equally hallucinations due to suggestion. The only question is whence the suggestion comes. Our author takes the instances of ghosts (so-called) that appear at or about the moment of death, and argues that either the suggestion emanates from the dying man, or if the man be just dead that it emanates probably from the thoughts of his relations and friends, who convey the idea

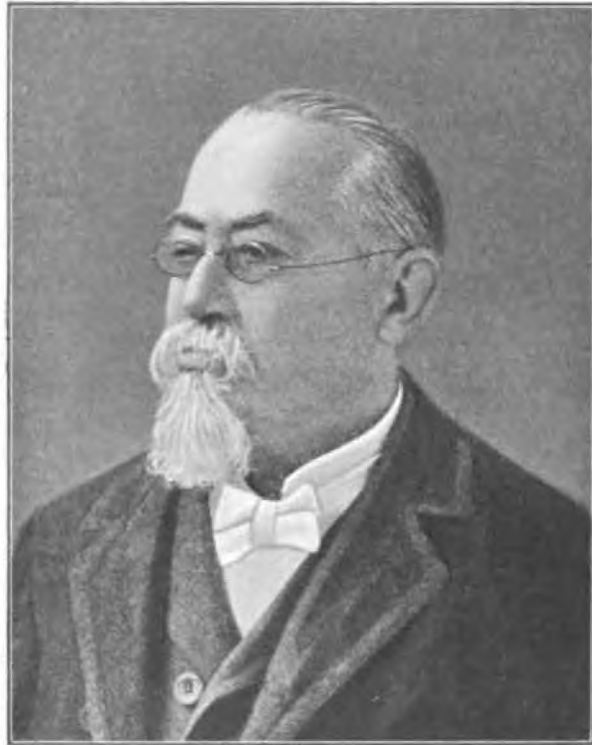
DEATH
APPARI-
TIONS ONE
IN FORTY-
THREE

in the form of the apparition of the deceased to his friend who sees "the ghost." But it must be remembered that according to the S.P.R. census the ghosts who appear at or about the time of death number only one in forty-three. This percentage, though largely in excess of what chance coincidence would give us, still leaves us with forty-two out of every forty-three ghosts to explain. For the suggestion theory helps us but little in other ghost stories, and a theory that explains one ghost story out of every forty-three seems a trifle inadequate to say the least.

It may probably be admitted that the same law of nature that enabled a hypnotized subject to see Edmund Gurney in the kitchen when he was not there enables the ghost seer to see ghosts. It does not, however, follow from this that the ghost is not there, though it certainly follows when there is the possibility of a powerful suggestion acting on the seer's mind, that the ghost *may* not be there. I would add that I think it probable that such a suggestion may exist in the atmosphere of certain houses and certain localities. The fact is undeniable that there is much too great a

* See another book just published by the same author, *Telepathic Hallucinations*, in Milner & Co.'s Twentieth Century Science Series. 1s. net.

desire among theorists generally to explain everything by some magic word. Suggestion will explain a great deal, but it will not account for all psychic and allied phenomena from the time of Mesmer onwards, as Mr. Podmore himself must be perfectly well aware, though it *may* account for almost everything in Christian Science. But even suggestion (apart from normal communica-



Cesare Lombroso

tion) implies a material medium by means of which the suggestion can be conveyed.

The recent sudden death of the well-known Italian Professor and criminologist Cesare Lombroso, coinciding with curious exactness with the appearance of the English translation of his book dealing with spiritistic phenomena and their interpretation

and entitled *After Death—What?** serves to draw public attention to one more personage of European reputation who, in the latter years of his life, was driven by the force of evidence to adopt the spiritualistic hypothesis which, at an earlier period of his life, he had vigorously combated. Until recent years Professor Lombroso was best known in connection with his theories on criminology and his extensive studies of the shape and formation of the criminal brain. Lombroso took the view that the criminal is a reversion to the primitive and savage type of man, and contemporaneous opinion tends in the main to support his conclusions.

The Professor's new work on psychical research, the result of his long and careful investigations during recent years, is certain to excite world-wide interest and no little criticism. He says of himself, not unjustly:—

"If ever there was an individual in the world opposed to spiritism by virtue of scientific education, and, I may say, by instinct, I was that person. I had made it the indefatigable pursuit of a lifetime to defend the thesis that every force is a property of matter and the soul an emanation of the brain, and for years and years had laughed at the idea of centretables and chairs having souls! But if I have always had a passionate devotion to my own special science, my own flag, I have had a still more ardent love of the truth, the verification of fact."

I have not room in the present number to notice this publication. Observations in regard to it must therefore be deferred until next month, but I have pleasure, by kind permission of Mr. T. Fisher Unwin, in reproducing the portrait of the author, who came to curse the spiritualistic hypothesis and remained to bless it.

I hope in my next issue to be able to announce full details with regard to the premises taken by the International Club for Psychological Research and the date of its opening. The paragraph I inserted in my last issue has been largely noticed throughout the world's press and has led to the enrolling of a considerable number of additional members. I am repeating the notice in the advertisement pages at the end of this number, with detachable application form for membership.

I am asked to state that four public lectures on Theosophy will be given at the small Queen's Hall, Langham Place, W., on Sunday evenings at 7 p.m., commencing November 7th with an address by Mrs. Sidney Ransome on "The Message of Theosophy." Full particulars will be found at the end of this number.

* Published by Mr. T. Fisher Unwin.

AN ASTROLOGER ROYAL

By SCRUTATOR

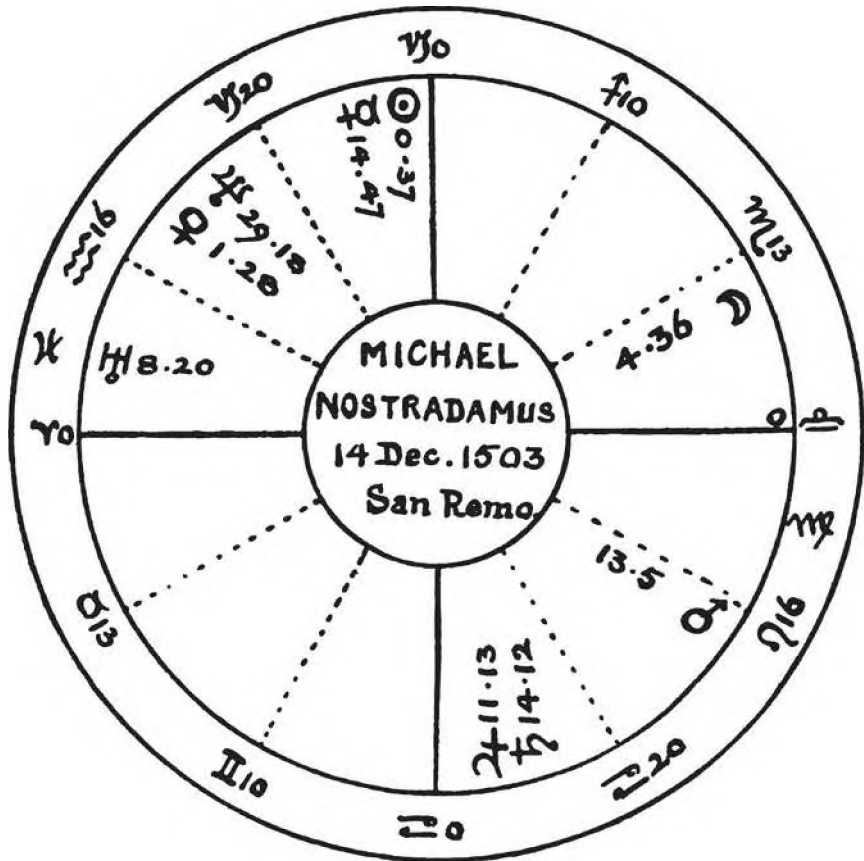
ONE of the most interesting epochs in French history is that which centres in the life of Catherine de Medici, and prominent in her entourage we find a striking figure in the person of Michael Nostradamus, Physician and Astrologer to the King, and without question one of the most remarkable of European occultists. Dumas has made him a prominent figure in one of his plays, wherein the astrologer is seen in secret consultation with Queen Catherine anent the danger to the throne from the machinations of the King of Navarre. Stanley Weyman has given us a fanciful picture of the celebrated astrologer in his book *The Man in Black*. Many stories have centred in this remarkable person and his achievements, but it is to his biographer, Theophilus Garencières, that we must refer for any orderly and authentic account of his life and works.

According to this authority Michael, son of James Nostradamus, was born at St. Remy, in Provence, on Thursday, December 14 (O.S.), in the year 1503.

The following horoscopolical figure showing the positions of the planets at his birth may prove of interest to those who have some understanding of those astrological principles which he professed in such excellent degree and from which he gained so much distinction.

Nostradamus appears to have inherited his taste for mathematics from his maternal grandfather, at whose death he was sent to school at Avignon. Thence he went to Montpellier, where he studied philosophy and medicine. To avoid the plague he was sent successively to Narbonne, Toulouse and Bordeaux, at which latter place he began to practise medicine, being then twenty-two years of age. At Agen he entertained Giulio Bordonì (Scaliger), then widely known as a classical writer, and shortly afterwards he married. By his first wife he had two children, a son and daughter; but was shortly bereaved of both wife and children and retired to Provence. From Marseilles he went to Aix, and while there was retained by the Government to contest the plague which was ravaging Provence. From Aix he went to Salon de Craux, and was there married to his

second wife, Anna Ponce Genelle, by whom he had four children, three sons and a daughter, of whom the eldest was Michael, who afterwards became an astrologer, and the second, Cæsar, to whom Nostradamus dedicated the greater part of his prophecies.



The horoscope is set for 14 December, 1503 (O.S.), the places of the planets being calculated from tables by Lindsay, equated to centre and referred by parallax to the geocentric equivalents.—S.

Nostradamus based his medical practice on the principles of astrology, according to the teaching of Hippocrates, and so successful was he in his treatment of diseases as well as in the recreation of compiling prophetic almanacs that he was soon widely sought after. Needless to say he had many imitators, and having no patent on his almanacs, his works were soon followed by a number of spurious copies bearing his name, by which his reputation was considerably endangered. But he was nevertheless sought out by Queen Catherine de Medici

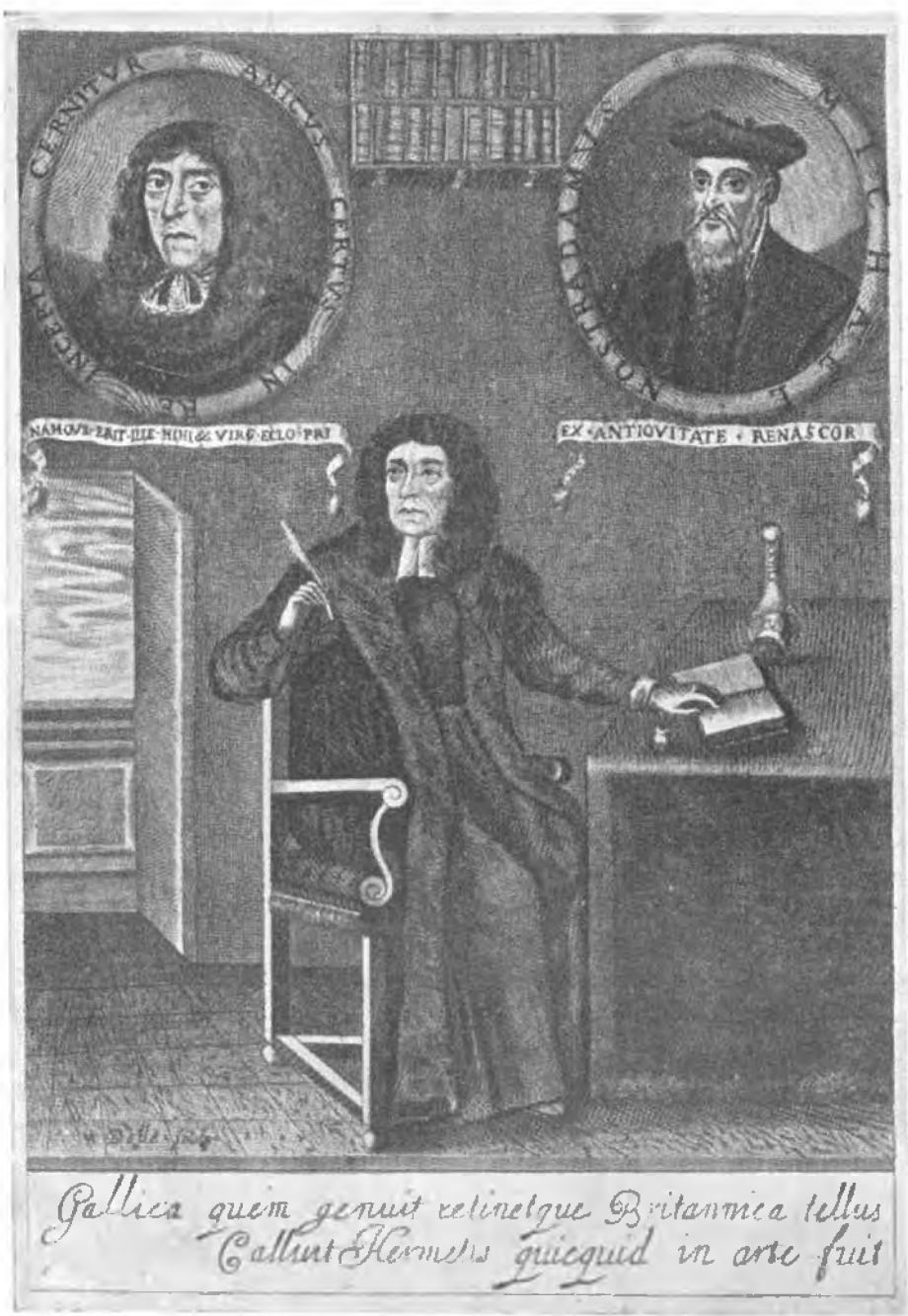
and by the King, Henry II of France, who sent for him to the court and took counsel of him on matters of State, sending him away with many gifts. Nostradamus was summoned from Salon to the court on July 14, 1555, and to Paris on August 15 of the same year, on which occasion Lord Montmorency presented him to the King, by whose orders he was lodged at the palace of the Archbishop of Sens, Cardinal of Bourbon. While here the favoured astrologer had a severe attack of gout, which lasted a fortnight. On his recovery he was presented with a purse of gold from the King and Queen and was commissioned to go to Blois and interview the Princes that he might make a report about them. But, as Garençières remarks: "It is certain he did not tell them what he thought, considering the tragic end of these Princes, Francis II, Charles IX and Henry III."

With these honours fresh upon him Nostradamus went back to Salon, where he finished his famous *Prophetical Centuries*, dedicating them to King Henry II in the year 1557 in an epistle which contains some reference to the future period between the birth of Louis XIV and the coming of Antichrist. While at Salon he received a visit from the Duke of Savoy and Margaret, sister of the King, who was then about to marry the Duke. On November 17, 1564, when Charles IX went to Salon on his tour through France, Nostradamus had a further audience with the King, who afterwards sent for him to Lyons, making him a present of four hundred crowns in gold and appointing him to the position of Physician-in-Ordinary to the Royal person, together with the salary and emoluments attached to that office.

Nostradamus only lived a year and four months longer, dying at Salon of dropsical gout on July 2, 1566, at the age of sixty-two and a half years. He appears to have foreseen his end, for in the ephemeris of John Stavius, at the end of June, 1566, were written by his own hand the words: "*Hic prope mors est.*" and on the eve of his death he is reported to have said to a friend: "You will not see me alive at sunrise." He was interred in the Church of Franciscan Friars at Salon.

It will thus be seen that this remarkable person was far removed from the type of mysterious intriguer and adventurer which fictional writers have wrought about the name of Nostradamus, in much the same way as they have since juggled with the name of Cagliostro, but with less excuse.

That which renders Nostradamus of singular interest to



FRONTISPIECE TO GARENÇIÈRES' "PROPHECIES OF NOSTRADAMUS."

students of Occultism is to be found rather in his prophetic work than in his methods of medical practice, though these, when properly understood, appear to bring him into close association with such men as Thales, Galen, Paracelsus and other exponents of the system of Hippocrates, which was founded on the principle of planetary action in human life, and which has filtered into the Hermetic axiom: "As above, so below."

The prophetic work of Nostradamus, apart from that which for successive years was current in the almanacs framed by him, is to be found in the volume of quatrains published in 1672 by Ratcliffe and Thompson, this being a translation from the French, with annotations, by Theophilus Garencières, M.D., Lond. In this volume are collected ten complete hundreds of quatrains, and parts of the eleventh and twelfth hundreds, together with some special prophecies relating to the seventeenth century collected out of his works by Vincent Seve, of Beaucaire in Languedoc, and dedicated to Charles IX. It appears probable that the whole ten centuries or one thousand quatrains were completed in 1555, for the first seven were dedicated to his son Cæsar in an epistle dated March 1, 1555, the remaining three, written at Salon, being dedicated to King Henry II on March 14, 1557.

From the dedicatory epistles we are able to gain some insight into the foundation and structure of the prophecies. In his letter to Cæsar he speaks of leaving "a memorial of himself for the benefit of mankind" concerning things which the Divine Essence had revealed to him by "astronomical revolutions." He commits himself to writing inasmuch as his son, being yet young, could not otherwise receive this knowledge of the future since, as he says, "the *hereditary word* of occult predictions" would be "locked up in his breast." In this connection it is somewhat curious that he made choice of Cæsar as the depository of his work to the neglect of Michael, the elder son, who became a well-known astrologer. Possibly there was as much discretion as fondness in this act, for anybody reading the quatrains will see at once that they were dangerous stuff to circulate at that period. He confesses that these considerations for a long time restrained him from writing his prophetic deductions, which, he says, were not inspired by "Bacchant fury or lymphatic motion, but by *astronomical affections*," but yet such as might give offence if not discreetly worded, so that existing Powers might condemn that which after ages would find to be true. Hence the mandate: *Nolite sanctum dare canibus*,



HENRY III OF FRANCE.

London: Published as directed, No. 117, Strand, by J. B. Whittaker.

had weight with him; but at length, being persuaded by the consideration that there were those who had ears to hear, he wrote out some of the most striking events "under dark figures more than prophetic."

It will thus be seen that Nostradamus repudiates any inspirational faculty in connection with his prophecies, save such as is given to bend the mind to the understanding and intuitive perception of that which calculation pointed out. In short he confesses to having depended upon judicial astrology "by means of which," he says, "we have put in writing our prophecies."

Each of the books contain one hundred stanzas "joined obscurely," that is, without regard to the periods of their fulfilment, the whole of the prophecies extending together from A.D. 1555 to the year 3797, a period of 2,242 years which completes the "seven thousand years" of the world. Nostradamus fixes his epoch at B.C. 3203, i.e. fifteen hundred and fifty-five years after the Adamic epoch which he shows to have been 4758 B.C. Thus in his forty-eighth quatrain of Book I he says—

Vingt ans du regne de la Lune passez
Sept mil ans autre tiendra sa monarchie,
Quand le soleil prendra les jours laissez
Lors accomplit et fine ma prophécie.

Also in his dedication to Henry II he speaks of his predictions as "going further to the fulfilling of those things which shall be in the beginning of the seventh millenary," the whole comprehending "almost as much time to come as is past." What is known astrologically as "twenty years of the reign of the moon" is a period of 6,839½ years, after which, as he says, "the sun will resume his days as in the past and so will be completed the 7000 years, when another cycle will hold its monarchy."

From a study of Nostradamus' notes we obtain several important data which I leave the curious to wrestle with.

(1) Adamic epoch	B.C. 4758
Adam to Noah	1,242 years.
Noah to Abraham	1,080 ..
Abraham to Moses	516 ..
Moses to David	570 ..
David to Jesus	1,350 ..
Adam to Jesus	4,758 ..

(2) Nostradamus' Epoch	B.C.	3203
Do. date of Prophecies	A.D.	1555
		<hr/>
Epoch to Nostradamus		4,758
(3) End of Prophecies	A.D.	3797
Beginning do.		1,555
		<hr/>
Extent of do.		2,242
(4) Years of World to Epoch		4,758
Years of Prophecy		2,242
		<hr/>
	Total	7,000
(5) Nostradamus' Epoch	B.C.	3203
End of Prophecies	A.D.	3797
		<hr/>
	Total	7,000

In effect we see that there is exactly the same period between Adam and Jesus, as between the astronomical epoch B.C. 3203 and the date of Nostradamus' prophecies, namely, 4,758 years. The period which began in December B.C. 3203 commenced under the influence of the moon, and it was in the third period of the reign of the moon, and in the sub-period of Saturn, that "the fountains of the great deep were broken up" and the flood of B.C. 2348 occurred. The recurrence of these indications by astronomical periods took place soon after the writing of the Prophecies, and it is seen that Nostradamus expected some such similar effects, for he says:—

"For although the planet Mars has made an end of his course and has come to the close of his period recently completed, he shall nevertheless come round again." This period was completed in December, 1553, and was succeeded by the moon, according to his statement which continues:—

"But some shall be gathered in Aquarius for many years, others in Cancer also for many years. *And now we are governed by the moon* under the power of Almighty God; to which moon the sun shall come, and then Saturn; for according to the celestial signs Saturn shall come again. So that, all being calculated, *the world draws near to an anaragonic revolution*; and at this present as I write, before 177 years, 3 months, 11 days, through pestilence, famine, war and for the most part inundations, the world between this and the prefixed time before and after for several times shall be so diminished, and the people shall be so few that they shall not find enough to till the ground, so

that they shall remain fallow as long as they have been tilled, etc."

If we regard Nostradamus to refer to France as "the world," giving the prophecy a purely local interpretation, we shall find that the period between 1555 and June, 1732, comprised, among other causes of great depopulation, the Massacre of Protestants at Vassy; the three Religious Wars; the Massacre of St. Bartholomew; and the Thirty Years War, in which France latterly participated. Whether we regard the predicted "inundations" literally or figuratively, in either case it may be said to have been fulfilled, for according to Garençières there were, during this period, not only large areas of the country submerged, but also tumults and revolts and a wide diffusion of religious principles opposed to the Church.

Having some general idea of the source and extent of the prophecies, it may now be of interest to review some of the more remarkable of them in detail; and having regard to the present political status in Europe, the 1,000th quatrain is of striking import.

Le grand empire sera par l'Angleterre,
Le *Pempotan* des ans plus de trois cens;
Grand copies passer par mer et terre;
Les Lusitains n'en seront pas contens.

which may be rendered—

Great empire to the English arms shall be
In fullest force three hundred years and more;
Its armies vast shall pass by land and sea,
While discontented Spain is vexed and sore.

The great insight possessed by Nostradamus is perhaps as fully revealed in this stanza as in any other of his remarkable predictions which had more speedy but not more complete fulfilment. Taking into account the condition of affairs in England at the time this prophecy was written, the boldness of the statement is not less than its merit of accuracy. In 1553 Queen Mary restored Popery in England, and placed the temporal power of the country largely under the control of the Roman Church. Intrigue was the language of the Court and the Crown of England rested on the head of its astute ruler more by Papal indulgence than aught else. Lady Jane Grey, by the same authority, paid the tribute of her life to ecclesiastical power. The persecution of the Protestants was raging and the seeds of the Religious Wars with France were maturing in the

hands of the Papacy. England had not then lost Calais, and Philip II, King of Spain, was the richest and mightiest sovereign



CATHERINE DE MEDICI (WIFE OF HENRI II KING OF FRANCE)
AFTER MEZZOTINT BY CLOUET.

in Europe, with an Armada of one hundred and thirty-two ships yet unconquered. The odds against England holding

even the power it then enjoyed must have appeared very considerable. But to-day we find that England has held its own and steadily improved its position among the nations during the whole period over which the prophecy extends, while Spain and Portugal (anciently known by the name of Lusitania) have relapsed into comparative obscurity.

Here is an equally striking picture of the Reformation in France and the persecution of the Protestants at the time of the wars between Henry II and Philip II of Spain.

Quand la litière du tourbillon versée,
Et seront faces de leur manteaux couvers,
La republique par gens nouveaux vexée
Lors blancs et rouges jugeront à l'envers.

When heaps of straw before the wind are driven,
And men shall cloak their faces from the wind,
By sectaries the Commonwealth is riven,
And White and Red shall be of different mind.

Nostradamus appears to have clearly foreseen the time and nature of the death of his royal patron, Henry II. In one of his quatrains he connects it with the death of the Pope, Paul IV, who died in the same year as King Henry, A.D. 1559.

Par l'Univers sera fait un Monarque
Qu'en paix et vie ne sera longuement,
Lors se perdra la piscatura Barque,
Sera regie en plus grand detrimment.

The world a certain man for King shall mark
Whose peace and life shall not continue long;
Then will be lost the Piscatorial Bark
And governed afterwards in greater wrong.

The piscatorial bark is of course the Church of Rome. Henry II only reigned for twelve years, during which time the country was continually harassed by the religious strife between the Catholic party and the Protestants under the King of Navarre and the Prince of Condé. It was only four years after the dating of this prophecy that Henry II and the Pope Paul IV died, the latter being succeeded by Pius IV under whose ægis the Religious Wars were prosecuted in France, according to the prediction: "*Sera regie en plus grand detrimment.*"

But lest this should be considered in any respect too vague a prediction, we may put all doubt at rest by citing Stanza 35, Cent. I—

Le lion jeune le vieux surmontera
En champ bellique par singulier duelle,
Dans cage d'or l'œil il lui crevera,
Deux playes d'une puis mourir mort cruelle.

An old lion by a young one put to rout,
In single combat failing to defend,
Through golden casque his eye shall be put out,
Two wounds from one a cruel death shall end.

On the occasion of the marriage of his daughter Elizabeth to Philip of Spain, Henry II appointed a tourney to be held in the Rue St. Antoine, Paris, where he himself would engage all comers. The Captain of the Scottish Guard, the first Earl of Montgomery, was the last to be challenged by the king, who on this occasion wore a golden helmet. At first the captain refused to encounter the king, but being commanded to do so, set spur to his horse, and striking his lance against the king's helmet broke it to pieces. A splinter pierced the king's eye and he fell from his horse. The membrane of the brain having been injured by this wound, an abscess formed and the king died in convulsions.

Inasmuch as the authenticity of this prediction is undoubted, the argument for Freewill would appear to be somewhat futile, and probably a close study of the prophecies of Nostradamus will incline us to the view of Philip Bailey, who in his *Festus* says: "Freewill in man's necessity in play." To labour the argument for or against the doctrine of Freewill would be irrelevant to my subject, by which I have merely sought to show that scientific prediction, based upon the fact of planetary interaction, is not only possible, but that it can be carried to great lengths in the hands of a well-equipped and intelligent student, of which we have many luminous examples, but none more brilliant and masterly than Michael Nostradamus.

A STRIKING PSYCHOMETRIC EXPERIMENT

By ABRAHAM COLLES

IN the year 1904 a specimen of soil was forwarded to me by a gentleman in Worcestershire for psychometrization. As he was an invalid and confined to a couch, the soil had been collected for him by a friend. It was forwarded by me to Miss Q—, and I here give the reading she obtained.* Her method of procedure was to take successive pinches of the soil, writing down the impressions as she received them. After each impression I give the observation on it made by the sender at the time, while finally I give such verifications as were subsequently obtained of statements the truth of which he was not at the time in a position to attest.

1. 1st Pinch. Think of a mine—the surface of some gritty place in close proximity to a mine, near a forge, or why do I think of bellows, a suggestion of a fan shaft or blacksmith's forge?

Obs. The soil is from the surface of a coal mine. There is a small smithy or nail-making forge within a few yards of the spot. There is an air shaft to the mine, but no fan.

2. Am in a coal mine, surely. I sense the presence of water in pools thick with the scum of coal dust.

3. Think of puddlers at work, though I don't know what puddlers are; see sieves, as if men were sifting away something from their ashy soil.

Obs. There are no puddlers anywhere near the spot now, but years ago there was such an industry at no great distance from the scene.

4. Am I on the surface of a mine?

Obs. The soil is from such a situation.

5. 2nd Pinch. See houses—small houses. Think it must be a straggling village street, and this small village is in proximity to a mine.

Obs. These impressions admirably describe the scene where the soil came from, and also the place referred to in the next few notes.

6. Think of a "crowning in," a serious subsidence, when a life was taken, for I seem to feel the terror of some poor woman witnessing another person disappear suddenly from view.

* I should perhaps mention that Miss Q— is not a professional psychometrist.—A.C.

Obs. Exactly such an occurrence as is described in this and the following notes took place close to the spot some twelve months ago. The collector of the soil passes the spot daily going to and from his work (*vide* newspaper account which is given subsequently, but was not then in the possession of the sender).

7. Why does this pinch of soil appear to vibrate so strongly with the sound of men's voices consulting together? Educated men—engineers, a parson, a doctor. The latter has a certain little peculiarity when a case is grave, and the case is serious just now. He seems to see beyond the patient or deceased,



[This and the following illustrations are from photographs of the houses alluded to in 26 *et seq.*, and show them in successive stages of ditapidation.]

I say deceased advisedly, because I think of a coroner's inquest, as if a life, or lives, had been lost.

Obs. I do not know who the doctor was (*vide* verification below).

8. Was it a woman's life, for why do I sense an agonized heart-cry of "Edith! Edith!" and see a woman disappear, as if mother and daughter had suddenly parted?

Obs. Am not sure whether Miss Q— has got the real name of the daughter, but am trying to ascertain the fact (*vide* newspaper report).

9. Is a poor daughter led frantically away from the spot by sympathising friends? Does she swoon or become hysterical with a grief which no sympathy can assuage?

10. Is the kindly doctor more concerned about the living than the dead?

11. This is difficult to comprehend. This pinch of soil brings with it a sense of the spirit of some poor creature wandering uneasily about this spot—restless—anxious about some business. And again comes the prominent, the persistent thought of a dear, dear daughter.

12. Does the daughter continue to carry on the business formerly managed by this poor creature?



Obs. The business is carried on by the woman's family—either the son or daughter.

13. Was the body recovered? I think so, or why do I see a picture of a little churchyard and a motherless woman sobbing by an open grave, on the edge of which rests a black cloth coffin?

Obs. Rescuers were immediately on the spot, and willing volunteers to go down the fissure by ropes. No time was lost in bringing the woman to the surface, but the body was lifeless when recovered.

14. I think of a tradeswoman—of some one better known,

or with a wider circle of friends than an ordinary villager, for there is a goodly crowd of onlookers regarding the chief mourner with compassion—the same woman who saw her companion disappear.

Obs. She was an innkeeper.

15. Why should this sample ring with the cry of terror, "Edith! Edith!" But after that exclamation unconsciousness intervened quickly and the anguish appeared to be transferred to the terrified woman left at the edge of some hole or fissure in the earth.

16. Is the spot at which this tragedy was enacted filled in?



Is it regarded as a marked spot where a tragedy occurred, close to where the poor creature lived?

Obs. Yes, the "crowning in" was filled in at once. The spot is quite close to where the woman lived.

17. The catastrophe seems to have taken place almost in sight of their home.

Obs. Yes. This is quite correct.

18. Were these people Roman Catholics? for why do I get, "Mary, Mother of God," as if some one's last thought and utterance had been directed towards the Virgin Mary?

Obs. I have been unable to discover whether they were

Roman Catholics or not. I do not know the folk personally (*vide* verification below).

19. 3rd Pinch. This sample was taken from the surface of a "crowning in" somewhere near a little village or village street. I seem close to the road, see hedges on both sides, and beyond the hedges garden plots or allotments. I see potatoes and cabbages—vegetables.

Obs. Quite correct. Two "crownings in" occurred quite recently close to the spot. The scene described perfectly portrays the spot from which the sample was taken.

20. Seem in close proximity to a small public-house, for I get the sound of men talking. They are rough and noisy, and the place reeks of tobacco. A sense of trouble or loss hangs about the house, as if a calamity had befallen some one—a calamity which seems to have occurred within sight of this small inn.

Obs. The inn is a small place, much resorted to by working-men.

21. The house is shrouded in gloom as if the body lay in the house. These rough men are united in speaking kindly of some woman—of a poor lass—and that it was a bit rough that she herself should have been present at the tragedy, and that it was a wonder that she was not also engulfed herself.

22. I seem to get "Death by the Visitation of God."

Obs. I believe the verdict of the jury was "Accidental Death." Could not say whether any juryman suggested any other verdict or not.

23. 4th Pinch. This pinch also brings with it the sense of disaster and sudden death. I seem to see two women on the foot-path, laden with purchases, as though returning from market. They are walking quietly along when, without the slightest warning, the earth opened and swallowed the elder of the two women before the frenzied eyes of the younger, whose screams bring men and women running to their doors.

Obs. The same disaster with more particulars added. All quite true (*vide* newspaper report).

24. Though it is daytime I think of men who have been at work on night duty getting up from their beds and running to see the cause of alarm.

Obs. My brother-in-law and a few of his workmates who ran to help had been at work on night duty. It was pay day, and the time near midday.

25. Do men and boys come running up with ropes and ladders hastily collected at the pit's mouth? And gigs, a doctor's gig,

and in the distance the shiny top of a brougham, are seen as if some one of importance was on the way to the spot. Above all the commotion sounds a woman's wail of grief and fright.

Obs. There is a pit's mouth within calling distance, and workmen ran from there to help.

26. 5th Pinch. Seem in a country road where the footpath is narrow. See houses that are falling, near where two old ladies dwell in defiance of nature's warnings and man's orders, for the earth is rumbling away below their cottage in a manner that gives a sense of fear for their safety. Fissures and cracks are coming fast in the walls of their little house.

Obs. The soil is taken from a spot quite close to No. 5, Askew Bridge Road, where the houses are rapidly falling into ruins. Not many yards distant is a cottage occupied by two old ladies who months ago were warned of the dangerous state of their cottage due to mining operations, but who still live there and refuse to leave. Do not know if the walls are cracked, but am told the floors are very shaky.

27. Is one of the old souls dead or sleeping in bed, whilst the sister is occupied about the house?

Obs. Both of the old ladies are alive.

28. Seem to see a dangerous crack close to her pillow.

Obs. Don't know if this is correct.

29. She is either deaf or heedless of danger or dead.

30. The earth trembles and throbs with the reverberations which are taking place below the surface.

Obs. I should say this is quite correct, as the earth for some distance around is quite unstable by reason of general subsidence.

31. Why is there this persistent dwelling upon a mother and daughter traversing this road—one taken and the other left? Did the collector of the sample reflect much on the calamity or have anything to do with rescuing the body?

Obs. The collector had nothing at all to do with rescuing the body, but he went to view the scene while the "crowning in" was being filled up two days afterwards. For the past four months he has passed the spot daily on his way to and from his work.

32. 6th Pinch. Seem in a mine, near water. Is water being pumped up? It is a very wet mine.

Obs. The mine in which the collector works is very wet.

33. Is there any reason for my thinking of iron?

Obs. I can only suggest that it is because iron ore is very frequently got at the same time as coal.

34. Again, I get the idea of puddlers and there appears to

be a deal of sifting going on. Is water thrown on the contents of the sieves? What is puddling? I think of the term, though I do not know its meaning.

Obs. Years ago there was a forge, furnaces and breeze-burning works not far from the spot. Puddlers are iron-workers whose occupation is to convert cast into malleable iron. They would be engaged in the works I refer to. Throwing water on the sieves would be washing the breeze.

35. Was the sample of soil collected with the aid of a bone-handled clasp knife which has cut bacon?

Obs. No. It was taken up with the hand, but the collector possesses such a knife, which has cut lots of bacon.

36. The knife has a sense of having cut tobacco (if tobacco can be cut). The blade smells strongly of tobacco.

Obs. That same knife, I am told, has cut up many a pound of tobacco.

Some weeks after the reading was completed the sender writes: "I have just been able to verify two points which I could not do before. First, the family of the woman whose life was lost are Roman Catholics, as you suspected. Secondly, the doctor in the case has just such a dreamy, far-away look as you describe. I am told this by a person who knows him personally."

I now add the account of the accident given at the time by the *Dudley Herald*, which will show the remarkable accuracy of the above reading.

"Mrs. Emma Webb, landlady of the *Forge Inn*, Gornal Wood, had been shopping in Dudley, accompanied by her daughter. They had come by tram, alighting at Chapel Road. From here residents at Gornal Wood often take a short way home along a private railway line belonging to Lord Dudley. Mrs. Webb and her daughter had tramped nearly a mile along this path, and were in sight of their home. The mother and daughter were chatting together, when suddenly the ground gave way, creating a hole about nine feet across. Through this, with a cry, the mother fell and disappeared out of sight. The daughter, walking close at the side of her, screamed, and only by a miracle was she saved from a like calamity. One of her feet slipped right on the brink of the pit, and it was a wonder that she, too, was not swallowed up by the earth. She, however, managed to catch the side, and succeeded after a minute's exciting endeavour in pulling herself into safety. Then she knelt down by the side of the hole which proved to be her mother's grave and

gazed into the depths. Full eighteen feet beneath she saw her mother lying doubled up, her head tucked under her. A train of wagons loaded with coal appeared in sight. Wildly the girl shouted and gesticulated, and Cotton, a pointsman, rushed to the spot where Edith Helena Webb, a girl of sixteen summers, was kneeling in an agony of despair, and was quickly followed by Caudlin, the driver of the engine. Cotton persuaded the girl to go home. Ropes were brought, and Caudlin, at the risk of his life, offered to descend the pit. The walls of the hole broadened towards the bottom, so that the sides crumbled in, rapidly covering the body with earth. Disregarding this danger, Caudlin lowered himself, and, grasping the woman, held on to the rope, and with the assistance of several men, who by this time had collected, was drawn to the surface. The body was carried to the *Forge Inn*, the residence of deceased. . . . So many are the subsidences in the land around that many of the houses are all aslant and cracked as the result."

It will be seen that in the above reading three distinct sets of impressions present themselves. First, the account of the tragedy of Mrs. Webb's death, the incidents of which become clearer and more detailed as the reading progresses. The incidents are seen in remarkable detail, e.g. in those points which required and received verification at a later date—the name of the daughter, the expression of the doctor's face, etc. Second, the condition of the neighbourhood is given in a vivid picture in which impressions of past conditions are mingled with those of the present. The account of the two old ladies living close by adds an interesting touch of realism to the narrative. Thirdly, come the small touches relating to the collector of the specimen—the condition and uses of the knife which he possesses, but which he did not use in collecting the soil, etc.

I do not offer any explanation here of the sources of the psychometrist's power. The present instance of its exercise, however, shows an accuracy so unusual and remarkable as to render it well worth a permanent record. The three sets of impressions become in certain places more or less mingled together, but there is no difficulty in distinguishing and separating them. A few impressions which recurred more than once I have omitted to repeat for the sake of brevity, as I have also omitted the details of the coroner's inquest, which disclose nothing more than is contained in the report of the *Dudley Herald*.

SKY-BLUE

BY EVA M. MARTIN

THE clouds stand round the sky like bright
And sunlit statues veiled in white ;
And in their midst a pool of blue
Is left, where endless space looks through.

Oh, if my cabin'd soul might fly
Straight through that open door of sky,
Pass silently far out of sight,
And drench itself in azure light,
Would it desire to turn again
And feel this green earth's sun and rain ?
If it should find that hasty clouds
Had rushed across the sky in crowds
And closed that little door of blue—
What would my soul then dare to do ? . . .
Would it with terror and with tears
Beat on those great cloud-barriers,
And long, upon that other side,
To know again its earthly pride ?
To see the spring-enchanted trees
Shake their green tassels in the breeze ;
To hear the bird-notes, wild and sweet,
Flow out where wood and meadow meet ? . . .

Or would it sail and sail along,
Beyond that statuesque white throng
Of barring clouds, until it felt
The blue light into bluer melt . . .
And ever grow more blue . . . until
The blueness seemed my soul to fill ?
Would it float on through that bright sea
Of ether, spacious, wide, and free,
Till no more thought of green it knew,
So saturate with spirit-blue ?

Or, would it wait in breathless fear
Until the blue, so wide and clear,
Grew soft, and luminous, and dark ?

Then, would it seek the nearest spark
That burnt in the vast loneliness,
Hoping that Light would make Fear less ?
Oh, when it reached that spark, it might
Learn once for all the Bliss of Light !
For spark would turn to star, whereon
An angel danced for joy, and shone,
And leaned towards the darkened earth
To sing, in light-enraptured mirth.
On ev'ry star it might behold
An angel clothed in light-of-gold,
Dancing, and flinging o'er the sky
Pure rains of liquid melody. . . .
Thus might my soul from star to star
Pass on, till it approached . . . far, far
Beyond the stars, beyond the sky . . .
The Cause of all Star-Harmony ;
Till it beheld with star-clear sight
The Meaning and the SOUL of Light.

THE "MIRACLES" AT LOURDES

BY E. E. MUNDAY

THE materialistic mind is always puzzled over phenomena that it cannot account for by purely materialistic reasoning. Hence the writers of novels, as Zola, the critics of the newspapers, and the lay mind generally, while they cannot deny, in the face of the evidence, that cures take place at the shrine at Lourdes, do not attempt to explain them because they cannot do so in a material sense, and, in giving up the attempt, dismiss the subject with such words as "mysterious," "inexplicable." This conclusion—that people are cured of their diseases and injuries in a mysterious manner—indicates that there is something above and beyond what we call matter, although what that something consists of may be hidden from the ordinary mind.

In other words, those who have studied these so-called "miracles" from any point of view but that of the Roman Catholic, are forced to the conclusion that, however important matter is in the formation of the visible universe, there is something still higher, greater, and far more powerful than matter, a something that works upon matter, and conquers the disease that is overcoming matter, and makes the matter healthy.

That materialists, however reluctantly, admit this, plainly shows that the materialistic school of thought has had its day, and that some other *raison d'être* than a purely material one, of the phenomena presented, not only by the Lourdes cures, but by Christian Science, Mental Science, Hypnotism, Magnetism, and other phases of Occult philosophy, will have to be found.

That this is not so difficult as it appears to the ordinary man, that in short, the ACTUALITY of healing, other than by purely physical means, is neither mysterious nor inexplicable when once it is properly understood, it is the purpose of this article to show.

We need not go very far back to find a period when healing of this kind was, if not exactly a daily circumstance, so common as to excite little comment. It was recognized as simply an act of Divine interposition in the affairs of men. In those days people believed very strongly in a personal God—the anthropomorphic

idea of Deity held absolute sway—and as a natural corollary to this idea came the impression, amounting to conviction, of a direct personal control from above. The fact that this control was exercised through human agency did not confuse the issue, is shown by the attitude of both healer and healed, the one commanding, and the other obeying the command, to "Give God thanks," while the healer was usually called a "man of God."

Some nine hundred years before Christ, the Prophet Elisha—assuming that the record is true—performed prodigies equal to the greatest miracles that have ever taken place at any "Holy Well" since. In three consecutive chapters (2 Kings iv., v. and vi.) we read that the prophet—the man of God—multiplied the widow's pot of oil, caused a barren woman to bear a son, raised the son from the dead and restored him to his mother, healed the deadly pottage, fed a hundred men with a few barley loaves and ears of corn, healed Naaman the Syrian of his leprosy, which he afterwards put on his own servant, made an iron axe-head float in the river, smote an army of Syrians with blindness, and foretold the arrival of the King's messenger, "ere the messenger came."

We of course cannot prove that all these events occurred as they are set down, although orthodox believers have no difficulty in this respect, their easy assumption of the infallibility of the Bible settling all doubts so far as they are concerned.

The same applies to the miracles of Jesus, who was called Christ, and after him, to the acts of healing—and in one case, at least, the sudden death of Ananias and Sapphira, to a terrible deed of vengeance—on the part of the Apostles.

There is indeed a similarity or counterpart to all the holy wells of Christendom in the story of the Pool of Bethesda at Jerusalem, only in this case the water had to be "troubled" by an angel and the cure was limited to the first person who stepped into it after the troubling.

We have no direct proof that all these things really occurred, and knowing the unreliability of historical records generally, it is easy to hazard the conjecture that a good deal of legend is mixed with true fact. But, granting this, it is surely a reasonable claim that the healing of diseases otherwise than by surgery or medicine, has been going on through the ages from time immemorial. I lay particular stress on this point because it has an important bearing on the argument that follows. The cures at Lourdes are not new, and in no sense unique. They illustrate a phase of human experience that excited little comment in ear-

lier ages, when the Deity—National, or Universal—was credited with every act that was supposed to be of a supernatural character, and that only excites wonder nowadays because the more enlightened (?) leaders of thought have cast off the earlier (anthropomorphic) belief and have nothing to put in its place. Hence, they admit the cures—facts prevent any other conclusion—but term them “mysterious” and “inexplicable.”

Now, as an aid to the solution of the problem, let us consider one or two prominent features in connection with the Lourdes shrine.

1. With regard to the water. This, so we are told, contains no healing virtue in itself. It is not medicinal, but simply a natural spring water. If taken away and used elsewhere, its efficacy is practically non-existent.

2. A comparative few only of the thousands of pilgrims who go to the well, or spring, gain any benefit—and in many of these cases the benefit gained is only temporary—while the absolute cures are fewer still.

3. There is apparently no law or rule by which cures are effected, the results on the whole being erratic.

Bearing these three points in mind, the modern thinker is acting quite reasonably in rejecting the idea of Divine interposition. The first point almost necessarily indicates a power of some kind external to the water, a power that uses the water for healing, as the priest uses it for baptism, in which case it is merely a symbol of something else. But the second and third destroy the idea of Divine healing, because a partial-minded and erratic God is unthinkable.

Let me repeat the deductions made in the last paragraph so as to make the way quite clear as we go.

1. The water itself does not heal. Therefore, the healing power lies elsewhere.

2. If only a few benefit, even temporarily, and fewer still are absolutely cured, the healing power, whatever it is, is partial.

3. The erratic manner of the cures shows an absence of supernatural law, or divine rule.

Now if the healing power does not lie in the water, and is not the work of Divine interposition, where does it lie? We cannot say it does not exist—the cures forbid it. Is there a third alternative? Can we say the healing power resides in the patient?

Most people would answer “No,” giving as their reason the erratic character of the cures. They would argue—and reason-

ably, according to their light—that if the healing power were in the patient, every stricken visitor to the shrine would go away healed. But suppose the healing power were vested only in those who were healed, what then? Or, taking a stronger line still, let me suggest that the healing power lies in the entities or spirits of *all* the patients, but that only a few are able to utilise it for their benefit.

I can imagine the ordinary mind standing aghast at this idea, and I can also imagine the superficial mind pooh-poohing it right away, as sheer nonsense. The proper way to test the validity of such an assertion is to show some proof of its reasonableness. This is what I propose to do.

Observers of men and manners admit that we are at the beginning of a new era in the realm of thought. The wave of scepticism with regard to spiritual things that passed over the world during the last century seems to have almost spent itself, and to-day thinking men and women are gradually coming to the conclusion that the "mighty atom" is not the beginning, the be all, and end all of everything. There are manifestations in connection with spiritualism, hypnotism, mental healing and thought-transmission, that no materialistic theory can explain.

In short, the materialistic school, having tried to evolve something out of nothing by attempting to prove the innate existence of organic life, has (in the face of these manifestations, which have naturally upset all their theories) come to the end of their resources, and can only silently admit a mysterious power that they find it impossible to explain.

In this article I have nothing to say for or against spiritualism or hypnotism. The manifestations with regard to them that have taken place time and again prove to all reasonable persons that a power higher and greater than matter exists. They can be explained in no other way. With regard to mental healing, either by Christian scientists, mental scientists, or faith healers, the manifestations are quite as remarkable; and if we can give a reasonable explanation of them we may be able to satisfy the materialist critic that we have found the solution of the problem presented by the Lourdes cures.

It is necessary, however, at the start, to warn the *untrained* reader that he will be taken into rather deep waters, and if he finds himself out of his depth he must not conclude that the argument is wrong because it goes somewhat beyond his own mental vision. The deeper truths of Occultism are known to a

comparative few ; to the masses, who are ignorant of these truths, mental and spiritual phenomena must of necessity present a more or less insoluble problem.

When Mrs. Eddy startled the world some years back with her exposition and elucidation of the theory of the non-reality of evil, and the absolute mastery of the mind over the body, she was giving expression to a truth that has been familiar to students of the deeper phases of metaphysical thought for ages past. We may not, indeed, agree with all Mrs. Eddy's deductions ; like most reformers she flies from one extreme to the other, and from an orthodox belief in not only the existence, but the awful power—I had almost said omnipotence—of evil, she shoots like a rocket to a plane of thought in which this quality or attribute is refused even recognition. We need not go so far as this. Evil—which of course exists in various forms, disease being one—is real enough to the average man, and, we may add, to the ordinary scientist or physicist, because he is concerned with EFFECTS and not with CAUSES. It is only when he makes a study of causes, and especially of the cause or ORIGIN of evil, that the truth dawns upon him that evil has no real existence of its own, but is simply the negation of good. Orthodox believers in original sin and the total depravity of the human race cannot follow this line of argument for the reason already given, but that the argument itself is a sound one all who understand the meaning of the word will admit.

For practical purposes, however, we may acquiesce in the statement that to the man suffering from disease the disease is very real. This gives us another opportunity for definition, and so we may say that evil, in whatever form it manifests, is simply the result of a disordered imagination. This brings us to the second part of the theorem already referred to, viz. : that the mind controls the body. I cannot stay to relate the various steps leading up to this position ; all mental scientists are familiar with the idea, which is, in fact, one of the basic principles of Occultism, and illustrations of its truth may be seen every day by the intelligent observer.

It is, I think, in these two postulates that the key of the Lourdes cures will be found, and if any reader of this article cannot fit the key to the lock, it will be because he has not gained sufficient knowledge of occult matters to have the necessary mental perception of the truth.

To put the question as briefly and plainly as possible—and at the risk of appearing oracular—let me say that the be-

liefs of a man are visibly expressed in his body. A belief in disease and the power of disease creates a condition of things inimical to the body's welfare, and when to recognition is added *fear*, the conditions are entirely favourable to its reception. That is, briefly, how disease is taken. To cure, or get rid of disease, there must be a reverse action. If we refuse to recognize the existence of disease *as a reality*, we deny its power, and when we have ceased to fear it, IT HAS NO POWER SO FAR AS WE ARE CONCERNED.

Students of psychology know quite well that the mind of man is of a dual character. He may indeed be said to possess two minds. There is (1) the OBJECTIVE mind, which manifests objectively or outwardly, or visibly, and is more or less of a material, or animal nature; and (2) there is the SUBJECTIVE mind, which manifests inwardly, and is entirely spiritual.

Now, the condition of a man or woman, mentally, spiritually and physically, depends entirely upon the relations existing between these two minds. There cannot be two kings on one throne, and the subjective must either rule, or be ruled by the objective mind. Briefly, it is at the point when the subjective mind (*which is the essence of the Divine Mind*) assumes control over the objective (the lower mind that is expressed in our bodily form) and determines that an alteration shall take place in the condition of the body, that the healing power we have spoken of is set in motion, and the patient recovers.

It will, of course, be objected that the pilgrims to Lourdes, knowing nothing of the secret forces of Nature, cannot utilise them. They may not do so *consciously*, but that they do *unconsciously* is beyond doubt.

To give a full explanation as to how they do this would, I fear, take more space than is available. But I may say that unconscious action is being carried on in our bodies all the time. We digest our food, our hearts beat, we breathe, and do many other things unconsciously, or involuntarily; in fact, our bodies are kept going by this unconscious action.

And if we need a lever to move even the subjective mind, we find it in faith. Facts would indeed seem to deny this, as one of the peculiar characteristics of the cures is that many who show least faith are the most benefited, whereas some who show the most go away unhealed. This objection, however, is more apparent than real. It is said that no one can be hypnotized against his will, and yet there are instances where this has been done. The reason is that the patient (or victim), while outwardly opposed to hypnotism, is inwardly convinced of its power, and

he therefore submits to its influence ; indeed, he is powerless to do otherwise.

It is the same with regard to belief, or faith. Few people nowadays wear their hearts upon their sleeve. In an old book it is written " the Lord looketh on the heart," and it may be that the man who jeers with his mouth, and shows outwardly anything but faith, is more susceptible to the influences of Divine healing than another who to outward seeming fulfils all the conditions necessary for receiving the God-sent gift.

Looked at in this way there is nothing extraordinary about the Lourdes cures, still less is there anything mysterious or inexplicable. The " Holy Well " healing of mediæval times has become the mental and spiritual healing of the twentieth century. The secret forces I have spoken of are becoming the property of an ever-increasing number of people. When they are understood and used by the world at large we shall be measurably nearer the time when, in the words of the Apocalyptic writer : " death shall be no more, neither shall there be mourning, nor crying, nor pain." What is possible to the few to-day will be then possible to all, for the TRUTH will be known to all, and it was the greatest Healer the world ever saw who said, " The truth shall make you free."

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.*]

To the Editor of the OCCULT REVIEW.

SIR,—The following incidents, of the truth of which I can vouch, may interest some of your readers. They were told me by an intimate friend, an official in H.M. Service, stationed near Lagos, in West Africa. My friend's house was a few miles out of Lagos, and at about a mile and a half from his house, which stood in a plain, rose a huge rock commanding the country for miles round. One night my friend was seated in his verandah, when he observed what appeared to be a long procession of lanterns, and winding their way from the top of this rock to the plain beneath. Once there they appeared to wander about, certainly as though men carrying hurricane lanterns were walking about the plain. He sent for his (native) watchman, and asked what they were doing there. They are not men, replied the watchman, they are spirits, and no more explanation could be drawn from him. The next night my friend had an officer from Lagos to dine with him, and after dinner, sitting in the verandah, they together saw the lights, coming down from the rock and playing about in the plain. So they resolved to explore, and sending for his headman, my friend told him to rouse one of his bearers and saddle two horses, an order which was most unwillingly obeyed, for the natives hate going out in the dark. However, the two friends, taking their guns, mounted their horses and rode towards the twinkling lights, the bearers cutting a path through the long elephant grass towards the rock. As they drew near the lights grew more dim, and when they finally reached the rock, not a light was to be seen. So they returned, and the next day my friend took an escort and rode over to a village which was close to the rock, and sending for the headman, asked what his people were doing with lights on the rock at that time of night. The headman assured him that no one had left the village—indeed, that nothing would induce them either to go out at night or to go near the rock, which was haunted, he said, by fire spirits, and always had been. The rock certainly swarmed with rock-pythons, and being

nearly inaccessible, offered no further ground for investigation. Soon after my friend left the station.

Another incident occurred to him about two months ago. He was preparing to go on leave, and had given to his (native) steward a quantity of clothes. The next morning the steward came with a long face to say that the clothes had been stolen and might he send for the village diviner. "Oh, certainly," was the reply, "do what you like, only don't ask me officially." So the diviner arrived, accompanied to the compound by about a hundred men, women and children. His only apparatus consisted of three small black cones, rather like pastilles, each having a small feather stuck into the top, and the half of a small calabash. His *modus operandi* was simplicity itself. Laying the cones on the table, the three feathers just touching each other's tips, he covered them with the calabash. Each one present then touched the calabash, and as soon as he had touched it the diviner raised the calabash, and the cones being *in statu quo*, pronounced him innocent. After several had touched it with the same result, a "boy" came, and touched, and when the calabash was raised, behold! the three cones stood upright, the feathers waving triumphantly. "I didn't steal the clothes," cried the culprit (*qu'il paraît!*). "You did," said the diviner. "I didn't," he replied. "Very well, we'll do it again." And again the whole community came forward, and touched, with the same result, for when it came to the "boy's" turn, up jumped the cones. Again he loudly protested his innocence. "Very well," said the diviner, "we'll do it the third time," and again the little black feathers denoted him as the thief. "Pay up," cried the crowd, by this time worked up into a proper frame of mind to see justice done. And pay up he did, to the tune of £3 10s., the value of the clothes *plus*, no doubt, the costs of the trial, he loudly protesting his innocence all the while. But that night he told my friend he was guilty.

I am,

Yours faithfully,

F. G. MONTAGU POWELL.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Referring to the long and extremely favourable review in the October number of the OCCULT REVIEW of my book *The Maniac*, might I be allowed to say one word with regard to your critic's suggestion that "alternating personality" accounts for some of the phenomena described.

It may and does account for some—but by no means all : and then, again, what *is* this “alternating personality” that the doctors report upon and observe, but do not pretend to be able to understand or explain ?

Now, the whole of the facts of the case of *The Maniac* point most unmistakably to its being a case of SPLIT PERSONALITY—a most complicated and at least *triple* split, namely :

1st, and by far the most important : A split between the Ego and the physical body, caused by the withdrawal from the physical body of the connecting link between the two—the connecting link of the *Etheric Body*. This split causes the physical body (at the times the “split” is occurring) to become an entirely independent entity, automatically responsive to any and every stimulus, internal and external, affecting the physical brain. It is cut off from all connection with, or control by, its rightful lord and owner, the Ego. It becomes, in fact, a living automaton. This living automaton is the “alternating personality.”

2nd. Besides this first and chief split, in the case of *The Maniac* there occurred splits in the brain itself : a split between the “higher” and the “lower,” or “animal” brain (see pp. III–III4).

3rd. A split in two of the “higher” brain itself (the whole phenomenon of the personality of “Ray Hall” illustrates this).

Yes, SPLIT PERSONALITY is the key to the solution of the whole problem : is the key to the solution of the unsolved problem of “Madness.”

But until Alienists will believe in the existence of, and study the workings of, the first, most important “split”—the split between the physical body and the Etheric Body, they will never attain to a comprehension of the Problem of Madness.

Can no competent Alienist be found, unprejudiced enough to do this ?

Yours faithfully,

THE AUTHOR OF *The Maniac*.

[*The following observations have been sent me by Mr. Redgrove in reply to the author's criticisms.—ED.*]

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In reply to the letter of the author of *The Maniac* regarding my review of this book, I should like to point out that I did not suggest “that ‘alternating personality’ accounts for some

of the phenomena described." When I stated that, " Either this [the fact that the delusions of the self-active during certain periods were not the conscious delusions of the patient] must indicate some curious freak of memory, or else we have a case of alternation of personality," I did not intend to suggest any theory in explanation of the phenomena, but merely to state a fact, namely, that unless the patient's memory played her false—an unfortunate possibility which, so far as I can see, can never be eliminated entirely,—two personalities *alternatively* manifested themselves through the physical body of the patient. As to the origin of the secondary personality, I could not enter into this question within the confines of a review. I certainly do *not* think that this personality was some discarnate entity which managed occasionally to get hold of the patient's body, though I do not regard demoniacal possession as an impossibility. I am so far in agreement with the majority of modern psychologists in regarding such secondary personalities as resulting, in most cases, from a dissociation or splitting up of the normal personality. What, for example, were those " voices " which so troubled the patient in *The Maniac*, but fragments of her own personality, which, dissociated from the rest, had acquired a spurious individuality of their own ?

As to the exact nature of this dissociation or split—this is another and a more difficult question. The theory of the author of *The Maniac* herself is one that rather appeals to me personally, but it must be admitted that it involves certain rather hypothetical elements, the " etheric body," for instance. In this connection, perhaps I may be allowed to refer to Dr. Goyder's interesting little work, *The Substance between Spirit and Matter* (1908), defending the theory of the " etheric body."

Yours very faithfully,

H. S. REDGROVE.

THE POLYTECHNIC, LONDON, W.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I wonder if any of your readers have any explanation of the following. Having read a very large number of ghost stories I have noticed that again and again when the visitants have made any communication those who have received it absolutely refuse to disclose anything on the subject, and during the remainder of their lives seem as though any pressing for particulars agitated them beyond endurance. I have noticed this repeatedly and in the case of the best authenticated stories.

This seems very mysterious. Have any versed in the subject any explanation?

I am,
Yours faithfully,
G. H. JOHNSON, M.A.,
Rector of Keston.

THEOSOPHISTS AND THE NORTH POLE.

To the Editor of the OCCULT REVIEW.

The announcement in your September issue that THE OCCULT REVIEW will henceforth devote some special attention to Theosophic interests may be welcomed by members of the Theosophical Society, and certainly will be by the large number of non-members who write themselves down "theosophists" with a small "t." It should prove a great gain to the former—if they will receive it—to come into closer touch with students who neither set up nor bow down to any standard of orthodoxy in occultism. Both these negations of scientific method have long stayed all progress in the Theosophical Society; and the recent large secession of members who attempted to withstand the progress of this blight, has left the field to the half-educated and the wholly unscientific.

Yet some, surely, even among these, will experience a little uneasiness in their usual blind acceptance of untested and unconfirmed statements made by this or that supposed seer—now that we have definitive and reliable information regarding the North Pole and its neighbourhood. Putting aside Dr. Cook's statement that the Pole is in the midst of a frozen sea, we have the scientific data of Commander Peary, who has satisfied himself by actual soundings that the Pole is in the midst of a deep ocean. After leaving his ship, he got, at a short distance from the land (between 83 and 84 degrees North) a depth of 110 fathoms. Before the expedition reached the 85th degree, a depth of 825 fathoms was sounded—"seeming to show that the Continental Shelf, the shallow plateau extending over a varying distance from the edge of the coast line, deepens somewhat rapidly in the Arctic Ocean" (*Times*, September 14). And about five miles from the Pole he was able to break a hole through the ice with a pick-axe and attempt another sounding, as to which he says:—"All my wire, 1,500 fathoms, was sent down. No bottom. In pulling up the wire it parted a few fathoms from the surface, and the lead and wire went to the bottom." Precisely how deep the ocean is at that spot therefore remains unknown, but

it exceeds 1,500 fathoms. All this confirms soundings made by Nansen up to and beyond 85° N., where he registered 2,000 fathoms.

That little hole of Peary's, made in a patch of ice at a distance of five miles from the Pole, "not so deep as a well, nor so wide as a church door," is yet, like Mercutio's puncture, "enough," and " 'twill serve," it is to be hoped, to let the life out of a myth—or, rather, a misstatement of fact—that has long been current in the Theosophical Society. First made by Mme. Blavatsky, it has been repeated, enlarged upon, and promulgated, by Mrs. Besant (now the President of the Society); and has been accepted in blind faith by the greater proportion of the members.

The misstatement to which I refer is to the effect that "at the very circle of the Pole" is a permanent island continent, an imperishable land, which is ever green and is washed by a sea that never freezes. In volume II, page 11, of the *Secret Doctrine* (third and revised edition) Mme. Blavatsky says that "even in our own day, Science suspects" this to be so; and she goes on to declare that the "Archaic Teachings" contain the same statements. Moreover, there is no room for explaining away the misstatement by vague suggestions about the shifting of the Pole; for on the same page she locates this "blessed land of eternal light and summer" as being "beyond Norway or Scandinavia." And on page 417, dealing with a Persian myth regarding the "dry island" and its several parts, she comments: "The severed parts must be Norway and other lands in the neighbourhood of the Arctic Circle."

This Arctic island continent is stated in the *Secret Doctrine* to be the first habitable land that emerged from the waters of our early world; and to be imperishable, lasting throughout the era of humanity on this planet. On page 6 of the *S. D.* (vol. II), Mme. Blavatsky says:—"It is proposed, then, to call the first Continent, rather the first *terra firma* on which the First Race was evolved by the divine Progenitors, the Imperishable Sacred Land . . . the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man, and the dwelling of the last *divine* mortal. . . . 'The Pole-star has its watchful eye upon it, from the dawn to the close of the twilight of a Day of the Great Breath.'" And on page 340 it is referred to as "that primitive Eldorado, now the North Polar regions."

As if determined to leave no loop-hole for explaining away these geographical descriptions as being myth, or allegory, or astrality, Mme. Blavatsky returns again and again to the subject

—always treating the Sacred Land as an actual concrete portion of the earth's crust, never submerged nor to be submerged. Thus (vol. II, page 388) she writes of "the third great Continent [Atlantis] which perished some 850,000 years ago"; and in a footnote she adds:— "The first Continent, or island if so preferred, 'the cap of the North Pole,' has never perished, nor will it to the end of the Seven Races." Again, page 418 (footnote):— "It is averred in Occultism that the land or island which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our Round. All the central continents and islands will emerge from the sea bottom many times in turn, but this land will never change."

And Mrs. Besant endorses, repeats and amplifies these statements. In her lectures delivered in India in 1903 and published in book form under the title *The Pedigree of Man*, she says (page 65) in describing the beginnings of the world of humanity—"At one point, gradually, the first land appears. It is the peak of Mount Meru; the Cap of the North Pole; it is the beginning of the Imperishable Sacred Land, the Holy Land, the Land of the Devas. . . . On that land every human Race in turn is to be born. . . . 'The Pole-star has its watchful eye upon it.' . . . and the climate is an exquisite spring." Later, however, "during the life of Lemuria [the second Continent, now submerged] took place the great change of climate which slew the remnants of the second Race. . . . The gorgeous hues of the tropics faded away beneath the breath of the ice-king; the polar days and nights of six months began, and for a while the remnants of Plaksha [Lemuria] showed but a scanty population." But "beyond it, in the Polar regions, smiled the ever Imperishable Sacred Land." And finally (page 144), "Let us go northward now, northward to the Sacred Land," where the latest Race was being evolved. "There they dwell under the Pole-star, far away from the tumults of earth, slowly shaping into a new and finer type" (p. 145).

Now I have not written the foregoing in order to convict Mme. Blavatsky of a lamentable error nor Mrs. Besant of endorsing and promulgating it. All I wish to do is to impress upon the crowd of dabblers in occultism who hang upon the *dicta* of clairvoyants, that, of all psychic faculties, clairvoyance is the least reliable. Years ago I heard Mrs. Besant, in lecturing to a public audience, commend such studies to us because (among other advantages) it thereby became possible to travel in the astral body to out-of-the-way regions of the globe, and bring back a knowledge of places inaccessible to those tied by force of circum-

stances to one locality. Believing this possible, members of the Theosophical Society have naturally supposed that she would have satisfied herself, by this simple method, of the actuality of the North Pole Summer Land, before propagating belief in it on her own account. (And certainly many people have accepted Mme. Blavatsky's statements when repeated by Mrs. Besant, who would not have accepted them at first hand.) Now it is made evident by Commander Peary, that if Mrs. Besant did visit the North Pole in the astral body, she saw—not the actuality, but merely what she expected to see. But if so advanced a student of occultism can fall into so grievous an error in regard to concrete physical-plane fact, what about the reliability of clairvoyance? As a matter of fact we know that geographical and topographical clairvoyance is possible; but, after acquaintance with psychics extending well over thirty years, I am convinced that there is not one, either in the Theosophical Society or outside it, who can, by taking thought, perceive with any degree of certainty what is going on in the next room. They may, however, do it without taking thought—unintentionally, spasmodically, and often (if not always) confusing fact with their own imaginings.

Yours faithfully,
EDWARD E. MARSDEN.

MANCHESTER.

[I think the question raised by this letter is of sufficient importance to warrant its publication, and while not myself in a position to answer it satisfactorily I should be glad to have the comments of my Theosophic friends.—EDITOR O. R.]

PERIODICAL LITERATURE

MR. MEAD'S new Quarterly, *The Quest*, which has now made its appearance, is full of thoughtful articles, the keynote to which is set in the editor's own exposition of "The Nature of the Quest." This is defined as:—

The search or call of the soul for that alone which can completely satisfy the whole man, and make him self-initiative and self-creative. In folk-tale, myth, and sacred story, it has been set forth in countless modes throughout the ages. It is the transmutation of every desire and lust that leads to bondage into the pure love that seeks the liberty of union with the Divine Will alone.

It is the throwing of the mind outward to things beyond, and the calling forth of the complementary power of the soul—the passion to create, to express that which this extension of consciousness has awakened within its deepest nature; the arousing of interest in the possibilities of a deeper and more actual and intimate life. Mr. A. H. Ward, writing on Imagination as "the thought-power of the immortal self," says:—

I believe that the mystical Way of Knowledge lies open before the thinker at the present day. The possibility of investigating the super-physical spheres, of developing the power to do this for himself, instead of merely observing the phenomena of psychics and mystics from without, is within his reach—if he will make the requisite efforts and sacrifices. By following that quest he may reach the truth of the instinctual and intellectual regions, and even attain to the spiritual sphere where truth is one, and where the fair haven of the monist abides.

Another writer, Thomas A. Sieve, applies the same line of thought to the problem of education, holding that the child has naturally those faculties which lie at the root of genius, and that, in education, attention should be paid to the development of the inward as well as of the outward faculties, and to the right combination of the two, the play of the innate genius upon the material accumulated. In the same magazine are articles on the prodigality of Nature, both in production and destruction, on hypnotism, on the legends of the Holy Graal and of Orpheus, and one of Michael Wood's profound studies on the hidden springs of human nature.

The last two numbers of *The Theosophist* are remarkable for the articles by Mr. Johan van Manen on the "occult chemistry" researches undertaken by Mrs. Besant and Mr. Leadbeater.

A curious description is given of the faculty of microscopic clairvoyance, which, if the results are to be relied on, is indefinitely more powerful than any instrumental means ever likely to be at the disposal of the physicist. One method consists in projecting a portion of the "causal body" from between the eyebrows, and in this condition it resembles a tiny snake, though invisible to the physical eyes. The writer explains that "the serpent above the eyebrows so common on the crowns and heads of Egyptian representations is a direct allusion to this power and to the snake-like protuberance through which it is exercised." When the snake has a sevenfold hood, it represents the application of this power either to sub-planes or to planes proper. During the investigation an accidental circumstance led to the discovery that the power of magnification could also be exerted at any distance from the object to be examined, and there is a curious story of how a few particles required for closer examination were "subtilized" from the specimens in a public museum.

The current quarterly issue of *The Annals of Psychological Science* contains a reply by Mr. Hereward Carrington to Mrs. Finch's personal attack on Eusapia Paladino, an article by H. Dennis Taylor on visual hallucinations, showing the difficulties of the physiological explanation, and arguing that there must be a basis of real perception; an account of an experiment in long-distance thought-transference; and a collection of ancient but well-authenticated phenomena relating to the impression of fiery marks on clothing and other objects by apparitions. There is also a singular tale of a spirit appearing to a clairvoyant and revealing the details of an almost forgotten crime.

Dr. Hyslop, reviewing in the *Journal of the American S.P.R.* Mr. Piddington's report on the Myers cross-correspondences, joins issue with the English researchers as to what constitutes the essence of proof of survival of personality. While the English Society desires evidence of the continuance of a definite independent personality, capable of giving proof of continued mental activity on its own account, Dr. Hyslop attaches more importance to the proof by direct reference to things done or said while in the body, holding that the evidence for posthumous mental activity only proves the existence of a similar mentality, but not necessarily the same one in a state of survival. The incidents given in this issue relate chiefly to dreams, showing how they may vary from the revelation of a new invention to the complete suspension of the faculty of normal judgment.

The Word contains an editorial article on the much-vexed

question of mahatmas and adepts, explaining the difference between them, and asserting that these degrees of advancement must be attained during life on earth ; one does not become either, or attain immortality, after death. The difference is thus explained :—

A man becomes an adept when he is able to move and act consciously in the astral world and deal with things there as he is capable of acting in his physical body in the physical world. A man becomes a master when he knows the laws of his own life and has lived according to them and has completely controlled his desires, and when he has entered and lives intelligently in the mental world in a mental body. A master becomes a mahatma when he has completely worked out all his karma, complied with all the laws demanding his presence in the physical, astral, and mental worlds, and has done away with all necessity to reincarnate. Then he enters the spiritual world and becomes immortal : he has a body which will persist throughout the manifested and spiritual worlds as long as they shall last.

In an exposition of the *Tao-Teh-King* the following comparison is drawn between three great stages in the teaching of humanity :—

The essential steps upon the Path are : (1) instruction in Being, Wisdom and Virtue—this degree is represented by Laotze ; (2) a vigorous attempt upon the attainment of freedom—this degree is represented by Buddha ; (3) a personal realization of freedom—this degree is represented by the Gita and Jesus ; (4) an identification of the traveller with the Path and his transcending into God-Wisdom or Theosophy—this degree is represented by the New Age.

According to the *Kuddaka Patha*, a Buddhist lesson-book, quoted in *The Buddhist Review*, "the spirits of the departed stand outside our dwellings, at our windows, at the corners of our streets ; they stand at our doors, revisiting their old homes," and are to be supplied with food and drink ; yet Swami Abhedananda, in *The Oriental Mystic Magazine*, warns his readers that though spirits exist in a realm of their own, a finer physical plane, it is useless to waste time and energy in seeking help from them, because they are not yet perfect. But do we any of us need to be perfect in order to render our contribution of help ?

Reason illustrates the help often given by the psychometric faculty, by telling the story of a lost mortgage which was "seen" by a psychometrist in a lawyer's safe, slipped inside another paper ; on careful search it was found in just the position described.

The *Psycho-Occult Digest* quotes from a Dayton (Ohio) paper a strange account of a boy who cannot go anywhere or do any-

thing without the strangest occurrences happening around him—showers of stones and dirt, dishes broken, furniture moved, trains breaking down, until he has become a terror to the whole township, as well as to himself and his relatives.

According to the Australian and New Zealand papers, the centre of interest in the medium Bailey has been temporarily transferred to Wellington, N.Z., where Mr. Bailey has been giving séances under the auspices of the Spiritualist Association there. The phenomena appear to have puzzled the most sceptical, though the most divergent views are expressed as to "how it is done."

THE EQUINOX. The Official Organ of the A.°. A.°. The Review of Scientific Illuminism. Vol. I. No. II. September, 1909. London: Simpkin, Marshall, Hamilton, Kent & Co., Ltd. Price 5s.

IN accordance with the words which Rabelais has put into the mouth of the priestess, Bacbuc, "We place the sovereign good, not in taking and receiving, but in bestowing and giving," the Editor of this Review says of the exalted knowledge which he and others of his fraternity have attained through experience, in so far as it is possible to communicate it at all, "We offer it with both hands." The opening pages are devoted to formulating the problem of existence in the clearest and simplest terms, and to outlining a method of solving that problem. The style of this Editorial is a model of lucidity in brief and will be read with pleasure by the lover of letters as well as by the mystic. A quantity of verse figures in this volume, much of it written under the inspiration of the Great God Pan. On the whole, it is more remarkable for power than beauty. "The Dream Circean" is a short story of convincing ability. It is the quintessence of the fantastic and has passages of volcanic force which recall Balzac. Tennyson is severely handled in the article, "Stewed Prunes and Prism," which illustrates in an extreme manner the reaction against Victorian celebrity. There are some curious departures in the methods of reviewing books and a refreshing frankness of criticism which is quite unusual. The following significant passage occurs in a review by Mr. V. B. Neuburg, "Psychology is still in its infancy; when it attains maturity it will be the most dread enemy that Supernaturalism has to face. The subjective view of life is undoubtedly destined to be the predominant one." The wit, the mirth, the philosophy and the style combine to make *The Equinox* the most brilliant of all the mystical periodicals.

B. P. O'N.

ZADKIEL'S ALMANAC, 1910.

IN a well-written and exceptionally interesting issue of this old-established journal, Zadkiel makes his annual plea to men of science and the unprejudiced public on behalf of the ancient science of the stars. His singularly successful prediction of the earthquake at Messina gives his argument a very secure foundation and enables him to contradict in the most effective manner the statement of M. Camille Flammarion that earthquakes cannot be predicted. It is a remarkable fact that all the more important periods of seismic disturbance, and most frequently the affected areas also, have been foreseen and predicted by Zadkiel I and his modern successor, Zadkiel II. In view of this fact every sincere lover of the truth will give his support to the claims of astrology to an impartial and exhaustive examination at the hands of scientific men. The plea for Urania has been put forward year after year for eight decades. It is now beginning to attract some attention in the right quarter, thanks to the constant and untiring labours of numerous students of the science and not least of the Editor of *Zadkiel's Almanac*.

Among other recent predictions to his credit we may note the Reform in Turkey, the crisis in Eastern Europe, the Indian riots, and the deadlock in the legislature on the Budget proposals.

In glancing at the forecasts for 1910, "The year of change," we find the Government thrown out, Mr. Lloyd George out of office, strenuous times in Great Britain and Germany, and danger of an Indian outbreak. But these features, although striking, are but a few of the many remarkable predictions to be found in next year's almanac. The price of the almanac is 6d., and as it contains a complete ephemeris of the planets' places through the year, it is thus the cheapest and most useful of all the many publications of this kind which make their annual appearance at this time of the year.

REVIEWS

THE PSYCHOLOGICAL ORIGIN AND THE NATURE OF RELIGION. By James H. Leuba. F'cap 8vo, pp. vi. + 95. London: Archibald Constable & Co., Ltd., 1909. Price 1s. net.

THIS little volume, the last in Messrs. Constable's "Religions, Ancient and Modern" series, might be regarded as an introduction to the other works of this series. The author commences by pointing out that no description of Religion can be satisfactory which is couched in intellectual or affective terms alone, for the reason that "will, feeling, and thought enter in some degree into every moment of consciousness which can be looked upon as an actuality", and hence a satisfactory definition of Religion must have reference to all three. He proceeds to differentiate all human behaviour into three types—(1) the mechanical behaviour, in which there is no reference to personal beings, but which is characterized by the "practical recognition of a fairly definite and constant quantitative relation between cause and effect"; (2) the coercitive behaviour or Magic; and (3) the anthropopathic behaviour which includes Religion. This is followed by an interesting discussion as to how far, if at all, these types of behaviour are exhibited by the higher animals. With regard to the origin of the belief in unseen personal beings, Mr. Leuba is of the opinion that the belief in ghosts can be traced to states of temporary loss of consciousness and apparitions in sleep, etc., the belief in nature-spirits to the spontaneous personification of striking natural phenomena, and the belief in God to the necessity of a Maker of the Universe (assuredly a valid reason). With regard to the relation between Magic and Religion, Mr. Leuba indicates a fallacy in Frazer's theory, and points out that, since the least civilized tribes, amongst whom Magic is especially prevalent, cannot be regarded as truly primitive, "it could be argued that Magic is, after all, the outcome of the corruption of a primitive Religion", a theory towards which the reviewer inclines, Sympathetic Magic, in his opinion, having been at first little more than a sort of symbolic prayer. On account of certain psychological reasons, however, Mr. Leuba concludes the probable priority of Magic, at the same time maintaining that Magic had an origin independent of Animism, and that though Magic and Religion combine, they never fuse. After a chapter dealing with the original emotion of primitive religious life, in which the rival "love" and "fear" theories, which the author regards as supplementing rather than opposing one another, are discussed, he concludes with some brief remarks on the nature and function of Religion.

Although we cannot always agree with the opinions expressed by Mr. Leuba, whose point of view would appear to be somewhat different from our own, we must admit that the slender volume before us is of considerable interest, written in a clear and pleasingly terse style, and express as our opinion that the reader will not regret paying the modest sum asked for it.

H. S. REDGROVE.

THE KEY OF SOLOMON THE KING (*Clavicula Salomonis*). Translated and edited by S. Liddell MacGregor Mathers. With 15 plates. Cr. 4to, pp. x + 126. London: Kegan Paul, Trench, Trübner & Co., Ltd. Half-bound. Price 21s. net.

WITH the exception of an incomplete edition published in France, it appears that up to the year 1889 there existed no printed copy of the work known as *Clavicula Salomonis*. In that year, however, there was published an English translation, edited by Mr. S. L. M. Mathers from various MSS. in the British Museum, differing somewhat from one another. The handsome volume before us is a new edition of this translation, a careful production for which Mr. Mathers is certainly to be congratulated.

The *Clavicula* consists of an elaborate ritual for the evocation of the various planetary spirits, in which process the use of talismans or pentacles plays a prominent part. As many as forty-four of these pentacles are described and figured in the plates. Some of the designs, which in many cases involve the holy names of God in Hebrew letters, are exceedingly curious. So badly had these Hebrew letters been copied by transcribers that their correct restoration involved very considerable labour extended over several years. In this restoration Mr. Mathers was assisted by Dr. Wynn Westcott.

Certain of the MSS. of which this book is a translation contain experiments which clearly belong to the Black Art. Such experiments Mr. Mathers has eliminated from the book as not properly belonging thereto, but in spite of the several warnings of the work itself against the use of magical arts for evil ends, if we are to judge of Magic according to its objects, there is a good deal in the *Key of Solomon* which comes under the category of Black Magic. We find therein described a pentacle for executing ruin, destruction and death, and another for causing earthquakes—to give only two examples.

Regarding the authorship of the work, Mr. Mathers says, "I see no reason to doubt the tradition which assigns the authorship of the 'Key' to King Solomon". If this view be accepted, however, it is abundantly evident that the *Key* as it stands at present (in which we find S. John quoted and mention made of SS. Peter and Paul) must have received some alterations and additions at the hands of later editors. But even if we are to assign the *Clavicula Salomonis* in its present form to the fourteenth or fifteenth century, we must admit that it was based upon traditions of the past, and, of course, the possibility remains that it may have been based upon some older work. With regard to the antiquity of the planetary sigils Mr. Mathers notes "that, among the Gnostic talismans in the British Museum, there is a ring of copper with the sigils of Venus which are exactly the same as those given by mediæval writers on Magic". It must be confessed that the study of such ancient symbols is a fascinating one, and although we must not suppose some stupendous secret to be hidden in the symbols of Magic, we may reasonably believe that the elucidation of their origin would not be devoid of interest.

However absurd the claims of the rituals of *Solomon's Key* appear in the light of modern knowledge, the work did exercise considerable influence in the past, and is to be regarded as one of the chief sources of mediæval Ceremonial Magic. For this reason, namely, its historical significance, and on account of its wealth of curious symbols, although

we must adopt the modern critical standpoint—sceptical with regard to the authorship of the *Key*, more than sceptical of the claims of Ceremonial Magic, and sceptical even of the existence of the planetary spirits with which it promises us communication—we must recognize the fact that *The Key of Solomon the King* is a book of some importance, a book which should be found in the library of every student of the occult, and a work of much interest to those who delight in the study of the superstitions of the past.

H. S. REDGROVE.

HINDU MAGIC. By Hereward Carrington. (Published by the *Annals of Psychological Science*, 110, St. Martin's Lane, London, W.C.)

A VERY useful little brochure. Mr. Carrington describes the mango trick, the basket trick, and the famous rope trick, showing how the first two are done (by clever sleight of hand methods) and, as to the last-named, suggesting that the accounts of it may be mythical. If it ever is done as described, hallucination seems to be the only explanation. But the well-worn story of the exposed photographic plate which on development showed neither boy nor rope, was long ago proved to be a concoction; and the subject remains as much "wropt in mystery" as ever.

With regard to the mango trick, Mr. Carrington has unsuccessfully searched for any first-hand account of *fruit* appearing on the tree, and he has never met "any one who could assert that he had seen it himself." It "seems to rest on the same hazy foundation as the famous rope exploit." The present reviewer, however, knows several people who have seen it; and one of them gave him a careful account of it, in conversation, not long ago. The performance took place at Colombo, on the deck of an Australia-bound steamer; the mango fruit appeared, and was at least not hallucinatory, for it was distributed among—and eaten by—the spectators. My informant regarded the whole affair—probably quite rightly—as conjuring, but, wherever the fruit came from, it certainly came. It is curious that Mr. Carrington has never succeeded in getting a first-hand account of this trick.

It is, of course, quite likely that, though most of these tricks are ordinary conjuring, some of them may be manifestations of genuine occult powers; but, as Mr. Carrington says, we must exhaust the possibilities of conjuring before we admit supernormal causes.

J. ARTHUR HILL.

THE CHANGING WORLD. By Annie Besant, P.T.S. London: Theosophical Publishing Society, 161, New Bond Street, W.

AN interesting volume of varied topics has been put together from the substance of fifteen lectures delivered to the public and to members of the Theosophical Society by Mrs. Besant during the months of May, June and July, 1909.

The lecturer has brought her wide and varied experience to bear upon some of the more important problems presented by modern social conditions, and passes in review the issues to which contemporary religious thought is tending. She dwells eloquently upon the deadlock in Religion, Science and Art. Inasmuch as Religion is neither eclectic nor synthetic and does not answer to the questions imposed by the growing intelligence of the people, it is inadequate, faulty, and ineffectual. It brings no certain assurance to the mind that doubts, because it continues in estrangement

from Science. On the other hand Science halts short of end where it fails to apply its experiment to the questions of psychology. It refines upon matter to the last stretch of the imagination, yet fails to discern that all activity is the expression of conscious life, that all matter is sentient because responsive and adaptable. In Art there is a marked paucity of Idealism. It has ceased to be creative on that account. It makes its final appeal to the sense and not to the soul of man.

Mrs. Besant deals with the deadlock in social conditions in that effective manner peculiar to her rich experience. She shows how luxury and want elbow one another in our civilized systems. Then in notes of swelling optimism she pictures to us the coming race in which and through which the coming Christ will manifest. The working of a larger consciousness in man will involve a larger sense of responsibility. Finally the place of Theosophy, as a synthetic system of science, philosophy and religion in the coming civilization, is defined. The series concludes with lectures on "The Sacramental Life" and "The Nature of the Christ." In an address on "White Lotus Day, May 9, 1909," we are told that Damodar K. Mavalankar, who disappeared from our ken some twenty years ago, is still alive in a Trans-Himalayan Brotherhood, and will shortly appear as a qualified teacher. It is also hinted that Madame Blavatsky has found re-embodiment. The book is a very significant one and should find many readers outside the Theosophical pale.

SCRUTATOR.

THE SONS AND SAINTS OF GOD. By Aziel. London: Chas. Taylor, 22, Warwick Lane, E.C.

THIS book belongs to the order of inspirational writings now so plentiful. It is to be understood that "Aziel" is the communicating Intelligence, a human medium being employed in the writing. Possibly it is within the destiny of some of these latter-day Scriptures to survive the ravages of time and to be handed down to posterity, even to be finally collated in some body of canonical writings. Indeed, time may deal more leniently with them than the reviewer and critic. Be that as it may, novelty has its charm, and I confess to reading the "communicated" lives of the Old Testament prophets and patriarchs with greater interest than the so-called historical records.

Although the scope of the book is presumed to include the sons and saints of God "who have lived in all ages," it does not go outside of the Biblical record. None of the great personalities of the Chinese, Persian, Aryan or Greek histories are included, though all can furnish us with examples of godly men. The life of Christ resolves itself into a eulogium of the man-god, an apostrophe. The personalities of Moses, David, Daniel, Samuel, Elijah, Jonathan, Nathan, Joseph, Jeremiah, Isaiah, Jacob, Esau, Isaac, are successively represented in this spirit-biography with small regard to chronological order. The mysterious figure of Melchizedek, priest of Salem, is conspicuously in contrast with the description of him as one "without father or mother, having neither beginning of life nor end of days," with whom Abraham talked. Ruth is included, but Joan of Arc does not figure in this spiritual biography. In this book the earth is called "Millo in the Constellation of Mude," and is known as the Sorrowful Star. It is, however, a matter of view-point as to what

constellation the Earth appears to belong, and the same may truly be said of Scriptures of this sort. It cannot be claimed that they add anything of value to a constructive system of religious thought, and inasmuch as they lack historical connectedness they are to be regarded with suspicion.

SCRUTATOR.

LOOKING FORWARD! London: Charles Taylor, Warwick Lane, E.C.

THIS is an English edition of a little book issued some years ago in South Africa, and its contents can be gleaned from its sub-title: "The loving letters of comfort to a longing soul on earth, written by one from the Borderland, who thinks with sincere affection of all friends on earth." Deeply religious in tone, these letters set forth the progress of a spirit in the after-life, where he meets Jesus, the Apostles, and many of the world's great religious leaders. The writer claims to have experience and receive instruction on many planes, and to be favoured with many confidences as to the plan and purpose of the Founder of Christianity.

S.

BEATRICE THE SIXTEENTH. By Irene Clyde. Pp. 338. London: George Bell & Sons, 1909. Price 3s. 6d.

IF two lines are crossed, as in a capital X, there is a point which is common to both lines. This geometrical truth seems to have suggested to the author of the interesting novel under consideration the idea that a person might suddenly find herself in a new world, after arriving at such a point of intersection as exists in a capital X. The point of intersection attained by Mary Hatherley, a lady-doctor who in this book tells more of her own story than that of Queen Beatrice whom she valiantly served in a planet unknown to my astronomy, is an event—the blow of a camel's hoof. Mary Hatherley recovers to find herself still persuaded that she is on earth, and is greatly shocked when she observes that she sees unfamiliar stars at night. She dwells henceforth in a gynarchic State, Armeria, where women marry each other and buy the babies on whom the future of Armeria depends. A provoking reticence characterizes the author's treatment of the sexual side of her story. Little attempt is made to invent strangeness of atmosphere, and one feels that Armeria, despite treason and war, is too ordinary to have satisfied the imagination of Swift or of Mr. H. G. Wells. Yet here or there an idea flashes with a brilliance that delights as much as it dazzles. Some of the characterization, too, is effective, the queen being a fascinating person, ingenious and daring. Perhaps the most haunting thing in the story, apart from occultism, is the climax of a mysteriously dreadful episode concerning two slaves, one of whom, loving the other, was nevertheless the cause of a great misfortune happening to her. In fine, despite obvious limitations, the novel is readable and suggestive.

W. H. CHESSON.

THE COLUMN OF DUST. By Evelyn Underhill. London: Methuen & Co. Price 6s.

THE search for the Real has many phases, and is pursued with varying success by a motley crowd of votaries. There are the drawing-room mystics, who listen to lectures and content themselves with a sort of

cant composed of catch phrases from Egypt, India and the Kabalah ; there are those who think that all the ancient mysteries can be explained in terms of modern science ; those who seek the Real by the aid of sacred symbols, and those who are ready to try dangerous and doubtful experiments out of old grimoires, without any clear idea as to what may come of them. Many of these various types are illustrated in Evelyn Underhill's romance, and, most mysterious and gruesome of all, there is the Watcher, an immortal Something—spirit or soul or elementary—a Being of some kind, who was enabled or compelled by an evocatory spell to attach himself to a woman, to look out on life as far as he could see it through her eyes, and to act as her invisible mentor, striving with her half blindly, half angrily, yet at last lovingly, until they both attained liberation together, humbled yet glorified, redeemed by the love that was within them. For an occult story it strikes a new vein, and part of the interest centres round the mystic Chalice of deathless romance and ceaseless quest, while the unending service of the Ritual for the Dead, performed by the Helpers of the Holy Souls, is brought in powerfully at the climax of the narrative. There is tragic pathos in the human element involved, and the conventionalities of life are made to seem petty and narrow by comparison and contrast. The interest is well sustained, and the psychic and spiritual problems are subtly and skilfully indicated.

S.

LIFE ETERNAL. By John Cleveland. London : F. V. White & Co. Ltd. Cr. 8vo, pp. 312. 6s.

MR. CLEVELAND'S novel may be favourably compared with Father Benson's satirical exposition of the harmfulness of spiritism. With all its cleverness—part of which was shown in the attractiveness of the medium who figures in it—*The Necromancers* is a one-sided book. *Life Eternal*, on the other hand, is a two-sided book. Moreover, though not without a crudity which one is compelled to believe deliberate, it contains at least one passage—for instance, the delightfully humorous treatment of a cigar, a lady and an argument on pages 74-7—which is genuinely artistic. Mr. Cleveland introduces us to a rationalistic editor and his daughter Elfrida, who, unknown to herself, is mediumistic. Ignoring the plainest warnings from friends in this world and the world to come, Elfrida attends a séance which is conducted with gross levity, and without provocation she is evicted from her body and obliged to wander disconsolately in the misty purgatory of the newly dead. After some hours of inertia her body, controlled by the spirit of a treacherous friend who had died of an accident on her wedding-day, continues active existence. Evidence of the crime wrought from behind the Veil appears in the breaking of Elfrida's engagement and in a forsaking of the studio for the stage. Mr. Cleveland is too conventional to allow the criminal spirit to enjoy its stolen body long, but one cannot attribute to conventionality the interest and excitement caused by much of his narrative. This is not idle praise, since second-sight, dreams, materialisations and fate, which in real life are so thrilling, in fiction only thrill by virtue of imaginative art ; and few are the writers who cannot be safely read at midnight by an adult who has experienced mental isolation or inaccessibility after a tragic loss. Mr. Cleveland might be among the few if he were as eerie in narrative as in suggestion, but he is not. He is, however, something more than a sensation-monger.

His materialistic editor, who—if I may venture on a witticism—believes that mediums of both sexes are of the Maskelyne gender, without the conjurer's honesty, is ably drawn; and Gwynne, the converted sensualist, is an impressive figure whose calculating altruism would give a worldling "the creeps."

W. H. CHESSON.

THE EVOLUTION OF THE COSMOS. By Respiro. Glasgow: C. W. Pearce & Co., 139, W. Regent Street. Price 2s. 6d. net.

THIS work constitutes the tenth of a series of volumes representing the teachings of T. Lake Harris, one of the most prolific writers on spiritual subjects that has ever lived. They bear the general title of "The Brotherhood of the New Life," that being the object to which the teachings are directed.

The present work seeks to establish a rational basis of agreement between science and the higher revealed religion, in conformity with the dictum of Sir Oliver Lodge that "The region of true religion and the region of a complete science are one." By almost imperceptible stages both are gradually approaching a position of agreement, of unity, and the advocates of scientific religion are already nearly approached by those in the van of modern science who find the highest interpretation of their researches to have a truly religious bearing. The common ground of all religious and scientific seeking is seen to be ethical, and this is the central idea in the whole range of Lake Harris's writings. There is much in the present volume which is strikingly in harmony with the doctrine of Swedenborg, indeed it can only be said that it is an extension of the same general philosophy, but the light of modern science brought to bear upon it gives it a new lustre and significance. The author deals with the pronouncements of Theosophy in a very critical spirit which at times appears barely warranted because of the close relationship of the two systems of thought.

The teachings contained in the work by "Respiro" are of such deep interest that one is disposed to overlook the dogmatic tone which pervades them, though obviously there is much said which can only be taken on authority, and while those who are satisfied regarding the credentials of the Fountain Grove seer will fully accept the revelation, others will discover a system of spiritual philosophy of singular coherence and perfection. But in these superior regions of thought we must proceed cautiously. The fact that a system appears to "hang together" is not of itself a final argument for its integrity and truth.

SCRUTATOR.

LIFE AND POWER FROM WITHIN. By W. J. Colville. London: Wm. Rider & Son, Ltd., 164, Aldersgate Street, E.C. Price 2s. 6d.

THIS volume is a new and revised edition of a notable spiritual work not hitherto published in England. It now forms one of the attractive series known as the Higher Life Handbooks which Messrs. Rider & Son are publishing.

Mr. Colville has long since given us the right to expect good and attractive work from him, and the present volume fully maintains, if, indeed, it does not surpass, the high standard of literary workmanship already

familiar to us in his expositions of spiritual philosophy. It needs but a glance at the subject-matter of this volume to discover its surpassing interest. The nature and constitution of the spiritual man opens the discussion in regard to his threefold expression. Those subtle forms of intelligence known as Conscience, Intuition and Interior Illumination are defined and illustrated. The phenomena of sleep, dreams and vision and how we can gain most from them are fully considered. Subjects of special interest to students of psychology, such as Mental Suggestion, the Human Aura, etc., are fully discussed. Mental therapeutics in relation to spiritual dynamics are dealt with very thoroughly, the attractive power of thought, the destructive influence of fear and worry, being considered in connection with the influence of the mind upon the body. Finally, we are referred to the Christ within as the source of life and power under all conditions and at all times. It is a good book, eminently readable, conspicuously rational, and of exceptional interest.

SCRUTATOR.

PSYCHICAL SCIENCE AND CHRISTIANITY. By E. Katharine Bates.
London: T. Werner Laurie, Clifford's Inn. Crown 8vo, 6s.

THE discovery of a new Continent is a matter of less moment to the world than is the importation of a new idea into his system of thought to the individual. When to the common mind which has always regarded its dead as beyond recall there comes the experience of phenomena which can argue nothing else than the immanence of incarnate intelligences, of a world in which our living dead function as consciously as did they here, the mental seism that follows is apt to be almost overwhelming. It is not the apparition of the new star in the firmament which causes any sense of discomfiture, but its perceived influence and operation in our lives. It is henceforth not a factor which can be voluntarily excluded from our consideration. It becomes permanently established in our thought-content and has to be represented not only in our speculations upon the problem of life, but in our action, purpose and design. It is included in our ethics, influences our religion and may even force a modification of our theology. Not that a new world has been discovered, but our *own world* has expanded. The ocean of thought lying between us and the detached islands beyond has suddenly receded, revealing a continuous and extended mainland where spirits and mortals walk together and intermingle in a common life.

Miss Bates has written for us a book of supreme interest, dealing with the position I have sketched—the new cycle, the new continent, the revised relations between science and religion; the facts of spiritualism; the uses and abuses of the new knowledge; things occult and otherwise; and automatic writing. In this latter section the authoress has been able to adduce an exceptional amount of personal experience, and, indeed, the whole of the testimony is more largely at first hand authentic than is usually the case with this class of evidence. The bearing of this experience upon the thought of a sincere Christian is very carefully considered in the concluding pages of the book. After reading this work, the orthodox mind will be less affrighted by the impending revelation than otherwise would be the case. The revelation cannot eventually be escaped. It is of value to learn how best we should receive it.

SCRUTATOR.

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