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THE OCCULT REVIEW



EDITED BY RALPH SHIRLEY

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PERIODICAL LITERATURE

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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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NOTES OF THE MONTH

DID CHRISTIANITY ANTEDATE CHRIST? The answer seems a fairly obvious one, but is not in reality nearly so obvious as it seems. Most orthodox Christians—and indeed unorthodox ones—will be mightily surprised to learn that it is possible to cite even so notable an authority as St. Augustine in the contrary sense. This is what he says:—

That very thing which is now designated the Christian Religion was in existence among the ancients, nor was it absent even from the commencement of the human race up to the time when Christ entered into the flesh, after which true religion, which already existed, began to be called Christian.*

The similarity of many of the dogmas and practices of Christianity with those of other religions, some dating back to times long anterior to Christianity, and others having no apparent connection with that religion, has been the subject of periodical comment from the times of the early Fathers of the Church up to the present date. Thus the French missionary Huc, in his

* Quoted by Dr. Paul Carus in *The Pleroma*, an essay on the Origins of Christianity. Chicago: the Open Court Publishing Co. London: Kegan Paul & Co. 5s. net.

travels in Tibet, was much struck with the resemblance between Tibetan and Christian ritual. He writes :—

The crosier, the mitre, the dalmatic, the cope or *pluvial*, which the Grand Lamas wear on a journey, or when they perform some ceremony outside the temple, the service with a double choir, psalmody, exorcisms, the censer swinging on five chains, and contrived to be opened and shut at will, benediction by the Lamas, with the right hand extended over the heads of the faithful, the chaplet, sacerdotal celibacy, Lenten retirements from the world, the worship of saints, fasts, processions, litanies, holy water—these are the points of contact between the Buddhists and ourselves.

Other travellers had been similarly impressed. Father Disderi, who visited Tibet in the year 1714, passed like comments. Fathers Grueber and Dorville travelled from Peking through Tibet *en route* to India in the year 1661, and were equally astonished at the resemblances they noticed. Among the points they observed may be mentioned the fact that the dress of the Lamas corresponded to that handed down in ancient paintings as the dress of the Apostles, that the discipline of the religious orders corresponded to that in the Romish Church, that the idea of the Incarnation and also the belief in paradise and purgatory were common to both, that they had prayers for the dead, convents of monks and friars who made vows of poverty, obedience and chastity, that they used holy water, received confessions and gave absolution. These Catholic missionaries even went so far as to conclude from what they saw and heard that the ancient books of the Lamas contained traces of the Christian religion, which must, they thought, have been preached in Tibet in the time of the Apostles.

Victor Jacquemont, the French botanist, who made an expedition from Simla to Tibet, early in the nineteenth century, wrote in the same strain, describing the resemblance as "really shocking."

If these similarities are more marked in Tibet than elsewhere, they are certainly not peculiar to that little known country. Professor Lawrence Mills, of Oxford, draws attention to another parallel of a like character in a recent essay entitled "Our Own Religion in Ancient Persia," where he observes in proper orthodox fashion that "it pleased the Divine Power to reveal some of the fundamental articles of our Catholic Creed first to the Zoroastrians, though these ideas later arose spontaneously and independently among the Jews."

CHRIS-
TIANITY'S
COUNTER-
FEIT IN
TIBET.

It is noteworthy that in the Zoroastrian religion Mithras, like Christ, is the mediator between God (Ahura Mazda) and man, that he is born of a virgin, and is called "Righteousness Incarnate." The Mithraist eucharist is similar to the Christian institution of that name (Justin Martyr, indeed, calls it "the same"). We are told in the sacred books of

A PERSIAN
EUCCHARIST. Mazdaism that the holy drink, *haoma*, and the consecrated cake, *myazda*, were taken for the purpose of nourishing the resurrection body. It has been suggested that the word *mass* is the same as this Persian *myazda* and also corresponds to the Hebrew *mazza*, the sacred unleavened bread.

But as is now well known it is not merely in ceremonial, rites and dogmas that Christianity resembles other religions that are generally believed to have had a separate and independent origin, but even the story of the Founder is discovered to have been anticipated in many of its most remarkable incidents by that of one who lived some 600 years before, viz. the Indian Buddha. If much of this earlier record is to be accounted legend this fact is far from detracting from the remarkable nature of the coincidences. Buddha, like Christ, commenced preaching when he was thirty years of age. Previous to his

BUDDHA
AND
CHRIST. great encounter with Māra, the tempter, he fasted forty-nine days and nights. Buddha had twelve greater disciples. One of these was called Upathishya (the beloved disciple). Buddha also, like Christ, had a treacherous disciple, Devadatta. Buddha commanded his disciples to love one another "for by love alone can we conquer wrath," and added, "Do to others that which ye would have them do to you. Kill not." Buddha's comment on the command to "Commit no adultery," "This law is broken by even looking at the wife of another with a lustful mind," inevitably recalls a similar observation ascribed to Jesus. The following sentiments culled from the sayings of Buddha read like variants from the Gospel record, "Who is not freed cannot free others. The blind cannot guide in the way."—"As men sow thus shall they reap."—"Whosoever piously bestows a little water shall receive an ocean in return."—"Be not weary in well-doing."—"Give to him that asketh, even though it be but a little."—"Faith is the first gate of the Law." *

* I am indebted for these quotations to a very interesting book published by Kegan Paul & Co., *India in Primitive Christianity*, by Arthur Lillie. Price 15s.

Certainly these coincidences appear remarkable enough. But what is more remarkable than any of them is the discovery that we find established at Alexandria in Egypt, at a date prior to the ordinarily accepted date of the teaching of Jesus, a sect of so-called Therapeutæ which was to all intents and purposes a Christian Church. These Therapeutæ are referred to by Philo in his *De Vita Contemplativâ* (A.D. 25 or earlier). "The Therapeuts have been recognized" (says Mr. G. R. S. Mead) "throughout the centuries as identical with the earliest Christian Church in Egypt . . . they were so like the Christians that the Church Fathers regarded them as a model of a Christian Church." But not only were there Therapeuts in Egypt, there were Essenes, teaching similar doctrines, and by some even identified with the Therapeuts, in Palestine and elsewhere, who are known to date back to the second century B.C. and probably much earlier. Josephus himself for a time joined one of these Essene communities. Another sect, certainly also pre-Christian in origin and apparently holding very similar tenets, were the Nazarenes, and it is noteworthy that not only is Jesus called a Nazarene (the village of Nazareth is very probably mythical), but St. Paul is spoken of in the Acts as being denounced as "a ringleader of the sect of the Nazarenes." Apparently till well into the second century A.D., the Christians were generally called simply Nazarenes and identified with the pre-Christian sect. Epiphanius, writing of various heresies, alludes to these Nazarenes, of whom he confesses that he had not great knowledge, but lets slip the curious observation, "All Christians were at that time in like manner called Nazoroei (Nazarenes)." There existed also at this time various other Gnostic sects such as the Manichæans, Zabians, Ophites, etc., differing in points of importance from the Essenes and Nazarenes, but also having numerous observances in common. Thus baptism and some form of the Eucharist were familiar religious rites in the neighbourhood of Palestine itself in immediately pre-Christian times. So also were priestly celibacy and community of goods among religious sects, as well as establishments for monks and nuns, and notably the Trinitarian idea and the theory of the Logos or Word of the Eternal Father.* Asia Minor, Syria and Egypt were, in fact, overrun with

THE
THERAPEUTS
A CHRIS-
TIAN COM-
MUNITY.

WHO WERE
THE NAZAR-
ENES?

* Much of orthodox Judaism and notably the sacrificial ceremonialism were an abomination to these early Gnostics, comparatively few of whom could probably boast of anything but a very diluted strain of Jewish blood.

Gnostic sects during the period immediately preceding the rise of Christianity. Christianity appears to have been an offshoot of one of these sects—the Nazarenes—which finally overshadowed the others, and then condemned all Gnosticism but its own as heresy. In a remarkable book called *The Pleroma* or *Fulfilment*, Dr. Paul Carus draws attention to the fact that contrary to the generally accepted belief Christianity was of non-Jewish origin. The Gnostics derived their religious opinions from the farther East, and all the essential tenets of Christianity point back to Gentile origin. Says Dr. Carus :—

CHRIS-
TIANITY
NOT
JEWISH IN
ESSENCE.

Christianity is a religion which originated during the middle of the first century of the Christian era through the missionary activity of the Apostle Paul. He founded the Gentile Church upon the ruins of the ancient pagan religions, and he took his building materials, not from the storehouse of the faiths of his fathers, but from the wreckage of the destroyed temples of the Gentiles.

Judaism was monistic, Christianity dualistic in its character, and this is none the less true because the fact that Judaism was the religion of Jesus rendered inevitable the relationship between the two Creeds. The Christian inherited Jewish Scriptures and Jewish traditions, but the superstructure which was built upon them was of pagan or Gentile origin. It was a time when the old faiths of Greece and Rome had broken down. The conquests of Alexander the Great had introduced Eastern religious ideas to Western minds already partially familiar with them through the philosophy of Pythagoras. Later, the Roman legions brought home with them gods from Egypt and from the East, to establish them side by side with their own. Oriental Religions, and Oriental ideas became the fashion in Greek and in Roman Society, and Eastern and Egyptian Trinities acquired a new meaning through contact with Greek minds and the subtleties of Greek metaphysics. This fusion of the East and West, brought about primarily by the arms of Rome and Macedon, led thus to a corresponding fusion on the emotional-intellectual plane. The great Gnostic movement was the consequence. This movement, while it had its home on the Eastern shores of the Mediterranean, swept in a more or less modified form over the whole Roman Empire. Religions that taught of Gods that die to rise again, entered the ancient homes of the Gods of Greece and Rome, and seemed by their very presence to sound the death knell of the Gods that were dying to rise no more.

THE
MEETING
OF THE
EAST AND
WEST.

In this Gnostic Revival many faiths, most of them having a number of common characteristics, were striving for the mastery. At one time it seemed as if Mithraism, the worship of the sun-god, might triumph. At another Neoplatonism seemed to be carrying all before it. At yet another some evolution of the ancient religion of Egypt appeared likely to assert itself. Everywhere there was a wave of interest and inquiry, a desire to probe the secrets of life, and to read a meaning into existence. Suddenly men became aware that one of the Gnostic sects, having its origin in Palestine, and to all appearance not greatly different from other Gnostic sects around it, was gaining adherents out of all proportion to the others. This was the sect of the Nazarenes or Early Christian Church.

It will now probably be clear how it comes about that correspondences with Christianity are found in so many and such diverse religions. Christianity was indeed the heir to the religious thought of the Pagan world, and, greatly as she is indebted to Judaism, the roots of Christian faith are to be found imbedded not so much in this as in the Gentile faiths of the nations around. Here, not in Judaism, we learn of Trinities and of the Word or Logos, in whose consciousness the phenomenal world took form. Here we read of Saviours—the word is unknown in Hebrew. Here we meet with Eucharists. Here we read of Sons of God who take human form. Here, also, of Gods who die—remain dead for three days—then rise again. Here we meet with mysteries and all those stages of initiation through which Christ was held to have passed, and the references to which in St. Paul's Epistles and especially in the Epistle to the Hebrews * are legion, though many of them are obscured by the mistranslation of the current version.

The question naturally suggests itself: this being the situation at the time when Christianity first took shape as a definite, independent creed, or rather sect, how came it that, growing up among so many other varieties of religious belief, this particular form of faith eventually succeeded in triumphing over all its numerous rivals, many of whom apparently had far better prospects at the start? The orthodox view is undoubtedly that this was due to the guiding hand of an overruling Providence. To those, however, who look at history from the standpoint of reason and common sense, it will be

* The Epistle to the Hebrews is a most interesting study in this connection, absolutely teeming, in the original Greek, with references to Initiation Mysteries. I hope to recur to this point at a later date.

clear that there were certain definite causes which favoured the new sect and gave it a conspicuous advantage over its competitors. It was a case, in the Darwinian phrase, of the "survival of the fittest"; i.e., not necessarily the best, but the most qualified to grow and thrive under the then existing conditions. It is obvious that no religion can stand a chance of appealing to the masses unless, in the first place, it appeals to the emotions, and unless, in the second place, it does not demand as regards its essentials, any very high degree of intellectual power for their apprehension or acceptance. Both these points were necessarily fatal to such a religion as Neo-Platonism. The Neo-Platonic ideal appealed to the intellect, not to the heart, and it required intellectual powers of unusual acuteness to grasp its conceptions. The simplicity of the life of Jesus Christ and the appeal of his discourses to the man in the street, stood in marked contrast to these deep speculations of the philosophers. The converts to Christianity were gained, not by the Athanasian Creed, but by the contemplation of the pattern of the life of Christ. Furthermore the Christian, through taking over the traditions of Judaism, had the advantage of being able to claim a highly respectable pedigree for his religion. Christianity did not appear as a new fad sprung upon the world. While it appealed, on the one hand, to the rising aspirations of the human race, on the other it joined hands with the earliest records of the world's history. Over and above this, the Christian religion offered no serious obstacles to its proselytes in the way of severe tests or ascetic practices. The practical genius of St. Paul grasped at once the fact that such rites as circumcision and other stringent Jewish observances, would act as a fatal deterrent to the widespread dissemination of the new gospel, and was prepared to break with his co-workers rather than give way on such a vital point. With the removal of this obstacle, Christianity at once qualified as a religion adapted to the needs of the world at large.

CAUSES
OF THE
TRIUMPH
OF CHRISTI-
ANITY.

ST. PAUL
SAVES THE
SITUATION.

These were undoubtedly all-potent aids to the new creed at its inception, but there was one factor in its favour without which it may safely be maintained that it would never have obtained the predominant position which it has long held and still enjoys. Whatever transformations or disguises it subsequently underwent, Christianity in its early days bore the undeniable hall-mark of a democracy of the most un-

compromising character. At a time in the world's history when such sentiments had little or no political outlet or safety-valve, all those to whom the brotherhood of the human race was a precious doctrine found in Christianity the true expression of their ideal. That brilliant Frenchman, Edgar Quinet, in one of his most masterly essays, draws a remarkable parallel between the French Revolution and the rise of Christianity. He points out that alone of all revolutionary movements, this particular one (like Christianity itself) arose and spread, regardless of the natural barriers of countries. The infection of its enthusiasm appealed to Belgians, Germans, Dutch, Italians, with the same force as it did to Frenchmen. Its doctrines disseminated themselves with lightning-like rapidity all over the Continent of Europe, simply because they appealed to man *as man*, and not merely to the hopes, desires, or patriotism of any particular race. So with Christianity, the Cross of Christ was like an ensign held up before all the peoples of the world as a guarantee of present equality, no less than as an earnest of future bliss. In the early days of Christianity it was always noticed—and the fact was a subject of reproach to its votaries—that they were recruited almost exclusively from the ranks of the proletariat. Christianity was recognized to be, without any doubt whatever, the gospel of the poor, as Jesus had declared it. Those were not the days of wealthy Ecclesiastical Establishments or society congregations, and when the politic Constantine adopted it as the religion of the Roman Empire, he well knew that he was making a bold bid for popular applause. All democratic movements—and this is just as true of Christianity as of any others—are invariably in the nature of appeals to the heart rather than to the intellect. It is men like Rousseau who set the current of the world's opinion; the Voltaires, with all their brilliancy, only "work for the little public."

CHRISTI-
ANITY A
DEMOCRATIC
MOVEMENT.

THEN AND
NOW.

My readers may be interested to know that Mr. H. Stanley Redgrove, the author of *Matter, Spirit & the Cosmos*, has arranged to deliver a course of six lectures on "Mystical Philosophy" in the Green Salon of the Eustace Miles Restaurant, Chandos Street, W.C., at 8 o'clock, on the evenings of Thursday, April 14, 21, 28, and May 5, 12, 19. Mr. Redgrove will also deliver an Introductory Lecture on the "Problems of Philosophy," at the same time and place, on April 7. The price for the course is 10/6, or 2/- a single lecture; but the lecture of April 7 will be delivered free.

AN EVENING WITH DANIEL DUNGLASS HOME

BY F. G. MONTAGU POWELL

IT was, I think, in February, 1866, that the *Star*, John Bright's paper, instituted a kind of commission to investigate the phenomena of spiritualism, then, at the hands of Mr. Home, obtaining a great vogue. I was staying in London, being then a young sub-lieutenant, R.N., with Mr. W. J. Evelyn of Wotton and Martin Tupper, the Swan of Albury, as we called him in affectionate banter. Martin procured an invitation on the commission, and taking me with him, we kept the appointment at Samuel Carter Hall's house in Victoria Street, he being then editor of the *Art Journal*, a most striking personality, tall, with long wavy white hair and black bushy eyebrows. Both he and his wife were ardent spiritualists.

As far as I can remember we found on arriving a Dr. Cameron, a lady, Mr. Robert Chambers, author of *Vestiges*, and two other men. Before Home arrived I remember Dr. Cameron placing the palm of his hand on the looking-glass in the dining-room and showing streams of what he called electricity raying out, and dimming the glass from the point of each finger for some inches upward. Tupper did the same and so did I, with the same result. Presently Home came in, a man of medium height, with fair moustache and whiskers, hair rather curly, large liquid flashing eyes, and, as I should describe it, "hung on wires." We sat round the table, our hands on it, and at once "raps" were heard. I noticed a distinction in the dull "rap" on the table and a metallic "rap" on the large brass castors. Tupper, who was much excited, asked who was rapping. Home asked for the name, and it was instantly spelled out, "Iamblichus." I didn't know then who he was, but on asking Tupper, he told me and added, "I have been reading him up all the afternoon." Presently Home said, "I think we will go upstairs," and leaving the room beckoned me to follow him, and we dashed upstairs into the double drawing-room. Turning to me he said, "Zoe, my dear wife, [she was dead] is with us now," and opening a grand piano began to play. "See her play a duet," he said, and continuing, I saw the keys

above and below his hands pressed down, and forming a complete duet to his performance. "She is so strong," he added, and presently the unseen hands with his on the keys, pressed the keyboard down until the further end of the piano was raised some three feet in the air. Then he jumped up, and pressing his hands on my shoulders said, "I do like a young influence." It may be imagination, but I can recall the sense of utter limpness after his embrace. Then Carter Hall, his wife, Tupper, Dr. Cameron, Robert Chambers, and some two or three others, came up, and we took our seats round a largish table in the middle of the other drawing-room. The grand piano part being now curtained off, a big chandelier had all its burners lighted, and there was a large fire burning. Carter Hall sat in a chair by the fire, Home at the head of the table facing the windows, Robert Chambers on his right, I sat next him, and Martin Tupper nearly opposite to me. After a minute or two Home said to Chambers, "Your dear departed little girl is here. Would you like her to play to you?" "Oh yes," said Chambers. "Let the wee lassie play her favourite tune." At this an old-fashioned accordion lying on the floor about six feet to Home's right and about four feet from Mr. Chambers, rose about three feet in the air and played "Ye banks and braes o' bonnie Doon." I saw the bellows inflated and the keys move, but I saw no mechanism by which it was done. Then two forms materialized, one over a lady's head opposite to me, and a face appeared above the curtains which, pinned together, screened off the little drawing-room. Then Home, leaning back in his chair, said, "I think I am going up." His eyes were turned up, only the white showing, and he was ghastly pale. Presently, the armchair in which he was sitting rose up, his head hanging back and his legs and arms dangling, and went nearly to the ceiling, at the same time slanting toward the fireplace. There was a large mirror over the mantelpiece, with a beautifully carved frame by Grinling Gibbons. In the carving were birds' nests and bunches of fern, of such delicacy of workmanship that the fronds quivered as you moved about the room. As the chair approached the frame, Carter Hall jumped up from his seat on the opposite side of the fireplace, raising his right hand to ward off the chair. I ran round the other end of the table, raising my left hand to do the same. In doing this I passed under the chair, and I can still see the webbing under the seat, for it was directly over my head. However, the chair and Home in it went no nearer the mirror, but moved towards the window and came down. Home remained in a sort of trance for a minute or two and then got up

and rubbed his eyes, and slapping me on the back pushed his chair back to its place.

Then taking his seat once more he asked any of us to question him, and Mr. Tupper, producing a key, asked Home to explain certain mysteries which I think perhaps I am hardly at liberty to refer to. Enough that Home immediately suggested a solution which Mr. Tupper told me a long time afterwards had been remarkably helpful. Then, going to the fireplace, Home took out with both hands a mass of burning and glowing coal. In passing Carter Hall, he made as though he would place the mass upon his silvery head, and Carter Hall drew back sharply. "Oh, I'm not going to burn you this time," said Home; "I'm going to set fire to this young man," pushing the coal at the same time almost into my face. "Touch it," he said, which I did, and burned my finger, the scar on the second finger of my left hand still attesting to my folly or my heroism. After this the séance closed, and we departed.

It was, I believe, a few days afterwards and in the same room that Home wrapped the burning coal round with Mr. Carter Hall's hair, and no signs of burning appeared. It was also here that the two windows being open, Home, being levitated, went out of one window and returned by the other.

It was about this time, I believe, that Mr. Browning wrote *Sludge the Medium*, referring as is generally supposed, to Home. It is well known that Mr. Browning was much affected by the ready conversion of his wife to spiritualism, under Home's auspices. The episode of the spirit's placing a wreath on E. B. B.'s head is well known. The incident of Home's trial by the executors of Mrs. Lyon and the resulting disgorgement of £24,000 is also well known. And it is difficult to find excuses for the whole transaction, if not impossible. I remember Home calling upon our ambassador at Madrid and asking for patronage, if not for money, and on the ambassador (he told me this himself) declining, Home merely remarked, "I didn't know Her Majesty could sing so well," upon which a picture of Her Most Gracious Majesty hanging above the official chair broke into the National Anthem, to the dismay of the lackeys and A.D.C.'s who had hurried to the spot.

Whatever else may be said, Home was a person of very remarkable psychic powers. Whether he always used them scrupulously or not is another matter. It has been said that all of us who saw him levitated were hypnotized. I deny it in my own case, and in that of Carter Hall more emphatically. There was

no hypnotism about the old man's rush to save his carving. The same remark has been made, *inter alia*, of the well-known "mango trick." My younger son went the other day to Singapore. Knowing that he would probably see this trick (so called) at Ceylon, I charged him to pick a leaf from the mango tree as it emerged from the damped sand heap. He did so, and I have the leaf in my possession, an un-hypnotized mango leaf, pure and simple, with the characteristic turpentiney smell, which all would recognize. But my son was too keen himself to be mistaken as to what he was doing.

I am afraid that in this narration I have rather made of myself a *pièce de résistance*, but I can't help that. I have recorded my own impressions, and I have never had the opportunity of comparing them with those of any other members of that group. It has been alleged that because the events happened so long ago, my memory is incapable of retaining the impressions produced. But I beg to differ, and on this ground. I was by far the youngest member present, and I think that impressions produced between nineteen and twenty are likely to be more permanent than those, say, of middle age. And I should like now to place these impressions on record, because I notice from time to time that Home's excursions are referred to as "so-called" levitations. What they were on other occasions I know not, but on this occasion of which I speak Home was levitated, and I saw him.

One word more. Home's name is thus spelled, and is pronounced after the Scotch fashion, Hume. I happen to know this, because on one occasion it is said that he called on Lord Home (pronounced Hume), claiming a relationship with him as head of the clan, a relationship which, I believe, was not recognized.

AUTOMATIC DRAWING

By SCRUTATOR

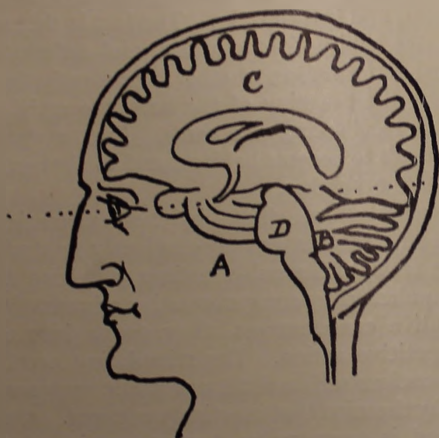
ANYBODY who has recollection of having learned to draw a straight line or a regular curve will be well assured that the act belongs to the order known as purposive or voluntary action. The experienced artist or draughtsman will know equally well that drawing of the line or curve very soon falls into the region of the automatic and involuntary. The fact is that every action tends to become habitual, involuntary and automatic from the time of its first performance, whether it be merely the stroking of the moustache, the preening of the hair, the satisfaction of an appetite, or the recollecting of a name. Even a mental attitude or viewpoint tends to become habitual and to that extent beyond the control of the thinker.

What becomes of all these habitual memories by which our actions and thoughts are unconsciously controlled? They pass into the realm of the sub-conscious, and from time to time, as they are awakened by some suggestive stimulus from the normal or attentive consciousness, they spring into activity and induce to repetitive action. The stimulating agent, its action on the sub-conscious self, and the automatic response are equally unperceived by the mind that is actively engaged. Only when the attentive mind is temporarily drowsy and in relaxation such automatic effects will manifest in feelings of uneasiness, restlessness and desire. The sub-conscious or automatic part of us manifests most strongly when the attentive mind is most actively engaged and preoccupied. In the human brain there are two bodies, naturally adapted to the reception, memory and expression of these two sets or orders of mental function. The cerebrum, or grey matter of the brain, is the depository of all conscious thought and feeling. It is from the cortex of this brain that all mental energy proceeds.

The interior of the brain receives impressions from the afferent centres of the sense-organs. These sense-impressions are then radiated as vibrations through the grey matter of the cerebrum, which responds and adjusts the person by means of the afferent centres of the nervous system acting upon the muscles.

But there is another brain called the *corpora striata*, or streaked

body, which is in effect the lieutenant of the superior cerebrum. To this brain are delegated all those actions which, while automatic or habitual, are yet under the control of the thinking part of us. I decide to walk to a certain place. My first few steps are purposive and are directed to the fulfilling of my intention. Then, acting under some suggestion of things heard or seen *en passant*, I fall into a train of thought, or voluntarily pursue some subject of my own selection. But the trusty lieutenant of my brain, the *corpora striata*, keeps me going in the right direction. Not only that, but it also keeps me from colliding with passengers on the way or running my head against a lamp-post. Rather than that should happen it would bring me quickly to a halt.



- A. *Corpus Striatum*. Region of sub-conscious automatic action.
 B. *Cerebellum*. Region of sub-conscious organic action.
 C. *Cerebrum*. Region of attentive mind or normal consciousness.
 D. *Medulla*. Centre of nervous radiation.

Yet this is not the brain that tells me I am hungry or that I have exerted myself too much, or have eaten unwisely. That is another of my useful auxiliaries. It is the cerebellum, or leaf brain, the *arbor vite*. Its function is to keep the animal part of me in orderly relations with my superior intelligence, to the end that the body may be regulated and nourished without my having to keep an eye continually on the clock. For this purpose it has a clock of its own—the heart, which tells it when food and rest are wanted.

It will thus be seen that there are parts of the encephalon adapted to purposive action, automatic action and organic action.

It is to the second of these, to which automatic action is related, that I would refer the phenomenon known as automatic writing and drawing. But in doing so I would not wish to convey the idea that I negate the agency of extraneous intelligences. There are instances in which at least an extended consciousness in the medium was necessary to cover the nature of the information thus received. The question of "spirit agency" in connection with such automata as the planchette, ouija, etc., is beset with many difficulties, and what is called "direct" writing tends rather to complicate than to elucidate matters. It is always presumed that a medium can write normally, but drawing with any degree of elaboration and finish is not a presumed accomplishment. Consequently, the production of complex drawings rapidly executed by one who, to use her husband's expression, "could not draw a three-legged stool to save her life," is a matter of no little psychological interest. However, I will here give my own idea of the elementary drawing of the article referred to, the process requiring eight strokes of the pen, together with the primitive hieroglyph employed by the Chinaman to represent a wooden thing to rest upon, and then leave my correspondent to tell the story in his own way.



He writes :—

"It happened that early in 1895, while at Sydney, my wife and I with our son were inmates of a house where spiritualistic phenomena had obtained a grip. Some there were who took the matter seriously, others regarding it in the light of an amusement. I, who had previously investigated the subject, naturally approached it in more sober spirit. There were the usual rappings and table-turnings, but nothing of a satisfactory nature. Then automatic writing was tried. In this I took common part for a while, but not liking the general atmosphere of the company I subsequently decided to try alone. My first attempt was void of any results, but on the second evening I obtained a movement of the pencil which quickly developed into writing, which took the form of a message of rather startling import, sufficiently convincing to assure me of the presence of some intelligence transcending my normal self. Names of persons were given and also an address which was quite unknown to me, but which I was afterwards able to verify.

"My wife, hitherto sceptical of the whole matter, was so far impressed



EXAMPLES OF AUTOMATIC DRAWINGS DONE UNDER THE INFLUENCE OF THE INTELLIGENCE "MENTHERS,"

These large drawings were executed in the marvellously brief period of twenty minutes.

by this experience as to be induced to make a private and serious effort to obtain similar results. She resolved to sit for one hour daily for a whole month and judge of the matter accordingly. It was decided that the hour from noon to one o'clock should be adhered to daily. She sat at a table holding a pencil over a sheet of notepaper.

"During the first week the pencil never moved from the spot where it was first placed. A second week produced no better effect. My wife was getting disheartened, but I urged her to fulfil her purpose and see the trial through the month. In the third week a movement producing wavy lines and angles was obtained, but all very crude and meaningless, like a child's first attempts at writing. Yet these inchoate scribbles might well have spelled the word Hope!

"One morning during the fourth week I returned to lunch, and my wife having finished her seance had gone to the dining-room. On the table of the room in which I stood were the sheets of paper she had been using, and on one of them I saw what appeared to be an Oriental drawing resembling the carving on some ancient Indian or Maori temple. I thought some visitor had been at work, for I knew my wife could not draw at all.



ANOTHER ILLUSTRATION BY "MENTHES."

At the luncheon-table I inquired who had done the drawing and was astonished to hear that she had herself been made to do it during the previous hour. She was elated with her success and now willingly extended her sittings to an additional hour in the evening. The drawings rapidly grew into remarkable designs and quaint-looking scroll-work. A drawing-book which I procured for her was rapidly filled with a number of strange subjects, all of a distinctly antique appearance, some looking like fossils, masses of heads, bones and peculiar things buried in earth. All these drawings were accomplished with great celerity of action, and my wife now found that she could be 'controlled' in company equally well and even hold conversation while the work was in progress. The drawings of heads were becoming so fine and small that I made an effort to obtain bolder effects, and on using a large sheet of paper and a Conté crayon, large and satis-

factory drawings were procured. In twenty minutes by the clock my wife completed a most elaborate piece of work representing a male head surmounted by a huge Oriental-looking helmet, supported by handsome scroll-work, and each day one of these extraordinary figures was produced. The remarkable feature was that in every instance the heads were drawn either with the face turned downwards or upwards, as if the figure were lying on its face or back, and never upright as one would naturally draw them. Eight large drawings of this sort formed four distinct pairs of heads, being alternately a male and a female, set *vis-à-vis*.

"No trance or abnormal condition occurred during these automatic drawings, but my wife's hand perspired very freely and she spoke of a 'peculiar cold thrill' passing down her arm into her hand, while at the end of every séance she was in a state of great exhaustion. Failing health finally put an end to these experiments, but before terminating them we obtained the information that the control was named 'Menthes,' and this name was written several times in reply to our inquiries."

Here I must leave the subject with my readers. Menthes or the subconscious self? Spirit agency or latent faculty? These are questions which I am not competent, in the circumstances, to answer.

SPINOZA*

BY BERNARD O'NEILL

PERHAPS the Jewish race never produced a more unworldly character than the outcast from their community who became a great philosopher. It was in Holland, in the seventeenth century, that Spinoza grew up to maturity, and entered upon those spiritual adventures which culminated in a view of things that caused him to be generally dreaded and reviled, both during his own lifetime and for many years after his death. Though he was disparaged by Bayle, Voltaire and Hume, his ideas were a seed destined to take root, grow and blossom, and the first real recognition of his greatness came in the eighteenth century from Lessing, who found in him a consolation which he could obtain nowhere else. The attention which had been drawn to him was riveted by Goethe, who spoke of him in the highest praise and whose own caste of thought was eminently Spinozistic. In one of his letters he says, "I am reading Spinoza with Frau von Stein. I feel myself very near to him, but his soul is much deeper and purer than mine." Upon first acquaintanceship with him, Goethe, with that tendency towards the real which marked him throughout life, began to reason from the recorded biography of the philosopher to his alleged horrible opinions, instead of arguing in the reverse manner, as had been done by his detractors; and the more he studied him, the more he felt arising within him a mood of strength and serenity. Schleiermacher, Novalis and Heine were attracted to him, and Hegel went so far as to say that "to be a philosopher, one must first be a Spinozist." It is said that among German philosophers Kant is the last who shows no traces of Spinozism. Among the French he has been studied, and Renan discoursed upon him at The Hague at the celebration of the bicentenary of his

* *Spinoza's Short Treatise on God, Man and His Well-Being*. Translated and edited, with an Introduction and Commentary and a Life of Spinoza. By A. Wolf, M.D., D.Lit., Assistant Professor of Philosophy at and Fellow of, University College, London. London: Adam & Charles Black, 1910. Price 7s. 6d. net.

To this book the writer is indebted for most of the information contained in his article.

death. In Holland a statue has been raised to him in the city, and a complete edition of his works has been issued. Coleridge expressed his admiration for him, it has been shown that Wordsworth was influenced by his thought and Shelley began a translation of the *Tractatus Theologico-Politicus*, which was to have been published with a preface by Lord Byron. George Eliot is said to have left behind her a manuscript translation of the *Ethics*, there have been the brilliant essays of Froude and Matthew Arnold, the valuable *Spinoza, His Life and Philosophy*, by Sir Frederick Pollock, and Martineau's *Study of Spinoza*.

From the fascination which Spinoza exercised over so many distinguished minds, critical and creative, it is plain that he must have been the wielder of some compelling charm which all the apparent disadvantages of the abstract form into which he cast the thought of his greatest work, the *Ethics*, could not counteract. Part of this charm must be sought in the combination in a unique degree of supreme intellectual power with a rare nobility and sweetness. And this is reinforced by the presence of an atmosphere which, while it is not perhaps exactly expressed by the word religious, can only be the result of communion with the things that are abiding.

Baruch Spinoza was born in Amsterdam on November 24, 1632. The Jews of Amsterdam at that time were almost all refugees from Spain or Portugal, where they had concealed their religion from fear of the Inquisition. His father was in good circumstances, if not rich, and the substantial house in which he passed the last years of his life still bears on a stone tablet an inscription in Dutch which means *The Upright Tapestry House*. Of his six children only Rebekah and Baruch survived him when he died in 1654. Rebekah's character may be partially gauged from the fact that she did her utmost to prevent Baruch from receiving his share of the inheritance when their father died. The brother went to law and won the case, and then let his sister keep everything except a bedstead.

The most important teachers under whose influence Spinoza must have come during his school days were Rabbi Saul Morteira and Rabbi Manasseh ben Israel. Manasseh ben Israel was far the more remarkable character. A great teacher and a wide reader, inclined towards mysticism like many contemporary theologians and compelled by a strong desire to help his brethren in distress, he had broad sympathies, was devoted to scholarship and was noted for his moral fervour. Rembrandt etched a portrait of him and illustrated one of his books, and Spinoza



STATUE OF SPINOZA AT THE HAGUE.

may easily have met the great artist at the Rabbi's house. It is interesting in this connection to note that Colerus, the early biographer of Spinoza, tells us that he himself possessed a number of ink and charcoal sketches which Spinoza had made of his friends and also one of Spinoza himself in the costume of Mas Anjellos, that of "a fisherman in his shirt with a net over his right shoulder." Mas Anjellos was the leader of the Neapolitan revolt against Spain in 1647, and was murdered soon afterwards. Doubtless Spinoza profited not only from the wide culture and moral earnestness of Manasseh ben Israel, but also from contact with the large circle of learned or eminent men to whom the Rabbi could introduce him.

After studying Hebrew and other languages, as well as science, he went to complete his secular studies at a school opened by Francis van den Enden, an ex-Jesuit, ex-diplomat, ex-bookseller, doctor and classical scholar. This man was undoubtedly unorthodox and was strongly suspected of atheism, but he was an excellent teacher and Spinoza probably owed to him his knowledge of Latin and what little he knew of Greek. He also probably increased his knowledge of medicine and physics here and made his first acquaintance with the philosophy of Descartes, who died in 1650, when Spinoza was eighteen years old.

When he had reached the age of twenty-one Spinoza lost his father. This was in March, 1654, and a new era now opened for him in which he had to begin to earn his own living. The years that followed must have been full of storm and stress in the inward life of Spinoza. He had a passion for clear thinking and while his powerful mind was exercised and sharpened by the most subtle Rabbinical studies, no doubt many of the doctrines he thus encountered were keenly criticized by his maturing intellect. A rationalizing tendency pervades all the literature of the Jews of the Spanish period, and in the works of Abraham Ibn Ezra, Moses Maimonides and Gersonides there were bold and suggestive passages relating to the criticism of the Hebrew Scriptures and Jewish Ceremonial, besides which the free thought which had been in the air ever since the Renaissance affected young Jews as it affected others.

He became lax about Jewish ceremonial and consorted with members of the Mennonites and Collegiants, sects of the Reformed Christian Church, not unlike Quakers in the simple conduct of their life and their dislike of strife. His heretical opinions became bruited abroad, especially after Rebekah's attempt to deprive her brother of his inheritance on account of these very

opinions. The litigation with his sister led to Spinoza going to assist Van den Enden in his school, in return for which he received a home in the house of the principal. By this action Spinoza broke entirely with the Jewish dietary laws. Van den Enden was strongly suspected of making his school a centre for the teaching of atheism, although we know that he forced Dirck Kerckrinck to turn Roman Catholic before he allowed him to marry his daughter, Clara Maria. There is a story that Spinoza was supplanted by Kerckrinck in the affections of this girl, who was said to have been won by a pearl necklace which the latter presented to her, and Colerus tells us that Spinoza often said that his intention had been to marry her. The association with Van den Enden did not improve Spinoza's position with the orthodox and the conditions were rapidly maturing for the final action of the Synagogue. They tried to bribe Spinoza with a considerable annuity, if he would only keep quiet and show some amount of outward conformity to his religion. But he refused, and when the threat of excommunication had no effect, they had nothing left but to put him under the ban. There is a story that an attempt was made to assassinate him with a dagger as he was leaving the Synagogue or the theatre, but there is no evidence of the truth of this.

In June, 1656, Spinoza was summoned before the court of Rabbis, where witnesses gave evidence of his heresies, which Spinoza did not deny but attempted to defend. He was excommunicated for thirty days in the hope that he might relent, but when this was seen to be fruitless, the final ban was pronounced upon him publicly in the Synagogue at Amsterdam on July 27, 1656. The Jewish community informed the civil authorities of the excommunication, and the latter, in order to appease the Jewish Rabbis and the Calvinist clergy, banished Spinoza from Amsterdam, but only for a short period.

This momentous event in the life of Spinoza, which he marked by henceforward writing his name Benedict instead of Baruch, must have freed his mind from an immense burden, as he felt that he was now able to develop unhampered by the trammels of a religion which intellectually had ceased to have any meaning for him. That he did not wish to sever his connection with the Jews entirely, however, seems to be shown by an *Apology* in Spanish which he addressed to the authorities of the Synagogue after his excommunication.

Spinoza now stood alone, a youth of twenty-four, dignified by reason of the unalterable firmness of his decision. For the

next four years he lived in or near Amsterdam, earning his living by making lenses for spectacles, microscopes and telescopes, which he did so well that, later on in his life, his fame as an optician attracted the notice of Huygens and Leibnitz. This work also kept him in touch with his scientific studies, but must have been injurious to his lungs, and was probably one of the determining factors in the consumption of which he ultimately died. We have evidence of his friendly relations with a number of kindred spirits, several of whom were merchants or doctors in Amsterdam. One of the most devoted was Simon Joosten de Vries, whose attitude was always that of a humble disciple and who signalized his devotion by offering to make a gift of 2,000 florins to Spinoza, but this gift was declined. Later on, when his life was drawing to a close, he wished to make the philosopher his heir, but Spinoza dissuaded him, urging the prior claim of de Vries' relatives. On the death of Simon, his brother offered Spinoza an annuity of 500 florins, but Spinoza declined to take more than 300 florins. It is in his subsequent correspondence and in the opening passage of his *Treatise on the Improvement of the Understanding* that we get some light upon the years passed in Amsterdam. From this passage we learn that he was engaged in testing the values of life, and also that he finally came to the momentous inward determination, in order to gain peace of mind, to pursue truth before every other consideration.

In 1660 Spinoza went to live at Rijnsburg, a village about seven miles from Leyden, and the headquarters of the sect of the Collegiants, among whom he had several friends. The cottage is still in existence, and the years spent here were some of the most fruitful of his life. Here Spinoza, who after his dissatisfaction with the Scholastic philosophy, had turned eagerly to Descartes, only to find in him another point of departure, wrote his *Short Treatise* and part, if not the whole, of his *Treatise on the Improvement of the Understanding* and the beginning of the *Ethics*, which in its completed form was entirely to supersede the *Short Treatise*. The *Principia* of Descartes, part of which he cast into a geometrical form at Rijnsburg, he completed in the same form just after his departure from that village to Amsterdam, and he also consented to its publication, together with his own *Metaphysical Thoughts*.

It was at Rijnsburg that he was visited by Henry Oldenburg, a native of Bremen and the first secretary of the Royal Society. Here also Spinoza seems to have acted as the leader of a small

circle who approached philosophical questions from the religious side, and this is characteristic of his own attitude. He even seems to have acquired some reputation with the professors at Leyden. His friends and acquaintances, however, began to distract his attention from his work, and he accordingly left Rijnsburg in 1663 and went to live at Voorburg, near The Hague. Before going there, however, he spent two months with his old friends at Amsterdam. In Voorburg Spinoza took up his abode in the Kerklaan in June, 1663, and during the next two years or more he was engaged in working at his *Ethics*. But he found time for a considerable correspondence with old friends, to pay occasional visits and to make new friends. Among the latter were several influential men, and the most important of all was Jan de Witt, the Grand Pensionary of Holland.

Spinoza, as we have seen, was actively at work on his *Ethics*, and in one of his letters, written in June, 1665, we learn that he had advanced as far as the end of what is now the fourth book and expected to finish it shortly. Then we suddenly find him putting it aside and for the next four years engaging in arduous studies which ultimately took the shape of the *Theologico-Political Treatise*. The reason of this was that he had been drawn into the whirl of contemporary politics which was not undivorced from religion; and in consequence he wished, as he says in a letter to Oldenburg in the autumn of 1665, in the first place, to deal with the theologians who prevented by their prejudices people from attaining to true philosophy; in the second place, to clear himself from the charge of atheism; and lastly, to defend to his utmost freedom of thought and of speech from the tyranny and presumption of the clergy, who were doing everything they could to suppress it. The civil authorities, generally inclined to be liberal, had to contend with the intolerance of the Roman Church on the one hand, and the bigotry of Calvinism on the other. Spinoza steered safely between Scylla and Charybdis by winning for himself the sympathy and friendship of Jan de Witt.

The *Theologico-Political Treatise* had great influence in after times, and is perhaps historically the most important of all Spinoza's works. During the year 1665 the philosopher was described by a section of his enemies as "a certain Spinoza, an Amsterdam Jew by birth, who is an atheist, scoffs at all religion, and is inflicting harm on the Republic, as many learned persons and ministers can attest." In the same year Spinoza was visited by Field-Marshal Charles St. Denis, Seigneur

de St. Evremont, who thus describes the philosopher: "Spinoza was of medium height and had pleasant features. His knowledge, his modesty and his unselfishness made all the intellectual people in The Hague esteem him and seek his acquaintance."

The death of his devoted friend, Simon de Vries, took place in 1667. Spinoza's own health was not good during these years, and in a letter to Adriaan Koerbagh, a medical friend at Amsterdam and a former pupil, he tells him that he has continual attacks of tertian ague and asks him to send him some conserve of roses.

In 1670 the *Theologico-Political Treatise* was published, and Spinoza left the village of Voorburg and went to live in The Hague. A single room on the second floor of a house on a quiet wharf sufficed him for all his wants, and it was here that he was often visited by Jan de Witt, and local gossip still speaks of the Grand Pensionary usually entering the house by the garden door at the back. Soon after he came to The Hague Spinoza had to change his lodgings for the sake of economy, and went to lodge in two small rooms in the house of a painter, Hendrik van der Spuyck, and here he passed the remainder of his life. In 1675 the *Ethics* assumed final form, and during these years he produced among other works his *Political Treatise* which, though unfinished, is a worthy monument of the friendship and sympathy existing between Spinoza and Jan de Witt.

When Jan and Cornelis de Witt were brutally murdered by the mob at the time that the conspiracy in favour of the Prince of Orange came to a head, Spinoza was overwhelmed with grief and horror. He burst into tears, and wrote on a placard his detestation of "the very lowest of barbarians" who had been guilty of this horrible outrage. He was on the point of going out to post this denunciation near the place where the crime had been committed, but Van der Spuyck prevented him by locking the door. The heirs of Jan de Witt showed some hesitation about keeping up the pension of 200 florins a year which Spinoza had received from the Grand Pensionary, and when the friends of the philosopher urged him to enforce his legal claim on the strength of the written promise in his possession, Spinoza simply returned the latter to the heirs, who were so impressed by this conduct that they continued the pension without further delay.

In 1673 Spinoza was offered a pension if he would dedicate a book to Louis XIV, but he declined. This was on the occasion of his being invited to meet Prince Condé, who was with the French army at Utrecht.

On his return to The Hague the philosopher was taken for a

spy, and he was greeted with scowls and stones. Van der Spycck thought the people would break into the house, but Spinoza said, "I am innocent, and some of our leading statesmen know why I went to Utrecht. As soon as the people make any noise, I shall go out to them even if they should do to me what they did to the good de Witts. I am a good Republican, and my desire is the good of the Republic." The people calmed down, and no harm befell him. A great honour had been offered to him in February of the same year by the Elector Palatine, Ludwig, brother of the Princess Elizabeth, who had befriended Descartes. He was asked to occupy the chair of Philosophy at the University of Heidelberg, but after considering it for six weeks he declined with graceful thanks.

About the end of July, 1676, Spinoza went to Amsterdam to arrange for the publication of his *Ethics*, but the tide of opinion was too strong against him, and the book had to be laid aside.

The last days of Spinoza were now at hand. His friend Dr. Schuller, in a letter to Leibnitz on February 6, 1677, expressed the fear that the philosopher would not be much longer with them, as the consumption from which he suffered was making rapid strides. But Spinoza was active to the last. On Saturday, February 20, 1677, he was downstairs conversing with the Van de Spyccks. He went to bed early, and was up on Sunday morning when Dr. Schuller, for whom he had sent the previous day, arrived. He partook of some food in the middle of the day, but news was brought to the Van der Spyccks on their way home from church that he was dead. Only Dr. Schuller was with him when he died at three o'clock in the afternoon. He was buried in a hired grave close to the grave of Jan de Witt.

His *Opera Posthuma* were published in November, 1877, without the editors' names and without the name or place of publication. All names and other means of identification had been carefully removed from the correspondence and only the initials of Spinoza (B. D. S.) appeared on the title-page.

Not long ago Giordano Bruno was celebrated in the very citadel of that Catholic Church by whose orders he was burnt, and two hundred years after his death world-wide homage was given to Spinoza in the city where he barely escaped with his life. Dr. Wolf quotes Heine's witty saying as expressing considerable truth: "All our modern philosophers, though often perhaps unconsciously, see through the glasses which Baruch Spinoza ground."

When we turn from the life to the philosophy of Spinoza

we are confronted in the *Ethics* with a work so difficult in form that no one who had not a genius for mathematical and speculative thinking would ever dream that he understood it accurately and in detail. But it is not the system woven by the philosopher which in the long run counts, but the pregnant ideas which he casts into the thought of mankind.

Spinoza identifies God with Nature, of which he says there are infinite attributes, only two of which, however, are known to us, extension or matter and thought, and these he treats as of equal importance. Hence it has been said that Spinoza stands at the parting of the ways, in that from him are derived the two main schools into which philosophy has since been divided, on the one hand, idealism which endeavours to explain matter in terms of thought and, on the other hand, realism (also called materialism) which endeavours to explain thought in terms of matter.

Spinoza held that all things are determined by their causes, including acts of volition. God or Nature, he says, works according to eternal and necessary laws, and thus all miracles, in the sense of a rupture of these laws, are impossible. Evil is a relative, not a positive, thing, since everything in existence is perfect according to its nature, and therefore we mean by good that which is useful to us and by evil that which is injurious to us or hinders us from attaining to what is useful. Spinoza denied the doctrine of final causes, that is, he did not believe that the universe works to any special ends related to man. Ideas may be adequate or inadequate. By adequate ideas a man is able to know God, the knowledge and love of whom is the highest blessedness on earth. Since the will is determined, virtue arises from knowledge, and blessedness is not the reward of virtue but virtue itself. A passion or affection can only be overcome by a stronger one put in its place and thus he who knows and loves God, and so experiences the highest and strongest passion, naturally controls all his other passions.

The term *infinite* as used by Spinoza means unlimited by anything else and *eternal* means partaking of ultimate reality. When Spinoza says that a part of man may remain *sub specie eternitatis*, he probably means that in so far as a man has knowledge and love of God, though the accidents of memory and imagination perish, a part of him is indissolubly unified with the essence of things. It is disputed whether this doctrine is a mystical one.

Hutchison Stirling hazards the criticism that the system of Spinoza is at bottom a clumsy metaphor derived from a particular mathematical image, and truly one of the greatest faults of

the system is its rigidity, its static rather than dynamic character. The fruitful conception of evolution was wanting to Spinoza. With its denial of freedom to the will and its equivocal doctrine of immortality, Spinozism becomes the most abstract system of pantheistic monism that it is possible to conceive. The old Hebrew anthropomorphic God has disappeared like morning mist under the penetrating gaze of Spinoza, the outcast son of the Hebrew race. In his lines *To Spinoza*, translated by Mr. John Gray, Nietzsche has written :—

Loving, unto the "One in All" turned round,
Amore Dei, blessing doth redound
 From intellect—Shoes off! thrice holy ground!
 —Yet underneath this love there gnawed,
 A secret brand of vengeance glowed,
 Jewish hate gnawed the Jewish God . . .
 Ah, hermit, have I found thee out?

But to come back to a region where we can more certainly judge, Spinoza spent his life in a single-minded devotion to truth and the justice and charity which he taught in his works he also practised. There is in his writing a fervour which recalls a hint of the fire of the Hebrew prophets and nothing offended him more than the suggestion that his views tended to evil conduct. As compared with the ecstasy of the saint, his joy, if less intense, was more continuous and this because his nature was a rare harmony of unusually powerful intellect with peculiarly sensitive emotion. His aim from the first, as we have seen, was not primarily intellectual, but was adjusted to a desire for the satisfaction of his whole nature. The blessedness which he sought he found and his happiness was to set others in the right path to the same goal. He was far from thinking that he had attained to the whole truth but consistency of belief and conduct has seldom been so finely illustrated. Few men have a record like his.

THOUGHT PHANTASMS

By REGINALD B. SPAN

THE expression Thought Phantasms is merely another term for "Phantasms of the Living," and is, perhaps, more appropriate and applicable, as, after all, the phantasms to which I refer are produced by the *thought* of the individual who is responsible (involuntarily in most instances) for the appearance of this phenomenon. Theosophists and Occultists generally refer to these phantasms as "thought forms," other people as "doubles."

It is difficult to determine the conditions under which this phenomenon is evoked, or the laws which operate its production. In some cases extreme mental emotion is the cause—a strong desire, great fear, intense love, or any sudden shock, in others a peculiar physical condition brought about by ill health or exhaustion, when the spiritual forces dominate the material, and the bonds between soul and body are loosened and nearly severed. The phenomenon of the "thought form" of a person who is dying appearing to a friend or relation at a distance is a very common one, and has occurred in all ages of the world's history. At the time of its appearance the dying person has generally been thinking strongly of the distant friend, and the desire to see that friend has set in motion occult laws which govern the phenomenon and cause its instantaneous production. That it is not the soul (or spirit) of the person which appears, is evident in the majority of cases where the person is perfectly conscious, as, if the soul left the body, unconsciousness would at once ensue. The rational conclusion, therefore, is that the mind builds up on the astral plane a mental counterpart of the physical form (down to the smallest detail in dress and outward appearance) which is projected by some occult law along "brain waves," and precipitated on the material plane at a distance, and then becoming for a time partly materialized, appears to the beholder as the individual himself. This, I believe, is the only theory which can account for the phenomenon—at any rate I advance it till some one can give a better one. Everything which occurs is operated by laws—natural and spiritual. All miracles (even those of the Christ) were (and are) caused by putting into motion laws which are not known to human beings (a very few excepted). When we see an effect (however marvellous and incredible), we may safely conclude that it had a well defined cause, and is governed by

law. It is so with all the phenomena which are puzzling and baffling the psychical researchers to-day. I will give a few instances of thought phantasms to show the variety of ways in which this phenomenon acts, and the trivial causes which sometimes provoke it—and will start with personal experience.

Some years ago I was staying with friends in New Zealand, and being in ill-health, used to have my breakfast in bed, not leaving my room till late in the morning. One day after breakfast I was about to leave the room, when suddenly remembering something, I delayed my departure for ten minutes, and then opening the door passed into the corridor, where I met a daughter of my host, who was engaged in some household duty there. She at once exclaimed, "How on earth did you get back into your room?" I replied, "What do you mean? This is the first time I have been out of it." She laughed and said: "Why! you came out ten minutes ago, rushed by me without saying 'Good-morning,' and went into the dining-room."

It was in vain I assured her I had not left the room before. Later, another member of the family declared she had seen me (at that time) come into the dining-room and pass through in a great hurry without noticing her presence. Another instance occurred in Colorado. I was in bad health at the time, and that may have had something to do with the purposeless phenomenon which occurred.

Having returned from a trip in the mountains to the city of Denver, I decided the following evening to call on some friends (a Dr. and Mrs. G—), and spend the evening with them. I was about to leave my house with that idea in my mind, when I received a message from some friends named H—, who had heard of my return, and particularly wished to see me—so instead of going to the G—s I went to the H—s, who lived close by. On reaching their house I felt very queer, as if on the verge of a trance. My faculties seemed numbed, and I found it almost impossible to speak or answer the greeting of Mrs. H—, who met me on my entrance. Mrs. H— noticed my condition, and said, "What is the matter, Mr. Span? You look very ill!" and then as it seemed I was about to faint, my friends assisted me into the dining-room, where brandy and restoratives were administered, and soon after I recovered. The strange feeling passed away entirely, and I became perfectly well.

The next day I met Dr. and Mrs. G— in the town, and Mrs. G— said they were very sorry they were out when I

called the previous evening. I replied that they were mistaken, as I had not called, though I had fully intended to have done so. They then told me that the previous evening, at about 8.30, some one, whom the maid declared to be me, had rung the bell and inquired if Dr. and Mrs. G—— were in, that she had replied in the negative, whereupon the person turned abruptly without a word and hastened away. Mrs. G—— at the time asked the servant if she was sure it was me, as they thought I was still away from Denver.

I returned with the G——s to their house, and we asked the maid about it, and she was quite positive it was I who called, though she said I looked ill and my manner was strained and peculiar and quite unlike my usual self. It seems that this thought phantasm appeared at the G——s' house at the very time I had the strange seizure at the H——s', when it seemed to me at the time as if all vitality had suddenly left me, and I was merely the shadow of myself.

In each of the foregoing instances the thought form proved that it was materialized, by its power over matter, in the opening of doors and the ringing of a bell.

In the following instance, which occurred when I was in the South Isle of New Zealand, the thought form was not seen, but its voice was distinctly heard by several people. I was staying with cousins (named W——) on their sheep run. One day I started off on a riding expedition to a place 300 miles north. On the third day of my journey I was delayed several hours by an accident to my horse, and night had fallen before I reached the Waiau, a rather dangerous river which I should have to cross to obtain shelter for the night at a sheep station on the other side. The only way to cross safely was by the ford. In the darkness I lost my way and missed the ford, and found myself in a dangerous position in the river on a sandbank unable to move in any direction. I was wet through, the wind was very cold, and I heartily wished I was safe back at my cousins' place. Thinking strongly of my cousins, I commenced to call for help with the idea that perhaps a shepherd might hear and come to my rescue. I also tried the Australian bush-cry of "coo-o-ee," and continued to call for ten minutes before my cries were replied to, and a shepherd came across and extricated me from my position, which I learnt later was one of great danger. I continued my journey without further incident, and two weeks later returned to my cousins' place. One evening I was discussing strange occurrences with Mrs. W——, and she

told me that a very queer thing had happened to her when I was away, which they were unable to explain—and related the following. On the third evening after my departure she had retired rather early, and as her husband had gone to Christchurch for two days, her maid occupied a bed in the dressing-room. At about 10.30 she was awakened by loud knockings in her room, and the maid also hearing the noise came in to inquire if her mistress was knocking and wanted anything. Whilst this noise was going on and they were wondering what caused it, their attention was drawn to loud cries for help proceeding apparently from a field in front of the house along one side of which a river flowed. Mrs. W—— at once said, "It's Mr. Reggie's voice, he has come back and is in difficulties in the river." First there were cries of "Help! help!" then it changed to the bush-cry of "coo-o-ee." The maid went out to rouse up a groom who slept over the stables, but he was already up, having heard the cries. A search party was then instituted and proceeded towards the river, but the cries became fainter and further off, and at the end of ten minutes ceased altogether. Not a sign of any one was found, and if any one had been in distress or drowned they would certainly have found some traces of the occurrence. Those who heard the cries were certain it was my voice.

On comparing notes I found that these mysterious cries were heard at the exact time I was calling for help in a river over a hundred miles away. They lasted about the same time as my cries. The same words were used, and my peculiar intonation of "coo-o-ee," which was different to the ordinary colonials, was noticed. Then how explain the knockings in Mrs. W——'s room, heard both by herself and maid? Did the thought phantasm enter the room and attract attention by knocking? or how was the noise caused?

An instance of a thought phantasm acting at a distance and being the means of saving a number of lives, was recorded by Mr. R. D. Owen in his *Footfalls on the Boundary of Another World*. It is a well-known case, but it will bear repeating briefly.

One stormy day in mid-Atlantic, the skipper of a large brig on passing the chart-room saw an unfamiliar figure writing something on the slate on the log-book desk. The figure was that of a man in a tweed suit whose back was turned to him. In astonishment he called out "Hullo! what are you doing there!" The man turned round, disclosing the face of a complete stranger, and at once vanished. The astounded captain went to the slate and found written thereon in a firm, bold hand-

writing the words: "Steer to the N.N.W." Hardly able to believe the evidence of his senses, he called the mate and asked him if he saw any writing on the slate. The mate affirmed that he did, and on hearing the captain's story assured him that some one was playing them a trick—there was probably a stowaway aboard. It seemed the only rational explanation, so he gave orders for the vessel to be searched, and the crew were also closely questioned. No strange man was found on board, nor even a suit of landsmen's clothes, as they all wore the usual seaman's costume. The words were rubbed out, and the clean slate left again on the desk. Later the mate, who was watching the chart-room, suddenly became aware of a dark form standing in front of the desk, which vanished as he ran forward. On examining the slate he again found the words "Steer to the N.N.W."

The captain and mate then held a consultation, and the result was they altered the vessel's course and steered N.N.W. An hour later a ship in distress was sighted. Amongst those they took off was a man wearing a tweed suit whom the captain recognized as the man he had seen in the chart-room. This man said he had prayed earnestly they might be rescued, and then falling into a deep sleep dreamt that he was aboard a strange vessel, where he begged the captain to come and save them.

Mrs. Crowe, in her *Night Side of Nature*, gives a remarkable case of the thought phantasm of a maniac appearing to a nephew at a long distance from the asylum where he was confined. The nephew, a Mr. H— (an artist and scientist), was retiring for the night, when he suddenly saw before him the appearance of an uncle, a Mr. R—, whom he had not seen or heard of for many years, and heard him say in a loud voice, "Twice will be sufficient!" His dress seemed to be made of a strong twilled sort of sackcloth, and looked more like a woman's dress than a man's, the neck band close to the chin and the garment covering the whole person, so that neither hands nor feet were visible. Mr. H— was too astounded at this strange apparition to say a word, and for a minute or two they stared at one another in silence, until the phantasm vanished as abruptly as it had appeared.

The next day he made inquiries concerning this uncle, and learnt from his grandfather that Mr. R— was subject to fits of insanity, and that the dress he described resembled the strait jacket Mr. R— had been put into formerly during a violent attack of mania.

Subsequently it was learnt that on that very night and hour when the thought phantasm appeared to Mr. H—— his uncle had attempted suicide and was placed in a strait jacket. The words "Twice will be sufficient," probably embodied the thought of Mr. R——, during his suicidal attempt—that two blows or two stabs would be sufficient for his purpose.

It is difficult to understand why the thought phantasm should have appeared to a nephew who had forgotten the existence of this uncle.

Mr. Stead, some years ago, related an interesting case of a lady in London who, when ill in bed with nurses in constant attendance, appeared in her usual place in church during Divine Service. This lady was very religious and fond of church work and services, and greatly missed not being able to attend church services as was her wont. It is probable that the strong desire to go to church projected her astral form, which embodied the thought which was uppermost in her mind.

She was noticed by several persons, who knew her well, to enter the church just after the service had begun and walk noiselessly down the aisle and take her accustomed seat (a lady making way for her to pass). There was nothing unusual about this apparition which went through the service (automatically, of course) exactly as the lady herself always did. (If I remember aright, Mr. Stead knew this lady, and himself saw her phantasm.)

Dr. Kerner relates that a canon of a Roman Catholic cathedral of rather dissipated habits, on coming home one evening, saw a light in his bedroom. The servant on opening the door started back in surprise, whilst he asked why there was a candle burning upstairs in his room. She replied that he had come home a few minutes before and gone to his room. He at once went up and saw a figure of himself sitting in an armchair which arose as he entered and hurrying past him went out of the door. He lived for many years after, and the phenomenon had a beneficial effect on his character.

A well-known Danish physician is said to have often entered patients' rooms when he himself was in another locality. This happened when he was unable to keep his appointments with them. When spoken to, the figure would vanish with a sigh.

Another case, in which violent emotion appears to have been the impelling cause of the form projected, is as follows, and is quite as true and authentic as the other instances I have quoted.

A Mr. R—— (well known for scientific discoveries), had

been very ill in Rotterdam. One morning, when in a state of convalescence, he was lying on his bed in his hotel bed-room, when the door opened and a lady with whom he was intimately acquainted, but whom he believed to be in England, hurried up to the side of his bed wringing her hands and appearing to be in the greatest state of distress. Before he could recover from his astonishment to speak and question her, she had gone. Mr. R—— at once rang the bell for the servants, and inquiries were made as to the lady who had entered his room and vanished so mysteriously. The manager insisted that no lady of that description had either entered or left the hotel at that time, nor had any of the servants seen such a person. Mr. R—— made a note of the occurrence, and learnt later that the lady in question was in England at the time, and at the moment of the strange appearance was in a state of great distress, as her son had just died, and whilst she was weeping and wringing her hands, her thoughts went out instinctively to her old friend, Mr. R——, of whose sympathy she would feel assured.

The *Dublin University Magazine*, years ago, related a curious case, but on what authority I know not. An Englishman staying in Rome, one night returned to his rooms rather late, and was let in by his man-servant, who seemed greatly amazed at his appearance, exclaiming: "Good Lord, sir! why you came home before, an hour ago." He then told his master he had let him in, attended him upstairs, helped him undress and seen him get into bed. When they went up to the room they noticed that the bed appeared to have been lain in, and there was a strange mark on the ceiling as if from the passage of an electrical fluid.

Perhaps one of the most remarkable cases on record—the facts of which are well authenticated—is the following. The assistant of a well-known surgeon in Glasgow wronged a servant-girl, who subsequently disappeared. There was no suspicion of foul play.

One Sunday morning some inspectors of public piety (in those days there was extraordinary strictness in Glasgow regarding observance of the Sabbath) noticed a young man lying on the grass of the Green during church time, and recognized him as the surgeon's assistant. They inquired why he was not in church, and proceeded to register his name. The young man made no excuse, but rising from the ground, seemed in great distress, exclaiming: "I am a miserable man—I am a murderer! Look

in the river!" He then led them along a path to the river and pointed to a spot in the water where they perceived the body of a woman. Whilst their attention was distracted to this gruesome discovery, he disappeared. The corpse was dragged ashore with some difficulty, and with the help of others, they proceeded to convey it to the morgue. On passing one of the churches—out of which the congregation was issuing—they saw the surgeon's assistant coming out with the others, evidently in a very pious frame of mind, and apparently quite unconscious of the horrible discovery.

The body proved to be that of the missing servant-girl, who had been murdered with a surgeon's instrument, which was found entangled in her clothes. In consequence of his self-accusation, and confession to the inspectors, the young man was at once arrested, but he then stoutly denied having committed the crime, or having confessed to having done so. The inspectors insisted that he had led them to the river that Sunday morning and pointed out the body in the water, and told them that he had committed the murder; they were certain it was him and no one else. The young man said it was impossible, as he was in church at that time. This assertion was confirmed by many others in the congregation, who swore that he was in church during the whole service. It was eventually proved beyond all possibility of doubt that the accused had been in the church from the beginning of the service to the end—an incontrovertible *alibi* was established, and as there was not sufficient evidence to justify a verdict of guilty, he was acquitted. The inspectors were left greatly perplexed, as not only did they recognize the young man at the meeting on the green, but he had given his full name which was at once registered in their books as a Sabbath defaulter.

Some years ago, when staying at San Diego, in California, I saw the phantasm of an American lady at a social gathering, when the lady in question was at her house nursing a child which was ill. It was a meeting of a Friendly Society gathered together for music, dancing and other entertainment, at which strangers to the town were cordially welcomed and introduced to the members. Not being an American, I was there as one of the strangers, and was looking on at the proceedings, when I saw a Mrs. T——, whom I knew very well, passing round the hall with two other people who seemed to take no notice of her, as they never spoke to her or even looked in her direction, but other people noticed her and greeted her as she passed, but she

did not seem to see them. I thought this was rather strange at the time. As she was passing close to me I rose from my chair expecting her to stop and greet me, but as she did not seem to see me I said: "Good-evening, Mrs. T——" to which she paid not the slightest attention, but continued to gaze steadily in front of her with a fixed strained expression. Greatly puzzled and rather hurt, I wondered how I could have given offence, and took no further notice of her—in fact, I did not see her again that evening.

A few days later I met her, when she was most friendly, so I asked why she had cut me at the meeting. She replied she was not there, and had been in her house the whole evening, her child having been taken ill. She had very much wanted to go, and had been prevented at the last moment from carrying out her desire. Several other people at the meeting had also seen this phantasm, and were sure at the time it was Mrs. T——. This was another instance of strong desire projecting the thought form.

The foregoing are typical cases of the phenomenon generally known as "Phantasms of the Living"—but referred to in this paper as thought phantasms—as they are formed by the strong constructive thought of the ego (or individual) under very favourable conditions for the exercise of psychic forces.

Thought is a substance and can mould and control matter. Phrenology teaches—and has conclusively proved—that one's thoughts form the shape of the head by moulding the brain, and consequently the skull, and also shape the features. "The energizing forces which move from the life centres, through brain and ganglia and along the highway of the nerves mould the features into unvarying exponents of themselves." The very quality of one's hair and skin are determined by one's thoughts. Thought is the greatest and most subtle power in the Universe—nothing is impossible to it when wielded by a master-mind.

These thought phantasms are but a glimpse of the creative power of thought—one of the secrets of the occult world partly revealed accidentally, as the phenomenon is spontaneous and involuntary, and is not under the control of human wills and minds, the law governing its production not yet being understood, but still we can have some idea of what could be done if we only knew the secret of the *modus operandi*. Sir Oliver Lodge calls attention to the fact that Thought belongs to a non-material order of existence, yet somehow through brain

and muscle it gets itself translated in terms of motion. He asks: "How can it from the psychical category produce a physical effect?" and replies: "By what means the stimulus gets out of the psychical region into the physical and liberates energy from the brain I have not the slightest idea; nor I venture to say has any one." The power of mind over matter is exercised only through the brain. Thought phantasms have considerable power over matter. Does this power emanate entirely from the brain of the individual who projects the psychical counterpart of the physical? If not, from whence does the power proceed?

There is another appearance of the "double" which cannot be included in this category, as the thought of the individual has nothing to do with its projection—unless indeed it is operated by the sub-conscious mind. I refer to a person seeing his own "double," of which there are many well authenticated instances in the annals of psychic research. This phenomenon is generally supposed to portend death, and in most cases death actually occurs very soon after. There is the historical case of the poet Shelley, who saw his wraith the night preceding his death by drowning. He was lying in his bunk on board his yacht when the curtains were sharply drawn aside and a face which he recognized as his own looked down on him, and after addressing him in Italian, disappeared. The next day his yacht capsized off the Italian coast and he was drowned.

Dr. Werner relates that a jeweller named Ratzel, living at Ludwigsburg, one evening came face to face with his wraith (or double) when turning the corner of a street. The figure was like himself in every particular, and seemed very real and lifelike, and he was so close as to look into its very eyes. He was terrified, and it vanished. This occurrence was related by him to several friends, who treated it as a jest. However, the next day he was killed in an accident.

A cousin of mine (the late Mr. John Gladwyn Jebb), when an undergraduate at Oxford, saw his "double" in his room one night quite distinctly, and he stared at it for several minutes before it vanished. He lived for many years after, so his case was an exception to the rule.

I could relate several more similar instances, but as they do not come under the heading of "Thought Phantasms," I will not include them in this paper.

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,—In the face of the review, in the issue of February 5, of the *British Medical Journal* upon our book *The Maniac*, which states (at the end of a long notice), “The book has been blamed for its erotic allusions; we have not read anything which need prevent its circulation on that score,” in the face of this public certificate from such an admitted authority, is it in accord with the British Public’s ideas of justice and fair play that this book should be boycotted by the libraries and refused admission to the bookstalls and its sale completely ruined, on account of the “impropriety” detected in its pages by certain libraries who have, so we are informed, placed it on the “Doubtful” List.

We think it will be conceded that our Firm has never been one to pander to the prurient. We published *The Maniac* because we consider it a unique record, judged from two most diverse standpoints; namely, as a literary and poignantly interesting human document, and as a most valuable psychological study.

The almost unanimous verdict by all the leading papers and periodicals coincides with our own views upon this book. The reviews have been quite exceptionally favourable.

But it is on the “Index.”

Which is likely to be the better judge of what constitutes “impropriety,” the *British Medical Journal*, or the Libraries’ Association?

In fairness we ask that the two verdicts should be laid before the Public, and that they should be given the opportunity of judging impartially for themselves between us and our censors on the matter of this (we quote our reviewers) “astounding book.”

Yours faithfully,

REBMAN LIMITED.

W. J. INSKIP,

Assistant Secretary.

[I consider the action of the Libraries’ Association quite unjustifiable.—ED.]

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I read with great interest the account of a curious death-bed phenomenon, in the March edition of the OCCULT REVIEW, and it recalls a similar incident that happened to my mother about thirty-five years ago. She was in bed at the time and in the early morning saw very distinctly a light travelling around the dressing table. The same day my father received a letter from my mother's relatives, telling him of the death of my mother's brother, but as she was in delicate health at the time he did not tell her until a few days later. This, however, is not the only occasion on which she has witnessed a light before or at the time of death.

Yours truly,
ISABEL MAXWELL.

BENTLEY HOUSE,
E. MOLESEY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I shall be very glad to give my experience of the benefit received from treatment by Mr. W. H. Edwards. I have been a very great sufferer from eczema for twenty years. I have had many doctors and a skin specialist but had no permanent relief. Now I am free from irritation, a condition of health which I have not known for years, and my skin is as healthy as most others. No medicine and no diet were required.

Yours truly,
M. C.

PS. My name and address is not for publication, but I shall be pleased to answer any enquiries if addressed to me care of the Editor.

SPACE AND SPIRIT.

To the Editor of the OCCULT REVIEW.

SIR,—In thanking "Scrutator" for his kind notice of my book, may I try to make more clear its views anent what I have therein described as the "two (so far irresolvable) absolutes: "Space" and "Spirit."

If, with "Scrutator," we adopt the idealistic assumption that "space" is a mental concept, then the logic of the book is indeed at fault. But I do not think the assumption is justified. The fallacy both of Idealist and of Materialist is the same, although their points of view differ. The Idealist begins and ends with the assumption of the *spiritual real*, claiming the physical as a conceptual part or feature. The Materialist begins and ends

with the assumption of the *physical real*, claiming the spiritual as a physical part or feature. What they fail to recognize is (a) that there are certain features *common* to both spiritual and physical, and (b) that *each is more than* these common features.* Hence the Idealist mistakes the "concept" for the full reality (the picture of the cube for the cube itself), while the Materialist falls into the same error with regard to the "material."

Starting from the physical side of things I have sought (mainly for the benefit of the Materialist) to pierce through to the spiritual side. The result has been a curious one. While, as explained at pp. 15-16 of my book, it has been shown to be possible for matter and energy to pass over from a spacial to a non-spacial state, Space itself has hitherto refused to follow. In other words, it is not to me conceivable (from a physical point of view) that actual Space should be able to yield up its property of "extension" and become *non-space*. At present it seems to be as permanent and indestructible an entity as "Spirit."

At the same time, the spacial and the non-spacial, although distinct, are "adjacent," and in some sense inseparable (much as surface is inseparable from a cube). I do not, therefore, necessarily hold that Space and Spirit may not be two parts of one thing. I do but plead that the reality of each shall not be *assumed* to be explained away in terms of the other.

As regards the reference to the doctrine of correspondences, I would merely say that so far as this postulates the *necessary* existence of a physical counterpart of a spiritual form, I should hesitate to adopt it.

Yours obediently,
R. A. KENNEDY.

10a, SAUNDERS ROAD,
HOLLAND PARK, W.

* I hope this doctrine of the "common feature" will receive careful consideration. I attach to it great importance, for it appears to be the key to the connection and mode of action between soul and body, mind and matter, unknown and known. I would refer to pp. 12, 19-22, 43-47 of the book, especially the last-named section, where various illustrations of the "common feature" are given. In the section upon "Consciousness" (at p. 19.) the common feature connecting "Mind" and "Brain" has been indicated as the timeless "act of change."

To the Editor of the OCCULT REVIEW.

SIR,—In your issue of November last, your correspondent, Mr. Montagu Powell, states that a friend of his saw a procession of spirit lanterns near Lagos. These are very common in this

Munzerabad District of Mysore, and I have often seen them, often two, never more than three. The flash is like a hurricane lantern or torch, rises and falls, appears to jump a long distance, then goes out and reappears some way on. They pass along the grassland, cross over paddy flats and jungle and generally end up in graveyards, where there suddenly appears a big flare up and all goes out and is still. I have watched them pass over a rough course of between four and five miles in about half an hour. The procession goes nearly every dark night at half past eight in the hot weather. They are called torch devils here, and no native will cross the route after sunset alone. The flight is different from what a luminous bird would be, also they are not people. Some, however, think it is gases rising from the bodies of natives who were buried in hundreds on these hills in the famine of '77. Coming up from the low country they ravenously attacked the jack fruit and succumbed to dysentery and cholera. But 1877 is some way away for gases still to remain. Horses crossing the route will often start and tremble; but any man crossing it will see nothing. That I have known proved by the investigator going and waiting on the route and seeing nothing, while the procession passed as usual.

By me, also, is a tank, on the band of which a conch shell sounds in the middle of night at each new moon, and something plays on the triangles, though it sounds more like tappings on a tree. There is supposed to be treasure in this tank, and this is the devil that protects it. The conch shell sounds beautifully distinct.

Yours faithfully,
G. CREWE ORLEBAR.

KUMBARAHALLI,
HASSAN DISTRICT.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—As there are many thousands of Occultists who marvel that there are no striking spiritual records as to the times of Jesus of Nazareth which would place his identity, as well as that of his disciples and of Paul, beyond the pale of doubt, perhaps the following experience may have some bearing in showing that not only was such an attempt made, but is still being made, notwithstanding much spiritual opposition to reveal the truth to the world.

For some unknown reason I was made a spirit medium, with the power to heal the sick by certain manipulations of the personality, by

which means, essences of material things could be poured through my hands into the receptive nerves of the sick and so give the needed vitality to those who were fortunate enough to be placed under my treatment. From a survey of the numerous sections of diseased persons, I came to the conclusion that only certain persons could be healed, and that it was folly for any one or anybody to attempt healing all and sundry. I found by conversations with highly gifted spirits—called Wills—that many persons were under spirit punishment, others were temporarily punished for educational purposes, and in many cases in order that they might learn the true functions of the various organs which comprise the organized being, both spirit and mortal. Much harm is done by immature spiritualism, in preaching a doctrine of eternal summerland after departure from this world, and ignoring the various states of experiences that sooner or later all translated mortals are called upon to undergo. Emanuel Swedenborg refers to such experiences, as the "Fascinations," or the expansion of the desires of the mortal in spirit. The Roman Catholic Purgatory is really this spiritual condition of experiences during "Fascination," in which many spirits are chastened by the experiences until they realize that *Love* is the great *Principle of God*, which must be backed up by unswerving faith in the all-sustaining power of the Diety. Nothing short of this is of any lasting value.

I was called upon one evening by a stranger (Mr. B. B. Hill) to come at once to Maida Vale to see his wife, who was lying dangerously ill, two first-class physicians having pronounced the case as hopeless. My visitor, an American residing in Philadelphia, informed me that he and his wife and daughter were in England on a special visit to inspect the "Egyptian Book of the Dead," under American official introduction, to authenticate a spirit-communication in reference to certain historical matters connected with Christianity. The copied version generally shown was rejected; and the original finally was produced and the reference given through the mediumship of an illiterate young man was verified. Immediately afterwards the lady was seized with terrible spinal pain and weakness, which no medical skill could relieve. The lady on the day of her husband's visit to me had fallen into trance and a strange intelligence took possession of her voice, directing the husband to search the columns of the paper *Light*, when they would direct him to go to one whom they would point out. On coming to my name the husband was instructed to go at once to my address and bring me with him. I

was living in Peckham at that time, and accordingly went to the house in Maida Vale, where I found my patient lying on the bed helpless, and only hoping I could get her well enough to enable her to go home to die. I was at once taken possession of and, under a semitrance condition, powerfully magnetized her from head to foot, the form of magnetization being to demagnetize before supplying force and then building around the patient a cage of magnetism which was impregnable to any evil force. While this was being done the patient was in a highly clairvoyant state, and afterwards minutely described what she saw during the time occupied in the treatment—of about two hours' duration.

Briefly her statement was this:—Referring to me she said, "Directly you went under control I saw a great spirit clothed in white, take possession of your body and with both hands take from my spine a most evil looking female spirit who cried out, 'I didn't mean to hurt her,' as he passed her through the wall to some other spirits who accompanied him and who departed with her in custody." The lady's expression of horror and loathing as she related the expression of evil and malignity in the face of the spirit left no doubt of her belief. From that hour, she began to recover and finally left England for her home in Philadelphia, accompanied by her husband and daughter. As a souvenir of the event I was presented with a copy of the work, *Antiquity Unveiled*, which embodied the records of the most striking and exhaustive spiritual communications which I believe ever appeared in print.

The whole secrets of religion are therein laid bare. The whole mystery of the absence of the originals of the New Testament—the real history of Christ, who he really was; and the means taken to conceal the transition of Pagan religions to Christianity, are revealed by the great authorities who were the moving actors in that great change. Communications are given from all authorities who are quoted by Christian scholars.

My personal belief in the truths of these communications is based upon the extraordinary series of spiritual phenomena I was permitted to witness and indeed subjected to myself in some instances. These things have been shown me for my personal information, and in the light of such knowledge one may afford to suffer here and even to die, but none who know dare longer to conceal the truth.

Yours faithfully
W. H. EDWARDS.

PERIODICAL LITERATURE

MUCH space is given in *The Open Court* to Mr. Hartley B. Alexander's study of "The Religious Spirit of the American Indian," in which he traces the origin of worship in ceremonial and symbolical magic, thus :—

The symbol seemed to give man control over potencies other than his own, and so released him from his primitive servitude to helpless fear; he had but to find out the secret signs of nature to command her inmost forces. But all this is magic, it is not worship. And yet the ritual of worship plainly springs from the ritual of magic. As the scale of civilization ascends, magical elements sink farther and farther into the background.

At first we find mimetic festivals, dramatic representations of myths, and these give place to temple services in which "almost every type of ritualistic celebration and every conception of intercourse with deity is developed." Sacrifices and other offerings contain magical as well as religious ideas. Prayer contains much of the same elements as mantrams, incantations, and spells. But there is also a very strong element of mysticism in the Indian, akin to spiritualism as well as to mystical visions among more civilized peoples :—

There can be no question but that as a race the Indians are born mystics, and it is the mystic consciousness—in trance and vision—which is the most impressive feature of their religious life. The mysticism is begun already in the Indian's special view of nature. For nature is to him endued with an inner, hidden life having passions and volitions analogous to man's, so that her whole external form is but the curtaining outer flesh of this inner light. Reliance upon dreams, the visions brought on by fasting, the trance and mediumship of shamans and prophets, soul journeyings to the spirit world—all these are phases of the underlying belief that man may find within himself revelation of a higher life, that the veil which parts the seen from the unseen is but of the flimsiest. Possession by a higher power, *enthusiasm*, is also a tenet of Indian mysticism. Again, there was belief in the familiar spirit, the *daimon*. A prophet had precisely foretold an attack upon his people. He explained that a voice had warned him of the coming danger, and that the monitory voice had never deceived him.

An article in *The Theosophist*, over the signature of Mrs. L. I. Finch, thus treats of the drama, and especially of tragedy :—

Never so much as when witnessing the spectacle of tragedy do we perceive the unreality of creation, the fugitiveness and instability of thought, the blindness of mentality—that real secret and origin of the "blind forces" of nature or "destiny"—or, in biblical language, the extent of enmity of the carnal mind, the mind of the flesh, to the mind of the Spirit. The drama hypnotises the people because, like fiction, it is experience. Tragedy is the culminating point in the conflict of human passions.

The rite of Dionysus expressed the vision of a destiny by which the divinity acts, and which no man can escape; the mystery of Eleusis showed "the prototype of man and woman restored to their power and beauty by suffering and struggle." Corneille revived "the theatre of the soul," and Ibsen, Maeterlinck, and Edouard Schuré have continued the work. The same review contains an article on "Cosmic Consciousness and Man," treating of the various planes of consciousness:—

Man has a body, either developed, developing, or latent, correspondent to each plane of the universe to which he belongs. His work is to raise himself, step by step, until he shall be able to know God, to know Whom is life eternal. By gaining consciousness of the lower garments of God, the evolving consciousness is at last clothed with the higher unmanifested, and merges into the consciousness of the Father.

The *Journal of the American Society for Psychical Research* contains two articles, one by Dr. Hyslop and one by a judge of a civil court, describing two different cases of trance deception, in both of which the medium appears to have been quite unconscious of the deception, which was so skilfully carried on by the "trance personality" that it was very difficult of detection. Yet even in these simulated performances there is a psychic element; the trance personality is extremely quick in its actions, and develops extraordinary sense perceptions, whereas the medium's waking intelligence operates slowly, and she does not give the impression of being able to carry out any deception requiring sleight-of-hand. She also developed remarkable physical strength during the trance, and one of her feats was to lift a heavy table. Dr. Hyslop says:—

I reached out and found the medium leaning over the table. While the position she assumed is strong evidence of deception, it is still a remarkable bit of work when the weight of the table is considered. The weight is such that it is difficult, under the most favourable position, for a man of average strength to lift it with both hands. When it is remembered that the medium accomplishes this with the table fully extended and with one hand, it still remains a matter of interest as to the source of her great strength and her method of carrying out the illusion.

While on this theme it may be remarked that *Light* has recently published a brief notice of the results of the experiments lately held by a committee of scientific men, at Grenoble, with the Australian medium Bailey, whose remarkable alleged apports have aroused much interest. At these recent sittings there was believed to be clear evidence of premeditated deception on Bailey's part, and it is expected that the full details will be published later. On the other hand, *Light* also gives particulars, received from an eye-witness, of remarkable phenomena of passage of matter

through matter under test conditions, in the presence of a new medium who has lately been discovered at Rome.

Pearson's Magazine, for March, by way of "a searching inquiry" into the question of fraud in spiritualism, prints an illustrated article by Mr. Marriott, the conjurer, showing how spirit phenomena may be more or less plausibly imitated by means of apparatus of various kinds. When Spiritualism becomes a trade, it is well to look out for "tricks of the trade."

The question of the relation between astrology and man's free will is discussed by Professor G. Buonamici in *Ultra* (Rome), and he distinguishes between events which must happen, apart from any act of our own, and those which depend upon the exercise of the will, the use of which is partly (but not entirely) determined by the natal influences signified by the configuration of the stars at birth:—

Man is placed between two forces or systems of forces which draw him in opposite directions; and he must learn to direct them so as to use the one to counteract the effect of the other. Thus the knowledge of himself, enjoined by the ancient maxim, refers to the exercise of moral power, to the practice of virtue. If the stars have any action upon him, it can at most be but an influence; if favourable, helping him in his efforts towards the Good, or if they are adverse, they will not be able to turn him from the path upon which he has entered. This being so, there is no reason for holding that the doctrine of astrology implies the negation of free will, which relates to actions of a moral character which a man can perform or not, and does not refer to those events over which he has no power. We must therefore distinguish between the *influence* and the actual *significance* of the positions of the stars. This significance may refer to matters over which free will has no control. In these matters a man may resign himself to be ruled by his stars; but in those things which are subject to free will, the stars may incline him, but they do not compel him, to a certain course of action.

The last number of *The Co-Mason* (the organ of a Masonic order which admits women as well as men) contains interesting notes on an ancient Masonic system of signalling, from which it is said that the old double-needle telegraphic code was taken; on the place of guilds in mediæval cities; an interpretation of Dante's *Inferno*; and an account of an operative guild of Free Masons into which the narrator was initiated in 1867, and which is said to be a lineal descendant of the Operative Guilds of the Middle Ages.

The *Annales des Sciences Psychiques* contains the report of a committee of scientific men at Warsaw, before whom the mediumistic experiments described by Dr. Ochorowicz, consisting in the raising of small objects without contact, were successfully repeated.

REVIEWS

RELIGION AND THE MODERN WORLD. Edit. Sir D. Macalister, K.C.B., M.D., M.A., etc. London: Hodder & Stoughton. Price 5s.

SOME while ago I had occasion to write in praise of the good work done by the St. Ninian Society of the Glasgow University in the publication of a series of lectures entitled *Religion and the Modern Mind*.

Under a slight and almost dangerous variation of this title the St. Ninian Society has given us a further instalment of these most engrossing lectures. They embody the best thought of the several faculties of the University, and find an able advocate in Sir Donald Macalister, K.C.B., who writes the Introduction. Among the more interesting of the lectures are "Sin and Punishment" from the point of view of Hawthorne and Browning, by the Rev. W. Robertson Nicoll, M.A., LL.D.; and "Science and Religion" with special reference to Haeckel, by the Rev. W. L. Walker of Shettleston. Other contributions deal with the Conflict, Christianity and Historical Science, Comparative Religion and the Historic Christ, Modern Criticism and the Religion of Jesus, and Paulism and the Religion of Jesus.

It is a point of striking significance in the modern Church, that St. Paul stands for the intellectual and logical aspect of Christianity, if not indeed for Mysticism and the New Thought, while Jesus stands for the ethical aspect of the same teaching. Around these two illuminating centres, that of the Higher Reason and that of the Higher Love, modern representatives of Christian thought are now grouping. In these lectures the reader will find much that is favourable to a coalition of the two schools, and haply may find the Middle Path wherein freedom from doubt and prejudice opens up the way to a perfect liberation and assured progress.

As Dr. Sir Donald Macalister says in his preface to the volume: "If it does not persuade its readers, it will certainly inform them. Those who are constrained to examine the intellectual reasons for their belief will be better equipped for the inquiry if they are first made conversant with the forces that are actually operating to weaken or strengthen its foundations." And this, in brief, is the main purport of the lectures.

SCRUTATOR.

THE PRINCIPLE OF RELIGIOUS DEVELOPMENT. By George Galloway, M.A., B.D., Ph.D. London: Macmillan & Co., Ltd. Price 10s. net.

IN the course of the present work, which is continuous of *Studies in the Philosophy of Religion* (1904), the author draws attention to a point which has been somewhat overlooked by English writers, namely, the indispensable function of Psychology in the system of Religious Development. It is seen, however, that Psychology must hand over the final interpretation of religious development to the Philosophy of Religion. It is to Religious Philosophy that we must look for the completion of the work done by Psychology, for it must reveal to us the ultimate ground and meaning of the process and the validity which attaches to Religion. A study of religious development which ignores metaphysics can only reach an ambiguous and unsatisfactory conclusion.

The author is mainly concerned in the present work with the examination of the idea of development in so far as it brings out the distinctive character

of spiritual as contrasted with natural evolution, an examination which employs the facts of religious development, the psychological basis of religion, the psychical factors implicated and their operative value in religious evolution, the relations of morality and religion, and the theory of experience. It is in that section of his work which deals with the psychical factors in religious development that Dr. Galloway opens up ground which is of surpassing interest to students of occultism. But the author wisely directs the whole of the service of Psychology to the legitimate end of religious development, for all experience must ultimately tend to the realization of that "one far-off divine event" which gives to Religion its whole meaning.

SCRUTATOR.

THE DOCTRINE OF CREATION. By C. M. Walsh. London: T. Fisher Unwin, Adelphi Terrace, W.C. Price 3s. 6d. net.

THE question of the pre-existence of Matter, which Philosophy requires but which Religion denies, appears finally to resolve itself into the question, *What is Matter?*—a question which, in point of fact, has not yet been satisfactorily answered by Science.

In revealed Religion we have the view of God exercising the Divine Will upon Matter for the production of worlds. Various the God-will is seen to operate either directly or by agents. This point is well argued by the author, who in his concluding chapter shows clearly that there is no more against the conception that God should create or destroy anything—and Matter is in itself a thing—than that a man should bend his finger by the action of his will without consciously employing any intermediaries. But this does not infer the non-existence of agents nor does it infer power of will to obliterate the finger from existence. Yet it is the action and not the subject that is here involved. If man can create an action God can create a thing. Both are impermanent phenomena. "God's action is my action, only performed in cases where I cannot operate. My action is His action, only limited. God can do what I cannot do, but he does it as I do what I can." This is the ground upon which the author stands. Much of the author's argument, however, rests upon what we shall determine to be the nature of Thought, and what the nature of the Soul, concerning which it is said, "as a distinct substance separate from matter we have no more experience than we have of God." But on this point experimental Psychology may have something more to say. The *ex nihilo* doctrine is not a revelation, but has been taken for such by misconception consequent upon faulty translation of the opening passages of Genesis. The author contends that it is a truly philosophical doctrine and the result of philosophical induction from human operations.

The book is thoroughly well written and will be appreciated by all to whom the true doctrine of Creation is yet an open and vexed question.

SCRUTATOR.

THE CHRIST OF THE HOLY GRAIL. By James L. Macbeth Bain. London: Theosophical Publishing Society, 161, New Bond Street, W. Price 2s. 6d. net.

SOME time ago I read "The Brotherhood of Healers" and thought well of it, but this supplementary work concerning The Great Christ of the Cosmos and the Little Christ of the Soul in every way transcends it, and is, in my opinion, probably the finest exposition of Christian mysticism of

modern times. The literary style is in itself charming and possesses some trace of the Böhmean atmosphere. Despite the author's repudiation of any intention to initiate a doctrine, there is difficulty in escaping the fact that a doctrine is possible and even inevitable from the acceptance of this illumination, yet one must respect the expressed wish of the author in avoiding even a suggestion of a new order or anything in the nature of an institution in connection with this higher doctrine. It is solely with a view to satisfy numerous correspondents that this book is published. The apprehension of the idea developed in this book is rendered easier by a preliminary reading of some of the mystical writings of Böhme and Swedenborg. Briefly stated, it involves the immanence of the Cosmical Christ in the Christ of the individual Soul, the necessary relation of an universal Father-Mother principle to the incarnate Christ-Child, the "Son of God" in humanity, and the ministry of the Spirits of the Christhood which constitutes the communion of the "Holy Ghost" in the Fellowship. Old terms necessarily convey suggestions of old doctrine, but the reading of only one section of the book "The Genesis and Growth of the Soul, and Some of its Modes of Life," will suffice to reveal the fact that Mr. Bain is not trammelled with any vestiges of an effete theology. The work is highly illuminating and will serve its purpose very effectively.

SCRUTATOR.

SPIRIT AND MATTER BEFORE THE BAR OF MODERN SCIENCE. By Isaac W. Heysinger, M.A., M.D. London: T. Werner Laurie, Clifford's Inn, W.C. Price 15s. net.

In this handsome volume of over four hundred pages, Dr. Heysinger has arraigned the witnesses of the spiritual and material hypotheses before the bar of modern science. He has sought to indicate to a dispassionate audience what he considers to be the inevitable trend of psychology and leaves the verdict with them as to whether the claims of Spirit or Matter best answer to the facts now known to us. It is seen that we have passed the regions of darkness and doubt, and all the old theories of Materialism and Nihilism are past and done with according to all the testimony of the greatest students of Psychology. We have arrived at a point where the alternatives are few and never so widely sundered as are the old alternatives of Spirit and Matter. We are no longer affected by considerations of the material order when seeking for causes. And why? Because the physical hypothesis affords no coherent explanation of the facts with which we are acquainted in the domain of Psychology.

It is not claimed that the conclusions arrived at by Dr. Heysinger are to any large extent original and the work owes its chief interest and great value to the fact that it embraces, in a connected and summary form, all the latest conclusions of the greatest writers upon the problems presented by the Higher Science. After fully treating of Psychology as a science, the author passes to the consideration of Spiritualism as the foundation-stone of the world's religious beliefs. It is shown that revelation, miracle and religious direction can be universally referred to intercourse between man and individual spirits, where direct relations between man and God cannot be proved even where claimed. It is affirmed that Christianity itself was spiritualistic to the backbone before the Reformation, which consisted entirely in the repudiation of Spiritualism. But in these days

of psychic research and occult investigation the profession of Agnosticism is tenable rather in regard to the physical hypothesis than that of Spiritualism. We do know, for instance, of the possibility of consciousness functioning apart from matter as we sense it. We have ocular demonstration of the fact that the attraction of gravitation can be defied by invisible agency; and Agnosticism, in regard to these facts at least, if not in regard to the question of soul-revival, is to be taken only as an expression of ignorance upon points already beyond dispute in commonly well-informed minds.

Dr. Heysinger has added considerable interest to his work by the inclusion of a large number of personal experiments and experiences. In effect, the author indicates the significant result of modern psychological study. He points to the inevitable displacement of ecclesiastical teachings in so far as they are found incapable of adaptation to an intelligible cohesion with the facts of our experience. Nothing perhaps has proved so fatal to popular theology and orthodox religious beliefs than their lack of alignment in an age of surpassing progress in science and psychology.

Dr. Heysinger's book contains some account of materializations and communications hitherto unpublished, and it will be seen from his report of these cases that scientific methods have been pursued throughout the investigations. Dr. Heysinger's qualifications are of a nature to command respect and to ensure for his capable work the serious consideration it deserves. The addition of a copious index to subjects and authorities cited, extending over fifty-two columns, adds considerably to the utility of this book, which in all respects is one of the most attractive and significant of modern publications.

SCRUTATOR.

FUNCTION, FEELING AND VOLITION. By Frederick Meakin, M.A., Ph.D. London: G. P. Putnam's Sons. Price 6s. net.

THIS work is an attempt to find a natural basis for Ethical Law. Between Physical Science and Theology, Philosophy stands as a mediating system. Science discloses the actual trend of human activities while Philosophy defines their rational issues; yet while Science keeps close to facts, human experience continuously awakens aspirations which engage both Religion and Psychology. If Religion, or the religious aspiration, were not censored by Science, it would be led into the creation of unsubstantial worlds from the material of our dreams. A system of morals based upon superstition cannot outlast the march of scientific evolution, and the attempt here made to trace out the constitution and general working of a system of morals grounded in human nature involves its perfect alignment with Science on the one hand and Religion on the other. If there be such a thing as an ethical Science it must thus rest upon all of human experience that has a moral value and application. The author adds nothing to the Aristotelian principles, but extends and elucidates their working by the light of modern Science and Psychology. The book is exceedingly well written and is full of deep thinking and high teaching.

SCRUTATOR.

SUGGESTIONS FOR INCREASING ETHICAL STABILITY. By Mary Everest Boole. London: C. W. Daniel, 3, Amen Corner, E.C. Price 2s. 6d. net.

I do not think it possible to find a better argument as to why women should not have votes nor yet better proof of their average ability to

rightfully use the vote if they had it, than is afforded by Mrs. Boole's admirable piece of reasoning under the title of "Hunters and Brooders" which forms the second chapter of this entertaining and instructive book. The argument is a prelude to the "Suggestions" which formerly appeared in the *Monist* and which are for the purposes of the present work reproduced under the distinguished auspices of Prof. William James. In these pages the relations of certain phases of abnormal psychic activity such as clairvoyance, clairaudience and automatic writing, to the question of what constitutes ethical stability, are very generously considered. In this respect the gifted authoress can claim the interest of many to whom her algebraic logic might fail to appeal, and in other respects the general reader may be assured of sound instruction on matters of current interest in political, social and domestic circles, while even the business man may profitably apply the equation " $x + \text{not } x = 1$ " to his waking dreams.

SCRUTATOR.

CRYSTAL GAZING AND CLAIRVOYANCE. By John Melville. London: Nichols & Co, 34, Hart Street, W.C. Price 5s. net.

A BOOK that has sold well and is still selling stands little in need of review. Yet there are probably many to whom this practical treatise has not been discovered. In such case I may point out that Mr. Melville has given us all that is to be met with on the subject of Crystal-gazing, Spirit invocations, etc., which is to be found only in very scarce and expensive works such as that of Trithemius from whom Barrett quotes in his *Magus*. To this ancient ceremonial form of consulting the Crystal, the author has added a large number of modern observations, methods of procedure, and notes upon the how, when and where of successful experiment. These are illustrated and confirmed by a recital of personal experiences. What, for example, could be more to the point of practicability than "A Successful Method of Inducing Clairvoyance," which forms one section of the book? All difficulties in the way of the general reader are cleared by the copious glossary at the end of the book; while to those who are anxious to go more deeply into the subject the Bibliography cited by Mr. Melville will be found very useful. Books of a practical nature on this subject are few, and this is certainly one of the best extant.

SCRUTATOR.

PAPUAN FAIRY TALES. By Annie Ker. London: Macmillan & Co., Ltd., St. Martin's Street. Price 5s. net.

A HANDSOMELY illustrated volume dealing with the folk-lore of a people so remote from civilized centres as the Papuans, must surely excite curiosity in the minds of all who have the problems of ethnic development, religious evolution, and psychical investigation before them.

Here is a book that is full of material that is quite new, the genuineness of which is vouched for, and which presents a number of *points d'appui* with modern experimental psychology such as render it of the greatest interest to researchers. The stories were collected chiefly on the north-east coast of Papua during nine years of missionary life in that part of the world, by the authoress. The fact that they are "old women's tales" for the most part does not detract an iota from their psychological value and interest. It matters less whether they be founded in experience than

what they signify as regards the primitive Papuan idea concerning the invisible world. The stories were paid for in tobacco doles, it is true, and they may have been invented on the spot or thought out beforehand. Yet they embody the beliefs of a cannibal people on the universally supreme question of the nature and destiny of souls—a people, moreover, whose belief in witchcraft is accountable for the element which so persistently pervades these stories.

It appears from many passages that the virtue of the bodily essence is believed to be centred in the liver, but whether there are psycho-physiological grounds for this belief or that the Papuans have been so persuaded by their cannibal epicureanism does not appear. In a story called "How a Man found his Wife in the Land of the Dead," we have some notion conveyed to us of what the Papuan thinks about the dead. "Now so it is in Ioloo that all the day the bones of the dead lie on the ground, but at even each takes his own bones and lives thus till the dawn."

The stories have a considerable literary interest, but the authoress is certainly in error in crediting her readers with sufficient knowledge of the Papuan dialect to dispense with a translation. Some of the stories lose point on this account, but there is quite enough of readable matter to engage our interest and from a psychological point of view the collection is of considerable value. In a later edition of this book it may be within the plans of the authoress to include a glossary of words and phrases, in which case its value to the general reader would be much enhanced.

SCRUTATOR.

MINGLED WINE. By Anna Bunston. London: Longmans, Green & Co., 1909. Price 3s. 6d. net.

THIS is a book of poetry of a character unusual by reason of its simplicity, restraint and quiet beauty. When we have read it, we are conscious that we have been listening to an unbroken song that comes from the whole nature of the writer like the song of a nightingale. Here is poetry, we say, which is the explicit grace of an inward harmony. Though the verse is marked throughout by strength, there is more than a hint of ambrosia in it, and this not in less but in greater degree when the vessel that holds the sweet, which is not seldom, is a cup of pain. Nearly all the poems are short, and Miss Anna Bunston writes with a mastery of verse which proves her a fine artist, and we are impressed by the consistently high level to which she attains. Let those who would realize how deep sorrow may become transformed into a pearl of lovely verse read "Ad Extremas Tenebras." The two qualities that are most striking throughout the book are passion and magnanimity, and we may see them wedded in a Shakesperian sonnet called "Love," which seems to us to come as near perfection as possible. Our author counts courage and humility among her constant companions, her philosophy is that of all the wise and when she says to a rose,

"Thy fragrance is the essential sweet of hope,
And thou a pledge whence all perfections are,"

we recognize that she comprehends life with a richness of insight to the possession of which it becomes us also to aspire.

B. P. O'N.

ANTOINETTE BOURIGNON, QUIETIST. By Alex. R. Macewen, D.D.
London: Hodder & Stoughton. Price 3s. 6d. net.

A FEW years prior to the time of Madame Guyon, the subject of this historical and critical study was incurring no small personal risk in her antagonism to Rome and the Church generally—her free and fiery spirit refusing to be cramped within the limits of orthodox creeds. She sought inspiration direct from God, and in fact claimed to derive her knowledge from that source, "without any need for consulting any record such as the New Testament"—to quote her own words. Nevertheless, she did not disdain to study the Bible, and to interpret it in her own peculiar way. One of her curious theories was that there were two Adams, the first Adam being bi-sexual, "endowed with a principle of fecundity." Here we seem to have an echo of the occult teaching of Laurence Oliphant, Madame Blavatsky, and others to the effect that humanity has evolved from the bi-sexual state. To describe her as a quietist, as the author says, is rather misleading, inasmuch as her quietism differs in many respects from that of Molinos or Madame Guyon, and she appears to have possessed little of the humble, self-effacing spirit which is so characteristic of the latter. Madame Bourignon held the theory that Woman was the favoured organ of God, and in this respect may be claimed as an apostle for the emancipation of the sex. Although one of the lesser lights in mediæval mysticism, hers was a striking personality, and Mr. Macewen's book forms an interesting addition to the literature on the subject, and may be recommended as giving an impartial and unbiassed *rêsumé* of her life and teachings—by no means an easy task.

H. J. S.

THE IDEA OF THE SOUL. By A. E. Crawley, M.A. London: Adam & Charles Black. Price 6s. net.

A SYNOPSIS view of the various theories and beliefs regarding the origin, nature, and destiny of the individual soul, has not hitherto been attempted. In this work, which curiously enough is dedicated to Sir Francis Galton, the task is performed and brought to a finish with a masterly display of traditional and experimental evidence, and of logical deduction therefrom, which reflects most creditably upon the author.

It is said that the "Idea of the Soul" is bound up with the evolution of mind, it is "the first purely intellectual result of human reaction to environment . . . our first effort towards an explanation of things, our first act of thought. Desire, curiosity or seeking towards the unseen world is the beginning of science, "the original cell out of which all thought and consequently all knowledge have been evolved."

In "The Elements of Language" and "The Elements of Thought," we are brought into intelligent relations with the beginnings of psychology. The primitive cry of hunger, of pain, anger or joy, was a mere voice gesture. The allocation of these sensations and emotions to various parts of the body culminated in a development that required a localized, co-ordinating centre in which resided the soul-sense of individuality. Mr. Macfie sees "the primal form of the idea—the sensory, chiefly visual image, in memory of the whole personality or totality of the person or object"—in a word, "the idea of the thing." A survey of pre-scientific psychologies leads to an analysis of the idea of the Soul which we are again reminded is nothing

but a "memory-image," a repetition, more or less complete, of the characteristics of a percept, reduced to a scale convenient for reproduction as a memory-product, in size about three inches. In some psychologies, as the Hindu, it is resident in the heart; in the Nootka it "stands upright in its owner's head and only falls from its position when the man dies." According to Tylor ghosts also have "the ghost of a voice." In substance the soul is "attenuated reality," and this is due not to its being the breath or life of the man, but to "the fact that the memory-image is fainter and less solid than the object." "The germ of its immortality," we are told, "is the fact that it exists in the brains of others." A man who has no sort of an idea of himself owes his chance of immortality, therefore, to the memory-image formed of him by others! All this would be sound deduction if it were true that the soul of a thing is our mental image of it. Personally, I refuse to recognize my world of souls in the little images set up in the primitive minds of some prehistoric ancestors. A memory-image of my own production is not the revelation I am in need of, while if I subsist only in the mental images of others, my chances of a glorious immortality are exceedingly remote.

SCRUTATOR.

THE OLD EGYPTIAN FAITH. By Edward Naville. Translated by Colin Campbell, M.A., D.D. Price 5s.

It is not so many years ago that our knowledge of the ancient Egyptians was confined to the limits of a literary and archæological record which presented this people as practically identified with the Nile and as having remained essentially the same for more than forty centuries. As to whether they were native to the soil of Egypt or invaders who brought with them the arts and crafts of a former civilization, together with a system of religion entirely their own, is a question which has for a long time remained unanswered or at all events unproved. Indeed it was thought to be insoluble. But during the last few years the desert sands have yielded up some of their long hidden treasures, and these have thrown considerable light on the question of Egyptian origins.

We now know that Egypt was originally peopled by a primitive race whose civilization was not advanced beyond the Stone Age, and these were the Libyans, a distinctly African race, but not negroes. They were straight-haired people, without the prognathism peculiar to the negro. Along with these was a Caucasian or white African population. These hordes lived by hunting, fishing, poultry-farming and agriculture. Then came Mena or Menes, the conqueror, and with his advent a great change came over the land. Professor Naville shows that Mena came from Ethiopia, from the south of Arabia, crossing the Red Sea, settling at first in the south of Egypt. Having determined the origin of the dynastic civilization to his own satisfaction, Professor Naville deals with its literature, and it is interesting to learn that the modern translation of *The Book of the Dead* is "only provisional." We have the drift of it. The underlying ideas have so far eluded us. On this and many other points of Egyptological interest the author is most informing, and the work of translation is carried out by Dr. Colin Campbell in a style which is both easy and graceful, such as will lay the English reader under contribution.

SCRUTATOR.